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Annual Convention of Congregational Christian Churches.
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THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXXIII

RICHMOND, VA., THURSDAY, JANUARY 8, 1931

NUMBERS 1-2

.. THE SUN'S OBSERVATORY ..

Mrs N T Farmer

By DR. W. C. WICKER.

URBAN POPULATION INCREASES.—

The Census Bureau recently announced the urban population of the United States as 68,955,521 and rural population as 53,819,525. The 1930 urban population represents 56.2 per cent of the total, 122,775,046, while in 1920 the urban population formed but 51.4 per cent.

DECLINING BIRTH RATE.—

The declining birth rate in the United States is being felt in the schools. In an average group of 200 Americans in 1915, five children were being born each year. In that same average group in 1928, less than four children were being born, according to statistical studies made by the Office of Education, Washington, D. C.

ELEMENTARY SCHOOL ENROLLMENT.—

According to an estimate based on the latest available statistics collected by the Federal Office of Education, the enrollment in elementary schools for the year 1930 was approximately 21,370,000. The number of pupils enrolled in public high schools was 4,030,000. The total number of pupils enrolled in private and parochial elementary and secondary schools was 2,704,000.

CANNON IN COURT.—

For issuing fraudulent checks and failure to pay the wages of employees at a military academy which he conducts at El Monte, Calif., we are told by *Time* that Richard M. Cannon, son of Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, was haled into court, indicted on eight counts, freed under bonds of \$1,950. It seems that the press continues to keep before the public the Cannon name, but this is true of any one who does anything, either good or bad.

BARTON PINNACLE.—

It is reported that Dr. W. E. Barton bequeathed a mountain near Berea College to the school to be known as "Barton Pinnacle," and will be a portion of the college forest preserves. Dr. Barton, Lincoln authority, father of Adman Bruce Barton, and distinguished minister of the Congregational Church, it is said, bequeathed his valuable collection of books on Lincoln to an educational institution to be selected by his children. Another collection of books is left to Chicago Theological Seminary.

VOCATIONAL EDUCATION.—

More than a million persons, young and old, were enrolled in vocational schools in 1920, including 170,000 who were learning to farm better, 250,000 to make better homes, and 625,000 to do some specific job better in trade and indus-

try, according to the report of the Federal Board for Vocational Education. This enrollment was largely in schools which received aid under the terms of the national vocational education act, and all of it in vocational courses organized and conducted under joint Federal and State vocational education.

DECLINE IN IMMIGRATION.—

Consular offices in twenty-one foreign countries in November issued only 7 per cent of the permitted number of visas authorized emigrants to enter the United States, the Department of State announced recently. Of the total number of visas available to aliens in normal times, 12,647 remained unissued.

Immigration from Canada was cut by 76 per cent, and from Mexico by 95 per cent. In other countries whose quota aggregates 5,248, consular offices issued only 41 visas permitting entrance into this country.

SEMINAR ON MARRIAGE.—

The First Congregational Church, Long Beach, Calif., has launched, as a community project, a series of addresses for persons over eighteen years of age on "Marriage and the Home." During the fall and winter, on Tuesday evenings, addresses are given by educational, religious, medical and health leaders. Rev. Henry K. Booth is the minister of this Church. It would be a fine thing if many of our Churches would arrange seminars on practical subjects for the young people of our generation and secure speakers of ability for their practical, religious education. Many of our Churches are too conservative to dare such a venture because many are such slaves of custom.

METHODIST UNION.—

The board of foreign missions of the Methodist Church has received a cable from Bishop James C. Baker, of Korea, giving information that on December 8th the missions of the Methodist Church and of the Methodist Church, South, of Korea, were united. Rev. Ju Sam Ryang, a Korean pastor, who has for six years served as superintendent of the Siberian-Korean Mission, the organization of the Church, South, carrying on Christian work among Koreans in Siberia, was elected bishop of the new Church. Bishop Ryang is a graduate of Vanderbilt and Yale Universities. The new Church in Korea will have a membership of about 25,000, an ordained Korean ministry of 125, and some 800 Churches and chapels.

FORWARD MOVEMENT.—

The Church of Scotland plans for a "forward movement," and the plans have now assumed more definite proportions, as a result of a con-

ference of denominational leaders at Dunblane Hydro. This forward movement is not financial, nor a piece of machinery, nor an effort to monopolize initiative by some new body. Rather, "it is an attempt to bring to every member and every congregation a deeper and more informed sense of the service which we are all called to give, that the Spirit of Christ may penetrate and control the life of Scotland and all the world." This would be a great thing for the Churches of America. Some of our Churches have talked money, machinery, mechanism, materialism and man-made schemes until emphasis on the spiritual life of the Church would be refreshing.

APPEAL FOR MYSTICISM.—

The *Churchman*, New York, reports that Dr. Robert Norwood, of St. Bartholomew's Church, New York City, recently told his congregation that they should be on their guard against the so-called modernist movement in the Episcopal Church. "There are three forces revealed in the life of the Protestant Episcopal Church in North America today," said Dr. Norwood. "They are materialism, skepticism and mysticism. Skepticism is manifest in what is called the liberal movement, modernism. It has played its part and will play its part in our life. Although modernism has set the Bible free of fetishism and taboo, it is essentially skeptical and is too closely identified with the academic method, which we believe is the essential evil of the hour." The mystical idea of religion has its place, but unless there is something of the empirical emphasis on objective facts of experience and reality, our religion is too subjective to enrich the life of our fellow-men.

ALIEN CRIMINALS.—

A move to banish alien criminals from New York City was initiated with the establishment by the police commissioner of a new bureau for the specific purpose of investigating the records of such persons.

In describing the functions of the new bureau, the commissioner said it would begin operation at once as a part of the detective division. Eight men have been appointed to the work and have been ordered to investigate all aliens charged with felonies during the past five years.

The staff of the bureau will keep records of names, addresses, dates of arrival, port of entry and circumstances of any crime charged or proved against every alien and submit this information to the commissioner. When investigation shows that a criminal alien is subject to deportation under the immigration laws, the information gathered by the bureau will be turned over to the United States Immigration Commissioners for action.

NOTES-PERSONALS

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners (1 Tim. 1:15).

Rev. J. L. Neese, pastor, reports that other Sunday School rooms and improvements are being added to Hines Chapel, the additions of last year proving inadequate for the rapidly increasing Sunday School and Christian Endeavor. Congratulations to Bro. Neese and the faithful at Hines Chapel.

Let's make 1931 the very best year of all our years so far. This we can and will do if we daily practice the presence of Him who said, "Take my yoke upon you and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Mr. John W. House and Miss Annie Forest Brummitt were married December 25, 1930. They are going to make their home near Franklinton, where they will also be located within reach of Pope's Chapel Christian Church. We trust that this happy season may be the beginning of a fellowship and communion which will increase with the coming years.

Norfolk, Va., papers carried recently a picture of the striking, motherly face of Mrs. B. F. Gibson, Route 3, Norfolk, Va., with this splendid testimony and tribute: "For more than a half-century she has taught Sunday School classes in the Rosemont Christian Church. She is still very active in scholastic and Church work." Sister Gibson must have begun teaching in early years, for as she taught her fine class December 20th she hardly seemed fifty, being yet in full strength, vigor and activity.

THE SUN is pleased to carry a letter this week from our medical missionary in the Philippines, Dr. M. J. W. White. Writing for himself and wife, Dr. White says: "After this we will try to write monthly letters to THE SUN; if possible, one every two weeks. We do appreciate your kindly interest and that of our other Church friends back home." SUN readers are deeply interested in the work Dr. and Mrs. White are doing for the relief of human suffering and the spread of the kingdom of righteousness away out yonder "on the other side of the world."

Rev. D. D. Nash, Hopewell, Va.: "Our Church is doing very well at present, though I have been unable to attend services the past few months on account of the servious illness of my wife. While in Richmond, near my wife, who was in a hospital there for a surgical operation, I had the pleasure of preaching once for Dr. C. C. Ryan, and he came over and preached for our people at Hopewell. I enjoyed being with his people very much, and our people enjoyed having Dr. Ryan. We look forward with pleasure to the coming of our new pastor, Dr. A. B. Kendall."

Under date of December 23rd, Rev. R. Lee House writes personally: "The Church plant at Franklinton, N. C., has been repaired. It was my privilege to hold a service there the second Sunday afternoon in this month. We had a most excellent service. Many hearts were made glad to see the work begin again. We are planning to

conduct two services there each month. Other ministers have kindly offered their assistance. The interest which has already been manifested leads me to believe that there is yet a bright future for this Church." That item of news will carry gladness to many hearts. We congratulate Bro. House.

Dr. L. E. Smith and his great choir, in Christian Temple, put on a Christmas cantata, "Bethlehem," Sunday evening, December 21st. The performance was so impressive and so well received that it was repeated, with even a larger audience present, on the following Sunday evening, December 28th. THE SUN editor was privileged to witness this latter performance and will never forget some of the scenes and impressions made. The climax of the performance was reached and a most striking and worthy climax it was, in the manger scene, with Joseph, Mary and the Babe as the figures, and any one looking on that picture as presented and hearing the sweet and solemn anthems sung, cannot erase the impressions from the page of memory. Christian Temple has a choir of wonderful voices.

Last week a young people's congress, under the leadership of Rev. F. C. Lester and Miss Jewel Truitt, of the Christian Church, and Miss Priscilla Chase and others of the Congregational Church, was held at Elon College, closing Wednesday night with a young people's rally in the Burlington Church. The congress spent two days in intimate and informal discussion of practical problems and adopted the following goals: (I) World friendship—(1) a month's study in world friendship twice a year; (2) raise \$5,000. (II) Publications—(1) secure 1,000 subscribers for THE CHRISTIAN SUN, 200 subscribers for the *Congregationalist* and *Herald of Gospel Liberty*, 200 subscribers for the *Missionary Herald*, 1 subscriber in each Sunday School to the *Well Spring*, and 1 in each school to *Sunday School Herald*. (III) Leadership training—one person from each Church attending Sunday School conference, or take a course in leadership training. (IV) Devotional life—study of worship. (V) Organization—the youth organized in each Christian Conference and Congregational Association. The following were elected: Treasurer, Lizzie Bell Newman; devotional life, Pattie Coghill; service, Grace Williams; leadership training, also editor, Jewel Truitt; publications, R. L. House. These goals reached, will mean work, improvement and progress for our young people in 1931.

The Mission Secretary had the joy of service with Rev. J. F. Morgan, pastor at Rosemont and Berea, Norfolk, Sunday, December 28th. While the new Church is going up at Rosemont, the Sunday School and congregation are being held together beautifully in parts of the old building removed from the site for the new building. And this new Church building at Rosemont is a delight to look upon and a joy to the heart. It is a real Church edifice. No one will ever mistake it for any other sort of building. You have seen its kind and pattern in the picture books of old, and a spirit of the past with a feeling of reverence and desire to worship comes over one as one looks upon or enters the building. It is modern, too, in equipment, having in all about twenty rooms for Bible school and the various Church auxiliaries. There is not in all our acquaintance a house that looks and seems more like a place of prayer and praise, worship and service than this temple of divine appointment at Rosemont. The work goes forward and the hope is indulged by pastor and people that the building will be completed, paid for and dedicated by the last of February. It was

a privilege also to worship again with the good and faithful folks at Berea. They have a large and ample and well-kept house of worship, but need and are on the verge of a building program for Sunday School rooms. Bro. Morgan is happy in his work and with a progressive people to serve, goes forward in the work of the kingdom.

MANY THANKS.

I take this method of thanking my friends for their love and respect for me. I have received between fifty and a hundred cards, letters and presents. I am too weak and nervous to reply to each of these friends individually, hence I make use of this method. Now words fail to satisfy me when I say to these friends, "Thank you." Thank you for these expressions of love and respect for me in these cards, letters and presents. I was feeling very lonesome until these letters, cards and presents began to pour in. I have preached the gospel for fifty-seven years, and never could appreciate friendship more than I can now. God bless every one of these friends who wrote me a card, letter, or sent me a present. May grace be unto each of them from God our Father and from the Lord Jesus Christ.

Elon College, N. C.

P. T. KLAPP.

PLEASANT RIDGE.

On December 21st our Sunday School gave a very interesting Christmas program. It was enjoyed by a large number of people. The Higgins sisters were there and sang a number of selections, which added much to the program. It brings joy to our hearts to hear little children tell the story of Jesus. The pastor was called on for a talk, using as his subject, "Others." We believe that is the spirit of the good people of Pleasant Ridge—thinking of others.

After the service we found our car loaded down with good things to eat that are raised in the country, such as flour, meal, pumpkins, eggs, butter, potatoes, sausage, souse meat, pork, also coffee, sugar and candy. May the good Lord bless them for thinking of the preacher and his family. Brethren, pray for us, that we may have a good year for the Master at Pleasant Ridge.

J. L. NEESE.

LYNCHBURG CHURCH.

On January 4, 1925, Rev. J. O. Atkinson met with about thirty-five or forty people at Lynchburg who were worshipping in an old store building and who had begun work on a Church building. The plans were that the Church should be a community Church, which would be non-denominational. The pastor was approached by a member of the Christian Church of long standing about uniting with the Christian Church and was given a copy of THE CHRISTIAN SUN, and he got in touch with the Christian Church people, and consequently the United Christian Church of Lynchburg. He made application to the North Carolina and Virginia Christian Conference for membership. This date falling on Sunday in 1931, caused some of the members to bring the matter of an anniversary service before the Church and the plan was adopted. Dr. J. O. Atkinson preached for us again on January 4, 1931, at the morning service, and our first pastor, Rev. M. F. Allen, who is now pastor of First Congregational-Christian Church, Newport News, preached the evening service.

G. C. CRUTCHFIELD,
W. T. DUNN,
Committee.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

HAPPY NEW YEAR! Those who edit this page of Congregational news wish to extend their best wishes for a Happy New Year to Dr. Atkinson and all others associated in the editing and printing of THE CHRISTIAN SUN. They also wish for THE CHRISTIAN SUN increased success and usefulness for the coming year. To all the subscribers and readers of the paper, may the New Year be one of increasing happiness and service in the Christian life. May the year be one of increasing fellowship between the Congregational and Christian Churches, with a growing sense of unity and with greater achievements in the line of united program. For the pastors of all our Churches, we pray for rich blessings in the service of the Master and the Master's Church. May God bless us all.

REV. CARL PARKER has resigned at Center Church, Atlanta, much to the regret of his followers there. They are trying to induce him to reconsider. They are planning to put on an every-member canvass during January.

REV. WILLIS L. CAPPS, of Birmingham, pastor and evangelistic singer, has supplied at the Garden City, Alabama, Church. Bro. Capps is a versatile and genial young minister who has much interest in young people's work.

CHURCH SERVICES BROADCAST: Personal friends of Rev. Don Henshaw, in the city of Miami, have made it possible for the morning services of the Church at Coral Gables to be broadcast each Sunday over WQAM.

REV. J. DELMAN KUYKENDALL, of Coconut Grove, has renewed his daily column in the Miami *Herald*, known as "The Open Road." Dr. Kuykendall conducted this column for a number of years, and it was very popular because of its general and wise human interest.

REV. J. F. BLACKBURN has recently made a tour of the South Georgia Churches, during which he, with Mrs. Blackburn, visited Florida. He liked it so well that he is going back early in January for two or more months. He will probably make his home for the winter in Tampa.

WORK AT NASHVILLE must be proceeding nicely. A well-wisher of the Church who has not identified himself with it says, in reference to the new pastor, Rev. Dr. Jason Noble Pierce, "What do you think of our new pastor here? I believe that he is just the man for the place."

COCONUT GROVE, FLA.: A new group has been formed of about twenty young married couples which has taken the name of the Yomarco Club. The pastor writes: "Their interest is very encouraging, and they are adding youthfulness to the congregation at the morning service."

MISS DORA BRACKIN, of the Alabama staff, has been assisting Rev. W. T. McElveen in making a survey of his parish at United Church, Atlanta. In about three weeks she has made five hundred calls, and still the work is not done. She has returned to her home in Alabama for the holidays.

AN ANNIVERSARY: At Union Church, Jacksonville, Fla., Superintendent Gillette preached at the morning service on December 28th. It was the tenth anniversary of the beginning of his

pastorate of this Church, a pastorate which lasted just five years before he came to the office of State superintendent.

DR. J. O. ATKINSON gave a strong plea for the support of missions to the United Church of Birmingham. It has done well for missionary causes this year. It is surely fitting that Dr. Atkinson, with his great interest in world service, should have been made a member of the prudential committee of the great American Board of Commissioners for Foreign Missions.

THE ANNUAL FOUNDER'S DAY convocation of Rollins College, Winter Park, Fla., will be held February 22-23rd. President Holt invited President Hoover to be present, but he was unable to attend because of his plan to remain at the White House until after the close of the session of Congress. Sir Roland Lindsey, British ambassador, has also been invited to be present.

SON OF THE PROPHETS: Rev. and Mrs. Orville D. Ullom, of Miami Beach, Fla., are receiving congratulations upon the birth of a son, Richard Raymond Ullom, born December 14th. By his arrival, Dr. C. Rexford Raymond, of Chattanooga, attains the dignity of grandfatherhood. The newcomer certainly joins the succession of the prophets. We congratulate all—the grandparents, parents, son and grandson.

THE LAST Christian life conference of 1930, conducted by Miss Davison, was held at the Soddy, Tenn., Church, of which Rev. A. L. DeJarnette is pastor. Young people were present from the Daisy and Pilgrim and Union Church of Chattanooga. The young people voted to call themselves "The Congregational Comrades of the Chattanooga District." Miss Dorothy French and other summer workers were active in the conference.

DR. NEAL McQUARRIE announces from Deland, Fla., in a recent letter, that he expected to return to his work in the Christian Church, Columbus, Ga., about January 5, 1931. That means his health is returning rapidly, and it is very good news to all his friends, and particularly to the people of his Church, who have been loyally holding on, prayerfully looking forward to his return. They feel the life of the Church depends very largely upon Dr. McQuarrie.

MISS MARGUERITE DAVISON has been busy and useful in several localities lately. In the Clanton, Ala., area, she gave map talks on "World Service" and helped in the Sunday School and young people's societies. The Union Church of Eclectic has organized a new Christian Endeavor, under the leadership of Miss Dovie McDonald, who helped her to organize a Christian Endeavor at Watkins' Chapel. Miss Hazel Maddox laid the foundation for this in the summer.

UNIQUE CHRISTMAS PRESENT: A fine group of young people banded together during December, formed themselves into an earnest class, signed a letter in which they requested the pastor's wife, Mrs. William Scott, of the Salisbury United Church, to be their teacher, and presented the letter and themselves as loyal members of a new Sunday School class. They promised regular and loyal attendance if Mrs. Scott would accept the "present," which she so gladly did. They plan to hold a social meeting once a month.

A **MARRIAGE** of interest to many in the Southeast is that of Robert I. Blakesley and Miss Sarah Elizabeth Robson, which took place at the Riverside Church, New York, on December 17th. Mr. Blakesley is a student in Union Theological Seminary and has spent two summers in student summer service in the Southeast, first at Moss Bluff, Fla., and then at Charleston and Columbia, S. C. He made many friends also at the Blue Ridge Conference, and all of his friends wish him happiness and congratulate the young people. After January 1st, they will be at home at 430 West 119th Street, New York.

REV. E. W. BUTLER, of Thorsby, Ala., who was once an associate to the superintendent of Florida, and later superintendent of Alabama, and is now treasurer of Thorsby Institute, Thorsby, Ala., has for many years been the efficient registrar and treasurer of the Alabama Conference. He has sought to have relief from the office for years, but was not allowed to give it up until this year. In the press of business at the annual Conference, suitable reference to his valuable service was neglected. The moderators of the Alabama Associations regretted this omission and joined in a letter of appreciation and thanks which has gone to this devoted Conference worker.

BLACKWOODS CHURCH, near Headland, Ala., has a community building, and there is a Church garden maintained by the women between the Church and community building. The community building is the old school-house which was vacated when the pupils were taken to a central consolidated school. Rev. N. A. Long, assisted by Miss Dora Brackin, who belongs to the Church, raised the money for the purchase of the school-house. Miss Brackin did preliminary work in organization, and Miss Davison, Miss Brackin and the pastor have organized a program of real service in which the building is to be used for various social and educational purposes.

DR. BLOOM AT ELON: It has been announced that Dr. W. Knighton Bloom, of Washington, D. C., will preach in the college Church, Elon College, January 11, 1931. It is always a happy day when Dr. Bloom can visit the Carolinas or Georgia. During this trip it is expected he will counsel with others regarding problems at Country Life Academy, Star fellowship program, the next meeting of the Carolina Conference, propositions concerning the methods to be fostered in advising individual Christian and Congregational Churches to form a United Church when they are practically duplicating each other's work—and many other things necessary to the wise on-going of the larger work. He is always welcome, and more!

IN BIRMINGHAM, ALA., there is a benevolent Jew, Mr. Pizitz, who believes that the poor should have a good dinner on Thanksgiving Day. A large section of the basement of his department store was set with tables, and here white guests sat down to a fine dinner. It was not a dispensing of alms, but was an entertainment of guests by a host. The menu was ample and a procession of people took bags containing five pounds of meat and potatoes and oranges home to families who could not go to the store. At the entrance on the main floor, a long procession of negroes came to receive package dinners which they took away with them. One of the Birmingham ministers came to the dinner and said grace and talked with the guests, after which he and Mr. Pizitz circulated among them. The scene made one think of the feeding of the 5,000 by that other great member of the Jewish race, our Saviour.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

PSYCHOLOGY AND SIN.

A quarter of a century ago psychology was confined to the schools and cloister. Now it is universal, both as a term and a teaching. One is not supposed even to know a condition or a situation without knowing, or at least speaking, of its "psychology." "What is the 'psychology' of the situation?" That answered, the "situation" is supposed to be cleared up, thoroughly understood. In brief, "psychology" is the final and all-sufficient word in any problem or question.

It is to be noted with approval that the Federal Council of Churches, in session in Washington December 1-5, took note of this, and made this emphatic pronouncement:

"A false psychology is asserting that the sense of sin has disappeared, so that since there is nothing to be saved from, and nothing to be saved to, the need of a Saviour has passed away and the old appeal to conscience, which used to move men to seek the pardon and peace of a forgiving God, has become an anachronism, and the Saviour's words, 'Ye must be born again,' have lost their compelling force. Against all this, we must make our solemn protest. Sin has not lost its damning power, and it is the most ubiquitous thing in human life. There is only one power which can overcome and conquer it. It is His power whose name was called Jesus, for He should save His people from their sins, and who said of Himself, 'I, if I be lifted up, will draw all men unto me.' To know Him is life eternal."

In brief, psychology, so-called, is overdoing its work. Like "patent medicine" used to be, it professes to reach and to cure too many ills. One may explain many phenomena of the mind without explaining away the eternal facts and truths

back of the phenomena. One may tell all about how sin operates and why, but one cannot, with all his psychology, explain away the universal and awful fact of sin itself. Sin, with the hiss of the serpent, has dragged its slimy coil all the way through human history. It entered with the first picture of man in the Garden of Eden, and it has been here doing its poisonous and deadly work ever since. To deny the existence or reality of sin is to deny the most stubborn reality and obvious force in all human history and experience.

And the Federal Council does well to call attention to the fact, as thousands of Christian pulpits are doing every Sabbath, that the only power sufficient to grapple with and conquer sin is Jesus Christ, the Son of the living God. Sin nailed Him to the cross, and laid His body in a tomb. But it could not keep Him there. He conquered. He robbed even the grave of its victory and took the sting out of death. A living Saviour, not a dead psychology, is the world's one hope, and its only refuge from eternal ruin.

J. O. A.

THE OLD AND THE NEW.

The old year, now gone, brought unemployment, disappointment, gloom to many. But it went out, crowned its closing days with a glad, grand climax of peace and good will. Many postoffices handled more Christmas packages than on any other similar occasion in history. The Christmas spirit was buoyant, and many business houses, especially those carrying holiday goods, worked overtime with increased help to accommodate anxious and eager purchasers. More than two billion dollars were paid out in interest, dividends, Christmas clubs and bonuses. While this total fell a little short of that of last year, the purchasing power of the dollar has increased since then over five and one-half per cent, and this more than made up for the shrinkage. Such is the spirit of optimism and good cheer when once aroused, even in time of depression.

The year 1930 brought blasted hopes, disappointed ambitions, frustrated plans and purposes to many. To some it brought grief, sorrow, bereavement, affliction. But to all it brought much to be thankful for.

We may not have much increase of this world's goods to show for the year's plans and pursuits. But we have God left, and "He is good." There are some things much worse than a lack and a need of this world's abundance. To be poor in purse and in possession may be very inconvenient and may be looked upon by the world as a curse. But to be "poor in spirit," the Word of God tells us, is "blessed." The first Beatitude reads, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." It has been explained that "poor in spirit" means a feeling of spiritual need, a sense of lack of that for which the soul hungers.

If 1930, with its economic depression and sense of want for things material, prepared us for hungering and thirsting after righteousness, made us poor in spirit, brought us to realize our lack in spiritual pursuit and power, then 1931 will be the happiest and best of all years. And it will be if we walk with Him who said, "I am the Way."

J. O. A.

JAILS OR SUNDAY SCHOOLS?

Shall we have jails or Sunday Schools? Evidently we do not need to have both, for Sunday Schools can close up the jails—put them out of business—if they will. Judge Lewis L. Fawcett, of the State Supreme Court of New York, gives this information to the press: "My experience during twenty-three years on the bench, in which time over 4,000 boys under the age of twenty-one

years were convicted of crime before me, of whom but three were members of a Sabbath School, has satisfied me of the value of Sabbath Schools to the community, in helping safeguard it, to the extent to which Sabbath Schools exist, from the growth of criminals."

Think of four thousand boys in one long line passing into jails, reformatories, or parole for crime, and only three out of that long line had ever belonged to a Sunday School? Had this long line been headed for Sunday School in earlier years there would have been vast vacancies in jails and other prisons.

And then Judge Fawcett gives this amazing testimony to the value of some one ministering in the name of the Church: "In 1,902 cases of suspended criminal sentences, in each of which a minister, priest, or rabbi became interested at my request, only sixty-two of the boys were brought back for sentence."

Sunday Schools and Churches cost something in money, effort, energy; but they are worth it all, even from an economic standpoint, to say nothing of the spiritual blessedness and benefits that accrue to one therefrom.

If all the boys and girls in the United States Could be reached every Sabbath and brought under the instruction and influence of the Sabbath School and Church, it would not be long till every jail and prison house in the land would be closed, put out of business.

J. O. A.

THE CHURCH ARTIST.

An artist is usually thought of as one who paints. This may or may not be true. It is true if the painter has mastered the art. It is not true if the painter has not succeeded in painting for the love of art or the cause it represents. One may be an artist in any line of endeavor. "An artist is one who works to the theme of inspiration, and not to the click of a time-clock."

The Church is indeed fortunate that has for its members those who are real artists in Christian living. That individual who lives and gets joy out of life is an artist at living. There are troubles that come in life, in the home, and in the Church. But a real artist at living is the one whose life has been seasoned by the Holy Spirit so that He can strengthen out the crooked places in life, make smooth the rough places along life's path, or sweeten the bitter places in the actions of men. The artist in the Church is that person or group of persons, whether preacher, officers or laity, who can apply the same principles to Church life, and work to the theme of inspiration and not merely what is expected of them.

Michael Angelo walked into a rough stone quarry one day and looked upon a rough stone. Others who were reputed to be sculptors had seen this stone and passed it unnoticed. But as Michael Angelo looked upon that stone he saw in it the possibility of portraying one of the great biblical characters. So he went to work and carved out of that stone the statue of Moses. It was that piece of work that brought fame to the sculptor. It was his ability to see the possibilities of making that stone portray the real features of the man of God and the willingness of the sculptor to set himself to the task of finishing the work that his creative mind had seen was possible that gave to the world a masterpiece. Thus we class him as an artist in the field of sculpture.

Just as Michael Angelo became a real artist in the field of sculpture, so did that good old lady who walked into a store one day and looked into the face of the young man who waited on her and asked him if he was a Christian. He answered in the negative. The old lady spoke a word for her

Christ to a strange man, thereby winning D. L. Moody to Christ and to the Church and showing herself a real Church artist. Are there real Church artists today! Are there still other Moodies, or Brooks, or Beechers whom some one might win? There is a field that is still white unto harvest and God is willing that the artist of His Church find them.

In this materialistic age we have been too busy accumulating the stones of the quarry; that is, dealing with things that everybody could see, like the numbers of sculptors who went into the quarry and saw the stones, but it took the real sculptor to produce the statue of Moses. The masses could see the clerk in the store and the goods he sold, but it took an artist of Christ and His Church to see the chance of winning a soul to Christ. People see the crowds and the material substance which this materialistic age represent, but a real artist can see beyond the surface and see the possibilities which lie dormant in the rough.

Many are the boys and girls who come under the influence of the Church school who are uncouth and seemingly disrespectful to all that is high and holy, but the real artist can see the possibilities of shaping that life into a real gem that will be just as outstanding as the statue or the evangelist. One day Jesus was walking by the way. He saw a man that the public despised because he was a tax collector. But Jesus saw the possibilities of a man who would render great service to Him and His cause; therefore He called Matthew to follow Him. The real qualities of a Church artist are the presence of the Holy Spirit, inspiration, the ability to see where others cannot see and the will to work to the finish.

J. E. McC.

GOD HAS NOT QUIT.

BY DR. S. J. COREY.

Shortly before his death, A. McLean gave utterance to the bedrock on which the missionary enterprise rests. He said in that terse, epigrammatic way of his which always left a deep sense of authority: "It is because God is what He is that His purposes concerning us are what they are, purposes of good and not of evil. It is because God is what He is that He so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish; but have eternal life. It is because God is what He is that Jesus commanded His chosen disciples to go into all the world and preach the gospel to the whole creation. It is because God is what He is that Spirit-filled and Spirit-guided men seek to fill the earth with a knowledge of His glory, as the waters fill the sea. It is because God is what He is that His people recognize the need of humanity and, in gratitude for what has been done for them, seek to pass on this good to others who are without it."

Herein lies the bedrock of missions. Herein lies the reason why God has not quit in mission lands, or anywhere else. The mission of Christianity to the world is so bound up with the great realities of our religion that it strikes at the very root of things.

Is God a God of love? Is Christ the universal Saviour of men? Is the Holy Spirit powerful and effective today? Is the Bible the supreme Book of religion? Can men and society be redeemed? Is the Church God's instrumentality for the advancement of His kingdom?

Before any one gives the top of his mind to the denial of the world mission of Christianity, he must give the depths of his mind to these fundamental issues. God has not quit, because He cannot quit and be God. We cannot quit because

we recognize God as our Heavenly Father. The Christian who says he is not interested in sharing Christ with other peoples, is talking about his own relationship with God—not with some missionary society. The missionary enterprise is so of a piece with the fundamental claims of our faith that to assume that God has quit in far fields, is to challenge His continuance everywhere. The issue of the world mission of Christianity is a big issue. The claim concerning the love of God and the universality of Christ is absolutely meaningless without the parallel claim that the Church has an undying responsibility to share God and Christ with all others. God has not quit; therefore, we cannot.

Another has said: "The missionary enterprise is the supreme adventure of history. It is the challenge of hope and courage in a world of paralyzing fears and demoralizing futilities. It is the sole claimant as a moral substitute for war. It is the only accredited messenger of good news to a bewildered world and a lone champion of love and good will in a world of hate and war. Any lowering of its standards, or lessening of its power, or cheapening of its motives, is the betrayal of the race and a yielding of the only fortress that flies the flag of brotherhood."

God has not quit because of His very nature. He loves the world just as much as He did when Jesus came as His Son and representative and expressed His own soul's love and heart's desire in the command, "Go ye into all the world and preach the gospel to every creature." If we take God and Christ seriously, this enterprise is unsailable. There are weaknesses in man's conduct of it, but to deny the task itself is to doubt Christ's spirit and program and quarrel with the Father who sent Him.

God has not quit, because men need Him just as much as they ever did. Can any observing Christian think for a moment that there is any hope in the life about us, if God is now made negligible? How much more so in lands where there has been no Christian background of the past and where the very religious are so pitifully and terribly inadequate for the need of men's souls.

God has not quit when so vast a number of His children, because of ignorance and unhygienic conditions, do not live out half their days. In lands like China and India, tens of millions die unnecessarily of disease in childhood, half of them before they are a year old. The body is the temple of the Holy Spirit, and the Heavenly Father wishes it to be a vessel of honor rather than a disease and suffering.

God has not quit while such uncounted numbers of His children live in abject and deadening poverty. In India, probably half the population lie down hungry at night. Her beggars number more than all the standing armies of the world. Chinese coolies work for 10 cents a day. Millions starved in that distressed land last year and millions more will starve this coming winter. We condemn infanticide, but a large proportion of the Chinese girl babies will be disposed of this winter because there is not food enough to keep starvation from the door, and a new baby requires more food. Would any human father be content that his children should suffer thus? God suffers and waits on us to take the light and blessing before which hunger and tragic want disappear.

God has not quit while the degradation of women and girls continues on the earth. He longs that every woman and child shall have the opportunity of developing every faculty he has given to them. There are twenty million widows in India of which half a million are under fifteen years of age, who will always be ignorant slaves and animal drudges in the homes of their hus-

bands' families. Half of the womanhood of the world is unemancipated from ignorance and degradation.

God did not quit when all the world lay in darkness and Jesus gave command to His little group to go disciple all nations. He did not quit when the earnest missionaries from Southern Europe toiled for five hundred years, through seeming defeat and martyrdom to convert our crude and pagan nordic ancestors. He did not quit when Morrison died in China after a lifetime of suffering effort and only three converts. He did not quit when Livingstone fell in the heart of an Africa which was bowed down under abject slavery and deepest ignorance. He did not quit when the robbers killed Shelton on the heights of Tibet and left a little orphaned group of missionaries and a handful of native Christians to carry on. God never has quit and He never will. Our discouragements are invitations to renewed effort. We can do almost anything when we know God is with us. Our assurance lies in the fact that there is nothing in all human effort in which God has more interest, or has given more promise of His presence and power than in the world extension of His kingdom. Carey said to the cynical captain of the vessel in which he sailed to India that the outlook for the enterprise was as bright as the promises of God. We can say that the missionary enterprise is the carrying out of the eternal purposes of the Heavenly Father, that we have behind us the invincible forces of the universe and that the final result is as assured as that God lives and loves the world.—*World Call*.

WHY I CHOSE A SMALL COLLEGE.

BY WILLIAM STALEY CHEATHAM.

My decision to attend a small college was made only after much discussion, deliberation and weighing of the advantages offered by both the large and small college.

The small college, with its restricted number of students and small classes, furnishes more individual instruction and recitations, and a more intimate contact of the students with the professors, which tends to enrich the culture that the student acquires. The individuality and stimulant of initiative is greatly checked, if not entirely overwhelmed, in the magnitude and cold mechanism of our larger educational institutions, while the small colleges not only develop ingenuity and aid the student to recognize his talent, they supply frequent opportunities for their application.

The size of the student body in a small college permits a student to have at least a speaking acquaintance with every member of his class and to form many pleasant and a few rare friendships which aid primarily in molding character as well as increasing one's social circles or establishing possible future business friendships.

The finest obtainable equipment and facilities in the minutest details which are available in large colleges and universities are attractive inducements, but the small college, with its environment, more nearly fulfills the purpose of the higher educational institution, which is to develop character, ability and manhood, and to help the student find his life work, which will enable him to live life to its fullest; the thing that, after all, is man's highest objective.

Then bless his holy name,

Whose grace has made thee whole;

Whose loving-kindness crowns thy days:

O, bless the Lord, my soul!

—James Montgomery.

CONTRIBUTIONS

SUFFOLK LETTER.

THE SAME TO YOU!

Did you ever hear that expression? "Yes," many say; "I have heard that many times." When did you hear it? Was it at Christmas-time? Did some one say to another: "A Merry Christmas, and a Happy New Year to you?" Yes, and the one to whom that greeting of good will came said, "The same to you!" It is common at Christmas-time. Jesus brought that response to men. It is a simple sentence, but it is the heart of Christianity. "A little child shall lead them." The Babe of Bethlehem led mankind to that sweet phrase.

If the whole Church had that spirit all the year through, class distinctions would banish from society, peace would prevail, and war would be unknown among the nations. It deserves a large place in the social, educational, business, and international world. It does exist in real religious hearts, and Christmas is responsible for its use in the holiday period. In fact, peace on earth and good will among men is a fruit of Christianity and the key to a better world. This sweet expression seems to come into use naturally as we approach Christmas; and it is because everything at that time brings us closer to Jesus.

What the Church needs is to live so close to Jesus all the year through that that good will would be in human conversation all the time. Men are inclined to treat us as we treat them; and when we wish them well, they respond instinctively in the same spirit. The world needs this spirit, and it comes only through Jesus Christ. "Whatsoever ye would that men should do unto you, you do ye even so to them" (Matt. 7:12). If no one ever said, "I wish you a Merry Christmas and a Happy New Year," the response, "The same to you," would never come back in that friendly tone that fills the air with a new sense of human cordiality.

That spirit, as the every-day spirit in society, would correct the class distinctions, the financial barriers that separate nearest neighbors. When neighbors have nothing to do with each other, how can we expect nations, far apart and speaking different languages, to be at peace? Jesus did not wait for men to be good and friendly before He treated them with more than courtesy, even in love. "The same to you" is not a voluntary speech; it is a response. What we all need to cultivate is the spirit of good will to others, that they may return that same spirit to us. The Christmas greetings are free from any selfish motive or any hope of material gain. It is purely a friendly expression out of a kindly heart, and the hearty response is spontaneous.

It would be a fine spirit if denominations could heartily extend that Christmas spirit to one another. It would remove the jealous feeling from Churches and secure a fraternal response. If nations could extend that feeling in sincerity to one another, the world would co-operate in the sweetest fellowship of peace. It would enthrone the Prince of Peace in the heart of mankind and fill all races with love for one another.

W. W. STALEY.

ELON LETTER.

For some time now we have, in these Elon Letters, been writing about the characteristics of truth. A third characteristic of truth is its universality. We have, in a former Elon Letter, said that, under the category of accuracy, truth essays

to include an explanation of all the known facts. The characteristic of universality, however, lies in the direction of applicability of the generalizations of truth. The working hypothesis which we may have posited may appear to us to be accurate in the sense that it includes an explanation of all the facts, but when we undertake to apply it in terms of universality, we find that it breaks down.

We have a most illuminating instance of this set forth in the World War. During this war, the citizens of every nation prayed the Christian God to give them victory in that diabolical conflict. But this prayer of the nations could not be universalized. It conflicted with the concept of men as brothers, and with the concept of God as Father of all men. And since the war, men have been thinking as they have never thought before of this inconsistency, this inability to universalize the aims and aspirations that influenced them in their war attitude. The reason is that these thinkers have come to the realization of the fact that war itself is indefensible, inhuman, incapable of justification in Christian terms. As a consequence, we have three separate attempts to adjust the differences that may arise between nations—the League of Nations, the World Court, and the outlawry of war through the pact of Paris.

Another characteristic of truth, a characteristic which a great many Americans would have placed first in the list, is its pragmatic test. "Of what value is truth," inquires the practical man, "unless it can be made useful?" And so he has small patience with the philosophers and metaphysicians and religious leaders who live in the realm of ideas and ideals and as he regards them, are incapable of getting their feet on the ground. In his premise, the practical man is correct, though his conclusion is certainly deficient. We know that the most beneficent influence affecting the life of men is the underlying philosophy that moves them to action, and so these impractical philosophers and theorizers may, after all, prove to be even more practical in the service they render mankind than the hard-headed materialist who looks upon everything from what he regards as a purely practical standpoint. However, the category of usefulness must be applied to truth, and unless truth is serviceable to the life of men and is beneficial in its influences on human progress, it is of small value. We may, in fact, say that it is of no value.

The final characteristic of truth, so far as our description of it is concerned, relates to its openness, its frankness. Not only does the truth free, but it is itself free, it is the common possession of mankind. Any man who discovers truth and undertakes to corner it or to patent it, would be execrated and anathematized. The discoverers of truth have always regarded themselves as the trustees of their fellows, and they have made their discoveries the common property of the human race. We cannot conceive of a man like Copernicus undertaking to patent his conception of the sun as the center of the universe. We cannot conceive of a man like Einstein applying for a patent in Germany and the rest of the world on his theory of "Relativity." We cannot conceive of a man like Phillips Brooks undertaking to patent his conception of God as Father and Jesus as the expression of love and good will for men. We cannot conceive of a man like Harry Emerson Fosdick undertaking to patent his idea of the place of prayer in an age of science, or of a man

like Daniel A. Poling applying for patent rights for his conception of the place of youth in the Christian vocations. Truth not only frees, but it is free. It is like the water of life, of which all men may partake without money and without price.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE.

THE NEW YEAR.

For some of us this will be really a new year; but for others it will be simply another year. We pass automatically into 1931, which may mean to us, if we so desire it, novel achievement, original adventure, and fresh service to the world. The old year has been a menace to American livelihood and human civilization, but out of it we hope to rise into a unity, a heroic devotion, a capacity for sacrifice unparalleled. Our country has fallen into a slough of party spirit, narrow nationalism, and extravagant expenditure. Will the new year which we are soon to create bring about better conditions?

We must think our way out, but this is not an easy thing to do, for it is easier to fight and to work than to think; but both will end in utter defeat without thinking. If we take time to think we will refuse to get excited, decline to lose our heads at a sudden crisis, and insist on quietly thinking out each problem before plunging into action, we will face the urgent questions of the modern world and force ourselves to find the answer. The problems bristle before us like the sphinx which would devour those who could not guess her riddle. What is democracy? How can an expanding nation be true to a written Constitution? How can we reconcile patriotism and the international mind? What are the rights and duties of the employer and the employed? How can we make industry democratic and yet make it efficient? How can we prevent national financial depression and unemployment such as we are now passing through?

Every political problem has now become an economic one, and every economic problem leads us straight into ethics, into problems of personality and character, and the moral basis of the entire social order. These problems should be discussed, and discussion is the real essence of education. There is a dogmatic kind of mind to which everything appears black or white, every issue already clear, every man a pure patriot or an enemy of the republic. But education means discrimination, clarification by discussion; it means hearing both sides, and all sides, and slowly—not violently or testily or cynically—making up one's mind where truth and duty lie.

Shall we throughout this year help the chaotic world by seriously thinking about it? Many college conversations show no intellectual content. They do not rise above the level of the last football game, the popular "show," the latest dance, or the kind of gossip to be heard on the piazza of a summer hotel. In college work, thresh out some real issue—social, industrial, religious—with your friend, and you will discover in the secret places of his mind the convictions, hopes, disappointments, ambitions which make him really human, and through traffic in ideas and ideals to lives may be permanently enriched. Only those who think together really live.

Wadley, Ala.

S. L. BEOUGHIER.

VALLEY LETTER.

My revival meeting season for this fall has now closed. I have had about two and a half months of strenuous work, with days of discouragement and times of rejoicing. Many things have had

to be neglected, though I have kept up with regular appointments. During this time, I preached about sixty sermons, traveled 2,117 miles, and made 350 pastoral visits.

In addition to the preaching I did myself, I had some ministerial help. Rev. A. R. Garland was with me a week at Timber Ridge, and did the preaching, to the delight of his many friends of former days, and all who heard him. Bro. Garland was pastor at Timber Ridge some years ago, and those who knew him in those days were glad to greet him again. Many, however, of the faithful members who were there during Bro. Garland's administration as pastor have gone on to the realm where meetings never break up. The second week of the meeting, Rev. W. C. Hook was with me and did most of the preaching. Many of the people there have known Bro. Hook from a boy, and all were glad to see him again, and many remarked about the splendid preacher he had become during the years of his absence from the community.

Bro. Hook was with me through the entire meeting at Leaksville, and did the preaching, and it was well done. The people were very much pleased with him and will be glad to hear him again any time he can come.

I had no ministerial help in the meetings at Bethel and Joppa. I cannot say that any of my meetings this year have been really great in results. It seems as though it is becoming increasingly hard to win people to Christ. There are so many counter-attractions, so many other things now that engage the thought and attention of people, too many that seem not to have time to give serious thought to this all-important matter, too many that hardly have room for Jesus in their lives. Satan seems to be unusually busy trying to defeat the cause of righteousness, stirring up anything and everything that might hinder the gospel, and supplying excuses that are likely to help calm the lashing consciences of sinners. However, there were six conversions and five additions at Bethel, two conversions and two additions at Joppa, three conversions and four additions at Timber Ridge, and three conversions and two additions at Leaksville. We are glad for all these, and hope and believe much good seed has been sown that will bear good fruit, even though unseen by mortal eyes now.

I am now trying to catch up with sadly neglected work in my study, and hope during the winter months to do some much-needed reading. I think every minister ought to have some time during the year for study and spiritual refreshment, and I choose to take mine during the worst of the winter, of course filling regular appointments and doing other necessary things all the while.

Harrisonburg, Va. A. W. ANDES.

WINDSOR, VA.

For the many beautiful Christmas cards and other tokens of esteem received from our kind friends, we are boundlessly grateful. Our wish for you, dear friends, is a Happy and Prosperous New Year.

"May the Almighty Creator, our kind, loving, Heavenly Father (the universal Father), Who loves you more than we can do, Outpour His blessing and boundless love on you; And may the Father of our Lord Jesus Christ grant that through the coming year, Whatever shall befall, the Blessed Holy Spirit may be near:

Uplifting when your spirit is downcast,
Filling with joy the memories of the past,
Drawing you close, until His secret bliss
Is whispered to your soul in happiness,
And you are wrapped in peace and joy and light,

One with the King of Kings, whose love is infinite."

Beloved, as we are entering upon a new year, let us forget the mistakes and misunderstandings of the past that would interfere with our spiritual progress. In order to attain the highest Christian life possible, let us walk in the Master's footsteps of obedience, consecration, gentleness, patience, love and service. Seek to attain and promote in all things uprightness, justice and truth. Avoid occasions of evil and impurity.

This is a fine world if you want to do something for somebody. What this sad, sin-cursed world wants more than anything else is the helping hand, the sympathetic heart, kindness in thought and word and deed. I appeal to you to endeavor to be living examples of the love doctrine, the Golden Rule, the square deal, and loyal co-operation. For, after all, it is the heart overflowing with Christ-like love and finding its expression in loving service that really counts. Remember that a walk with God is a walk of service. Our Saviour put special emphasis upon a life of service.

God, grant that we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, our only hope of everlasting salvation. To Him be glory, both now and forever!

E. B. WHITE & FAMILY.

CHRISTIAN LIGHT.

Although some intruders had stolen several joints of the stove pipe at Christian Chapel, services were held there on Sunday, 21st. We were pleased to have included in the service a sermon by Bro. George Tally, of Carbondon, who is in

his infancy as a minister, but to hear him one would believe him an experienced preacher.

Mr. Talley's text was these words, "I will come again" (John 14:3), a subject which is very seldom discussed from the pulpit, though one of the best to be selected. He also explained very explicitly the teaching of Jesus to the disciples prior to the crucifixion: "He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do, because I go to my father."

Bro. Talley explained the return of Christ not as a spirit, but as a natural body, in like manner as He departed; also that the return of Christ does not mean the end of time, but that He will build His kingdom on earth and reign a thousand years. Mr. Talley also explained the condition, as he saw from the Bible, of the world at the second coming, explaining that some would not die, but will be translated without death. Mr. Talley preached direct from the Scripture, and his sermon was much enjoyed, was very instructive as well as constructive.

Merry Oaks, N. C. A. M. COTTEN.

The board of trustees of Country Life Academy have voted to increase the salary of the president, Rev. Edward F. Green. Inasmuch as the salary of this president has always been very small, the increase was greatly needed and worthily voted. Dr. Green's wife is still very ill, and it looks as though she always would be in need of careful attention. It is expected that she will be taken to a hospital near New York City, where her daughter, Miss Katherine, will be near her. The latter is studying to become a registered nurse in New York City.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

(January.)

O great Jehovah, God of all time and eternity, hear. Thou who changest not, whose covenant with man never can fail, forgive, we pray, the weakness which causes us sometimes to forget our covenant with Thee. As the scroll of time rolls back another year, cover, O God, every blot and blotch, every deed and word of shame or hurt. Behind Jesus' cross of pain and love hide even the trace of soil and stain, and day by day as turns to view the fresh, clean page may it not become sullied by the record of unforgiven committed sin or the sadder doom, "Ye did it not." In our Saviour's name. Amen.

CHRISTMAS IN THE PHILIPPINES.

Philippine Islands, Nov. 15, 1929.

Dear Friends of THE SUN:

It is now over a month before Christmas, and as we sit here in our home tonight we can hear two different groups practicing their native carols. They sound very much like negro spirituals to us, only the singing is not quite so melodious. Christmas week these groups come and sing in front of houses and expect either gifts of food or money. However, they did not approach our house last year (maybe it was because we were new-comers).

With us, Christmas begins early and lasts a long time because of all the belated letters and packages. If we waited until after Christmas to write you about ours here, you would get it so late that you would be no longer interested in such things, so I will tell you about the events of last year, which will be similar this year. Our celebration began Christmas at 5 A. M. when the boys and girls from both dormitories met around a big bamboo Christmas tree in the sala of the girls' dormitory, and patiently waited for the gifts to be distributed. After songs and an appropriate talk, gifts were given and exchanged among the boys and girls. Most of the gifts on the tree were from missionary boxes sent from societies in the States. Then the whole group came to the hospital to share our tree and join in singing carols to the patients. The patients who are unfortunate enough to be in the hospital at Christmas time enjoy the singing and Christmas spirit. Each patient is given something from the missionary boxes, such as towels, toothbrushes, soap, and for the children there are toys and dolls. Of course, the doctor, nurses and attendants receive and exchange gifts at the tree, too. We also had a short talk which was given by Dr. Laubach last year. Then Mrs. White and I also had another tree at our home and a Christmas dinner for the missionaries and some of the workers here in Cagayan. Among the decorations at the hospital was a big red cross in electric lights which made a good showing from the road. And this year we are planning a large community Christmas tree which will be lighted every night during Christmas week in the yard in front of the hospital.

We cannot attempt to give gifts. However, the prettiest trees of all, we had at our Church here—a large one on either side of the pulpit. A group of the young people gave a very effective pageant, and the little children sang and recited as well as any group of children at home. The children in the barrios were made happy, too, when the Sunday School workers took them gifts and cards.

This year, if we can afford a truck, we want to get all these children in to Cagayan, so that they can enjoy the program at the Church.

And now, as this season approaches again, we are indeed happy that we have been sent to Cagayan. We feel that in many ways our lot has been cast in a pleasant place, and still the opportunity and need is as great as anywhere.

May joy fill your hearts and His peace abide with you this Christmas season.

Cagayan, P. I.

DR. M. J. W. WHITE.

MISSIONARY OFFERINGS.

Sunday Schools.

Previously acknowledged since Sept. 1....	\$1,331.80
Shallow Ford, Elon College, N. C.....	3.00
Berea, Driver, Va.	5.00
United Christian, Lynchburg, Va.....	3.35
Friendship Bible Class, Oakland, Suffolk..	2.25
Biscoe, N. C.	2.10
First Church, Portsmouth, Va.....	18.00
Wakefield, Va.	2.39
Randleman, N. C.	1.35
Bethlehem, Suffolk, Va.	1.73
Wadley, Ala.	1.25
Dendron, Va.	5.58
Rosemont, Norfolk, Va.	7.40
Pleasant Grove, News Ferry, Va.	8.80
Piney Plains, Cary, N. C.	1.00
Fuller's Chapel, Henderson, N. C.....	3.70
Windsor, Va.	2.50
New Lebanon, Elberon, Va.	8.00
Durham, N. C.	11.93
Berea (Norfolk), Hickory, Va.	4.55
Happy Home, Ruffin, N. C.	1.00
Berea, Elon College, N. C.....	2.00
Long's Chapel, Mebane, N. C.....	1.61
Mt. Zion, Mebane, N. C.....	1.15
Youngsville, N. C.	1.00
Springhill, Lineville, Ala.	.20
Elm Avenue, Portsmouth, Va.	10.13
First Church, Greensboro, N. C.....	19.52
Pleasant Ridge, Ramseur, N. C.....	2.53
Shiloh, Kemps Mill, N. C.	1.00
Antioch, Elams, N. C.	2.70
Holy Neck, Holland, Va.	8.00

Total \$1,476.52

Individual and Church Collections.

Previously acknowledged since Sept. 1....	\$ 934.04
M. H. Thomas, Broadway, Va.....	5.00
J. W. Payne, Wedowee, Ala.....	5.00

Total \$ 944.04

Dollar-a-Month Club.

Previously acknowledged since Sept. 1....	\$ 41.00
A. W. Preston, Belew Creek, N. C.....	1.00
Jesse H. Jones, News Ferry, Va.....	2.00
J. Carl Rowland, Willow Springs, N. C...	4.00
Mrs. David Stephenson, Raleigh, N. C....	1.00

Total \$ 49.00

Specials.

Previously acknowledged since Sept. 1....	\$ 542.24
First Church, Portsmouth, Va.....	75.00
Burlington Sunday School, N. C.....	70.69
Burlington Sunday School, N. C.....	251.37
Rosemont Bible Class 3, Norfolk, Va.....	5.00
Woman's Bible Class, Rosemont, Norfolk.	40.00

Total \$ 984.30

Woman's Board, S. C. C., Inc.

Previously acknowledged since Sept. 1....	\$3,473.29
Raleigh Church	900.00
Total	\$4,373.29

Mountain Work.

Previously acknowledged since Sept. 1....	\$ 1.59
Liberty, Vance, C. E. Society, Henderson.	2.63
Total	\$ 4.22

Summary.

Previously acknowledged since Sept. 1....	\$6,973.96
Sunday Schools, regular	144.72
Individual and Church collections.....	10.00
Dollar-a-Month Club	8.00
Specials	442.06
Woman's Board, S. C. C.....	900.00
Mountain work	2.63

Total to date \$8,481.37

J. O. ATKINSON, Sec'y.

QUARTERLY REPORT.

Following is the quarterly report of the treasurer of the Woman's Mission Board of the Virginia Valley Conference:

Brought forward from last quarter..... \$ 3.91

Women's Societies.

Bethlehem, dues	\$ 4.15
Bethlehem, thankoffering	2.76
Dry Run, dues	6.69
Leaksville, dues	4.75
Leaksville, thankoffering	13.50
Linville, dues	7.60
Linville, thankoffering	10.00
New Hope, dues	6.10
Winchester, dues	2.58
Winchester, thankoffering	28.65
Total	86.78

Young People's Societies.

Antioch, dues	\$ 1.26
Antioch, thankoffering	14.35
Winchester, dues	9.60
Winchester, literary fund	1.50
Total	26.71
Total	\$ 117.40

Disbursements.

Burk & Price, on bond.....	\$ 2.50
Mrs. H. S. Harcastle	113.49
Total	115.99

Balance in treasury \$ 1.41

VERDIE SHOWALTER,

Harrisonburg, Va.

Treasurer.

MONTICELLO MISSIONARY SOCIETY.

The Monticello Missionary Society met at the Christian Church, December 12th, and enjoyed a very interesting program, under the leadership of Mrs. W. G. Rudd. The theme of the program was, "The Christmas Spirit." For the devotional Miss Myrtle Rudd read the Christmas story from Luke 2:8-16. Two papers, "The Spirit of Christmas," by Mrs. M. C. Faucette, and "The Other Half of Christmas," by Mrs. W. R. McKinney, were very instructive. Mrs. J. E. Cumbie gave an enjoyable reading, "The Bell Story." One of the main features of the program was "Why and How We Should Celebrate Christmas," by the pastor, Rev. J. L. Neese.

Following the program, the society enjoyed a delightful social hour. Refreshments were served by Mrs. N. G. Walker and Mrs. Jack Comer.

CORRESPONDING SEC'Y.

MONTHLY MISSIONARY PROGRAM.*Women's Societies.*

Service of worship (for a spirit of prayer).
Map talk on the Philippines.
Roll call on the Philippines.
Introduction of "guests" from the Philippines.
Our Americanization work.
Prayer.

This program should be one of the most interesting since one of our own number, Dr. M. J. W. White, and wife, are doing such an excellent piece of work on this island. Get all the information you can about the Philippines and about our missionaries there, and see what a worthwhile program you will have. Use your "Guest Book."

Young People's Societies.

Program of Chapter III—"The People and Their Country."

I. Business session.

II. Study course:

1. Review preface and chapters 1 and 2.

2. Leader's talk: "People of India."

(a) Dravidians and their religion.

(b) Aryans and their religion.

(c) Merging of Dravidians and Aryans into Hinduism.

(d) Moslems.

(e) European traders, and confusion evolved from their presence. (Pages 29-35.)

3. A member: A hurried trip through India; visiting Bombay, India's gateway; Agra, where we see Taj Mahal, the most beautiful building in the world; Delhi, India's capital; through Khyber Pass; colorful Kashmir; the sacred river, Ganges with its myriad worshipers; Calcutta; the snow-capped Himalayan Mountains and Mt. Everest; Burma with its famous Pagoda; the laboring elephants; Ceylon with its Temple of Buddha's Tooth (pages 35-48, plus wall map of India, on sale C. P. A., price 60 cents)—all available pictures. The National Geographic Magazine, October 1929, July 1926, November 1927 contain beautiful pictures of India.

4. Leader: Concluding remarks and preparation for worship. (See below.)

III. Worship service—Theme: "The East a-Callin'" (Kipling):

1. Instrumental prelude: "There is a Fountain Filled with Blood" (Western Melody).

2. Call to worship: "The people that walk in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2).

3. Hymn: "From Greenland's Icy Mountains."

4. Scripture: Isa. 55:3-7.

5. Prayer: For a real thirst for friendship with India.

6. Offertory—Music: "Follow the Gleam."

7. Hymn: "The Whole Wide World for Jesus."

8. Mizpah benediction.

Leader: How thrilling it must be to take such a tour through the very oldest home of civilization, India! We know how its lure has attracted Mark Twain, Rudyard Kipling and others. Surely if we'd 'Eard the East a-callin', why we wouldn't 'eed nothin' else"! (Leader, make free use of the reading study book, "India on the March," by Alden M. Clark, especially first paragraph.) But if just the natural beauty and picturesque settings lure us, how much more should we be drawn to India when we realize how much her people need our Christ and his beautiful salvation. Surely, India has much to offer us. But we have the most beautiful and priceless gift for India.

Willing Workers' Societies.

Theme: "God Is Love."

Song: "Love Lifted Me."

The Lord's Prayer.

Business period.

Devotional: 1 Cor. 13.

Prayer: Our dear Lord and Saviour Jesus Christ, we thank Thee for Thy precious Son, the Gift of all gifts. We thank Thee for Thy love, which is revealed unto us day by day. Help us to learn from Thy holy word the lesson of truth, righteousness, faith and hope that we will help to send the gospel message to those that know Thee not. Lead us in the way of victorious faith and service, we ask in Jesus' name. Amen.

Verses read by six persons: Heb. 10:24, Heb. 10:27, Luke 6:27, 1 John 4:19, 2 Thes. 3:5, John 3:16.

Chapter in study book, "Treasury Hunt."

Song.

Prayer.

LIFE AFTER DEATH.

"If a man die, shall he live again?" (Job 14:14.)

Job asked this question when he was answering the arguments that his three friends put to him when he was so sorely afflicted with boils away back toward the beginning of time; and men today are still asking the question and doubting that there is a life after death.

In the fall of the year, when the flowers fade and the leaves wither and nature puts on all her bright raiment, then we know that winter is near; and as we look upon the approach of change and decay in nature, the question comes to many: "If a man die, shall he live again?" Job answered the question to his own satisfaction in the verses found in the nineteenth chapter: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another; though my reins be consumed within me."

Though tempted by man and tried by the evil one, he was triumphant in his faith of the resurrection. Since that time, Jesus Christ has come and taught the life after death by precept and example. He spoke of God's loving care of the birds, the flowers and the grass which are but passing fancies, and compared them with man, who was made a little lower than the angels and in the likeness of God and whom God has put in dominion over all that is on the earth. If God so cares for the lower animal and vegetable life, showing forth His power in reproduction and recreation, shall He not much more resurrect you? O ye, of little faith! If the flower dies, if the tree dies, if the caterpillar dies, shall they live again? "Go forth, under the open sky, and list to nature's ten things"—in the woods, in the fields, and beside the streams, and hear the voices tell of the spring-time to come, when the woods will be filled again with the songs of the birds, carpeted with grass and the myriads of wild flowers, trees densely covered with foliage, and butterflies flitting from flower to flower. With all these thoughts, can one ask the question, "If a man die, shall he live again?"

How can a student of nature help but believe in a life after death? How much more can one who has been reared in a Christian atmosphere doubt that there is a life after death? "Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain; but God giveth

it a body as it hath pleased Him, and to every seed his own body" (1 Cor. 15:36-38).

If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. (1 Cor. 15:19-20.)

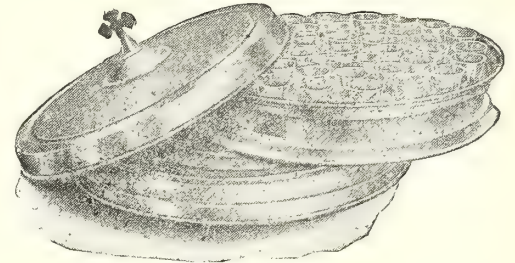
In the way of righteousness is life, and in the pathway thereof there is no death. (Prov. 12:28.)
W.

COMMUNION WARE.*Individual Service.*

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

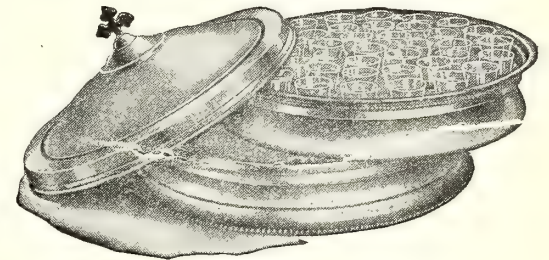


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses \$7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

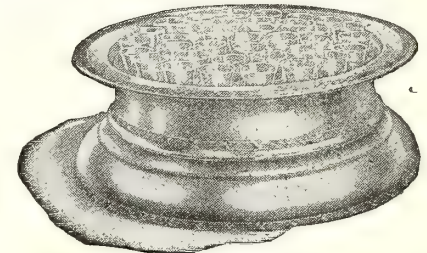
SILVER-PLATED.

The Silver-plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.



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Tray No. 85—Interlocking only, with 36 glasses.\$22.00
Base No. 1—Silver-plated; fits Silver Tray 85. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling). \$22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow rim.....\$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

BY REV. H. S. HARDCASTLE.

Lesson II—January 11, 1931.

THE CHILDHOOD OF JESUS.

GOLDEN TEXT: "Jesus advanced in wisdom and stature, and in favor with God and man."—Luke 2:52.

LESSON: Luke 2.

The Birth of Jesus.

We are still close to the Christmas season, and it will not be amiss to mention a few of the truths which the simple story of the birth of Jesus has to teach us. If with the shepherds we go unto Bethlehem to see this thing which has come to pass, we will learn some very practical and profound lessons.

1. The tragedy of the life that has no room for Christ in it. The inn-keeper undoubtedly had an inn full of guests; probably good, respectable, well-paying guests. But if he had known—ah! if he had known—who it was that asked for a place in his inn, he would have made a place for them, even if he had to turn some one else away. How much he missed that night, and perhaps he never even knew it. And how tragic indeed is that life in which there is no place for Christ. It may be that it is taken up with things which are good, but if the good keeps out him who is the best, how pathetic! There is danger that in our stress and strain of making a living, we shall leave Him out who is life itself.

2. The rewards of the humble spirit and obedient heart. The shepherds were humble, simple, responsive-hearted folks. They were not skilled in the details of religious law as were the scribes and Pharisees. But it was to them that the first Christmas message came. And because they were not disobedient to the heavenly vision, they came to the Christ-Child Himself. It is ever thus. God resisteth the proud, but giveth grace to the humble. The secret of the Lord is with them that fear Him. He that followeth the light shall have more light. God help us all to cultivate the humble heart and the obedient spirit.

3. The true values of life. Here was one born to be a King, but He was born not only in simplicity but even in poverty. God was trying to teach the world that the measure of life is not what we are or what one has, but certain qualities of mind and heart. How poor indeed is that life which must borrow its glory from that which it has or that which it puts on. The true measure of life is its inner worth and its power and its willingness to serve.

4. Bethlehem tells us that God dwells among men. Christ came as a baby. The divine life took upon itself our likeness of flesh. God was pleased to dwell in humanity. We are not to look afar for God, but at hand and within. The best in us is God in us. He whom we need is everywhere, and He still enters into those human hearts which are open to receive Him.

5. Christ makes a difference in life. The shepherds returned to their same old tasks, but they went back in a different spirit. What a difference it makes in life when one has Christ! Old things are passed away, behold all things are become new.

Boyhood of Jesus.

The boyhood of Jesus, even the meager stories which we have of it, also tell us of abiding truths.

1. Life at its best involves all-'round development. The boy Jesus advanced in wisdom and stature and in favor with God and with man. That is life's normal development. Folks usually give heed to three, and many give heed to all, but there are many who leave undeveloped in a pathetic way the religious element, and do not advance in "favor with God."

2. Christ is often lost by a process rather than by an act. Christ's parents did not know at first that the boy Jesus was not with them. They had lost Him, and they did not know it. It is thus in many lives. Not by any great, outrageous sin, but by neglect and indifference is the Christ lost in life. And as in the case of the parents, one must turn back to the Christ Himself in order to find Him.

3. A boy's religion may be different from an adult's, but it may be just as vital. All those who heard Jesus were amazed at His questions and His answers. He did not fit in with the "mold." But His religion was very vital. These restless youngsters who are often the despair of so many religious workers may have an unorthodox religion, but there may be an amazing vitality about it and a reality, too.

4. The dawn of responsibility is a strategic time in youth. The boy Jesus was beginning to feel His personal responsibility. His mother did not exactly understand her Son. She stood perplexed, as many a parent has stood perplexed in the presence of the unfolding life of the adolescent boy or girl. How much liberty should a parent allow such a young person? How much authority must one exercise? Here are the rocks on which so many relations between parents and young people go to smash.

5. Jesus was subject unto His parents. He might know more than they, but He was subject unto them. He made obedience the first law of His life to them. Obedience in the home is the first law of the home now and always. Parents should be worthy of it and children should yield it. Christ is our example here, as elsewhere.

Lesson III—January 18, 1931.

THE MINISTRY OF JOHN THE BAPTIST.

GOLDEN TEXT: "Bring forth, therefore, fruits worthy of repentance."—Luke 3:8.

LESSON: Luke 3.

"There was a man sent from God whose name was John." There is no doubt that he was sent from God, and there is no doubt that He knew that he was sent from and by God. John's character and ministry bear witness to that fact.

"The word of God came unto John"—he was conscious of a divine call. God have mercy upon the man who attempts to preach who does not have a consciousness of a divine call, a divine imperative laid upon him. This matter of a call involves more than simply the ministry or missionary service. God calls men to all worthy work, and happy is that man who has the inner certainty that he is in the place and doing the thing that God wants him to be and do.

"In the wilderness." John had been living on the outskirts of civilization, away from the hustle and bustle of life. He had time for thought and meditation and communion. In this way he had a very real knowledge of and experience with God. The secret of John's work is to be found in the fact that John knew God. It is the secret

of the abiding worth and work of any Christian worker or any man or woman.

"He came . . . preaching the baptism of repentance, for the remission of sins." He did not come preaching that baptism was the cause of the remission of sins, but an outward symbol of an inner change of mind and heart. "Repentance"—a change of mind, literally, but a change of mind that found expression in a change of conduct and life. There is still a place for preaching. It is still by the foolishness of preaching that God has chosen to save them that believe. Let no man be ashamed of the fact that he is a preacher.

"O generation of vipers, who hath warned you to flee from the wrath to come?" That is plain talk, but the times and the type of people who came demanded it. There are times when preachers and teachers must speak the truth in love. John's type of preaching was not the only type of preaching, but it was adapted to the needs, and that is always good preaching.

"Bring forth, therefore, fruits worthy of repentance." Religion should, and real religion does, make a difference. What a man really believes finds expression in conduct and life. Repentance means something more than mere sorrow for sin; it means, as the little boy said, being so sorry that we quit. By their fruits ye shall know them, said Jesus later. Herein is our Father glorified, that we bear much fruit. So shall we be His disciples.

"Begin not to say within yourselves, 'We have Abraham to our father.'" Do not trust in your religious ancestry. Do not depend upon second-hand religion. The only thing that matters is the personal, inner attitude. Every one of us must give an account of himself to God, and not profession, but fruitage is the final test.

"He answered and said unto them . . ." John did not deal with mere pious platitudes or in high-sounding but little-meaning phrases. He told his hearers in practical language what religion for them would mean. It is all right for the preacher to know theology, but he also ought to know how to apply theology. It is all right for the teacher to deal with principles, but he should also know what practical application those principles will have in the lives of the Sunday School boys and girls.

"But one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose." John knew he had ability, but he recognized his limitations. He was pretty good as measured by the men of his day, but he knew how incomplete his life was as compared with the One who should come. True humility is a foundation-stone of greatness, and even of righteousness.

"He shall baptize you with the Holy Ghost." John could convict the conscience, but he could not impart the power to conquer sin. When a man comes to ultimate grips with the elemental forces of life, he must have God, he must have the Holy Spirit. Here is one of the tragedies of our failure to pray. "Prayer is the soul of religion, and failure there is not a superficial lack for the supply of which the spiritual life leisurely can wait. Failure in prayer is the loss of religion itself in its inward and dynamic aspect of fellowship with the Eternal. Only a theoretical deity is left to any man who has ceased to commune with God, and a theoretical deity saves no man from sin and disheartenment and fills no life with a sense of divine commission. Such vital consequences require a living God who actually deals with men." *The Meaning of Prayer.*

"But Herod the tetrarch, being reproved by him (John)." The king had committed a moral outrage by taking his brother's wife, and John promptly rebuked sin in high places. It took

courage and it cost John his head. But John feared God, and hence he did not fear what men could do unto him. We need people today who will stand on their convictions on the great moral and spiritual questions of today, no matter what they may have to pay.

CHRISTIAN ENDEAVOR.

By JEWEL TRUITT.

Sunday, January 18, 1931.

TOPIC: "My Idea of What a Young Woman Ought to Be."

SCRIPTURE: Prov. 31:10-31.

This question of what a young woman ought to be can be discussed from many different sides. Perhaps the most interesting for young boys and girls' discussions together is their relationship to young men. You might want to discuss the following questions: (1) What advantage has the girl who can talk of other things than the family and community news? Is her ability worth the effort it costs? (2) Do you prefer the girls who permit petting or those who do not? (3) Which do you prefer in a girl: wit, character, or beauty? (4) Does a girl have to sacrifice her ideals in order to be popular? (5) Is it fair for a young man to "drop" a young lady who has done the questionable things which he suggested? (6) How much can a girl do toward raising our standards for both boys and girls?

The Girl in the Home.

The girl of today, as of all other days, is most priceless when she is in the home. She is eager to do her best in the home of her parents. She delights to honor father and mother, and is happy in the work of the home surrounded by growing brothers and sisters. She hopes to have a home of her own some day and feels free to say so. But in thinking of her own home, she pictures as her companion a man of true worth and of character. She knows that a home demands courageous toil, and gladly plans to master every task. Because it may be that she is not to be one who shall use her energies for work in a home, she trains her heart and hand to render service elsewhere.

Her Beauty.

There are still a few girls left who hope to make their way in the world because of physical beauty. But they are growing fewer. An increasing number of young women are becoming humbly conscious of the beauty that God has put into maidenhood. They care for their bodies so as to make them strong and glowing with health. Neatness of person and daintiness of dress contribute to their beauty. They trust in God, and from their faces glow peace and joy. They are about the most beautiful things of God's creation, and they are due the honor their gracious queenliness receive.

Her Ideals.

Most young women have ideals that are noble and uplifting. Ideals are of value when the one who has them tries to live up to them. It is possible to fail to express them in any way. Ideals must not be sacrificed for the sake of popularity. Above all, a young woman must hold to her ideals. She will find that her own self-respect is worth more than the attentions of those who may not even be worthy her company. Do we admire the girl who sticks by her ideals, or do we leave her in loneliness?

In her poem, "My Kate," Elizabeth Barrett Browning pays tribute to one woman, but her tribute is an ideal for some:

"I doubt if she said to you much that could act
As a thought or suggestion—she did not attract

In the sense of the brilliant or wise. I infer
'Twas her thinking of others made you think of
her—

My Kate.

"She never found fault with you, never implied
Your wrong by her right; and yet men at her side
Grew nobler, girls purer, as through the whole
town

The children were gladder that pulled at her
gown—

My Kate.

"None knelt at her feet confessed lovers in thrall;
They knelt more to God than they use—that was
all.

If you praised her as charming, some asked what
you meant,

But the charm of her presence was felt when she
went—

My Kate.

"The weak and the gentle, the ribald and rude,
She took as she found them, and did them all
good.

It always was so with her—see what you have!
She has made the grass greener even here with
her grave—

My Kate."

Daily Readings.

Monday—A good housekeeper (Prov. 31:27-31).

Tuesday—Modest (1 Peter 3:1-6).

Wednesday—Interested in spiritual things (Luke 10:38-42).

Thursday—A good companion (Ruth 1:16-17).

Friday—A real partner (Prov. 19:14).

Saturday—A real "find" (Prov. 18:22).

OCEAN VIEW CHURCH.

The revival of the First Christian Church, Ocean View, Va., has come to a close. Rev. M. L. Chappel, of Tyner, N. C., assisted the pastor, Rev. J. H. Warren, in the two weeks' meeting. The meeting was a great success from almost every viewpoint. Rev. Chappel proved himself to be a real gospel preacher. His sermons were helpful and uplifting, and many people were made to rejoice under his preaching. There was a class of seventeen received into the Church at the closing service. The Church is greatly strengthened and encouraged for the year's work.

MRS. B. G. HARRELL.

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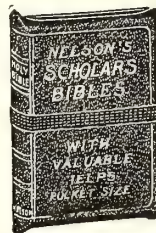
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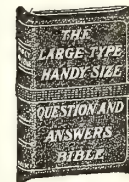
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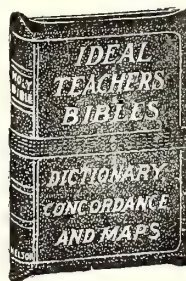
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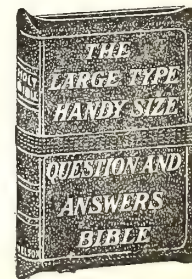
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One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

BY DR. AMOS R. WELLS.

MONDAY.

OUR COMMENCEMENT DAY.

"Him would Paul have to go forth with him."
—Acts 16:1-5.

What a call that was to young Lystra to the ends of the world. It lifted him from his narrow life to the heights of heaven. It gave him for a comrade the most eager and exalted spirit of his time. It presented him with an immortality of usefulness and joy.

In June, every year, a multitude of wistful-eyed young folks step forth from college halls on what is happily called their commencement day, the beginning of their life as men and women out in the world. Every day is such a commencement day to the soul that walks with God. Have we failed? We shall not fail today. Have the roads been rough and the miles dragged? Today our feet shall speed joyously to their goal. Have we been lonely? Today the bright achievers of all history shall be with us and the King of glory shall walk by our side.

Prayer.—Yes, our Saviour, Christ of all progress, today shall be the beginning of days with Thee. Today shall be our commencement day with Thee. Today we shall graduate from every hindrance, every crudity, every fear and incompetence, and set forth with Thee on the path of godlike accomplishment. In Thy name. *Amen.*

TUESDAY.

NEVERTHELESS.

"Lazarus is dead . . . nevertheless let us go unto him."—John 11:7-15.

Dr. Boynton Merrill recently preached a sermon on the one word, "Nevertheless." "‘Nevertheless’ in Paul's letters," he said, "is like a trumpet at the lips of a man standing on a hilltop shrilling out the news to his comrades below, that help is on the way." The Revised Version has changed Paul's "nevertheless" in most cases to "and" or "but" or "howbeit," but it keeps Christ's greatest "nevertheless" of all, that spoken of Lazarus. The beloved is dead. He has been three days in the grave. His dear form has begun to dissolve. Stiff, cold, impossible, the blackness of grief—"nevertheless." And what an imperial "nevertheless" was that, what a victory over hopelessness and death!

We can put Christ's "nevertheless" into our lives. Yes, and Paul's, and the "nevertheless" of all heroic souls who have faced undaunted the sadness and horror and fears of life.

Prayer.—Nothing, O Lord, is too strong for Thee, and nothing can conquer him who puts his trust in Thee. Though all armies combine against me, I shall not fear, I shall not retire. Stand, Thou, only at my right hand, brother Deliverer, Thou Almighty, and our banner shall go forward in victory. *Amen.*

WEDNESDAY.

PILLOWS.

"And he took one of the stones of the place, and put it under his head, and lay down in that place to sleep."—Gen. 28:10-18.

Once a former workman under Edison, now president of the Edison Electric Illuminating Company of Boston, said that he had seen the great inventor, after he had worked for many hours on one of his inventions, lie down on the laboratory floor with a pile of castings for a pillow, and go soundly to sleep. We are reminded at once of Jacob's stone pillow at Bethel. We are reminded also of that wonderful missionary, Bishop William Taylor, who carried around with him a large flat stone which he used for a pillow.

Such earnestness and invincible determination make the softest pillow. They transform steel castings into feathers. They transform all hardships into delights and find recuperation where others find only complaints. Theirs is the true exhilaration, the genuine joy. They reach their Harans, and they find Bethels all the way.

Prayer.—Our Saviour, Thou didst sleep through the fierce tempest, Thy head on the helmsman's bench. Teach us the calmness of faith, the conquest of fear, the victory over weariness and all hardships. We would toil with Thee, and our sleep shall be sweet. *Amen.*

THURSDAY.

GRACE AND THE CROSS.

"Christ . . . who His own self bare our sins in His own body on the tree."—1 Peter 2:18-25.

Christians are never through praising Christ for His atonement. It was begun in the dawn of time. He was the Lamb slain from the foundation of the world. It came to its glorious and effective climax on Calvary. It continues in the Father's love and the Holy Spirit's power to this very hour, and it will continue as long as there is a soul that may look to the cross and be saved.

"Oh, wondrous cross!" Campbell Morgan exclaims. "Therein sin rejected the King, and grace crowned Him. Therein sin destroyed the Priest, and grace through the Priest made atonement. Therein sin silenced the voice of the prophet, and grace caught up the message and repeated it to all the race, for a new law of life and love."

Prayer.—Christ Jesus, eternal Redeemer, lifted ever on the cross of shame and glory, we fall at Thy pierced feet, we lay ourselves open before Thee, and we beg of Thee the fulfillment of all our desire, our pardon and restoration through Thy grace. Then shall Thy cross become our cross, the blessed home of our souls. *Amen.*

FRIDAY.

THE MOUTH TRAP.

"A fool's mouth is his destruction, and his lips are the snare of his soul."—Prov. 18:1-7.

It is a comical saying that "every time So-and-so opens his mouth he puts his foot in it," but the implied comparison of the mouth to a trap has Bible warrant. The cross-examining lawyer who sets question traps for the witness has probably many a time caught himself in the snare of his own words, and has not realized it. So have we all.

We jest about sacred things, and entrap ourselves in the spirit of irreverence. We give our words habitually a sneering and critical cast, and snap! on our souls goes the trap of cynicism. We

give utterance to a doubt, and capture our thought with skepticism. We allow ourselves to slip into profanity, and become the prisoners of infidelity. We utter some bit of spicy gossip, and the first thing we know we are chained in the cold and lonely dungeon of slanderers.

Prayer.—O Thou Creator of speech, with what power hast Thou endowed Thy creatures—power for good as well as power for evil! Thou Word of life, may our words be life-giving and not death-giving. May they be our bridges into love and helpfulness, and not snares to catch our souls. *Amen.*

SATURDAY.

PLEASEING.

"Walk worthily of the Lord unto all pleasing."
—Col. 1:9-18.

A woman who dressed beautifully once made a very beautiful remark. "If I lived in the woods," she said, "I should dress for the trees." Her dressing was to add to the beauty of the world. She wished to be as lovely as possible in order to be in harmony with God's lovely world. She dressed partly in order to please herself, but far more to please others, and, it may well be, to please her Maker. And none of this points to extravagance or display, but only to taste and thoughtfulness and skill.

Many of us do not plan for the beauty of our lives, and for pleasing the people around us. If we lived in the woods, we should not dress for the trees, but should consider our situation an excuse for dressing as roughly as possible. Out in the world, we deem our duty to others well performed if we do our share of the world's work.

There is an ugly way of accomplishing any task and a lovely way. There is even a hateful way of conferring a benefit, and a charming way. It is never enough to do our duty unless we do it sweetly and winsomely.

Prayer.—Dear Lord, we bless Thee that Thou didst so hang upon the cross as to draw all men to Thee. We glory in the attractions of Thy religion. We praise Thee for the beauty of holiness, and that it may be ours if we live with Thee. *Amen.*

SUNDAY.

WHEN TO BE BURIED.

"He is thy life and the length of thy days."
Deut. 30:15-20.

That amazingly vigorous Irish statesman Thos. Power O'Connor once gave this message to the youth of England: "Life is a great adventure. Live every hour of it. Don't be buried until you are dead." He had seen, as we all have, many a person apparently walking the earth and pretending to be giving who, for all real purposes, was in his grave. When one stops growing mentally and spiritually, when one ceases to be interested in the progress of man, when one no longer loves and admires and cheers and looks above, one has virtually died.

But there is always the possibility of a revival, which is the difference between a corpse and this breathing deadness. There is always the possibility of waking up to love again, to live in the hopes and fears of mankind, to join in the onward movement of the race. This possibility is realized through religion.

Prayer.—That is our true existence, Heavenly Father, to dwell in Thee. If we have never entered into the glorious swing of it, may it be ours this minute. We ask it through Him who is our Way and our Truth and our Life. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

THE PURPOSE OF OUR CHURCH.

BY REV. C. E. GERRINGER.

"Go ye into all the world."—Matt. 28:28.

For every worth-while institution that has been given a place in a busy, work-a-day world, there has been in the minds of its founders a real and definite purpose, and unless that institution has measured up to that purpose it ceased to be. I am thinking of the formation of business firms, where there has been the expenditure of great sums of hard-earned money and the election of officers whose business it is to see that the firm or business is a success, filling one definite purpose in the arena of the business world, and when that business or firm fails in that one specific task or mission, then it fails to be.

I like to think in terms of every organization having some definite task, though its beginning may be small, its investors few, and its task a hard one, but unless that organization is able to carry its purpose to the hearts of others and build up a larger business, declaring a larger dividend and proving itself to be a paying business, it will soon find its doors closed and cease to function in the chosen field.

Whatever my idea may be toward that of a business firm or organization in that of a purpose or mission, with all of its organization and program, it does not differ from that of the Church. For if there ever was an organization that was founded with a more definite purpose or mission in the mind of its Founder, I cannot think of it, neither can I think of an institution that will cease to be, more quickly than that of the Church, when it fails to measure up to its purpose or to fill its mission.

When Jesus founded His Church upon that rock, which was Himself, I believe that He had a definite purpose or mission in mind, and naturally or really expects it to measure up to that or it will cease to be. When He said, "Go ye into the world and preach my gospel, and make disciples of all nations," He expressed in very definite terms the purpose or mission of His Church.

Then we would say that the Church is that institution founded in the souls of men for the purpose of evangelizing the world, and that evangelism is that of carrying the good news to those who know Him not, or that evangelism is that of bringing the unsaved masses of humanity into a relationship with Him that will allow them to know beyond a shadow of doubt that they, too, have been saved by the power of God.

Can you think of an organization with a greater mission to fill than that of carrying the gospel in its saving power to the great masses of humanity in all of the forms of human depravity? Can you think of a call that should so challenge and stir the hearts of His followers as His command to "go and carry my gospel to every nation?" When we learn that such a small per cent of our own are sheltered within His fold and millions are dying without the bread of life, certainly we will agree with Dr. Goddard when he said that "evangelism is the supreme need of the day."

Some one may ask why lay stress upon that of evangelism? Why concern yourself with the salvation of others in a land where the book is open to every one who cares to read and study it? We would answer that question in just three ways, namely: (1) It is the command of Christ; (2)

it is the purpose of the Church; (3) it is the supreme need of the day.

Would you not think today of the Christ as being a very selfish individual had He failed to say to His disciples, "Go and preach my gospel to every nation?" Certainly you would have, and probably you would say with me that He is not worthy of our consideration, but how grateful each should be that He should have expressed such a great love for others and was and is still willing and anxious to say, "Go preach my gospel," that others may know me, whom to know is life everlasting; and how we His professed followers today need to hear Him say, "Go and preach my gospel," for it is not only the power of God unto salvation to every one that believeth, but the obedience to that command is the salvation of the Church, for when that Church fails to carry out His command, then it will soon find itself failing to be.

If the Church did not have a definite goal to which to work to, would you not soon decide that it was rather loosely organized and not worthy of your consideration? But how each heart should rejoice that they are a part of an organization that has such a wonderful purpose for its existence! That it remains to function wherever it is organized, that others who are in darkness may see the light, or those who have not been introduced to Christ may meet Him, as the one who possesses the power to save from sin and its effects and results.

Can you think of a more supreme need today than that of seeking to evangelize the world for Christ? When you think of the present condition of the world, with all its masses steeped in sin, does not your very heart burn with a desire to go with the message of the Master and offer the remedy for all sin? Does not your very soul long to lift up the fallen, help the weak, and see those who have fallen by the way and show them the way of better living? This is the supreme need of the day.

Ever since the work of evangelization of the world has been in progress, there have been various and sundry methods used, some specialize in one and others in another method, and probably each thinks his the better way. I was very much impressed some time ago when a teacher in a normal school said that the course in methods is being crowded too much; the thing that is needed so much by many who are entering the profession of teaching is not methods, but the subject matter mastered, and methods will take care of themselves. Learn your subject matter, and putting it across will be an easy matter. When you and I have mastered the fundamental teachings of Christ, the carrying it to others will be an easy matter, because it will be the desire of our heart and the passion of our soul.

I would not have you think that this is an easy task, or that without opposition or hindrance, for every great movement has had its barriers, and every great water-course has met its obstacles, but the worth of a thing is proven in its ability to overcome its hindrances or obstacles.

Evangelism is no exception to the rule, for it certainly has met hindrances and obstacles along the way. They have prevented its spread, but it is proving its worth when we say it has and will continue to overcome them.

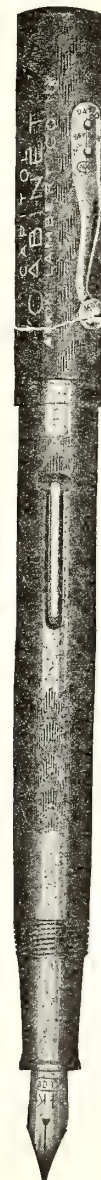
The first of these hindrances to evangelism is worldliness. Now, some may expect me to go

into a tirade against one or two forms of worldliness, such as dancing, card playing, and theater-going. That is the pity of it. We have scolded so much about these particular forms of worldliness that we have allowed the man who does not, perhaps cannot, indulge in these to think he is not worldly.

In the incipency of our history we were a very unworldly people, but since we have gained so much prestige, so much wealth, and so much culture, we are not the simple, primitive people we were just at the beginning of our Church. Now worldliness consists in looking to something un-Christian or anti-Christian for our happiness. It may be the ball-room or in the bank; it may be at the card table or in the counting-house; it may be in the theater or in the throes of the marts of trade. The money-lover is as worldly as the dancer. The grafter is the worldliest man on the map. You have seen men steeped in sordid selfishness, blind to everything but the almighty dollar, complain that our young people are too worldly. He who gets pleasure out of the lust of the flesh, the lust of the eye, or the pride of life is worldly. A love for these things is incompatible with the love of God. When our people go outside of the Church circle for their pleasures and pastimes and hobnob with those who do not honor God, they are getting on dangerous ground.

(Continued on page 15.)

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Christian Orphanage

Dear Friends:

When you read this letter, Christmas Day will have been celebrated. At this writing (December 24th), it looks as though the children will have a happy Christmas. A number of the Churches have sent in presents for the children. Our good friend, J. M. Darden, sent us oranges and candy for all of them. We killed hogs a few days ago, so we would have fresh meat, as we could not have turkey, so I believe the children will be well provided for. Christmas trees are being prepared in each building and beautifully decorated, and the presents, with a bag of candy and oranges for each child, will be placed at the foot of the tree. All Christmas presents sent in to the children are held until the Christmas exercises are given, and then all presents are given out at the same time, so the children can enjoy their Christmas together. And it makes us all happy to see the children happy. I know if the Churches who have sent in presents for the children get as much joy out of the giving as the children do out of the receiving, there is lots of joy in the Christian denomination.

Our Thanksgiving offering is coming in very nicely, but we are quite a distance from our goal. At this writing, we have raised \$7,258.12 on our Thanksgiving offering. We still lack \$2,742 being to the ten-thousand-dollar mark. We have raised this year the sum of \$23,001.77. We still lack \$6,998.23 being to our goal of \$30,000. Will we reach it? Watch and see! Please mail me your checks, so we can close our books for the year. We will hold them open the first week in January to get all the contributions in for the year 1930.

CHAS. D. JOHNSTON,
Superintendent.

REPORT OF DEC. 25, 1930—Continued.

Brought forward \$19,351.48

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Greensboro, Palm Street \$ 6.00
Durham 21.27
Third Avenue, Danville 4.65
Shallow Ford 2.21
Pleasant Ridge 1.50

35.63

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Youngsville 1.00
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United, Raleigh, June-Dec. 7.00
New Elam 1.70

24.45

Western N. C. Conference:

Pleasant Union \$ 1.50
Pleasant Ridge 2.97
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Windsor 5.00
Wakefield 2.36
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First, Portsmouth 11.96

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Valley Virginia Central Conference:

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Antioch 3.00
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Alabama Conference:

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Wadley 1.40
Spring Hill83

3.09

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T. B. Roberts, support children.... 32.00
Miss Celeste Penny, Chapel Hill... 15.00
Twiddy Bible Class, Norfolk..... 18.00
L. E. Carlton, Paces, Va. for land. 325.00
Mrs. L. E. Carlton, for tract of land. 100.00
Miss Sarah E. Boyd, Paces, for land. 75.00
Cash from Suffolk Church 2.10
First Church, Richmond, birthday.. 10.34

660.44

Thanksgiving Offerings.

N. C. & Va. Conference:

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Greensboro, First 144.47
Union, N. C. Church & M. Society.. 59.26
Belew's Creek 5.00
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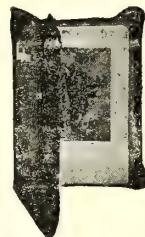
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16 The LORD is King for ever and
ever: the heathen are perished out

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years old when he began t

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14 Like sheep they are laid in
grave; death shall feed on th

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THE SUN'S PULPIT.
(Continued from Page 13.)

The second of these hindrances is formalism. An editor of a religious paper once said that "if our Church was ever to go forward, it would be through that of a formal worship"; but I think that formality and spirituality are inverse ratio. It seems that spirituality might express itself in stately and fixed forms, and it may in a measure. It would seem that stately forms and fixed ritual ought to contribute to spirituality. But, somehow, it is still true that where the Spirit of the Lord is, there is liberty. A young lady recently attended a Church service and then said as she left the building, "I will have to attend another service elsewhere to obtain forgiveness, for my anger is stirred within me because I have come to the house of the Lord to worship, but I could not because of the formality."

When we carry out all the order of worship, and with considerable to the rise; when we pray

over the puny pennies in the collection; when the choir agonizes over some semi-sacred anthems, we are bordering on dangerous grounds.

The third hindrance, and probably the greatest one to evangelism, is that of the lack of passion for souls. I can think of nothing more horrible to the life of a professing child of God, that he or she is satisfied to remain in the kingdom, if it were possible without bringing in some soul or souls to that kingdom. He has taught us in His word that every branch that beareth not fruit He taketh it away, but that branch that beareth fruit He purgeth it, that it may bring forth more fruit. But, oh! the millions who remain in the membership of the Church and never bring any one in

or have any desire, evidently, to do so. Will you hear Him saying, "Go and bring them," "for whosoever cometh to me, I will in no wise cast out, for it is the will of the Father that not a single soul shall perish, but come into everlasting life."

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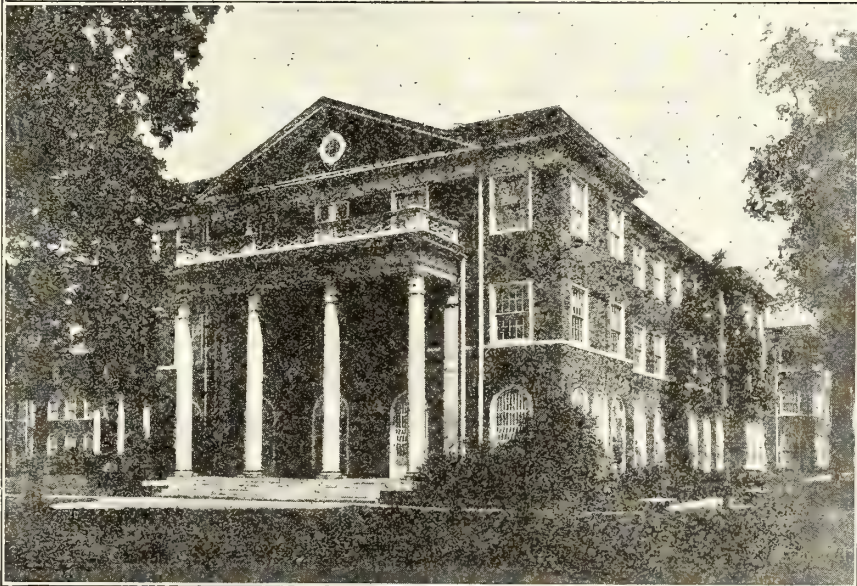
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When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

MARRIAGES

WILLIAMSON—HORTON.

Mr. John L. Williamson and Miss Lottie Ethel Horton, of Person County, N. C., were married at my home, Virgilina, Va., on December 29, 1930. May this new home be ever under divine favor and blessings.

C. E. NEWMAN.

TIMBERLAKE—PEARCE.

On December 24, 1930, at the home of Mrs. J. J. Pearce, her daughter, Miss Ailene, became the bride of Mr. L. S. Timberlake. Mr. and Mrs. Timberlake are accomplished and very popular young people. Their many friends wish for them much happiness through life's journey.

E. M. CARTER.

VAUGHAN—WALKER.

On December 13, 1930, at my home, Virgilina, Va., I united in marriage Mr. Johnnie Vaughan and Miss Mollie Walker, of Granville County, N. C. Mr. Vaughan is an industrious farmer and an active Church worker in his community. Mrs. Vaughan is the daughter of

Mr. H. L. Walker and a popular Christian young woman. May blessings attend this union.

C. E. NEWMAN.

WILKINS—BRAY.

Mr. Charlie Solomon Wilkins and Miss Ruth Elizabeth Bray, of Nathalie, Va., attended by a few friends, motored to Virgilina on Monday, December 29, 1930, and were united in marriage, the writer performing the ceremony. Both are members of Liberty Christian Church and active workers in the Church and auxiliaries. They will make their home near Liberty, where Mr. Wilkins is engaged in farming. Their many friends wish for them happiness and prosperity.

C. E. NEWMAN.

LEDBETTER—McKINNEY.

On December 28, 1930, Mr. E. W. Ledbetter, of Gibsonville, and Miss Hattie

McKinney, of Durham, were married at the home of Mrs. Dora Lawrence, Franklin County. Mr. Ledbetter is the son of the late Rev. J. A. Ledbetter, and Miss McKinney received her training at the Christian Orphanage. The ceremony was conducted by a former superintendent, and at the home of the people who, through the years, have been friends and have proven their interest in many ways. After the ceremony they motored to Gibsonville, where they are to make their home. The host of friends of this charming young couple is wishing for them much happiness and prosperity.

E. M. CARTER.

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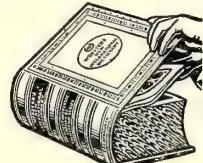
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VOLUME LXXXIII

RICHMOND, VA., THURSDAY, JANUARY 15, 1931

NUMBER 3

Mrs N T Farmer

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

BISHOP FREEMAN SUCCEEDS DR. PIERCE.—

Rev. James E. Freeman, bishop of the Episcopal Diocese of Washington, has been selected as a suitable nominee for the position of chairman of the general committee on army and navy chaplains, to succeed Dr. Jason Noble Pierce, of the Congregational-Christian Church, who has moved to Nashville, Tenn., to take charge of the Congregational Church there made vacant by the resignation of Dr. Barton.

LEAGUE OF NATIONS.—

The annual convention of the League of Nations' Association will be held at the LaSalle Hotel, Chicago, on January 22-24, and many notable speakers will appear on the program. President Nicholas Murry Butler, Silas Strawn, Dean Shailer Mathews, George W. Wickersham, Miss Jane Addams will be among the distinguished speakers on the program to contribute their influence to the promotion of international conciliation and world brotherhood.

DR. COE AT CHICAGO.—

Dr. George Albert Coe, professor of religious education (retired), Teachers College, Columbia University, and author of a number of books on religious education, has been secured as visiting professor for the spring quarter at the divinity school of the University of Chicago. He is one of the outstanding authorities on religious education in the world and represents the leading university in America on teacher training for secular education at Teachers College.

NOTABLE APPOINTMENTS.—

Prof. James H. Breasted has been made immortal by the announcement of his election as a foreign member of the French academy to succeed Sir Edmund Maunde Thompson, for many years director of the British Museum. Dr. Breasted is director of the Oriental Museum of the University of Chicago, which has nine important expeditions at present in the field of archeological research.

Dr. Charles Eldredge McAllister, rector of St. Michael and All Angels Episcopal Church, Baltimore, Md., has been called to the rectorship of St. Luke's Episcopal Church, Evanston, Ill., as successor to Bishop George Craig Stewart.

UNEMPLOYMENT.—

In New York City, the Churches are co-operating with the Prosser Committee to relieve the distress of the unemployed. This committee has just completed a campaign of relief for the unemployed by raising \$8,000,000. Through this com-

mittee many of the Churches are giving employment to out-of-work men and women who have families dependent upon them. The Christian religion has been a promoter of charity for the unfortunate throughout the history of the Church. It is the spirit of Christ to help the unfortunate.

WESLEY SHRINE.—

The British Wesleyan authorities have formed an organization for the beautification and proper upkeep of the City Road Chapel which John Wesley, founder of Methodism, built in the heart of London. The organization begins its work with a capital fund of 15,000 pounds and will add to that until sufficient endowment has been accumulated to insure the future of this famous property. More than 23,000 pounds has been spent on the improvement of this property since the present pastor, Rev. George McNeal has been stationed at the City Road Chapel. It is an interesting shrine, and the writer was delighted to visit it some years ago when attending the World Sunday School Convention at Zurich, Switzerland.

NEW VERSION OF BIBLE.—

The American Standard Bible Committee is compiling a new version of the scriptures. As chairman of the Old Testament section of the new Bible, Dr. Frederick Carl Eiselen, president of Garrett Biblical Institute, has been selected to direct a major share of the revision. He will be assisted by Prof. C. C. Torrey, of Yale University; President John R. Sampey, of Southern Baptist Theological Seminary, Louisville; Prof. Julius Dewey, of Union Theological Seminary, New York; Prof. J. M. Powis Smith, of the University of Chicago, and Prof. J. A. Montgomery, of Germantown, Pa. Officers of the International Council of Religious Education are contributing to the compilation of the new volume.

PRESIDENT'S STAND APPROVED.—

At the Interdenominational Congress of men, held at Cincinnati last month, Raymond Robins, chief speaker, in his closing address, attributed the wave of crime in this country to World War influence rather than to prohibition. President Hoover's stand on prohibition and world peace was declared to be in full accord with the position of the great congress of men which went on record as follows: "The moral conscience of the people of this land must be once more aroused to the peril both to the temperance cause and to sound constitutional government. The Christian manhood of America, the Christian Churches of this land, must once more rally to the high call of a holy patriotism and declare to all proponents of modification or repeal of the prohibition amendment and laws 'they shall not pass.' The

men of this congress, representing a constituency of 20,000,000 members of the Protestant Churches of America, dedicate themselves to this high and holy task."

HEALTH CLINIC.—

At one of the principal Churches in New York City, there is a health clinic that meets every Friday afternoon, with a physician, psychiatrist and six attending clergymen in charge. They are backed by seven leading doctors of the city. These leaders know the profound influence of healthful thinking upon mental and physical conditions. They have united their efforts to bring to bear the influence of both professions on such patients as shall seem likely to be benefitted by such co-operation. Patients that would likely receive most benefit from such treatment are those who are suffering from functional disorders, hysteria, nervousness, border-line mental cases; also those whose habits or abnormal actions may be corrected by religious influence. Patients are received by the clinic only when recommended by their family physicians. There is a real service that such a movement is rendering to many people who believe in the teachings of Christ concerning this work. He commissioned His disciples "to heal the sick."

CHURCHES AND STRIKES.—

There is an increasing conviction that the men and women of our Churches believe that the workers of the community have a right to decent wages and healthful conditions under which to live and work. In New York City, a citizens' emergency committee has been organized on behalf of the striking ladies' tailors and customs dressmakers of the Fifth Avenue shops. Such distinguished men as Rev. W. Russell Bowie, Rev. Harry Emerson Fosdick, Bishop Charles K. Gilbert, Rabbi Sidney E. Goldstein, Rev. John Mellish and many others have been placed on the committee.

Another committee has been organized known as the "Church emergency committee" for the relief of the textile strikers in Danville, Va. Among the members of this committee are Rev. Hubert Herring, Rev. Charles Webber, Miss Winifred Chappel and Rev. Worth M. Tippy. Just a few days ago this committee sent \$500 to the Danville strikers and their families, wishing them "a new year in which the Christian principles of freedom and real democracy shall come in industry and the right of workers to bargain collectively through representatives of their own choice." If strikers would cease to interfere with force to prevent others from engaging in positions which they have abandoned, they might talk about democracy in business with better grace.

NOTES-PERSONALS

If this time of financial depression shall bring us to a fuller sense of our dependence upon God and make us willing to deny ourselves actual needs in order that His work may go on, it will be a blessing, and not a burden.

Bro. C. D. Johnston, manager, wants to know of J. O. Atkinson, editor, and his associates, how to so interest our pastors in their Church paper that they will interest their members in the same publication. Well, that is one problem this editor cannot solve. Can any one solve it for Bro. Johnston? We wonder!

Rev. J. H. Warren, pastor, reports eighteen new members received into Ocean View Church during the month of December. The Sunday School now numbers over 100, and the evening Church services had an average of 80 for the month of December. Bro. J. H. Warren, the pastor, feels much encouraged in the work thus far.

Convention Treasurer W. C. Wicker says there was a falling off in receipts from the Conferences last year, and Manager Chas. D. Johnston says there was a considerable decrease in paid-up subscriptions to THE CHRISTIAN SUN. Some people economize, not by denying themselves, but by denying to their Lord that which should be given Him in sacrifice and loving service.

Rev. T. N. Lowe, consecrated and beloved pastor of Elm Avenue Church, Portsmouth, writes, January 9th: "We have received fourteen new members in the last five weeks—two by letter and twelve on profession of faith. The Sunday School has increased 40 per cent. We are looking for this to be the best year in the history of the Church." Elm Avenue needs, and is taking steps to add, Sunday School rooms to its present house. This is another one of our large, live, growing schools.

Rev. T. N. Lowe, Elm Avenue, Portsmouth, in sending in his renewal to THE CHRISTIAN SUN, sends also a new subscriber, with the cash for a year's subscription. One of the mysteries this writer often puzzles over is why some pastors, numbers of them in fact, in our Christian Churches, knowing the benefit THE SUN is in the homes of their members, will go through a whole year and never send in a new subscriber to their own Church paper. If some one will tell how to get our Christian pastors interested enough in their Church paper to look after subscribers in their fields, we will tell and show the world how to finance THE SUN without its being a burden to the Convention.

The sixth anniversary of the organization of United Church, Lynchburg, Va., was observed on Sunday, January 4, 1931. Bro. W. T. Dunn has been superintendent of the school since its organization six years ago and has witnessed a steady growth of the school from its beginning. No school has a more deeply interested, wide-awake and progressive superintendent. The Mission Secretary, who was present at the organization of the Church, January 4, 1925, was present and spoke at the 11 o'clock service January 4, 1931. The occasion was a glad and an appropriate one. Rev. M. F. Allen, Newport News,

Va., the first pastor of the United Church, preached to a large congregation at the evening service. Rev. G. C. Crutchfield is the present happy pastor and is doing good work, with a united people, in building up the Church and congregation.

It is always a joy and a privilege to preach to Dr. C. H. Rowland's congregation at First Church, Greensboro. Either his people are accustomed to real preaching and listen with fulfilled expectancy, or they need and expect good preaching when a visiting minister arrives. At any rate, a good congregation, and a most attentive and cordial one, gladdened the heart of THE SUN editor when he faced and addressed them Sunday night, January 4th. On the front page of the "Bulletin" of the day, this striking sentence occupied prominent place: "God, make the door of this house we have raised to Thee wide enough to receive all who need human love, fellowship and the Father's care, and narrow enough to shut out envy, pride and hate. Make its threshold smooth, that it may be no stumbling-block to childhood, weakness or straying feet, but rugged and strong enough to turn back the tempter's power. God, make the door of this house the gateway to Thy eternal kingdom."

In opening his school on its sixth anniversary, Sunday, January 4th, the superintendent, Bro. W. T. Dunn, said: "On January 4, 1925, this school was reorganized and a Church was organized. On that date, I was elected superintendent, and except for a period of three months, during which time Mr. C. B. Caffy acted as superintendent, I have been superintendent of the school. When organized, we had 22 pupils and teachers. We now have 94 pupils and ten teachers and officers, a total of 104 in the school. Twelve members have died during the six years. During this period, our Church has had three pastors, the school three assistant superintendents, four superintendents of junior and primary departments, four secretaries, six treasurers, four pianists, 29 teachers. We have had enrolled 338 different pupils in the six years, and we have raised for all purposes \$1,369.40. I have worked about six hours to get these figures, which will possibly be forgotten by all of you in less than ten minutes. However, I think it was worth while to secure them." And so do we.

NEWPORT NEWS, VA.

On the evening of December 30th, Rev. L. E. Smith, D. D., brought to our Church his pictures and address on the "Passion Play." Many have been the expressions of appreciation of this very beautiful service which the pastor has heard from those who were present.

According to an established custom in this Church, the congregation gave the pastor and his family an old-fashioned pounding the week before Christmas. We have never seen so many useful things in one pounding. There were seventy pounds of sugar, twelve sacks of flour, three hams, and coffee, canned goods, etc., in abundance.

Conditions in our city are fairly good, in spite of the general depression so much discussed at this time. Only a few men of our congregation are out of employment. A recent statement issued by the banks of the city shows that their deposits are \$800,000 larger than they were at this same period one year ago. But we do not know who the depositors are! I wonder if any of the Churches know them! I doubt that a consolidated statement from the Churches of the city would

show a proportionate increase in offerings made unto the Lord.

During the past three months we have received into the membership of our Church ten adults and one child. We face the new year believing that our opportunities for service were never greater, and while many obstacles lie in the path before us, we are trusting in the Lord Jesus Christ for strength, and expecting the greatest year in the history of the Church.

The writer enjoyed a visit with the Church at Lynchburg on January 4th. It was a real joy to meet again with those faithful Christians with whom he was a fellow-laborer in planting the Christian Church in that city. Bro. G. C. Crutchfield, the present pastor, is much loved by his people, and we predict for the Church increasing success under his leadership.

M. F. ALLEN.

REV. G. D. HUNT'S LETTER.

A Happy New Year to all CHRISTIAN SUN readers! New year resolutions are in order now. After a very quiet Christmas, we are trying to adjust ourselves to the new year. Everything is moving along under the severest depression that our country has ever passed through. We do not know just what may be the result. I think it would be well for everybody to reverently bow the knee to God and call upon him while He is near. It would be a mighty fine thing if every one would acknowledge the supremacy of God and "give unto Him the praise due unto His name." It shall be my purpose to live nearer to Him and more humble and devoutly worship Him throughout this new year. I am trying to serve as pastor of the First Christian Church, Roanoke, Ala. We have services here on the first and third Sundays, and have a good Sunday School and Christian Endeavor Society. Bro. Charles Hester is the efficient superintendent of the Sunday School, and Bro. Ted Waldrep is president of the Christian Endeavor.

Our young people are very much interested in the work of the Church. Classes 4 and 5 of the Sunday School gave us a very fine play on the third Sunday night in December. This was a fine Christmas service, and everybody enjoyed it. The title of the play was "One of the Nine." Any Church will do well to have this play. The classes have already carried it to Noon Day Church, and have an engagement for Mt. Zion and Antioch, with dates already arranged. The class has the work almost perfect, and holds the audience spellbound from start to finish. If any Church or community would like to have this play, you should correspond with Bro. J. H. Swint at Roanoke, Ala. Our services here Sunday and Sunday night were indeed fine. We have a very fine choir, and they are giving us some good musical programs.

I am also preaching at Richland, Ga., and at Old Providence Chapel, in the Georgia and Alabama Conference. The work here is going very smoothly and our congregations are increasing.

Providence Chapel is the oldest Church among the Christians in the far South, and has been a great power for good in the community, and yet has in its fellowship some of the most substantial citizens of the surrounding county. Richland Church has a bright future, a loyal membership, a Sunday School and Christian Endeavor Society that are doing good work. It is a real pleasure to preach to and visit the homes of both of these Churches. We are hoping to do some real work for the Master here this year, and we are praying that we may have a gracious revival of religion in all of our Southern Churches this year.

Roanoke, Ala.

G. D. HUNT.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

TAMPA, FLA.: First Church, recently received eight new members. Rev. Walter Metcalf is pastor of the Church.

COCONUT GROVE, FLA.: Rev. J. Delman Kuykendall, D. D., recently celebrated the tenth anniversary of his pastorate of this Church. During his ministry, the pulpit has been conspicuous for its strong, intellectual character.

CONGRATULATIONS! According to a recent announcement, Rev. C. Rexford Raymond, of Chattanooga, was the recipient of a legacy of \$5,000 from a former parishioner, a member of South Church, Brooklyn, where Dr. Raymond was pastor some years ago. That is surely some testimonial of a parishioner's appreciation of a pastor. May such appreciative parishioners multiply in the earth.

ASHEVILLE'S pastor for seventeen years continues, though eighty-two years old. A vigorous, venerable man of God, his people love him and he is devoted to their welfare. He would love to have an assistant, a young man of brilliant, forward-looking vision, assist him in the work of building this Church. Dr. J. Brainerd Thrall has ministered here for seventeen years with credit and success. The loss of his wife last summer leaves him lonely indeed, but he is comforted by his whole Congregation and his devoted daughter who has come to live with and to help him in this ministry. The failure of the bank here, as elsewhere, has weakened the work considerably, but the strong men of the Church are rising to meet the needs of the hour splendidly. The future is inviting because of its bigness and the significant appeal of this Church to Asheville.

WATCH-NIGHT SERVICES were held in a number of the Churches. At Tryon, Dr. Clark, a striking character in that community, held such a meeting. It was largely attended, and the following is a suggestion of his address: "Selection from Dr. Clark's watch-night address on 'New': From out the world's vocabulary, springs everywhere tonight one word, 'New.' But what does it mean? What is there new? Nothing! Time is the same, as is life, one's home or business or profession. 'New' is really, tonight, but a human-made name for the same old thing. The wise man of the Hebrews said truly centuries ago, 'There is nothing new under the sun.' There is one thing only that can be really new, a new attitude; seeing and approaching the same old things with a changed inner spirit. Then, while still the same, everything is new. When one sees life in a new way it actually does make life new. Nothing is more appropriate tonight as the old year wanes than to realize how, no matter what the calendar and the clocks say, there will be nothing new tomorrow save as one has a new attitude, new approach. This is what the Bible means by 'Behold, I make all things new.' Christ puts a new spirit in one and then all things become new, taking on the hue of that spirit through which one sees them, as when one looks through a colored bit of glass, all things take on the color of the medium through which he sees." Among other things this noble pastor is doing for his community is to administer funds given to serve a hot lunch for school children who come in out of the countryside. In this he is a very active and useful and valuable man.

NEW PROGRAM AT LAGRANGE, GA.

Under the wise leadership of the pastor, Rev. C. C. Hamilton, the Congregational Church there is taking forward strides. But first it should be said that a few of the leading business men outside of the Church, learning that the hard times had made it almost impossible for the Church to keep the salary paid up to date, took the matter up in fine spirit and in about three days secured enough to pay all that was due, and more. This made it a merry Christmas for this progressive pastor. But to crown the new year with increased happiness, the reorganized Church officials, despite the aggressive program planned by Mr. Hamilton for January and February, insisted that he take a six weeks' course of study in Vanderbilt University, to which he had been looking with longing eyes. To do this, some one must be found to preach. Happily enough, Dr. Frank E. Jenkins is spending the winter in LaGrange, and he gladly takes the place of pastor without charge for four Sundays. The fifth Sunday will be provided for later. Then, on February 15th, Mr. Hamilton will take up his great program, looking forward to a large ingathering at Easter.

During Dr. Jenkins' Sundays in the pulpit he will preach a series of sermons on "The Program for Building a New World"—(1) "Getting the Workers"; (2) "Initiating and Organizing the Workers"; (3) "Training the Workers"; (4) "The Workers at Work at LaGrange." The slogan for all this interesting program is given on the Church leaflet as "It is a New Year—Let us make a new start in Church work and Christian success." With a prayer for the truest success, this page commends this venture for the kingdom.

RESOLUTIONS FOR CHURCH MEMBERS.

New year's resolutions for Church members were suggested by Dr. Samuel H. Fritsch in his sermon recently at the Union Congregational Church. His suggestions were:

"I will make my membership mean as much to the spiritual life of the Church as I expect the Church to mean to my own spiritual life.

"I will so live that my membership will give the Church as much standing in the community as that membership gives me standing in the community.

"I will give the Church my moral support as well as get the Church's support to my morals.

"I will take as active an interest in the welfare of the Church as I expect the Church to take in my welfare.

"I will read current religious literature to keep posted on Church affairs as well as expect the Church to keep up with the latest industrial, political and scientific developments.

"I will make my business help the Church the same as I expect the Church to help my business.

"I will pay as well as pray for the prosperity of my Church.

"I will consider myself called to fill the pew the same as I regard my minister called to fill the pulpit.

"I will regard it my duty to call on my pastor the same as I regard it his duty to call on me.

"I will be as punctual and regular at Church services as I am at my daily work.

"I will always take a front seat in the Church

the same as I always choose a front seat at a lecture or in the theater.

"I will not try to run the Church and minister any more than I expect them to run me.

"I will not demand perfection in the Church any more than the Church demands perfection in me.

"I will be as charitable toward the failings and weaknesses of the Church as I expect the Church to be charitable toward my own weaknesses and failings.

"I will say good things about the Church while I live as well as expect the Church to say good things about me when I am dead.

"In short, this year I will give my Church a square deal in thought, word and deed."

GEORGE MORGAN WARD.

For thirty years Dr. George Morgan Ward had been the pastor during the tourist season of Poinciana Chapel, at Palm Beach. On Christmas Sunday he preached what was remarked upon as a very beautiful sermon. That afternoon he was taken sick, and on the following Sunday, while the pulpit was being supplied by an old friend, Dr. Ward passed away. It was a beautiful and significant close to a life of large service. The entire community, including the many who came to Palm Beach for the winter season, were deeply grieved by his death. For years he had been preaching to this great congregation and had furthermore been a wonderful pastor, sharing the burdens of many hearts who found in him a counselor and friend. He was well known as a preacher at Poinciana Chapel, but not many knew the great personal and pastoral service he rendered to the stream of people who came to his office daily during the winter season at Palm Beach, many of them people who had no other contacts with the Church or with a minister, who came to unburden their hearts to him because of his human sympathy and his Christian character.

Dr. Ward was born in Lowell, Mass., May 23, 1859. He studied at Harvard, Dartmouth, Boston University, Johns-Hopkins and Andover Theological Seminary. He had studied law before deciding to enter the ministry. In 1885 he was made the first secretary of the International Society of Christian Endeavor, which office he held for four years, helping thus to inaugurate the Christian Endeavor Society as a world movement. Dr. Ward twice served as president of Rollins College, and also, for eight years, was president of Wells College, New York.

Dr. Ward was a close, personal friend of Henry M. Flagler, the builder of the Florida East Coast Railroad, who invited him to be the preacher at Poinciana Chapel, and for thirty years Dr. Ward has continued that service during the winter season. His funeral was held in the chapel, being conducted by Dr. W. E. Biederwolf, whom Dr. Ward summoned to his assistance when he was taken ill. Dr. Biederwolf was assisted by Bishop Thomas, who is serving as pastor of Bethesda-by-the-Sea, at Palm Beach, and by Dr. Edwin C. Gillette, Congregational superintendent for Florida.

Dr. Ward is survived by his wife, who was the daughter of Rev. Franklin M. Sprague, who was for years associated with the Congregational Church at Tampa as pastor and later as devoted member. Dr. and Mrs. Ward have been deeply interested in the Tampa Church and have been generous helpers of the Church and also of the West Tampa Mission. Dr. W. E. Biederwolf has been invited by the trustees of Poinciana Chapel to fill the pulpit made vacant by Dr. Ward's death.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHURCH COLLEGES AND PRAYER.

Sunday, January 18th, is to be observed as "Education Day," not only in our Christian Churches, but in Churches of other communions. We could heartily wish that this day be observed in all Churches. No institution of the Church carries quite the responsibility and occupies the extremely strategic position as that of the Church school. January 18th, if observed in the Churches, will give time and opportunity for thanksgiving and praise for what the Church School has done; and intercession in behalf of the teachers and workers in these schools who, because of their intimate contact with our most promising youth, influence them for good or ill at the most crucial period of life. What the Church school is today, the Church of the future will be in large part. The Church college is the supplement of the Church in its training for the future.

Dr. W. W. Staley declares that Christian education means the education of Christians—the proper training of those who, having embraced Christianity, are trying to learn more under the leadership and in the atmosphere of Christian schools, of what life really means and has to offer. According to this philosophy, we do not educate people into being Christians, but educate Christians into being men and women of worth, might and merit in the realm of Christian activity.

That is a poor and needy Church, indeed, that has no Church college. Such a Church is only making a beginning, taking the first step leading up to the fountain without giving the life and strength that comes from the sources of living waters. Our pulpits on the Sabbath seek to give

us a revelation, a promise and a prospect from God. Our Church colleges undertake to translate that revelation into realization, that promise into actual practice, and that prospect into possession. The Church college is the supplement, as well as the support of sustaining influence of the Church. In the Church college, young men and young women are being trained, influenced, directed now who, a few years from now, will be training, directing, influencing the Churches to which they belong and of which they are a part. It is the glory and the privilege of the Church, therefore, to see to it that it has Church schools and colleges that are Christian through and through and, as such, have the prayers, the devotion and support of the Church.

On January 18th, "Education Day" in the Churches should be widely observed and earnest prayer should be on the heart of every worshiper for those who labor in our Church colleges where, at great sacrifice, men and women are giving themselves on small salaries and through self-denial, that they may help bring about a better day. We agree with the *Christian-Evangelist* in saying that "Good Church schools—schools organized and controlled by those high doctrines, faith and loyalties, which are fostered by the Church—would cure the ills with which society is so sadly beset today."

Our world is sadly in need of men of Christian faith, fortitude, character, who are dedicated to the high purposes of right living and the pursuits of righteousness. This need, the Christian college supplies. There is something more and better than the accumulation of wealth, and that something is the creation and development of the right kind of character, the right sort of men and women in the world.

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

J. O. A.

HELPERS OF GOD.

It is related that a visiting and interested statesman, in a trying hour of the war, said to President Abraham Lincoln, "We shall win out in this war because I know that God is on our side." President Lincoln is reported as replying, "I am not concerned as to whether God is on our side, but I am deeply concerned as to whether we are on God's side."

It was a philosophy like that that enabled the late Henry Clay Trumbull, of Sunday School fame, to say, "It is one thing to ask God to help us in our plans; it is quite another thing to ask God how we can be helpers in His plans." How easy it is, and how smooth for us, to think out our plans, map out our programs, and then begin to beg God to help us out. We always want God's help and certainly like the comfort of thinking that God is helping us. It may be our fervor for a cause which we mistake for "the zeal of God." The difficult thing is to inquire persistently as to what God's plans for us are, and having found out those plans, ask for help to carry out, not our plans, but His plans.

Paul had plans of his own when he was on his way to Damascus, not to build up, but to destroy the incipient Church. God had other plans. But to follow God's plans meant hardship, trial, suffering, self-denial, for Paul. "I will show him how great things he must suffer for my name's sake" (Acts 9:16). The way of our Lord is the way of suffering and self-denial for those who would follow in that way. "If any man will come after me, let him deny himself and take up his cross daily and follow me" (Luke 9:23).

Our plans which call for the help of God on our side frequently leave out sacrifice, self-denial. The plans of God require these. God is the Supreme Builder, the Master Builder, and if we would build with permanence and plan with promise, we must do so only on condition that we are on God's side, and that we are helping Him in His constructive work of kingdom-building.

It is very easy for us to sing in meetings, "What a Friend We Have in Jesus." Yes, we have in Him a real Friend. How much more difficult, and even how much more important, it is to be able to say and to sing, "What a Friend Jesus Has in Me." His great, loving heart longs for friendship, for fellowship and for favors from man just as much as the heart of man longs for friendship, fellowship and favors from Him. God needs and must have friends here on the earth to do His will and His work. And He is depending upon those friends to do His work, or it will not be done.

J. O. A.

A PROGRAM OF DESTRUCTION.

The process of tearing down is always easy. A novice or an idiot can tear down a house quickly and easily; it requires an architect and skilled workmen, with patience and persistence, to build a house. So of an institution or an enterprise. Destructive criticism and abuse are both cheap and easy, and sometimes the consequences are most deadly.

Such reflections occur to one as one learns that the American Association for the Advancement of Atheism, chartered by the State of New York in November, 1925, now has ten thousand members. When that is learned, about the only thing left to be said is that getting this number of members, so far as the records show, is the only constructive thing they have ever done. One Charles Smith, working away in a little book-shop at East Fourteenth Street, New York City, is the organizer and promoter. Outside of seeking in every possible way to ear down religion, dethrone the Church, and destroy the idea of God, these ten thousand members have nothing to show for their efforts or their program. Theirs is a program of negation. Their motto is, "We shall not compromise." Poor, deluded souls. The Word of God truly calls them fools. "The fool hath said in his heart, There is no God." Nobody but a fool can make such an assertion. No one but a fool would make such an assertion in the light of what has been done in the name of God, in the love of God, and through the strength of God. The one constructive force in this world is that force that emanates from God. He built and is building the universe, and those who believe in Him and seek to do His will are the ones who are building a moral and spiritual kingdom on this earth.

No, the world has little to fear from its avowed atheists. Their folly is too apparent, and the weakness of their position is too obvious, to require serious concern and consideration. Those who are doing more to hinder the work of God and to retard the progress of God in His work of construction on earth are those who, professing to know Him, yet act as if they did not know Him; who, saying that they believe in the living God, act as if they believe that God is dead and does not care. The heaviest load that Christianity has to carry is not the avowed opponents and outspoken disbelievers in the Christ of God, but those who, professing to follow Him, are supremely indifferent to His command, His leadership, His teaching and His power. So, it may be said that indifferent and inactive Church members retard the progress of the Church and prevent its

going forward far more than those outside of the Church who are non-believers and make no profession of faith either in the Christ or in the Church.

J. O. A.

METHODISTS' STAND ON SOME PUBLIC QUESTIONS.

Before the Historical Association of the North Carolina Conference at its late session, Hon. Josephus Daniels delivered an address in which he recited much rare and important Methodist history and also gave correct interpretations of Methodist positions, doctrinal and social, in the past and in the present. He also discussed the activity of our Church in public matters, and on this subject said:

"The Western North Carolina Methodist Conference and the Baptist State Convention have recently made deliverances on prohibition, divorce, lynching, racial co-operation and other matters which touch upon the moral and social life of the people. Immediately critics declared that the Churches should ignore these important questions and proclaim that their only business was to save the world by preaching the gospel of Jesus Christ. This calls for consideration of what constitutes the gospel of the Nazarene, and whether the Churches have not better interpreted the gospel than their critics. The teachings of Jesus embrace conversion that lifts men out of sin, but they do not stop there. He drove money-changers out of the temple and denounced usury; He laid down an immutable law on divorce; He warned against trusting in riches; He introduced higher standards of respect for womanhood; He lifted up temperance, warned of sins against the body, inculcated sobriety, enunciated social justice in his Sermon on the Mount, and gave the Golden Rule as the law of the Christian religion.

"The Methodist Church has of late been the target for severe criticism because of its militant hostility to the saloon and the still and its consistent support of prohibition. In seeking to make effective the outlawry of drink and drunkenness, the Methodist Church is consistent with its attitude from its earliest days. Rule 1 of the Methodist Church forbade the society to 'drink, buy or sell spirituous liquor.' Dr. Garber says this was 'the first rule regarding prohibition ever adopted by an ecclesiastical organization.' It was carried out. In 1743, at New Castle, nineteen members were expelled for drunkenness and for the sale of intoxicating liquors. In 1792, Mr. Wesley pointed out that one-half of the grain of England was distilled into alcohol, which he called 'liquid fire.' Wesley and Whitefield and all the early preachers regarded the drink habit as the worst foe of the home and the Church. That has been the attitude of the Church in all the years that have followed, and that is its attitude today and will be its position tomorrow and all the tomorrows. It is proud of what, in conjunction with other Christians and devotees of prohibition, it has helped to accomplish in securing laws to close the saloons of this country. Its ministry have not ceased preaching the gospel of Christ because they cry out against the sale and manufacture of liquor, easy divorce, race prejudice, and like evils and sins. The gospel preacher, who is silent when evil wars against the virtues inculcated in the gospel, is declaring only part of the gospel of Christ. Methodists, from the beginning, have sought to end drink and drunkenness. They will never retreat. Historians have the opportunity of tracing, step by step, all that it has done along this line, and showing that its recent greater activity has been necessitated to meet the organized effort to restore the still and the saloon.

The position of the Methodist Church on prohibition was declared thus in the General Conference at Dallas last May: 'We firmly set our faces against any recession from the constitutional outlawry of the liquor traffic. We highly resolve to enlist our every power to maintain in full force the eighteenth amendment and all laws of State and nation for its observance and enforcement. We pledge our sincere support to all officials of the law, from the lowest to the highest, who are vigilantly using their best endeavors to end violations of this and all laws. We will never surrender the advance made for national sobriety. No retreat shall be sounded.'—*Nashville Christian Advocate*.

WHAT THE CHURCH OFFERS MEN.

The Church of Jesus Christ offers to men an authentic message concerning God which leads to the secret of all worth-while living. It recognizes the universal human hunger for God, and the possibility of communion with Him. It reveals God as a living, personal force. It offers a partnership with God.

The Church offers acquaintanceship with the great men of the past. In the lives of prophets and heroes and in the life of Jesus Christ, the Church holds up the ideals by which character and achievement may be measured. In the call to help build the kingdom of God on earth, the Church presents the purpose which gives deeper meaning to everything men do. It releases, through human lives, the transforming power of God. It gives men a long view of life.

The Church offers a fellowship with the great host of believers throughout the world. It gives an opportunity to work with other men for the cultivation of the spiritual life and for increasing the stock of goodness in the world. It offers membership in an organization which thinks in terms of world relations. It is the oldest and most honorable institution in existence.

The Church offers a comradeship of worshippers. While it urges private devotion, it brings men together so that they may receive the inspiration which comes from united worship; and to this end it provides a vast storehouse of aids so that men may "practice the presence of God." This comradeship is the greatest brotherhood in existence.

The Church offers to men the most inspiring task in the world. It gives them a view of life which lifts them out of themselves and relates them to vast purposes. It has a world-wide program of social adjustment, sanctioned and empowered by religion. It offers modern men a fighting chance in the great struggle to improve the conditions of life here on earth. It asks men to devote their best talents, their keenest wisdom, and their highest genius in helping to make this world what it ought to be.

The Church offers comradeship with Jesus Christ in all the affairs of life. It gives men a clear understanding of the mind of Christ. It is through Him that we come to know God. The steady discipline of intimate friendship with Jesus Christ results in men becoming like Him.

The Church offers to men a solution of the problem of sin. It gives comfort and strength when trials come and sorrows weigh upon the heart, an enlargement of life's meaning, guidance in life's endeavors, and an assurance of life's outcome. It offers a message of courage and hope, the gift of wisdom in times of perplexity, the assurance of perfect peace, emancipation from ignorance through the truth which makes all men free, and the power of eternal life.—*Missionary Review*.

ENFORCEMENT IS IMPROVING.

The number of arrests and convictions of incorrigible violators of the eighteenth amendment has recently increased considerably. The reason for this is that the organization of enforcement officers and the methods of work are better. Mr. Woodcock, who is at the head of this work, has the right spirit and is proceeding with great, good sense. He has gone after the "big fellows," and it will not be long until that dries up the whole business.

Bootleggers and smugglers made a special effort to get into the large cities of the East during the holidays. They have had some "bad luck." The British motor ship, "Eleanor Joan," hailing from Nova Scotia, was seized by a coast guard patrol boat off Long Island. She carried 2,800 sacks of liquor, valued at \$170,000. Naturally she resisted, paying no heed to the usual blank shot; then the pursuing boat began firing solid shot, and that brought surrender. No one was injured. A few days prior to this, just before Christmas, the sister ship, "Audrey B.," was seized with a like amount of liquor.

The capture of \$350,000 worth of this forbidden fire will stagger those lawless rich men who undoubtedly sent it out. A few years ago a Scotch whiskey firm persisted in sending ships laden with spirituous liquors to this country. They were finally broken up. The cost had been \$5,000,000 to the Scotch firm, which was pressed to the wall by its failure to land and sell its goods.

The work will go on. There is no sign of abatement. Prohibition grows stronger every year. It is the greatest thing that ever happened to the United States.—*Christian Evangelist*.

NOTICE.

A copy of the "Christian Church Bulletin," issued by Dr. F. G. Coffin, President, and Dr. W. H. Denison, Secretary, calling attention to the Seattle Council meeting, says: "The dates of the meeting at Seattle, Wash., are June 25th to July 3rd. It will be a great meeting. There we will meet in joint session for the first time since our union was voted. The Constitution for the united body will be adopted. We believe it will be a forerunner of a still greater union. Plan to go at any sacrifice. Round-trip rates will be cheaper than clergy fare." The delegates to this Convention from the Southern Christian Convention, elected at Raleigh at the last session of the Southern Convention, are: Ministers—A. W. Andes, J. O. Atkinson, H. C. Caviness, B. J. Earp, J. W. Fix, P. H. Flexing, H. S. Hardcastle, Stanley C. Harrell, W. C. Hook, J. D. Dollar, I. W. Johnson, J. Lee Johnson, G. O. Lankford, F. C. Lester, J. E. McCauley, J. F. Morgan, N. G. Newman, C. E. Newman, J. W. Patton, O. D. Poythress, C. H. Rowland, C. C. Ryan, W. C. Wicker, R. L. Williamson, G. D. Hunt. Laymen—E. E. Holland, J. E. West, Miss Graham Rowland, Miss Jewel Truitt, J. A. Williams, W. V. Leathers, M. J. W. White, Mrs. M. J. W. White, Mrs. John A. Williams, Mrs. R. T. Bradford, Dr. J. E. Rawles, Mrs. W. V. Leathers, Mrs. M. L. Bryant, J. A. Kimball, K. B. Johnson, Mrs. J. H. Harden, F. F. Myrick, Mrs. C. H. Rowland, Mrs. W. A. Harper, C. D. Johnston, Mrs. S. C. Harrell, T. J. Holland, J. H. Abell, E. L. Moffitt, J. M. Darden. Members ex officio—W. A. Harper, W. W. Staley, L. E. Smith, W. H. Denison, G. O. Lankford, S. L. Beougher. It will be a great Convention and a great trip. Any delegates not planning to go should notify Dr. Smith in order that alternates might be selected.

CONTRIBUTIONS

SUFFOLK LETTER.

THE PREACHER AND HIS PERILS.

No man comes in contact with the public, in all its relations, more than the preacher. His exposures and opportunities are marvelous. He is in the eye and mind of a greater variety of observers than any other man in Christian society. What he represents exposes his conduct to greater criticism than that of any other man. All grades of society in station, education, character and temperament watch him and pass judgment upon his ability, his attitude, his manner, his sermons, his social relations, his sincerity, and his real value as a preacher. The pulpit is a perilous position, and the history of Jesus, as a Preacher, is the greatest example. The Church and the State combined their power to defeat His life and His ministry, and finally nailed him to a Roman cross; but He came out victorious over opposition and the grave.

I will venture to name ten perils to which the preacher is exposed:

1. Uncertain as to his Divine call to the ministry. That is the most important question that can arise in his mind. The twelve were certain. Isaiah was certain: "The Lord hath called me from the womb" (Isa. 49:1). Abraham was certain of his call (Gen. 12:1-3). Moses was certain of his call (Ex. 4). Paul was certain of his call (Acts 9:1-6). It is perilous to enter the ministry as a preacher without assurance of a Divine call.

2. Debt is a peril to his personal condition and his ministerial reputation, and the financial path is a slippery way. It is a most delusive peril, because it is so innocent in its steps; but it will reduce his usefulness as a preacher. "Owe no man anything, but to love one another" (Rom. 13:8). Franklin said, "To spend less than you earn wins the race."

3. Thinking more of the sermon than of the people. "God so loved that He gave" (John 3:16). The doctor first examines the patient and then writes the prescription. The most important thing is to know folks and then prepare the sermon by prayer and study. We live in an intellectual world and the peril is that the sermon will grip the preacher and hold him away from human needs.

4. Doing too much of detail Church work instead of developing the membership for work. It is not only a peril to him, but to them, for him to do what they should do. It is the function of a music teacher to develop a singer, not to sing herself; and the same is true of the preacher.

5. What others think of the sermon, rather than what God thinks of it. The least consideration should be what the congregation thinks of the sermon. If it strives to bring a scriptural and spiritual message, it may do good when the people think it is poor. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good" (Ecc. 11:6). The seed and the soil are the main things for the sower to consider.

6. Planning for larger field and larger salary. That is selfish in its unconscious thought and is a peril, because deceptive in its implications. It should be shunned as a danger to a full life ministry.

7. Neglect of backwoods and backstreet members and poor sinners. It is so easy to look at the most beautiful flowers and the finest fruits; and

it is even so in human society, and preachers are simply men. Merchants pay most attention to best customers, and neighbors to best friends. It is a subtle temptation to give most attention to the best members who attend and support the Church.

8. Dissatisfaction with the community and the Church. Any people and any Church are worthy of the love and best service of the preacher. If a world of lost sinners was worthy of God's love and the gift of His Son, the smallest Church and the most backward community is worthy of the preacher's best love and best sermons. The contrary feeling is a peril that is a temptation to many aspiring souls.

9. Overestimate of self and his own ability. The poorer the land, the greater the necessity for a good farmer. There is no place for self-importance in the pulpit. The true preacher always feels his inadequacy when before the altar. Self-importance is repulsive in society, but more so in the preacher. In society they say of such, he or she is "stuck-up"; in the pulpit it is even more to be shunned.

10. Building the congregation around himself rather than around Christ. Christ is first in the gospel, and should be first in the preacher. A man in the Senate represents his State, and not himself. A preacher in the pastorate represents Christ, and not himself. A deep sense of this responsibility should possess his soul in his study, the pulpit, and the homes he visits. It is a temptation to build around himself; but that is a peril, because he will be gone in a few years and the Church may fail. But to build around Christ, there will be no failure when the preacher is gone—Christ is still there. The bigger and better men are, the greater their perils; and the higher position they hold, the greater their perils. Both together in one man increase their perils. The preacher has the hardest position to fill and is subject to the greatest perils.

Published as a Suffolk Letter by vote of the Ministerial Association of Eastern Virginia Conference, Norfolk, Va., December 22nd, before whom it was delivered on that day and prepared at their request.

W. W. STALEY.

ELON LETTER.

In concluding our series of letters respecting truth, it should be said that Jesus was the first religious Teacher who saw the value of truth in effecting human freedom, in enlarging the life of man. He declared that He came into the world, that men might have life and that they might have it more abundantly. He said that the pathway of this abundant life was always the highway which leads to the discovery of truth, for it is truth that makes men free. The Christian religion has never feared the discovery of truth. Some of those who have embraced the Christian religion and who have found its teachings and tenets so comforting and inspiring have at times arrayed themselves against new discoveries of truth, but Christianity itself has always challenged investigation and encouraged discovery and welcomed truth from whatever source it might come, truth that has the characteristics of accuracy, of progressiveness, of universality, of usefulness, and of freedom.

Yet there is another saying of Jesus which must not be omitted in our appraisal of His attitude toward truth. "I am the truth," He said;

and in this bold enunciation He has included effectually what is the final and ultimate goal of truth. In this challenging statement He had indicated the abiding and enduring element in truth. In what sense did Jesus mean to say that He is the truth? He meant to say that all the truth which is useful is comprehended in Himself as the revealer and interpreter of God—God in His relations to the universe and to man. Truth, in other words, as Jesus conceives it, is not limited to this life nor to what we conceive as material and physical things. Truth is spiritual and eternal and has to do with relations, with harmonious adjustments between man and his environment which includes all the facts of life and which certainly includes our relationships with God and man as well as with the physical universe.

Keeping these facts in mind, we may begin to understand the sense in which Jesus declared Himself to be the Truth. He was in harmonious relationship and adjustment with the material world, with man and with God. Ultimately only those things will count which promote harmonious adjustment in these three directions. The universe He regards as friendly to the aspirations of man and as an arena in which the spiritual graces of the human heart may hopefully find increasing opportunity for expression. Every thing that exists in the material world He conceived to be the gift of God, and every progressive understanding of the physical universe He likewise conceived to be truth designed for the service of the life of man. Men in their social relationships He conceived under the category of brotherhood and fellowship. Customs, institutions, rites, laws, rules, regulations, and standards of every kind He regarded as efforts to express the truth of the fraternal and brotherly relation of man to man in a Christianized social order, the consummation of which will not arrive until all men everywhere are completely adjusted on the highest spiritual basis with reference to one another, even as Jesus was adjusted to His fellow-men. And finally Jesus conceived of Himself as the truth in the sense that He and His Father being completely adjusted to one another in all their relations, hopes and aspirations, had become one. He prayed that His followers might likewise be one with each other and God, so that ultimately the whole world might be a spiritual solidarity.

Surely the truth as Jesus represented and connoted it makes man free. Such is the testimony of nineteen centuries of Christian experience, nor is there likelihood that any influence will arise to discredit the characteristic of truth to increase the freedom of men, to make them free in Christ Jesus. "I am the Truth." "The Truth will make you free."

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE

CHARACTER IN EDUCATION.

Character in education is a diamond that scratches every other stone; it stands behind and backs up everything—the sermon, the poem, the picture and the play. Character is power; is influence. It makes friends, creates funds, draws patronage and support, and opens a sure and easy way to wealth, honor and happiness. Character is a mark cut upon something, and this indelible mark determines the only true value of all people and all their work.

I know of no great men, except those who have rendered great service to the human race. Men are measured by what they do, not by what they possess. No man deserves to be crowned with honor whose life is a failure, and that life is a failure who lives only to eat and drink. There is in the man who gives his time, his strength,

his life, if needs be, for something not himself—something more truly Christian than in all the ascetic fasts, humiliations, and confessions that have ever been made.

It was character, not ability, that elected Washington and Lincoln to the presidency; while Webster bid high for it and failed. These men conquered before they spoke; they exerted an influence out of all proportion to their ability,—people wondered what was the secret of their power.

The greatness of a country does not depend upon the extent of its territory, but on the character of its people. There should be something in a man's life greater than his occupation or his achievements; grander than the acquisition of wealth; higher than genius; more enduring than fame. If there is any one power that will make itself felt, it is character.

Character will live on through the ages. Is Michael Angelo dead? Ask the hundreds of thousands who have gazed with rapt souls upon his immortal works at Rome. In how many thousands of lives has he loved and reigned? Are Washington, Grant, Lee, Jackson and Lincoln dead? Did they ever live more truly than today? What American heart or home does not enshrine their characters?

Picture to yourself, if you can, Egypt without a Moses, Babylon without a Daniel, Athens without a Demosthenes, Phidias, Socrates, or Plato. What was Carthage two hundred years before Christ, without her Hannibal? What was Rome without her Caesar, her Cicero, her Marcus Aurelius? What is Paris without her Napoleon, and Hugo, and Pere Hyacinth? What is England without her Newton, Shakespeare, Milton, Pitt, Burke, Gladstone?

With me, great men rank first, heroes last. He is the greatest to me who emancipates me from the imprisonment of my surroundings and environments, who loosens my tongue, and unlocks the floodgates of my possibilities. He is a lens to my defective vision. I see things in a broader light, my horizon extends, my possibilities expand. My nerves thrill with the consciousness of added force. My whole being vibrates with the magnetic currents from another soul.

This epitaph was found on the tomb of an Egyptian ruler who lived in a pagan age more than forty centuries ago: "Not a child did I injure, not a widow did I oppress, not a herdsman did I ill treat. There were no beggars in my day, no one starved in my time. And when the years of famine came, I plowed all the lands of the province to its northern and southern boundaries, feeding its inhabitants and providing their food. There was no starving person in it, and I made the widow to be as though she possessed a husband." What ruler can say as much in our enlightened age? No man has come to true greatness who has not felt in some degree that his life belonged to his race, and that what God gives him, He gives him for mankind.

A right act strikes a cord that extends through the whole universe, touches all moral intelligence, visits every world, vibrates along the whole bosom of God.

S. L. BEOUGHIER.

Wadley, Ala.

YOUTH MEETINGS AT ELON COLLEGE.

During the Christmas holidays, young people of the Southeast Convention of the Congregational-Christian Churches, representing the Christian Conferences of Eastern Virginia, North Carolina and Virginia, Western North Carolina, and Eastern North Carolina, and the Congregational Association of the Carolinas, met with their counselors at Elon College to plan together a united youth program for the Convention for the year

1931. Herman Truitt, president of the Young People's Department of the Southeast Convention, presided over the meetings. Important items voted on and passed at this Conference were as follows: The name of the young people's organization in the Convention is "The Youth Fellowship of the Congregational-Christian Church"; it was voted to adopt the same theme that the denominational group adopted at Defiance College, which is "Forward Together"; the goals for the Youth Fellowship for the year 1931 adopted are:

1. At least one month's study of world friendship in every young people's group.
2. Five thousand dollars for world friendship.
3. One thousand new subscribers to THE CHRISTIAN SUN.
4. Two hundred new subscribers to the *Congregationalist* and *Herald of Gospel Liberty*.
5. Two hundred new subscribers to the *Missionary Herald*.
6. At least one copy of the *Sunday School Herald* in every young people's group.
7. At least one copy of the *Wellspring* in every young people's group.
8. One person from every Church attending a summer school or summer conference, or the Church having a local leadership training school.
9. Every young people's group study "Youth at Worship" (15 cents).
10. A working young people's organization in each Christian Conference or Congregational Association by the time of the next meeting of the Southeast Convention.

The young people of every Church in the Southeast Convention may share in this work. It is a challenge to every group to do some definite

work for the kingdom of God. Further suggestions as to how to accomplish the goals you may set for your local Church may be had from the officers of the youth fellowship or the field secretary of the Board of Christian Education, who is assisting the young people in their program of work.

Officers of the youth fellowship are: Herman Truitt, Glen Haven, N. C., president; Lucille Mulholland, Shelby, N. C., vice-president; Dorothy Cook, State College Station, Raleigh, N. C., secretary; Mrs. Rosalie Tyndale, Southern Pines, N. C., assistant secretary; Lizzie Bell Newman, Henderson, N. C., treasurer; Miss Pattie Coghill, 117 West Forsyth Street, Jacksonville, Fla., superintendent of devotional life; Mary Lee Williams, Franklin, Va., superintendent of service; Jewel Truitt, Waverly, Va., superintendent of leadership training; Rev. R. L. House, Box 4367, Duke University, Durham, N. C., superintendent of publications and manager of the publications campaign; Jewel Truitt, editor of the young people's page in THE CHRISTIAN SUN.

A meeting of youth similar to the Elon gathering met at Defiance College during the holidays. This group of Christian and Congregational young people represented the whole denomination. They met in their sixth annual meeting this year. This group discussed a youth program for the whole Congregational-Christian Church. It is the plan of the Southeastern young people to fit their work into the denominational young people's program as outlined at Defiance, but to emphasize their own goals.

Any one desiring a report of the work of these two important youth meetings and the goals set by them for their year's work may have the same by writing Jewel Truitt, Waverly, Va.

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AND
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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

(January.)

O great Jehovah, God of all time and eternity, hear. Thou who changest not, whose covenant with man never can fail, forgive, we pray, the weakness which causes us sometimes to forget our covenant with Thee. As the scroll of time rolls back another year, cover, O God, every blot and blotch, every deed and word of shame or hurt. Behind Jesus' cross of pain and love hide even the trace of soil and stain, and day by day as turns to view the fresh, clean page may it not become sullied by the record of unforgiven committed sin or the sadder doom, "Ye did it not." In our Saviour's name. Amen.

WORLD FIELD AND SPIRITUAL SALVATION.

The Church needs a world field for its spiritual salvation. Some one asked Phillips Brooks what he would first do if he were called to be pastor of a broken-down Church—a Church that had lost its building, was not able to support a pastor, and was torn by internal dissension. He hesitated only a moment, and then replied: "I should get all the people together, preach the greatest sermon I could on world-wide missions, and take the best offering I could get for work in heathen lands."

Many official boards would seriously discuss the sanity of a preacher who would do that sort of thing under those circumstances. Here is a Church which cannot take care of itself, and a man comes along and tells it the first thing needed is to help take care of a work across the sea! From every worldly viewpoint it would be a great blunder, but God does not look at things from a worldly viewpoint. Phillips Brooks never spoke a greater truth. He knew that selfish, discouraged Church, almost ready to give up the fight, had need of one thing above all else. That Church needed the Spirit of Christ, and Phillips Brooks knew that the best way to get that Spirit was by way of the ends of the earth. He knew if he could get those people interested in the man across the sea, they would be interested in the man across the street. If that little Church began to have fellowship with Christ in the salvation of the whole world, it would save itself. Its difficulties and selfishness at home would vanish as it entered into the supreme need of the Church in the homeland; to be possessed with the world-passion of Jesus. That would help it settle Church difficulties of every nature. The *Christian Century* says: "Viewing the modern missionary enterprise dispassionately, it is probably well within the facts to say that, whatever blessing it may have brought to the objects of its concern, it has brought an even greater blessing to the Church which has launched and maintained it."

The Church needs the world field to redeem it from selfishness. Some years ago I visited a little Church with a meager missionary program. They were just planning the building of a fifty thousand dollar Church home, which for them was a great undertaking. The pastor astonished me by saying, "We must raise the money for the support of a missionary in the foreign field and add that to our missionary budget before we begin our building campaign."

The pastor was new in the field, and that Church had only given a few hundred dollars for missions before. The people were nearly all poor people. I said to the pastor, "This is not what Churches usually do when they begin a building

campaign?" He answered, "I would not dare begin this Church enterprise without some great, unselfish ideal to hold before the people. The support of a missionary in the foreign field will save my folks from the selfishness and narrowness that might come from a simply local victory."

I need not tell you that this sort of a spirit helped to build that Church building and dedicate it without debt, and since it has become a great Church with a larger building and program. A Church may be quite selfish in its contribution for the erection of a building for itself, but when it contributes for the salvation of the man across the sea you have tapped its fountains of true benevolence.—"The Preacher and His Missionary Message," by Stephen J. Corey.

SHOCKING THE MISSIONARY SOCIETY.

The scene is laid in one of our best Churches. The Woman's Missionary Society was observing its accustomed week of prayer for foreign missions. Inspiring programs had been presented each day. Interest in foreign missions, born of information, had reached a climax, culminating in the "Christmas Love Offering."

The leader announced a gift of \$200 from a timid, shrinking widow, whose income is meager. Instantly every woman in the group felt a distinct shock. How pitifully small was the gift they had planned to make in comparison with that of the widow! Her spirit was contagious. It is needless to say a substantial offering was made by this society.

How could this widow afford to make such a liberal gift to foreign missions just when everybody was absorbed in Christmas shopping, in the midst of the prevailing financial depression, which furnishes so many with a convenient and ever-present alibi?

There is only one simple explanation. She loves her Lord and takes Him seriously when He commands His disciples to "preach the gospel to every creature." Precisely the same spirit actuated this good widow to make her sacrificial gift that moved Mary to break the precious alabaster box and anoint the Saviour's head on the eve of His crucifixion.

This modest widow explained to a friend after her gift had been made known, "I do not give according to my feelings, but according to my means. For if I gave according to the way I feel, I would give everything I have to my Lord, who has done so much for me and who means so much to me."

Would that all our Churches and missionary societies might receive the same sort of a shock that would awaken them and cause them to take seriously the imperial command of our Lord "to make disciples of all the nations." Will you furnish the "shock"?—*Biblical Recorder*.

MISSIONARY OFFERINGS.

JANUARY 10, 1931.

Sunday Schools.

Previously acknowledged	\$1,476.52
New Lebanon, Wentworth, N. C.	4.30
Ramseur, N. C.	3.50
Zion, Sanford, N. C.	1.00
Sanford, N. C.	12.63
Primary Dept., Sanford, N. C.	2.40
Union (Surry), Dendron, Va.	6.93
Mt. Carmel, Zuni, Va.	2.00

Bertie Johnson's Class, Suffolk, Va.	3.00
Waverly, Va.	3.83
Wood's Chapel, Mt. Jackson, Va.	1.00
Dry Run, Seven Fountains, Va.	1.00
Mt. Pleasant, Overhills, N. C.	1.26
Smithwood, Liberty, N. C.	1.20
Winchester, Va.	6.33
South Norfolk, Va.	5.91
Newport, Stanley, Va.	1.28
Liberty (Vance), Henderson, N. C.	4.65
Linville, Va.	5.25
First Church, Norfolk, Va.	3.89
Palmyra, Edinburg, Va.	.96

Total \$1,548.84

Dollar-a-Month Club.

Previously acknowledged	\$ 49.00
Mrs. Joe Cagle, High Point, N. C.	1.00

Total \$ 50.00

Woman's Board, S. C. C., Inc.

Previously acknowledged	\$4,373.29
Ocean View, Va.	200.00
Mountain work	52.93
Japan, dues and specials	222.98
Porto Rico, general work	52.93
Dr. White's Hospital, P. I.	184.26

Total \$5,086.39

Specials.

Previously acknowledged	\$ 984.30
"A Friend," for Mt. Silinda, Africa.	10.00
Mebane Sunday School, Mebane, N. C.	2.00
Burlington Sunday School, N. C.	12.45

Total \$1,008.75

Summary.

Previously acknowledged	\$8,481.37
Sunday Schools, regular	72.32
Dollar-a-Month Club	1.00
Individual and Church collections.	3.15
Woman's Board, S. C. C., Inc.	713.10
Specials	24.45

Total \$9,295.39

J. O. ATKINSON, Sec'y.

FROM THE PHILIPPINES.

Dear Friends:

We were awakened early this morning by the rain beating in on our faces. When we heard doors banging, trees crashing, we realized a baby typhoon was at hand. Well, it isn't much fun living in a house which is open on two sides, with the rain and wind sweeping through as it did this morning. The screens offered little protection. We hurried to the hospital and found a whole row of trees which stand at the front entrance of the hospital blown down and blocking the road, the electric and telephone wires blown over with them; also the wood-shed had its grass roof blown off. The hospital boys were all busy getting the wires untangled and cutting limbs when the huge mango tree in the back yard fell, demolishing the porch roof and gutter. The boys had only one bolo, so Dr. White and I went to town to buy another. On the way we saw many coconut and banana trees broken and blown down and a few bamboo houses blown in. I don't believe a wind of no greater force than this one could have caused any damage at home, but here the houses are not built so strongly and the coconut trees do not have deep roots, and being so very tall and heavy at the top, they are easily blown over. There are thirty to forty leaves on each tree, each leaf weighing between twenty and thirty pounds, besides the clusters of coconuts. Another thing is, the ants and insects often eat

out the trunks of the trees, leaving a mere shell for a support.

We took a look at the peaceful Cagayan River, and it was now a rushing torrent, carrying all before it. The long wooden bridge was completely washed away, and also part of the supports of the new cement bridge in the process of construction, causing a 10,000 peso loss. There were nine houses on the other side of the river near the banks which were swept away also.

Before we returned, the rain had ceased, but the river had risen to within a half-block of the hospital, and such a pitiful sight we saw! There were from fifty to sixty people plowing through the water which was now shoulder deep, with their trunks, beds, cooking pots, chickens and all their possessions on top of their heads. We opened up several rooms on the first floor of the hospital and fed and sheltered them. In the back yard they tied a dozen or more horses, pigs and carabaos. It is now about 3 o'clock, and the sun is shining, the water has subsided, and I think most of the refugees have gone back to what remains of their homes.

I will end this letter with the good news that the X-ray has arrived. Dr. White is spending all his spare time putting it together and getting a room suitably fixed for it. This X-ray is going to be a big help and also an added responsibility. This coming year will find us busier than ever, as our resident physician who is most efficient is leaving the first of the year. This will also necessitate a trip to Manila to find some one to take his place.

May health and happiness be yours this new year.

RITA T. WHITE.

Gagayan, Misamis, P. I.

December 10, 1930.

MONTHLY MISSIONARY PROGRAM.

Women's Societies.

Service of worship (for a spirit of prayer).
Map talk on the Philippines.
Roll call on the Philippines.
Introduction of "guests" from the Philippines.
Our Americanization work.
Prayer.

This program should be one of the most interesting since one of our own number, Dr. M. J. W. White, and wife, are doing such an excellent piece of work on this island. Get all the information you can about the Philippines and about our missionaries there, and see what a worthwhile program you will have. Use your "Guest Book."

Young People's Societies.

Program of Chapter III—"The People and Their Country."

I. Business session.

II. Study course:

1. Review preface and chapters 1 and 2.

2. Leader's talk: "People of India."

(a) Dravidians and their religion.

(b) Aryans and their religion.

(c) Merging of Dravidians and Aryans into Hinduism.

(d) Moslems.

(e) European traders, and confusion evolved from their presence. (Pages 29-35.)

3. A member: A hurried trip through India; visiting Bombay, India's gateway; Agra, where we see Taj Mahal, the most beautiful building in the world; Delhi, India's capital; through Khyber Pass; colorful Kashmir; the sacred river, Ganges with its myriad worshippers; Calcutta; the snow-capped Himalayan Mountains and Mt. Everest; Burma with its famous Pagoda; the laboring elephants; Ceylon with its Temple of Bud-

dha's Tooth (pages 35-48, plus wall map of India, on sale C. P. A., price 60 cents)—all available pictures. The National Geographic Magazine, October 1929, July 1926, November 1927 contain beautiful pictures of India.

4. Leader: Concluding remarks and preparation for worship. (See below.)

III. Worship service—Theme: "The East a-Callin'" (Kipling):

1. Instrumental prelude: "There is a Fountain Filled with Blood" (Western Melody).

2. Call to worship: "The people that walk in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2).

3. Hymn: "From Greenland's Icy Mountains."

4. Scripture: Isa. 55:3-7.

5. Prayer: For a real thirst for friendship with India.

6. Offertory—Music: "Follow the Gleam."

7. Hymn: "The Whole Wide World for Jesus."

8. Mizpah benediction.

Leader: How thrilling it must be to take such a tour through the very oldest home of civilization, India! We know how its lure has attracted Mark Twain, Rudyard Kipling and others. Surely if we'd "Eard the East a-callin'", why we wouldn't 'eed nothin' else"! (Leader, make free use of the reading study book, "India on the March," by Alden M. Clark, especially first paragraph.) But if just the natural beauty and picturesque settings lure us, how much more should we be drawn to India when we realize how much her people need our Christ and his beautiful salvation. Surely, India has much to offer us. But we have the most beautiful and priceless gift for India.

Willing Workers' Societies.

Theme: "God Is Love."

Song: "Love Lifted Me."

The Lord's Prayer.

Business period.

Devotional: 1 Cor. 13.

Prayer: Our dear Lord and Saviour Jesus Christ, we thank Thee for Thy precious Son, the Gift of all gifts. We thank Thee for Thy love, which is revealed unto us day by day. Help us to learn from Thy holy word the lesson of truth, righteousness, faith and hope that we will help to send the gospel message to those that know Thee not. Lead us in the way of victorious faith and service, we ask in Jesus' name. Amen.

Verses read by six persons: Heb. 10:24, Heb. 10:27, Luke 6:27, 1 John 4:19, 2 Thes. 3:5, John 3:16.

Chapter in study book, "Treasury Hunt."

Song.

Prayer.

MISSION STUDY DAY.

On Tuesday, January 27, 1931, in the Burlington, N. C., Christian Church, there will be an all-day mission study class. The class will be taught by Rev. Stanley C. Harrell, of Durham, N. C., using the mission study book, "India Looks to Her Future," by Oscar McMillan Buck. The price of this book is 60 cents, paper binding, and may be obtained from the Friendship Press, 150 Fifth Avenue, New York.

The Woman's Missionary Society of the Burlington Church cordially invites all members of missionary societies throughout the territory of the North Carolina Woman's Mission Board to be present at 10 o'clock Tuesday morning, January 27th. A pleasant day of good fellowship is assured.

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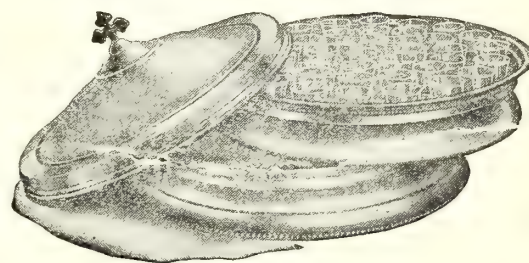


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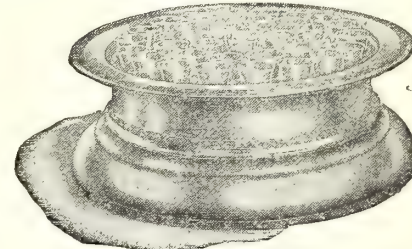
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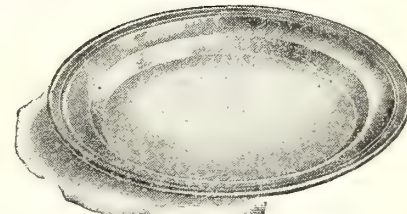
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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson IV—January 25, 1931.

JESUS TEMPTED.

GOLDEN TEXT: "In that He Himself hath suffered being tempted, He is able to succor them that are tempted."—Heb. 2:18.

LESSON: Luke 3:21-4:30.

Jesus Baptized.

"It came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan" (Mark 1:9). He was not baptized for the remission of sins, for He knew no sin. He was baptized because it becometh Him to fulfill all righteousness (Matt. 3:15). He was about to begin His public ministry. He wanted to put His stamp of approval on the work of His cousin, John the Baptist, the man who had prepared for His coming. He wanted to give outward and public witness to the fact that He had given Himself completely to His Father's work. He here reveals baptism in its true light—it is an outward symbol of an inner experience.

"And praying, the heaven was opened, and the Holy Spirit descended . . . and a voice came from heaven, which said, Thou art my beloved Son; in Thee I am well pleased." It was, of course, a special manifestation of God's approval upon Jesus and His work, and was unique in that sense. But when men truly and sincerely pray, the heaven is opened unto them, and a voice speaks unto them. And when men do the same thing that Jesus did—when they give themselves whole-heartedly to seek the kingdom of God and to seek it first, they, too, will have that divine approval, God will be well pleased with them.

I have said nothing about the manner of Jesus' baptism, because nothing that I could say would change in the least the opinion of those who read these notes. Furthermore, so far as the deep, underlying, spiritual truth is concerned, it makes no difference. These great truths are unaffected no matter what the manner of baptism.

Jesus Tempted.

"And Jesus being full of the Holy Spirit . . . was tempted of the devil." Fullness of spiritual life brings temptation. Those who try to live the holiest lives feel the more keenly the temptations of the devil. The lower one's ideals, the less will be recognized temptation. Sensitiveness to temptation is a sign of healthy spiritual life and growth in grace.

Jesus was tempted in all points like as we are, but not necessarily all at one time. This is not the only time Jesus was tempted, nor is it necessarily typical of all the temptations with which we have to deal. One thing needs to be emphasized again and again, however, and that is that Jesus was not a detached being, having no contact with our world, and living above the trials and temptations of our life. He was flesh and blood, and He lived His life and achieved His character, and rendered His service in the same kind of world and among the same kind of people and under the same and even worse handicaps and limitations. Wherefore He is able to help us when we are tempted; He knows what it all means, He sympathizes, He is able to help.

1. "He afterward hungered . . . If Thou be the Son of God, command this stone that it be

made bread." The devil attacked Him at the weak point. Hunger! Bread! There is a devilish ingenuity in that little word "if" which the devil used. "If Thou be the Son of God"—how he likes to raise doubts in our mind and hearts.

On the surface of it all there seemed to be no harm in the suggestion. Why should not this man who felt that He was the Son of God make use of His divine power to minister to his immediate and pressing needs? But Jesus saw through the thing. It was the age-old question of the selfish use of power. He refused then, and He persistently refused throughout His ministry to use His power for His own selfish ends. He, therefore, flatly told the devil—He used Scripture, it is to be noted; the word of God is quick and powerful, a defense and shield in time of temptation—"man cannot live by bread alone." How poor indeed is that life which attempts to live without that Bread which came down from heaven!

2. "If Thou, therefore, wilt worship me, all shall be Thine." "All"—the kingdoms of the world—why that was the thing that, above all else, Jesus coveted, to make the kingdoms of this world the kingdom of our Lord and of His Christ! What a splendid opportunity to get the very thing accomplished for which He had been sent by the Father! And yet He turned it down quickly and flatly. "Get thee behind me, Satan"—it would appear that He dared not dally with that subtle temptation—"Thou shalt worship the Lord thy God, and Him only shalt thou serve." It was the age-old temptation to take a "short-cut." It was essentially a temptation to get a good thing by the wrong method. It was the ever-present temptation to strike a bargain with the devil at the expense of our loyalty to God. That is no mere historical fact; that is an ever-present temptation. We are to have no other gods. We are to worship God, and Him only shall we serve.

3. "And he brought Him to Jerusalem, the center of the political, cultural and religious life of the Jews, and set Him on a pinnacle of the temple, the very heart of the religious life of the nation, and said, If Thou be the Son of God—there is that subtle insinuation again, that suggestion of doubt—cast Thyself down from hence." Why not? Did not the very Scriptures which this man was using—the devil, by the way, knows how to twist and misuse Scripture—promise protection and insure safety? Why not do something spectacular, something that would make him a headliner, and from the beginning of His ministry He would have the leaders and the people with Him and for Him—thus runs the devil's argument. But Jesus said, "No." When men in the fulfillment of God's purpose are placed in hazardous positions, they may count on God's protection—up to a certain degree. But God would have Jesus know, and the devil knew, and all of us know, that we must not presume upon Him. Above all else we are not to go out of our way to put him to unreasonable tests. Throughout His ministry, Jesus refused to resort to the spectacular for the sake of attracting attention. And throughout His ministry He exercised due caution and common-sense in refusing to presume upon God's providence. He never courted danger. But when in the doing of His Father's will, danger eventually and inevitably came, he was fortified from within by the consciousness that, after men had done their worst, God would still take care of Him.

"The devil . . . departed from Him for a season." He did not leave Jesus once and for all. Again and again he tempted Him. He does not leave us for long, either. He who sets himself to walk in the ways of righteousness must always watch and pray, and must always have on the whole armor of God, that he may be able to withstand both the stealthy approach and the open attack of the devil. But let all such remember that there hath no temptation taken us but such as is common to man; but God is faithful, who will not suffer us to be tempted above that which we are able to bear, but with the temptation will provide a way of escape.

CHRISTIAN ENDEAVOR.

By JEWEL TRUITT.

Sunday, January 25, 1931.

TOPIC: "What the Congregational-Christian Church Means to the World."

SCRIPTURE: 2 Cor. 2:14, 4:1-6.

"Wider grows the kingdom,
Reign of love and light,
For it we must labor
Till our faith is sight."

—F. L. Hosmer.

Program.

1. Opening sentences.
2. Hymn: "O Zion, Haste."
3. Hymn: "We've a Story to Tell to the Nations."
4. Scripture reading.
5. Solo: "I Gave My Life for Thee."
6. Prayer
7. "In What Countries Does Our Church Have Work?"
8. "Our Church at Work on Ellis Island."
9. "Indian Friends."
10. "In Hungry China."
11. "Healing the Sick."
12. "A Lesson in Farming."
13. Hymn: "In Christ There is No East or West."
14. Benediction.

Helps on the Program.

1. Use the sentences given above the program.
6. Let some member of the society voice a prayer for the work of our Church in many lands. Close the prayer by having the whole group sing "O Master, Let Me Walk With Thee," softly, with bowed heads.

8-12. Helps on these topics may be found in our new "Guest Book," pages 3, 6, 9, 14, 24, respectively.

Note: "The Guest Book" may be secured from Dr. J. O. Atkinson, Elon College, N. C. Other booklets that will be helpful are: "My Church and Its Widening Horizon," "My Church and Its National Work," and "The Dawn of a New Day." All of these may be secured from Dr. Atkinson. Order them today, so you will have them in time. They are free.

Daily Readings.

Monday: "Our Message" (1 Cor. 2:1-5).
Tuesday: "Our Mission" (Matt. 28:18-20)
Wednesday: "Our Great Men" (Heb. 11:1-10).
Thursday: "Our Service" (Matt. 20:25-28).
Friday: "Our Healing Ministry" (Acts 3:1-11).
Saturday: "Our High Aims" (Rom. 12:1-10).
Are you taking advantage of the power of prayer and study of God's Word?
"I am so busy that if I did not spend two or three hours each day in prayer, I could not get through the day."—Martin Luther.
"Let us advance upon our knees."—Neesima.

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

RELIGIOUS EDUCATION OF ADULTS. By W. Edward Raffety. Revell; \$1.50; pp. 214.

The educability of adults holds the focal point of interest in education today, whether it be general or religious education. Dr. Raffety is right in deprecating the former idea that the Church school is intended for childhood and youthhood. That we should, as he suggests, educate adults religiously for the sake of children and youth is, however, doubtful. Of course, adults who are educated in religion will be better parents, but they deserve religious education in their own right. Sooner or later, and the sooner the better, we must come to the position that the Church school experience is worth while in itself and not for some ulterior motive. Church schools should exist not to indoctrinate or prejudice or propagandize persons, but to enable them to interpret their ongoing experiences in religious terms. A book on adult religious education developing this viewpoint is yet to be written. Winchester's points in this direction.

Dr. Raffety's book has two fundamental weaknesses—an antiquated and discarded concept as to what education is, and a similar mistaken concept as to the place of the Church in religious education. He assumes that religious education is Bible study primarily, and when it deals with religion it is a discussion about the subject. The curriculum, as he conceives it, is material-centered. A specific course of study should be pursued. The hit-and-miss type of curriculum is to be especially avoided in favor of the Uniform Lessons. The hit-and-miss method, however, in the natural sciences has wrought marvels in our mastery of the physical universe. It will do the same in the universe of spiritual verities. But the author's idea that education is information, something to be put over on the person who is the subject or object of the process, is entirely mistaken. Religious education today is conceived as an adventurous discovery of the meaning and values of experience, personal and racial, and the organization of those meanings and values into programs of personal and social living, so that personality shall fruit in Christian character and progressive permeation of the social order with the spirit of the kingdom of God. The curriculum, therefore, is the on-going experience of the person or group, viewed in terms of its own and the race's past, and motivated in terms of the unexplored possibilities of the future.

Dr. Raffety's second misconception has to do with the primary function of the Church and as to the nature of the Church itself. The best view of the Church is that it is a school of Christian living. Its function is best conceived as so to teach the principles of the Christian way of life that Christian character individually, and the kingdom of God socially, shall progressively emerge. The Church is not one institution and the Church school another, as Dr. Raffety seems to think. Integration in the Church school, so far as adults are concerned, means far more than the recognition by the particular adult group that it is a part of the school. It means that here is an institution, the Church, using various integral agencies, such as the Church school, the preaching service, the Church supper, etc., to give a unified experience of God in the whole life of the individual and the group.

The intellectual level of the book is that of the senior high or college freshman. Dr. Raffety's experience with the International Council has left its mark in the employment of certain smart expressions so characteristic of the informality of public speech. Conventionitis, Mussolini used as a verb, take the slow out of slogan are a few of the gems. These hardly have place in a scientific treatise.

The book would be greatly helped by citations to the literature bearing on each chapter, or at least by a general bibliography in an appendix.

LIFE IN COLLEGE. By Christian Gauss, Dean of the College, Princeton University. Charles Scribner's Sons; \$2.50; pp. 272.

Every parent who has a boy or girl in high school and is contemplating a college education for him or her should read Dean Gauss' "Life in College."

The type of college your son or daughter should attend is given very little consideration. However, whether he should go to college or obtain a position immediately upon graduation from high school is given full discussion as well as the equipment he should have on entering college. Many heartaches and a liberal purse may be saved by a thorough and serious consideration of the topics set forth in this volume.

It is also recommended to the general reader as information from the pen of a man who has had a wide experience in advising youth. By the perusal of this record of experience, advice, discussion, and philosophy, the reader or the parent may be able to more fully understand what may be expected of a young man in college.

A STUDY OF THE PLACEMENT IN THE CURRICULUM OF SELECTED TEACHINGS OF THE OLD TESTAMENT PROPHETS. By R. T. Cass. University of Iowa Press; pp. 54.

This doctor's thesis reveals nothing new. It takes the reader by a circuitous route to conclusions already well established. If the curriculum is a matter of information, it is important to know when best it may be comprehended, as respects any one of its component parts. If it is an interpretation of experience, again it is well to know when the past experience, in this case the prophetic utterance, is comprehensible and usable in interpretation. The average reader will gain little from this pamphlet.

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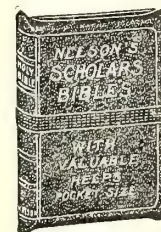
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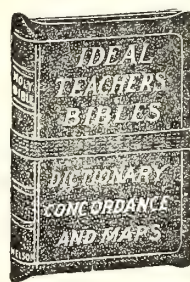
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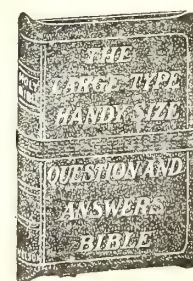
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

PRINCES AND PRINCESSES OF GOD.

"The kingdom is like unto a merchantman seeking goodly pearls."—Matt. 13:45.

We are sons of the King. We belong to His kingdom. The text today gives us a sweeping view of the kingly life in Jesus Christ—"joint heirs with Him to the Father." A Merchantman looks for best pearls; a prince looks for the best things; a child of God covets the best gifts.

We are tempted to fritter life away in small, meaningless things and miss the pearls. Judas had as big a chance as any, but he used his opportunity in quest for gold, and all he got out of life was thirty pieces of silver. All his life amounted to was a flash and gone. Day by day, let us make our quest for the best gifts and store up riches in eternity.

Prayer.—Our Father, make us keen to discern the rich, kingly gifts of life, and make us faithful in that which is best. In Christ's name we ask it. *Amen.*

TUESDAY.

DUTY OR PLEASURE.

"Children, have you here any meat?"—Luke 24:41.

What have we that counts in human values? Paul said of Demas: "He hath forsaken me, having loved this present world." Demas had wide opportunities. He had the opportunity of fellowship with Paul, but he chose the garish day. He had the opportunity of service for and fellowship with Christ, but he chose sensation. He had the opportunity of being a leader in Christian worship, but he chose pleasure, and all he got out of life was an epitaph, "Demas hath forsaken me." The world offered him a joyous career, and he took it, and all he got out of it was moral defeat.

This world has a thousand trifles in which life is fried away, and the good things vanish as a vapor. In the end, we will be asked, "What have you? Have you any meat?" Many may have to reply, like the disciples, "No, Master, we have toiled all the night and caught nothing."

Prayer.—Dear Heavenly Father, teach us the use of life, how to seek for its true values; how to earn the gold of character and blessing for mankind. *Amen.*

WEDNESDAY.

DEMANDS OF THE SPIRIT OF CHRIST.

"Thy righteousness is an everlasting righteousness, and Thy law is truth."—Psa. 119:142.

"Put on the new man, which after God hath been created in righteousness and holiness of truth."—Eph. 4:23-24.

All Christians are not only compelled to confess and acknowledge Him, but to voice their protest against evil and sin. They are called upon to go further still—to point out to others precisely what the Spirit of Christ is and demands of us all, and to try to embody that Spirit themselves.

For the attainment of this we must be controlled not by our personal good, but by the spirit of the mutual good of the community and all with whom we come in contact.

The kingdom of God in relation to our homes, our families; our communities, must be established, and we who are God's only forces for the community or for the world, must unite in the noble adventure of faith and a fixed and steady purpose.

Prayer.—Our Father, bless us with pure motives, high and noble purposes, and fix our whole lives on Thee. *Amen.*

THURSDAY.

A SECRET OF HAPPINESS.

"Give and it shall be given unto you, good measure, pressed down, shaken together, running over shall they give unto your bosom."—Luke 6:38.

Do you wish to be happy? Give and not get. A child thinks of its parents first in terms of "give me"—what he gets from them. It is always "give me." Later on in life he thinks of them in terms of what they are, and then he says, "Make me." One cannot throw perfume on others without getting it on himself. The prodigal son, when he left home, said, "Give me." When he returned, he said, "Father, make me." Many of us are children when we think of God, and plead with Him to give us. Can't we advance to the stage of, "Lord, make me today what Thou wouldst have me. Make me as one of Thy hired servants." Let us stick to the Father and go into His vineyard and work.

He who startles men with something new is sure to have a following. He who follows another from love of truth will be enriched in mind and heart. Those who follow the Lord Jesus from pure motive have a growing desire for the truth, and become enriched in mind and heart, for the disciple of Jesus learns the art of praying, and he who truly prays unlocks the treasure-house of goodness and becomes like Him to whom he prays. It is natural and easy for the one to pray who is in right relation with God. All in such relation should study carefully what Jesus taught about prayer. The prayer-life is the satisfactory life. By prayer we have constant and conscious communion with God.

Prayer.—The Lord's prayer in unison.

FRIDAY.

A MOTHER'S INFLUENCE.

"The unfeigned faith . . . which dwelt first in the grandmother Lois, and thy mother Eunice."—2 Tim. 1:3-5.

Timothy had a splendid heritage of righteousness. It came down to him in an unbroken line of succession from his mother and grandmother. Something of moral and spiritual fiber had entered into him from them.

It is a singular and significant fact that mothers have more to do with molding the spiritual lives of their children than fathers. Dr. George A. Gordon, in his autobiography, says: "A patient, brooding, sympathetic, prophetic mother—what an immense influence! I have never known a man or woman of exceptional consequence to be given to the world by a frivolous, flashy, good-for-nothing mother. I have known many a son and daughter of consequence, with a poor stick for a father; but I have never in my life known an exceptional son or daughter as the issue of an unserious, superficial, worldly mother."

Prayer.—Closing prayer by one of the parents, asking that the godly fathers and mothers of our

land may realize the importance of their influence upon the young, and strive to make it such as God will approve.

SATURDAY.

THE VICTORY OF FAITH.

"And this is the victory that overcometh the world, even our faith."—1 John 5:1-5.

Victory is a word of pleasant sound. No one courts defeat, but, on the other hand, almost every effort of our lives is with an eye to winning out. Life, then, is a conflict, and for the Christian it is particularly true. We have the trinity of evil opposed to us, and it requires every bit of grit and grace we can command to make good in this work of our Master. But we can win out, for the promise is to that end, and as it is a spiritual struggle, we must fight with spiritual weapons. How pointed the expression of the text: "This is the victory that overcometh the world, even our faith."

No matter what may come or go, whether the fight seems to be great or small, we must not lose sight of this—faith in God is the first requisite. We must stand where Abraham stood and believe that the impossible can come to pass if God says so. And we must have faith in His word. The tendency today is not so much to minimize the promises of the Book as to quietly ignore them.

And we need faith in ourselves. Not a feeling of self-sufficiency, or an unwarrantable assurance, but a quiet, firm faith that makes us feel confident of the outcome. What God has done by and through others, He can and will do through us. "And this is the victory that overcometh the world, even our faith."

Prayer.—Closing prayer, asking that our faith in God and in His Word, and our loyal love for His Son, our Saviour, may transform our own lives and win others to the kingdom.

SUNDAY

THE FUTURE LIFE.

"What shall I do to inherit eternal life?"—Luke 18:18.

Nothing we love more than life. From the eager delight of the smallest child to the oldest of saints, life is the supreme quest. This thing we love so has in it also our greatest perils. Too often we become intoxicated with its tempting cups and rush madly into excesses or dangers. So brief is it that we quaff its cups of pleasure for a season, intending to change some time and spend it for good and God; but before we are aware of it, before we have scarcely begun to rejoice in its inspiring morn, noon has come and numerous signs warn us of impending night.

But we believe that the soul is imperishable and that the pleasures and treasures of this life are but passing and should not take first place in our lives. The future is far happier and is crowned with immortality. Should it not be valued as our supreme aim, and should we leave any effort unspent to secure the blessed prize?

Prayer.—Our Father, we desire to make every exertion for the acquisition of virtue during this life, that we may obtain the most glorious prize and the greatest hope. Forbid indifference. Send us forth to Him the crown of eternal life. *Amen.*

To waken that music, to win that approval, to please God—surely that is the highest and holiest object for a human life.—*Selected.*

"What I do not wish men to do to me, I also wish not to do to them."

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE CALL FOR HIGHER PATRIOTISM.

(A Study of the Book of Jonah.)

BY MRS. JOSEPH FIX.

This twentieth century is often designated as the "golden age" of idealism and revelation. Some particular groups make known that they believe that our age has a standard of world progress which no other age ever reached, regardless of its height of glory, power and majesty. And certainly there has been a wonderful revelation to our age of scientific and materialistic attainments. We, the constituents of our modern Church, pride ourselves on the idealism and revelation of the problems of the kingdom of God on earth. In making a survey of the lesson on higher patriotism, taken from a study of the Book of Jonah, I have almost lost my mental equilibrium in pausing long enough to wonder just how far we have gone in reaching that certain idealism and making use of those divine revelations from God. With all these centuries of divine revelation, we are something of spiritual paupers still, because we have not gotten the real, meaningful interpretation.

Those of us who have been privileged to hear the leaders of Church affairs in recent conventions and conferences recall that the marks of our age are idealisms toward world peace, the unity of the followers of Jesus, and the evangelization of the world in this generation. Some 700 years before Christ, we have the record of God revealing to man His ideal of the brotherhood of man in the great family of God. This revelation was made to Jonah, who lived from 832 to 792 B. C., who was born at Gath-hepher, a village three miles northeast of Nazareth, in Galilee. He lived during the reign of Jereboam II, in whose time the prophet Amos accomplished his mighty works. The little book of Jonah is composed of forty-eight verses, divided into four chapters. It touches the high-water mark of Old Testament theology; it also touches the high idealism of New Testament Christianity. From its message we see that Jehovah, Israel's God, is the God of the heathen also. This God was concerned about the Assyrians, a people who made up a nation which was recognized as the most cruel and rapacious power in the world. From its story we find God calling a great pagan city to repentance and accepting its sign of contrition. "Here God appears as the God of all flesh, calling all peoples to repentance, willing to have mercy upon all. And the heart of the ideal of God is expressed by showing that higher patriotism is not that patriotism which loves and serves one's own country and people alone, but that patriotism which is higher and which finds the love of its country best exemplified, national prosperity best promoted, and national honor best served by brotherly regard for other lands and practical heed for their best interests. From this lesson we should learn anew the perils of exaggerated nationalism and the need for that highest patriotism which has room for all nations.

For a presentation of the book as a whole, I shall divide it as follows:

1. The call of a man (chs. 1 & 2).
2. The cowardice of a man (chs. 3, 3-17).
3. The conquest of a man (chs. 2 & 3).
4. The chagrin of a man (ch. 4).

The Call of a Man.

1. In verses 1 and 2 we read: "The word of the Lord came unto Jonah, the son of Ammittai, saying, Arise, go to Ninevah, that great city, and cry against it for their wickedness has come before me." God, throughout all ages, has depended upon men to do His work. I believe it is an unchallengeable statement that the happiest people in the world are those whom God has called, not necessarily in some miraculous way, but through that simple, still, small voice; they whom God bids do His work, and who do it to the best of their ability. We are always happy when we live the way God directs us to live. Even when hardship comes, we are happy under the burden, because we have a faint recognition of why it is thus. And when we are happy in our way of working and living according to God's plan, there is no room for fear.

The Cowardice of a Man.

2. The coward is generally the man who has committed wrong. The honest, straightforward, square-living man does not live with fear. We read in verse 3 that Jonah rose up to flee unto Tarshish from the presence of the Lord. Jonah sought to flee the presence of God. As Adam and Eve, in the Garden of Eden, after they had sinned, they tried to hide from God. God asked why did you go away, and they answered and said, "We were afraid and hid ourselves." So Jonah tried to hide from God. Many of us who sin try to lose ourselves and ease the hurt of conscience by getting busy with something else, instead of asking for forgiveness. We, like Jonah, often take ship and set out to sea, and the first thing we know the storm is so great that we are lost from the sunlight of God's own face (Psa. 139).

The Conquest of a Man.

3. In chapter 2 we have the beginning of a conquest. This chapter begins, "Then Jonah prayed to the Lord his God," etc. Then after prayer came work. The voice of God came a second time, "Arise and go to Ninevah." It would probably have been easier for Jonah if God had asked him on his second commission to have gone to some other big city. But God said, "Arise and go to Ninevah." God does not want us to be doing the easiest things. God is speaking to each one of us to arise and go to our Ninevah. You know what it is. God speaks directly to men. Have you failed to heed God's commission? Is God having to speak time and time again to you, saying, "Arise and go . . .?"

After prayer and after work came the victory. The people of Ninevah were not deaf to words of God, and they repented of their sins and asked God's mercy in not destroying them and their possessions.

The Chagrin of a Man.

4. In the closing chapter of the book, Jonah is pictured as being angry with God. He has a double cause: first, wounded pride—his words are proven false; and second, indignation because the God of Israel should pity heathens and show mercy upon them—heathens, whom Jonah appreciated and estimated to be worth nothing save fuel for fire. This is a portrayal of the jealousy and narrowness of man contrasted with the compassion and bigness of God. Jonah is angry. He goes outside the city and sits alone to sulk. He

is like some children, and some adults who say, "If you do not play the way I say, I won't play at all." The parable of the gourd. Jonah's feeling of pity for the gourd is just enough. A withered truth is always a sad sight. Yet on this gourd, child of night, he had spent neither labor nor strength. How much more should God, of whose goodness man's highest virtue is but the faintest shadow, pity and spare the helpless and ignorant works of his own hands, who filled the streets of Ninevah with pathetic appeals for forgiveness.

The divine question, "Shall not I have pity?" remains unanswered. Its echoes are heard in every crowded haunt of men. Above the stir and din and wickedness, the infinite compassion is brooding. And as we behold the unfinished task of making God's kingdom come on earth, may we not ask ourselves the question concerning the people of all lands, "Shall not I have pity?"

From this story of the importance of the people of Ninevah, we find God trying to teach us that He had chosen Israel, not to be a group of bigots and exclusives, but to be an instrument in His hand through which His love and goodness could be expressed to all peoples. The Book of Jonah stands as a rebuke to those who have a little God, to those who are exclusive, to those who are non-missionary in spirit and in giving.

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Christian Orphanage

Dear Friends:

This is the last report for the year 1930, though it comes in the month of January, 1931. We always hold our books open the first week in January to get in all the delayed offerings taken in December and make our final financial report for the year. We regret very much that we did not reach our goal in our support account, but when the Churches do not make their offerings large enough we just cannot climb up to the goal. Our offerings during the month of December were very satisfactory, but the offerings during the year up to December were so far below normal that we could not overcome the deficit up to that time.

We are thankful that the Lord has been as good to us as He has and permitted us to help one hundred and twenty children during the year. We want to thank every one who has contributed during the year to help us in this work of love and charity. We trust that God's richest blessings may rest upon you and that you will help us more during the year 1931.

Following is a list of articles sent in since our last report: W. B. Williams, Newport News, Va., 1 box clothing; Philathea Class, Winchester, Va., 1 box useful articles; Woman's Missionary Society, Lowell Christian Church, Roanoke, Ala., 1 quilt; Monticello Sunday School, Brown Summit, N. C., 1 quilt; Beulah Christian Sunday School, Girard, Ala., towels, dress, handkerchief; Young People's Sunday School Class, Seagrove, N. C., 1 box useful articles; Mrs. Maynor, clothing for Rebecca Maynor; Lilly May Hunter, clothing by Sunday School Class at Burlington; Circle 5, Missionary Society, Burlington, N. C., fruit, dresses, towels, etc.; Missionary Society, Turner's Chapel Church, 1 box clothing; Catherine Sloan, 5 pair hose, by class from High Point Church; Ladies' Aid Society, Richland, Ga., towels, scarfs, pillow-cases; Woman's Missionary Society, New Hope Christian Church, 1 quilt; Mrs. John Coble, Burlington, N. C., 1 box clothing; Waverly Christian Church, Waverly, Va., 1 box clothing; Mrs. J. F. Hilliard, Cary, N. C., 1 quilt; Bill Nat Hilliard, Cary, N. C., 1 overcoat; Suffolk Christian Church, Suffolk, Va., 1 box white gifts; People's Church, Dover, Del., two boxes Christmas gifts; First Church, Albany, N. Y., 1 box gifts for children; Young People's Missionary Society, Antioch Church, Frankford, Ind., 1 box toys; Children's Sunday School Class, Winchester, Va., 1 box of games for children; Sanford Christian Church, 1 box gifts for children; Burlington Church, 1 box white gifts; Mrs. G. D. Underhill, St. Johnsville, N. Y., 1 gift for small boy; Franklin Church, Franklin, Va., gifts for children; Berea Church, Altamahaw, N. C., three cakes for children, by Mrs. Pritchette, Mrs. Jones, Mrs. Isley; Waverly Church, 1 box useful articles; United Church, Raleigh, dresses, caps, etc.; Christian Temple, Norfolk, Va., 1 box gifts for children; Sunday School class Henderson Church, 1 box clothing.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 25, 1930—Concluded.

Brought forward \$23,006.77

Sunday School Monthly Offerings.

N. C. & Va. Conference:
Elon College \$ 6.25
Reidsville 6.09
United, Lynchburg 2.90
Greensboro, First 12.81
Pleasant Grove 8.81

New Lebanon S. S. 3.25
New Lebanon S. S. Baracca Class.. 2.00
High Point S. S. & Philathea Class. 6.95

49.06

Eastern N. C. Conference:

Morrisville \$ 2.00
Liberty, Vance 4.06
Auburn 4.50
Antioch70
Mt. Hermon 4.00
Wake Chapel 32.50
Fuller's Chapel 4.00
Catawba Springs 8.01

59.77

Western N. C. Conference:

Biscoe \$ 2.39
Pleasant Grove 1.68
Antioch 2.27
Ramseur 5.13
Zion 1.00
Pleasant Hill 6.57

19.04

Eastern Virginia Conference:

Mt. Carmel \$14.90

Bethlehem 5.00
Dendron 3.90
New Lebanon 3.00
First, Norfolk, Nov.-Dec. 24.48
Franklin 5.82
Elm Avenue 5.00
Berea, Norfolk, Oct.-Dec. 12.28
Liberty Springs S. S. 5.00
Bertie Johnson Class 1.00
Senior Boys' Class 1.00
Ladies' Bible Class 1.00
Holy Neck 10.00
Cypress Chapel, Sept.-Dec. 17.45

109.83

Valley Virginia Central Conference:

Winchester \$ 6.00
Newport 1.48
Mayland 1.14
Linville 5.37

13.99

Alabama Conference:

Rock Springs \$ 1.00
New Hope 1.10

2.10

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2 I was the Saviour of all the
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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better

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years old when he began t

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Waverly Church, white gifts.....	53.55
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Christian Chapel	.85
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Grand total \$24,499.87

Willed.

B. N. Duke	15,000.00
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New Barn Fund.

Fire insurance collected	\$2,000.00
Contributions	3,618.49

5,618.49

Grand total for 1930 \$45,118.36

WHAT IS RELIGION?

Much of the time we human beings think of religion as the performing of certain acts. Saying our prayers, for instance, is not religion, though the religious man will pray; going to Church is not religion, though the man who is religious will want to go; giving of our means is not religion,

although the man who is religious will give, that the message may be heard around the world. The religion of Jesus is not like a suit of clothes that we don in the morning and remove at night. It is life. It is a part of us. We think it. We treasure it. We live it.

The great examples in the earthly ministry of our Lord all tend to emphasize this fact. The thing that awakened His sympathy and love for the "man who fell among robbers" was the fact that he was a man, and, regardless of ceremony, he broke through that "form of godliness" to help the man. The priest and the Levite might be sticklers for ecclesiastical regularity—Jesus was a stickler for life! Ceremony and doctrines, rightly understood, are only helps to the man.

The story goes that one time Lord Tennyson was walking in his garden with a friend. This friend was anxious to know what the poet thought of Jesus. Turning to him, he said, "Will you please tell me what you think of Jesus Christ?" Mr. Tennyson dropped his head in meditation as they approached a rosebush on which there was blooming a beautiful red rose. Then spoke the greatest poet of the Victorian age: "Do you see that rose? What the sun is to that rose, Jesus Christ is to my life. You know, and I know, that the rose could not have beauty or fragrance or even life itself without the sun, neither can we without the Son of Righteousness." "I came that they may have life, and may have it abundantly." —*Ritchie Ware, in World Call.*

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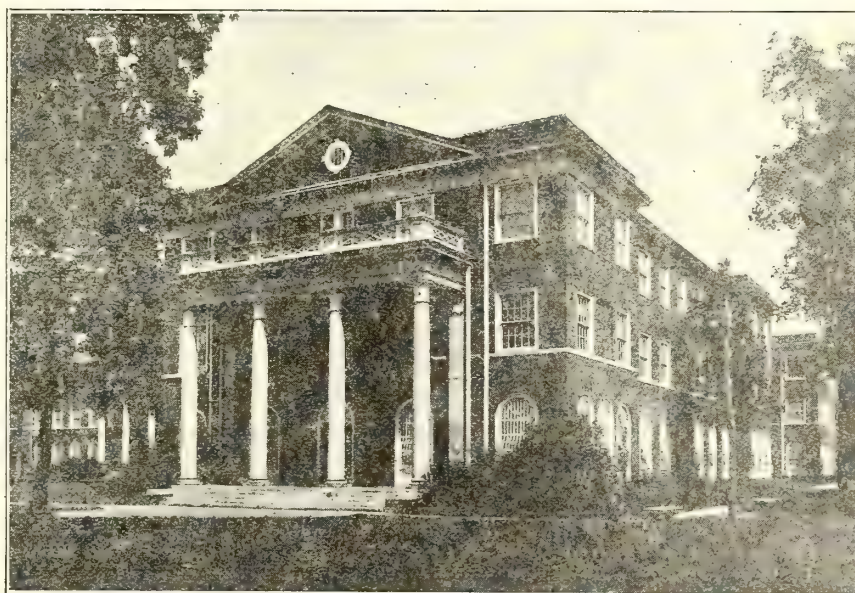
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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

OBITUARIES.

MADREN.

Cecil M. Madren, son of Mr. MacD. Madren and Mrs. Lillian Madren, was born April 5, 1914, and died as a result of an accident from falling under a freight train November 23, 1930. Cecil only lived for a few minutes after the accident.

Bro. Madren lost a brother and a niece October 21, 1924, by a similar accident in Lynchburg, Va., and so soon was called upon to give his own boy. The friends were many and the floral offerings were beautiful.

Cecil was a member of Memorial Methodist Church, South. Funeral services were in charge of the writer, assisted by Revs. A. L. Franklin, his pastor; W. A. MacLean, pastor of College Hill Baptist Church; John L. Satterfield, fairview Heights Disciples Church, and S. H. Perkins, of Englewood Baptist Church. Interment in Spring Hill Cemetery. May God bless the bereaved.

G. C. CRUTCHFIELD.

BUTLER.

Mrs. Cora Victoria Butler, wife of D. R. Butler, Franklin, Va., was born June 27, 1877, and died December 10, 1930, aged 53 years, 5 months, 13 days. Mrs. Butler had been confined to her bed since about the middle of May. She suffered much, but was patient and hopeful unto the end. She united with the South Quay Baptist Church at the age of 11 years; in 1910 she transferred her membership to Holy Neck Christian Church when the family moved into that vicinity. In 1920 the family moved to Franklin, Va., and in 1923 they became members of Franklin Christian Church.

Mrs. Butler was a good woman, a splendid neighbor, and possessed a fine Christian character. Funeral services were conducted at the home in Franklin by the writer, assisted by Rev. J. W. Fix and Dr. N. G. Newman. Those who mourn

their loss are a husband, D. R. Butler; four children—Cora Lee, R. T. and D. R., Jr., of Franklin, and J. K., of Farmville, Va.; one brother, P. O. Duck, of South Quay, Va., and two half-brothers, G. F. Duck, of South Quay, and J. T. Duck, Jr., of Franklin, Va. May God bless and comfort the bereaved ones.

W. M. JAY.

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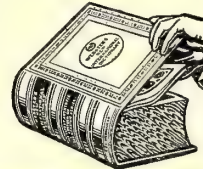
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VOLUME LXXXIII

RICHMOND, VA., THURSDAY, JANUARY 22, 1931.

NUMBER 4.

Mrs N T Farmer

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

SIR WILFRED GRENFELL HONORED.—

Dr. Greenfell has been presented with the Livingston gold medal by the Edinburgh center of the Royal Scottish Geographical Society, in recognition of his outstanding service in which the principles of geography have been applied to the benefit of the human race. Such a recognition is worthily bestowed, will be worn with pleasure to the recipient, and honor to the society which recognized the value of such service as Dr. Grenfell has rendered humanity.

DEFER CONSIDERATION OF WORLD COURT—

By the close vote of ten to nine, the Senate Foreign Relations Committee decided to postpone consideration of the World Court protocols until the first Wednesday of the regular session of Congress in December, 1931. Senate leaders believed this would serve to avoid complications that might have made necessary a special session of Congress in the spring, though in Washington it was regarded as still a possibility that President Hoover might call a special session of the Senate to consider the World Court issue immediately after the March 4th adjournment.

BIG BEQUESTS.—

Many educational institutions receive big bequests from people of wealth, and no greater humanitarian service could be rendered by people of wealth. Recently a gift of \$150,000 was made by Mrs. Frances T. A. Junkin for the construction of a new dormitory for the new Western Theological Seminary plants in Evanston. This is the largest single gift ever made to this institution during its history. People who cannot make large gifts for such purposes while they live would do well to remember some such worthy cause with a liberal bequest to live after them in the hearts of coming generations.

PASTORS' CONFERENCE.—

Minnesota has a State Pastors' Conference, held at Minneapolis. This is the first State ministers' conference ever held in Minnesota. It is promoted by a volunteer committee representing thirteen denominations and five interdenominational agencies, including the Minnesota Council of Religious Education and the State Federation of Churches. It would be stimulating and instructive for such conferences to be held in other States. It broadens our vision, strengthens our appreciation, deepens our knowledge, and widens our horizon to enter group thinking on the great themes of religion with people of different faiths.

COLLEGE BIBLE TRAINING CRITICISED.—

"In a paper read before the National Association of Biblical Instructors at Union Seminary

two weeks ago, Dr. George Dahl, professor of Old Testament literature at Yale, severely criticised the quality of biblical training afforded prospective theological students in colleges, maintaining that such instruction was usually 'sketchy, inexact and confused.' Dr. Dahl said that almost any course, even 'home economics' or 'cattle-raising,' was more to be advised than 'some of the stuff now branded as biblical literature. He stressed the need for courses in which the student was made acquainted with the Bible itself through the reading of original documents.' The time has passed when superficial study of any subject, but more especially the Bible, will meet the needs of the student for the ministry.

WESLEYAN MILLION.—

Wesleyan University, Illinois, has just concluded a campaign for funds which resulted in raising more than \$800,000 by pledges and cash to meet the conditions of raising the \$750,000 to make the subscriptions binding.

Our college has set its goal at a million dollars for the liquidation of present indebtedness and endowment. It would be a great achievement for the college and the Christian Church if we could reach this goal within the next five years. If we could secure the combined financial strength of our people up to their ability with Christian sacrifice without unnecessary burden, we could reach the goal. In Christ, God gave the best He had, gave Himself with His gift, and revealed Himself in His gift. As He revealed Himself in Christ and as we follow Him in Christ, we should make our gifts mean the same in spirit.

CHURCHLESS MINISTERS.—

It is reported by good authority that many ministers in America are Churchless because, in some communities under congregational government, there are so many country Churches are passing out of existence or uniting with other Churches, and the tendency of larger Churches to go pastorless, together with an insistent demand for well-trained, active men in the prime of usefulness. In some parts of the country where the full quota of men entering the ministry is steadily maintained, the Churches with ample opportunity for choice are selecting the best-equipped pastors, often to the embarrassment of good but less well-prepared men. Young men preparing for the ministry today should look well to their preparation for long, efficient service; as time passes, leaders in every kind of work must be better prepared to meet the demands of the age.

HENRY VAN DYKE.—

Dr. Henry van Dyke addressed the theological students of Princeton Seminary on the growing movement for the use of established forms of worship, so that the laity can participate in the serv-

ice, and for dignity in the conduct of the worship of God. He discussed also companionate marriage, the abolition of war, original sin, modern literature and other subjects. On companionate marriage, he said: "Marriage is a holy rite; this companionate business is licensed concupiscence." He told the students that the heart of Christianity is personal loyalty to Jesus Christ as Son of man and Eternal Son of God. When man realizes that He is the Son of God, who is good enough and great enough to sustain a fatherly attitude toward him at all times, he will take a filial attitude of love and loyalty which will cause sin to appear exceedingly sinful and lead to the highest good.

DR. CADMAN CELEBRATES.—

Dr. S. Parkes Cadman recently visited Pittsburgh to celebrate the first ten years' service of KDKA. Dr. E. J. van Etten, rector of Calvary Episcopal Church, was the first pastor to broadcast a sermon from a Church and is leader in the anniversary movement. Many of the veterans of the radio-service who first broadcasted their sermons will be on the platform at the celebration. Radio preaching has done much to break down narrow denominationalism; it has brought stirring messages to the shut-ins; it has carried comfort to sick soldiers, to the patients of hospitals it has brought cheer; it has awakened religious interest in the devotional hour; it has helped to magnify the Church in the minds of the people; it has compelled the minister to toil mightily on his sermon to make it better. Dr. Cadman's voice has been heard in many a program, answering religious questions which were instructive, edifying and inspirational, and he may well participate in the tenth anniversary of this station.

ABBE DIMNET.—

Cannon Dimnet, author of "The Art of Thinking" and dean of Cathedral of Cambrai, in a recent lecture in New York City, commented on the award of the Nobel prize for literature to Sinclair Lewis. Canon Dimnet said, "He gets the prize as a first-rate satirist. There is no other such satirist in America or in the world, and this is why he gets the prize. But the effect of its award to Lewis will be bad abroad. They will read 'Babbitt' and will think Babbitt is a portrait of a typical American, which he is not."

Billy Sunday says: "If I were God, I would have come down and cuffed that man Lewis; he'd never have gone to Stockholm to collect that Nobel award."

Dr. Joseph Fort Newton, criticising the award to Lewis, says: "Lewis would give the impression in his 'Elmer Gantry' that Americans are engaged in wild religious debauch." None of these criticisms are over-drawn, nor unjust to the writer of Babbitt, for which the prize was awarded.

NOTES-PERSONALS

"For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14).

Preachers do not need to preach hard times. Their people already know and feel the pressure. Why not preach something the people do not know and have not felt about Him who said, "Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matt. 11:29, 30).

Rev. G. D. Hunt, Roanoke, Ala., writes: "While we are in the midst of the most depressed condition that has come to our section of the country, I feel like the solution of our problems lies within the Church. If people will go to Church and support the Church with their prayers and presence and give to its needs as the Lord has prospered them, we would soon reach normal conditions."

Our heartiest congratulations to Superintendent C. D. Johnston, of the Christian Orphanage. Despite the cry and fact of hard times and depression, the Orphanage, under the sane leadership of its superintendent, had its best year, both in securing funds—a total of \$45,118.36 (\$15,000 of which, however, came from the Duke estate and \$2,000 from insurance on the barn that was burned)—and also in the number of children cared for, reaching during the year 120, the average cared for being about 112. This is a source of gratitude, not only to Superintendent Johnston, who has wrought so faithfully, but to all who take a pride and delight in sweet charity and good benevolence. Heartiest felicitations to the manager of our Christian Orphanage!

"A brother from Charlottesville writes the *Times-Dispatch*, wishing he might be able to see a sane and sensible editorial on prohibition in that paper. Brother, you just as well expect to see a cow sitting on a telephone wire singing like a mocking bird!" The above, from the editorial page of the *Richmond Christian Advocate*, rather indicates the *Advocate* indulges little hope in the editorial columns of his neighbor and contemporary, the *Times-Dispatch* of Richmond, so far as a sane and sensible editorial on prohibition is concerned. One would judge from not a few of our dailies that the cause of prohibition is a lost cause. One wonders how much the liquor advocates and the associations against prohibition are spending to influence and prejudice the editorial writers of the whiskey-soaked dailies.

Dr. W. P. Minton, Dayton, Ohio, now a secretary of the Board of Commissioners for Missions of the Congregational and Christian Churches, is to sail from New York today, January 22nd, for a trip of inspection and visitation in Porto Rico. He goes in company with a group from our Congregational constituency who unitedly hope to complete the merger of the Christian-Congregational and United Brethren missions in Porto Rico. In future this work will come under the head of home missions, since Porto Rico is a part of the United States and for years has been under the supervision of the Home Board of the Congregational and other Churches. We are wishing Dr. Minton and his fellow-travelers a great trip, the sorrow of our heart being that we cannot enjoy

the tropical sun and the balmy breezes of sea travel with them. "Bon voyage" and a safe return!

Friday, February 20th, is to be observed throughout the world where Christianity is known and preached as the "World Day of Prayer." On this day, possibly millions will gather in their Churches or in their class-rooms, or in their group meeting places, to spend the day in meditation, in praise and in prayer to God. In city and village and hamlet, as well as in many rural places, Christian people will come together to pray for world brotherhood, for the world-wide reach and spread of the gospel. Every year this movement grows in numbers and momentum. Often the women take the lead, and, through their missionary societies, send out the call to the whole Church to come together and observe the day of prayer. Sometimes by the pastor, sometimes by the Sunday School superintendent; but in any and every Church where there is some one who cares, the people may be brought together to spend the day in prayer for world-wide friendship and salvation. It is not too early for missionary groups, pastors and others to be planning to observe February 20th as the "World Day of Prayer," when people in Christian centers around the world will be gathered in a similar sacred service.

The members of the Woman's Missionary Society of the Burlington Christian Church are holding open house at the Church, beginning at 10 A. M., January 27th, for any and all women of the missionary societies in the North Carolina Conference who can come and be with them for the day. A good and a great day is planned by the women, that they may give themselves for the day to prayer for missions, for world-wide friendship, and to the study of the mission study book, "India Looks to Her Future." The book will be taught by Rev. Stanley C. Harrell, of Durham. Those who come are expected to bring sandwiches for their lunch, and the Burlington women will furnish coffee to complete the lunch. A good social hour is anticipated, and it is planned to have the program of the day closed by 4 P. M. Mrs. C. H. Rowland, president of the North Carolina Woman's Board; Mrs. W. H. Carroll and Mrs. W. R. Sellars, committee on the part of the women at Burlington, are exceedingly anxious for a large delegation, representing the various societies in the Conference, to be present and enjoy the day together. All who can avail themselves of the privilege should be present and enjoy the day, which promises so much in information and inspiration.

Dr. Charles E. Jefferson, noted New York divine and pastor for thirty-two years in Broadway Tabernacle, New York, who the past week has been preaching and lecturing to the people of Greensboro and surrounding territory, was a very welcome and a very agreeable visitor with Dr. and Mrs. C. H. Rowland, at Elon College and its various offices and apartments last Thursday. Dr. Jefferson, on leaving, said he was now better acquainted with the plant and buildings of Elon College than he was with any in this State, which says much, since he has been periodically, for the last twenty years, a welcome visitor, especially at commencement season, to institutions in the State. Dr. Jefferson is not only an outstanding minister of the Congregational Church, but of the United States, and is very favorably known abroad, where he has often preached and lectured. The beauty of his life and of his preaching is that he exalts Christ above all other persons, powers and principalities as the one who alone is able to redeem and save this sin-cursed world. The complacency

and joy of his personality radiate from the man and from what he says, and make one feel better for being in his presence. Over 150 ministers of Greensboro and surrounding towns heard him one day at a luncheon served by the Kiwanis Club of Greensboro, and we all came away saying, "What a man, and what a message of might and majesty, of sweetness and of persuasive power!" all because we felt that here, indeed, was a man of God whose life was wrapped up in that of the Man of Galilee.

THE BLESSEDNESS OF GIVING.

A few days after I entered my first pastorate, an old Scotch farmer was introduced to me as one of the deacons of my Church. Being interested to know the kind of Church officials I was to have, I inquired about this man. I was told that he had lived alone since the death of his wife two years before, that he paid one-fifth of the current expenses and missionary gifts of the local Church, and that he had contributed generously to many religious and charitable enterprises outside his community.

After I met this good man, a laborer in a neighboring village, whose family depended on his wages for a livelihood, suffered a long illness. But the grocer and the landlord continued to be paid, and before long it leaked out that the old Scotch deacon was responsible for this. At another time a poor man's house, with its contents, was destroyed by fire, and the old Scotchman furnished beds and clothing for the stricken family. In this way he filled his days with generous deeds.

Yet some said that he was close-fisted. I did not understand this until, one day, he invited me to his unpretentious little house for dinner. To my great surprise, there was scarcely enough food to satisfy my hunger. But there was no apology—except that when he could sell eggs for more than two cents each, he did not eat them, because it was not profitable. After the meal, we sat on the veranda and chatted; and I learned that it had been the habit of his life to spend very little on himself. With singular impressiveness he talked about the virtues of simplicity and self-denial. Then, suddenly sitting erect, he said, with a noble pride, "Because I have not spent much on myself, I have been able to give a big share to God and humanity." Then he sat gazing quietly out into the dusk, with the light of peace and joy on his face. And I recalled the words of the Master: "Whosoever shall lose his life for my sake shall find it."—E. B. Williams, in the *Christian Index*.

POUNDED.

On December 23, 1930, my good friends of Hank's Chapel thought of their former pastor when a number of the good brethren and sisters brought, and those that couldn't bring sent, him a nice lot of good things for the pantry, such as meat, meal, sugar, coffee, canned goods, dried fruit, dried beans, sweet potatoes, and many other good things for him and his family to enjoy on the Christmas holidays. It was presented to us by Bros. Herbert Ferrell and Bennett Sanders. We certainly enjoyed the spirit of the givers as well as the pounding.

They are fine people. I haven't been pastor of this Church for several years, but keep in touch with them and know they are doing a good work there. In the last few years they have built a new Church and have paid for it, and also have met Conference requirements.

May God's blessings continue to abide with them. Many thanks to you all. Pray for me.

Your brother in Christ,

J. S. CARDEN.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

WINTER PARK, FLA.: Dr. C. A. Vincent, pastor, had as his guest preacher on January 11th, Dr. Frederick Lynch, of New York, the well-known editor, educator and world peace leader.

A SUNDAY SCHOOL RECORD: The Sunday School at Miami Beach, Fla., gave away in benevolences over \$500 during the year 1930. This result was due largely to education and training in giving.

REV. W. T. SCOTT, pastor at Salisbury United, left his home last week for Evanston, Ill., where he is called to attend the midwinter meeting of the Extension Boards. On January 25th he will preach in his old pulpit in Dayton, Ohio.

THORSBY INSTITUTE, Thorsby, Ala., held its quarterly trustees' meeting on January 8th. It has eighty students this year, does thorough work, and keeps its bills paid. Miss Helen Jenkins is principal, and Rev. E. W. Butler, former superintendent, registrar, and treasurer of the Alabama Conference is treasurer.

WEST TAMPA, FLA.: Rev. Carl H. Corwin, pastor of the Latin Church, as usual was the first to send in a check on the 1931 apportionment. This Church always pays its apportionment 100 per cent. The pastor reports 2,175 calls made in 1930. Any pastor who can beat that record please send his name to the editor.

DR. CHAS. JEFFERSON at Greensboro, N. C. Under the combined invitation of the Church of the Covenant, Presbyterian, and First Methodist Church, Greensboro, Dr. C. E. Jefferson, noted Congregational minister of the famous Broadway Tabernacle Church, New York City, gave fourteen addresses to crowded houses during the week of January 11-18.

NEW SMYRNA: This Church, under the leadership of the pastor, Rev. Watson L. Lewis, held an interesting "all together" supper on the evening of January 6th. It was a well-organized affair and all who attended made their pledges for Church support for the coming year. This was followed up by a canvass of those who were not present. The State superintendent was present and enjoyed the affair.

ANNUAL MEETING at Salisbury a great success. Reports from the various departments indicated progress and a fine spirit. A new constitution was presented, and under it new officers were elected. The treasurer's report was one of the best, and it showed that the finances of the Church are kept in bank-like style. The Sunday School should be reported as making new efforts to interest and to serve young people.

MEXICO: Dr. E. A. King is giving a series of illustrated lectures on Mexico at the Community Church, Miami Beach, every Sunday evening. The Church is full for each lecture, and in fact the Church has been filled for the morning service during recent Sundays. Dr. King attended the seminar in Mexico, led by Dr. Hubert Herring, and brings to this course not only a wealth of first-hand information, but a beautiful collection of pictures which he gathered.

CHATTANOOGA, TENN.: The Pilgrim Church Herald for the Sundays before Christmas and after carried original poems by the pastor,

Rev. C. Rexford Raymond. The one for December 26th was a New Year hymn, the opening line of which was "Christmas sheds its glory of a New Year's day," and was designed to be sung to the tune, "St. Alban." The pastor's sermon for January 4th on the subject "Good in All Things" was printed in the *Chattanooga Times* the following day.

DR. GARDNER S. BUTLER.

Only a day and a half after a slight stroke of apoplexy, Rev. Gardner Smith Butler died in Demorest, Ga., on December 28th. At the time of his death, he was the revered and beloved pastor-emeritus of the Union Congregational Church of Demorest. In former years he had been pastor of this Church at two different times. He had a fruitful pastorate for nearly ten years in the Circular Church of Charleston, S. C.



DR. GARDNER S. BUTLER.

Dr. Butler was born near the Canadian line of northern Vermont in 1849. In 1877 he was ordained to the Christian ministry and served a number of Churches in New England. The one he referred to mostly was at Three Rivers, Mass. By people inside the Church and outside he has often been called Demorest's first citizen—a high tribute. Long and efficiently has he served the Church, Piedmont College and the community. At one time he was mayor of Demorest and was on the public school board. For some twenty years he has been one of the most active trustees of Piedmont College, and to the students and faculty he has been a source of strength at all times. In order to release the present pastor to motor a load of Piedmont players to Rollins College, Dr. Butler preached on December 7th what proved to be his "swan song." Those present testify that he never preached more vigorously and on a favorite theme of history, "The Values of the Bible." On December 21st he worshiped with the congregation, and the largest offering given in response to an appeal to complete for 1930 the Church's budget for missions, was, as usual, by Dr. Butler.

Funeral services were conducted by Rev. H. B. Mowbray, and people from all walks of life came to show their respect. His nephew, Prof. C. L. Percy, took the body to Somersworth, Mass., for

burial with the body of his wife, who died twelve years ago. On January 6th the college Y. M. C. A. had a service of appreciation of his sterling worth.

NEW CHURCH BURNED.

On December 21st, the Congregational Church at Phoenix City, Ala., was burned. During the service of that day the Church had been crowded by the audience which came to witness the Christmas exercises. After the program, the people were scarcely settled in their homes when their new Church was discovered to be in flames and was partly destroyed. At the service that evening an empty barrel had been placed in the vestibule and was well filled with packages of fruit and candy for the community Christmas tree. One of the pastor's first thoughts was for the barrel with the gifts for the children, and was rejoiced to find it saved.

This beautiful brick-veneer Church was dedicated on June 8, 1930. The pastor, Rev. C. W. Smith, who was a building contractor before he became a minister, has built five Churches in Alabama and West Florida, and this is the first one to be injured by fire. Our Phoenix City people acted in accordance with the name of the city when the officers of the Church unanimously voted to rebuild at once, and now the hard-working pastor has another chance to use his talent for building, and we expect to see the Church rebuilt in due time.

INTERESTING LECTURES.

Dr. H. Samuel Fritsch, pastor of the Union Congregational Church, Jacksonville, Fla., is giving, through January and February, an interesting course of lectures on "The Culture of Personality." The course is attracting large audiences. The subjects are as follows: "The Culture of Will Power," "The Culture of Memory," "The Culture of the Feelings," "Culture of Common Sense," "Culture of a Sense of Humor," "Culture of the Imagination," "Culture of Beauty."

Dr. Fritsch has not only marked ability for the choice of subjects, but has remarkable ability for giving in his publicity an interesting summary of the particular subject. For instance, under the caption of "The Culture of Will Power," we read: "The wonders of the human will. How to generate will power. Don't be a dumbbell; be a dynamo. Don't be a mule; the will is located in the head, not in the heels. Be the man in command and in demand. Learn the secret of a powerful personality. It's not 'purseonality' but personality that counts."

OFFICIAL NOTICE.

This is to advise that the board of directors of the Conference of Congregational Churches of the Carolinas will hold a meeting at the Charlotte Hotel, Charlotte, N. C., January 27th, at 10:30 A. M. Matters to be discussed are time, place and program of the next meeting of the Conference; overtures to the Christian Churches looking toward uniting local Conferences or Associations and related subjects; methods by which to secure full payment of Church apportionments to missions by December 1, 1931; report of the registrar on the Orangeburg matter, and Cooper's Chapel and the Country Life Academy. The members of this board of directors are: Moderator Rev. John Brittan Clark, D. D., Tryon, N. C.; Mrs. George N. Edwards, Charleston, S. C.; Miss Ida S. Robinson, Southern Pines, N. C.; Mrs. F. W. Crandall, Tryon, and the registrar, Rev. Milo J. Sweet, Salisbury, N. C.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHRISTIANS AND DISCIPLES OF CHRIST.

These two communions are, by many, taken to be one. This is because, in many sections, the Disciples call themselves, and are called, Christians. There is a difference, a wide difference in practice, between the Disciples of Christ and Christians. There was never "a split," resulting in the two bodies. They were never one. In 1831, Rev. Barton W. Stone led a movement, with some fifty Churches following, in Kentucky, Tennessee and Ohio to unite with Rev. Alexander Campbell, who was then founding what has turned out to be the Church of the Disciples of Christ. Because Stone and the Churches he led had adopted the name "Christian" from being affiliated with the original Christian Church, the name persisted, and does persist, and no one has the authority or desire to prevent the use of this appropriate name by all followers of the Christ.

The outstanding practice that emphasizes the difference between the Christian Church and the Disciples of Christ Church is that of baptism and the communion. The Christian Church has always held that the mode of baptism has ever served as a bone of contention and a mark of division between the real followers of the Christ. Therefore, the mode of baptism should be left to the individual, and Christian character should be made a test of fellowship, rather than any method or ordinance that divides and separates the people of God. The Disciples, on the other hand, insist on "the meaning of baptism that it is for the remission of sins," and that John, who preached such a baptism in the wilderness is a sufficient authority and one whose example in this respect can be relied upon and should be followed. Chris-

tians practice baptism as a rite and ordinance through which the believer declares to the world that he has accepted Jesus Christ and, in Him, hath put on the new man, his sins having been pardoned and forgiven through belief in the Lord Jesus Christ as Saviour and Redeemer. Another and even greater distinction between Christians and Disciples is the belief and practice concerning the Lord's Supper. An authority for the Disciples declares, "We invest the Lord's Supper not with the awfulness of a sacrament, but regard it as a memorial feast and keep it on every Lord's Day, recognizing neither open nor close Communion." On the other hand, the Christian Church has ever recognized the Lord's Supper as a sacrament through which the believer seeks, through confession and penitence, to commune with his brethren in the Lord and with his Lord as the Head, and the only Head of the Church.

These are the chief distinctions in practice of the two Churches. The legal name of the Disciples of Christ is the "Church of Christ"; that of the Christians, the "Christian Church."

That which has barred the doors to Christians in seeking union with the Disciples is principally that of the mode of baptism and the practice of Communion service. These differences seem to be fundamental, and thus far have not been overcome.

Many members of the Christian Church believe only in baptism by immersion, but they do not believe, so far as we know, that they have a right to make others believe in that mode of baptism, or rule them out of their fellowship if they do not so believe. Christians, on the whole, believe that baptism with one mode or another should not be made a test of fellowship, which test separates Christians rather than unites them. There are many members in the Christian Church who believe that baptism by pouring or sprinkling is a sufficient mode, but they are not ready to compel others to adopt that mode in order to claim fellowship in Christ with them. The Disciples have maintained, on the whole, that every believer must come by way of immersion, or he will not be admitted to membership and fellowship in their communion. The Disciples also believe that the Lord's Supper must be regarded not as a thing sacred and a real sacrament symbolizing communion with one another in Christ Jesus, but a memorial to Christ through which His resurrection is declared every Sunday.

Other than these practices, the Disciples and Christians are, for the most part, in accord, and but for these practices there is no reason why they should not be one. The method of government is the same, both being congregational. Their polity is largely the same—that of exalting Christ and the Scriptures and inviting all followers of Christ and believers in the Lord to unite in one common brotherhood. As tolerance becomes more prevalent, and as distinctions and differences are one by one put in the background, and essentials only are sought and emphasized, there is reason to believe that the Disciples of Christ will be one with their kindred in government and in polity, viz: Christians and Congregationalists, or rather Congregational-Christian. J. O. A.

STAYING ON BROADWAY.

Broadway, New York, is typical of other broadways, thousands, tens of thousands of them, in this and other lands, for up along Broadway the throngs and the masses of humanity come and go, push and pull, hurry and worry. Let one stand on Broadway, in New York, for half-hour, and if he could penetrate the hearts and the minds of the passers-by, understand the movements and the motives of the pressing throngs, he would in

that time see all the world go by. Along Broadway the cares and the cures, the burdens and the blessings, the agonies and the angels of humanity pass and re-pass. On Broadway, the world is alive, on the alert, going somewhere; some are running, some are walking, some are hurrying, others are scurrying; some are rich, some are poor, some are up, some are down—they all go along Broadway. Besides the high current of this passing population stands Tabernacle Congregational Church, and for thirty-two years one man occupied the pulpit of that Church and gathered into its membership an enormous catalogue, and faced all kinds and conditions of people. Dr. Charles E. Jefferson, noted Congregational divine and one of the world's eminent preachers, is the man, and he told 150 of us preachers the other day how he did it. It was all so simple, so plain, and yet so wise and wonderful. Here is something of how it was:

First: At all times and under all circumstances he upheld and presented to his great congregation the Larger Christ.

You know there is a lesser Christ and a larger Christ. The lesser Christ is the one who, though a great man, is just a man; though a great teacher, is just a teacher; though a wonderful hero, is just a human hero. Unitarians, for instance, preach of a Christ like that—an outstanding and a good man, but just a man.

The larger Christ is altogether different. He is unique. He stands alone. There never was one like Him before. There will never be another like Him. He is the Son of the living God. He is the incarnation of the meaning and might and majesty of God. Man! Yes, but far more than any man before or since, because He is the one begotten of the Father, the one who came amongst us and without sin Himself suffered, bled, died on the cross, that He might conquer sin and, through His resurrection, prove to the world that in Him was life, and the light that should lighten the world. This is the larger Christ that Dr. Jefferson said he preached to the throngs who came in to hear him off Broadway.

Second: He preached the larger and the better Bible. There is a lesser Bible. It is in this sense a mighty good Book, inspired like Shakespeare is inspired, filled with wisdom and good learning like Socrates and the Greek philosophers, a book among other books, even better than any or most of them.

Then there is the larger Bible—that Bible that is not like other books. It is the Book. It stands alone. It is a thing apart. It is separate and distinct. It is unique. No man had ever written a book like this before, and no one ever will write another like it. This is God's Book, and through it God is revealing Himself by word and contacts and lives that march through the Book, as the Father of the human race, as the Creator of all things, as the one supreme Power in this universe. One reason why Dr. Jefferson could stay on Broadway and preach to the passing throngs for thirty-two years was because he held up to his people the one Book whose message has the might and the power to reach and to satisfy hungry souls.

Third: Another reason why Dr. Jefferson remained on Broadway thirty-two years was because he preached the larger and the better Church. There is a lesser Church. This Church is a human sort of thing, in line with fraternity houses, clubs, halls for civic assemblies and political meetings. A mighty good thing, yet just an institution along with other institutions of mankind.

The larger Church is different. It is unique. It is a thing apart. There never was anything like it instituted of man. There never will be. Christ instituted the Church. Paul told, especial-

ly and emphatically, what it was—the Body of Christ. Through the Church, Christ carries on His work in the world. It is more than a human institution; it is divine. It is not in competition with clubs, benevolent societies and fraternity halls. Its function is to hold up Jesus Christ to the world, to make known to mankind the saving power of the Christ, and to reveal to those afar off, as well as those nearby, that there is a Christ who can reach, redeem and save, and that there is an institution on this earth that exalts Him and is, in deed and in truth, His Body—the Church.

Dr. Jefferson never resorted to spectacular advertising, sensational sermon topics, unspeakable themes and subjects. Year in and year out, through every service, he sought to bring to his hearers a message of the larger Christ, of a Christ who is the Son of the living God, sufficient to reach and to save all who put their trust and faith in Him.

No wonder Dr. Jefferson remained on Broadway thirty-two years. He fed the hungry multitude on the Bread of Life—the living, loving Christ, revealed in the Book of books and now in the world and at work in the world through the Church.

J. O. A.

PLEDGES.

One often hears good people, Church members, say: "No more pledges for me. I will give when I have it. When I don't have it, I will not pledge." Comes along now the *Christian Index* (Baptist, of Georgia) with this quotation:

"Too bad! The man who never makes a pledge cannot have a telephone in his house, for the telephone company will not put the phone in unless he agrees to pay the bill. The same is true with the electric lights, water, groceries and everything in his home. He cannot be a married man, for he would need to make vows to get married; he cannot own property, for he will need to make a pledge to pay taxes; he cannot be a citizen of the United States, for he will need to pledge his support to the government. Yes, you do believe in making pledges, but when it comes to the Lord's work you are just hard up for excuses and this is the only one you could think of on short notice. Make your pledge to the Church budget and then pay it in full. It will do you good and bring honor to our Lord. 'No pledge, as a rule, means no pay.' Be honest with yourself."

Then having quoted, the *Index* comments:

"Having read the above quotation, what about making your pledge Sunday. It will cheer the heart of your pastor, and the best and most appreciative preacher needs your pledged financial support. It will strengthen the hands of your brothers who are tugging at the ropes trying to get the vessel off the bar of selfishness. It will reassure the missionaries and the denominational agents of your good will toward the cause of Christ and those exclusively engaged in His work. Make your pledge to the Church just as you make it to your merchant, or your doctor. It will help you and add to the impact of a united effort of our people."

It will not hurt—it might help—some of our Christian people to read and think on this brief sermon to Baptists by the *Index*.

J. O. A.

Repentance is not merely for the alien sinner. The Lord wants "all men everywhere to repent." Every sin must be repented of, if, indeed, we shall dwell with the immortals in glory. The determination to quit certain sins is not a difficult undertaking, but the keeping of that determination to the end is the great problem.

FALLING FROM GRACE.

We sometimes hear people say, "The saddest thing that we can imagine is that one who has once known and loved Christ should fall from grace and finally wake up in hell." This indeed would be a sad thing, if it was possible. But for a believer to believe that a child of God who has been washed in the precious blood of Christ, who has been made partaker of the new nature, and has received the Holy Spirit, could ever be found in hell would make the finished work of Christ on the cross a failure. In John 10:28, the blessed Lord says, "And I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand." Here we have a written guarantee, Christ's own words, that we shall never perish. This is one of the greatest blessings that can come to the believer in this life. The greatest question that can come to a believer after accepting Christ is, "Can I ever lose my salvation?" I thank God that the Scriptures not only teach that the believer is saved, but saved as well from the judgment of the condemnation (John 5:24). In John 14:19, Christ says, "Because I live ye shall live also." If Christ condemns me He first must condemn Himself, because in first John 4:17, Christ says just as He is so are we in this world.

The only time I remember reading in God's Word about falling from grace is found in Gal. 5:4. This Scripture has been used countless times to deny the security of the believer, and that he is no longer a child of God, but is again back under the judgment of condemnation. This Scripture is addressed to justified but immature believers. They were giving up the free grace which had saved them, and were trying to add law as a means of justification, just as a great majority of the Churches are doing today. Therefore, they are slighting the precious work of Christ; they are making it of non-effect.

One of the saddest things in this life is for a believer who has been born again to stand up and deny his birthright account of some failure on his part. It all springs from unbelief, and failure to know God's word. I believe I have a life that is never going to end. I believe I am just as sure of going to heaven as if I was already there. I believe I am just as sure of walking the golden streets as if I had on my heavenly shoes now.

And all this security is nothing I have done or can do, but what He has done for me. I thank God that the believer is eternally saved and cannot be lost. (Rom. 8:38-39.) The believer's life is hid with Christ in God. (Col. 3:3.) The devil himself cannot get the life of any believer. The saved cannot be lost (John 3:16).

Carbonton, N. C.

G. M. TALLY.

CHURCH ANNIVERSARY.

The United Christian Church, Lynchburg, Va., celebrated its sixth birthday anniversary Sunday, January 4, 1931. Six years ago a small band of believers met in an old storehouse on State Highway 170, then in Campbell County, but since has been taken into the city of Lynchburg, and organized what is today United Christian Church. The Church was organized with thirty-seven charter members; today it has a membership of one hundred and fourteen. Rev. M. F. Allen, now of Newport News, Va., was the leader of the band and was responsible for the organization. In those days, I am told, the going was hard, and both pastor and people suffered no little hardships in the attempt, but, thank God, they were made of the material that stuck. Some of that number have fallen; others have drifted, but some of the

faithful still linger and are true to Him whom they promised to follow.

The Church here had a peculiar origin, for one man (and I refer to Mr. A. S. Dunn) had been a member of the Christian Church for many years at Liberty, N. C., and was a subscriber to and a faithful reader of *THE CHRISTIAN SUN*, introducing to the congregation the Christian denomination and thus the Church. There is more to the history of this Church than time or space will permit one to tell, but every move of the Church has been a satisfactory proof that God wanted a Church here in Lynchburg, for in the six years of its history the congregation, though small, has averaged \$1,000.00 per year on the Church debt, in addition to the running expenses of the Church.

The Church is beautifully located in one of the new developments of the city; and in the coming years we anticipate great progress for the Church. It has practically no competition with any other Church in the immediate section, although the denomination is new to the city and it is rather hard to explain to the inquiring folks the difference between it and the Disciples of Christ, for they go under the name of the Christian Church. Yet time removes and remedies all things.

The day was an overwhelming success, for at both morning and evening worship there were large and interested congregations to greet both speakers. Our Mission Secretary, Dr. J. O. Atkinson, brought us one of his great messages at the morning worship that moved the hearts of his listeners. Rev. M. F. Allen was present and brought us a fine message at the evening service, which was enjoyed by all. It was a pleasure and a delight to have with us on this day and to stir our hearts these two men. May God bless them.

When one stops and begins to think how it all happened (for we know that the road to success in any endeavor is no easy one), and with the splendid progress it has achieved, one cannot help but think of the words of the poet, "God works in a mysterious way His wonders to perform; He plants His foot upon the sea and rides upon the storm."

Brethren, we need your prayers. Pray for us, that we may be fruitful and always be found in Him, who said, "Greater things than these shall ye do, because I go to the Father."

Lynchburg, Va.

G. C. CRUTCHFIELD.

RICHES OF THE COMMON LIFE.

O God of all the rolling years,
Within whose sheltering love we rest,
Whate'er life brings of smiles and tears,
Help us to welcome as the best.

The old year ends! Forgive, we pray,
Its petty aims, its futile strife;
Lift up our hearts to feel today
The riches of the common life.

We count our blessings o'er again,
The joys of home and friends and love;
Thy comfort in our hours of pain—
The daily task, the bliss above.

The new year dawns! May radiant light
Illumine all the path ahead.
Make strong our wills! Arm us with might!
Guide us in ways that Love should tread.

Help us to find new light and truth;
New dreams; new ways of doing good;
A quiet life without reproof;
The spirit of true brotherhood.

—McIllyar H. Lichliter.

CONTRIBUTIONS

SUFFOLK LETTER.

On Monday evening, January 12, 1931, "Pussyfoot" Johnson spoke to a large congregation in Suffolk Christian Church, representing all the Churches of Suffolk, on the prohibition question. No man working in the cause of temperance has such a wide reputation as "Pussyfoot," and no man deserves such reputation more than he. He has given his life and one eye to the service of mankind. Years ago he was sent, as an agent of the U. S. government, to Oklahoma to break up the gambling joints that were a menace to that Territory. He made a great success of that difficult undertaking and did most of his work at night. He crept about quietly, as a cat creeps after mice, and thus won for himself the name of "Pussyfoot" Johnson, and he has been known by that title ever since.

His great success in breaking up gambling joints led to his entrance into the work of the Anti-Saloon League as a world temperance leader. He has been in this work three times around the world, is better known, and knows more about the conditions and the minds of men on this subject than any other man on earth. His personality, his address, and his experience combine sound judgment on the beverage alcohol question. No matter what view an individual may profess to have on the liquor question, and especially prohibition, respect for a man of such consecration to the welfare of mankind, and such information on the question of temperance, must win the respect for such a temperance leader. His address in Suffolk had the attention of a great audience that represented the Churches, the business and professional men, and social leaders of women, and they all paid quiet and eager attention to his great message. It is a rare privilege to listen to a world character on a world question, for temperance is not a national but an international problem. Its solution touches the character of the individual, the welfare of the home, the standing of the Church, and the future of nations.

"Pussyfoot's" address, after personal contact with all the nations, reveals the fact that there is a world-wide concern for deliverance from the beverage traffic in and use of alcoholic liquors. The wet opposition may keep alive the prayer of the Church and the activity of the league until this great movement will put the liquor business out of commission as it did slavery and lottery. His visit and address in the Church, and the high school auditorium the next morning, was an inspiration to temperance men and women and an education to the students—the younger generation.

Dr. David Hepburn, superintendent of the Anti-Saloon League of Virginia, accompanied "Pussyfoot" (Wm. E.) Johnson to Suffolk and made a stirring address in the interest of prohibition. By competent critics, Dr. Hepburn's address was considered very fine. Whatever may be the opinions, expressions, paper propaganda, organized effort, and expenditures to defeat prohibition, the fight is on, and will continue until alcohol as a beverage will not be used except by law-breakers.

W. W. STALEY.

ELON LETTER.

Religious education officially began in colleges in the United States during the academic year 1909-10, and Dr. W. S. Athearn offered the initial course for college credit in this subject, teaching it in Drake University. Since then more than

300 colleges have instituted courses in religious education.

A recent investigation which I conducted in regard to the status of religious education in our colleges, together with objectives and programs of instruction, reveals the following facts:

1. Two objectives stand out in the field of religion (including both Bible and religious education) in our colleges—to lead young people to become religious persons and to fit young people to be teachers of religion to others.

Most of the colleges are more completely committed to the former objective. They have a sense of obligation to their constituencies to motivate their students to live Christian lives. They expect to achieve this by atmosphere, chapel and other religious services, some initiated and often-times required by the college, and others student supported, with strong and sympathetic administrative backing, the Christian example of faculty members, the Christian quality and approach in all subjects of the curriculum, and particularly by the teaching of courses in Bible and religious education. One president, for example, says: "Religious education is largely a matter of atmosphere, and for thirty-odd years we have been carefully building up and conserving the religious atmosphere of this college. Our Bible work is distinctly religious in its character. This does not mean that it is not scholastic, but we are not afraid or ashamed of what some people term 'Sunday School methods.' In no sense do we do denominational work in our college classes, but the spiritual side of the Bible and its bearing on life is greatly emphasized. We believe that the Bible is the only real source of faith and practice. It is difficult to describe exactly how, radiating from the Bible classes as a center, the religious life of the school goes on."

There is a growing tendency, however, to insist on the second objective also. To this end, methods courses in teaching religion are being increasingly offered; courses in no wise less scientific than those offered in the department of education. There is growing recognition, too, that there should be laboratory facilities in the field of religion in the Church colleges. The department of religion (variously called) in not a few colleges co-operate with the leadership training departments of the affiliated denomination in the issuing of credits, the denominational board accepting the college certification in lieu of its own examination as evidence that the units have been completed.

2. Most of the courses offered in the field of religion in the colleges are material-centered and factual. They offer instruction about religion, but do not teach religion. On the other hand, there is no department of learning in any college that offers so fine an opportunity to make experience the basis of the curriculum as does the department of religion. There should be a readjustment of the offerings in this department of our college during the next decade that will place the department of religion in the very forefront of leadership in education conceived as the continuous reconstruction of experience.

3. Uncertainty as to what religious education is and as to what its principles are, or should be, confront us on every hand. This is not to be wondered at when we consider that only since 1903 (in the University of Chicago) has religious education been offered in our graduate and professional schools, and in under-graduate colleges

only since 1909 (in Drake University). A further study should be made of the principles of religious education. There is no adequate treatise on the subject now, and, as we have said, great uncertainty as to the whole matter.

4. A decided tendency to increase the quantity of offerings in the field of religion is evident in all the colleges. Many of them offer majors, and more will undoubtedly do so. Religion as an intellectual discipline in our colleges, seems to be as popular today as it was absent in 1916 when a committee of the Association of American Colleges, in defining the efficient college, saw need for only eight semester hours in Bible for the entire college course and no need at all for religious education, assigning the Bible work to the professor of Latin. This very popularity constitutes for the council a challenge as well as an opportunity.

5. A conviction, too, is gaining ground in the colleges that an institution is Christian not in part or in spots, but by its unified impact and spirit. In its dealings with its employees, its students, its alumni, its community, its constituency, the general public, it must, therefore, make use of the principles it teaches.

6. The curricula of the colleges are beginning to suggest the idea that vocational guidance and personnel work in the department of student welfare should be associated with religious motivation and buttressed by religious sanctions. This is a wholesome sign, a situation that promises redemption of the soul of America from threatening materialism. Here is, in our judgment, an open door for the denominational college, in keeping with the spirit and purpose of its founding.

7. An all but universal acceptance of the view that religion in the truest and best sense can be taught, and that a primary duty of the Church college is to see that it is taught. Christian personality fruiting in Christian character and in the progressive establishment of the kingdom of God on the earth, with the sense of obligation to carry this on to others—that is the satisfying aim and purpose of religious education in our colleges.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE LETTER.

GO FORWARD.

It is impossible to estimate the good that is lost to the world as portrayed in the words "lingering," "delay," "tomorrow," "procrastination." While we linger, convictions within us get feeble and fainter, and the pleading voice of the spirit is heard less and less. The difficulties of life multiply and strengthen, habits of life harden, and character crystalizes.

The naturalists tell us of a little plant called the "sensitive plant." You may touch it and it will vibrate in every limb and leaf. You may keep on touching it, and it will vibrate every time, but less and less every time you touch it. Under repeated touches it will cease to vibrate and become flabby and unresponsive—it has been touched to death. The soul is more sensitive than the finest violin string or any plant, but it will cease to vibrate if we fail to answer the touch and call.

Here we are brought face to face with the awful power of human influence. What we do is transacted on a stage of which all in the universe are spectators. What we say is transmitted in echoes that will never cease. We cannot be neutral, for living we act, and dead we speak, and the whole universe is the mighty company, forever looking and listening, and all nature furnishes the tablets which forever records the deeds, thoughts and passions of mankind.

It is a high, solemn, almost awe-inspiring thought for every person that his earthly influence, which has a commencement, will never through all the ages have an end. What is done has already blended itself with the boundless, ever-living, ever-working universe and will work there for good or evil, openly or secretly, throughout all time. The life of every person is as a well-spring of a stream, whose small beginnings are, indeed, plain to all, but whose course and destination, as it winds through the expanse of infinite years, only the Omniscient can discern.

There are many who have lost the guiding star of their lives, and have thus lost the way to happy and useful lives. Youth of today too often depend upon their own resources and judgment to guide them through life. Threads of industry are lost by the idle and profligate who have no employment and do not want any, for the world owes them a living. Threads of virtue are lost by scorning the advice of friends and listening to the plausible statements of the destroyers of character.

It is the man that has an aim that accomplishes something in this world. A young man fired with a determined purpose to win in a particular thing has fought half the battle. One predominant aim has made men great in the past. Names of great men at once suggest their life purpose. No one thinks of Watt aside from the steam engine; a Howe suggests a sewing machine; a Bell, the telephone; an Edison, the electric light; a Morse, the telegraph; a Cyrus Field, the Atlantic cable; Marconi, wireless telegraphy. A man with one talent fixed on a definite object accomplishes more than a man of ten talents who spreads himself over a large surface. To keep your gun from scattering, put in a single shot.

Born in an age and country in which knowledge and opportunity abound as never before, how can you sit with folded hands, asking God's aid in work for which He has already given you the necessary faculties and strength, as the Lord said to Moses, "Why criest thou unto me? Speak to the children of Israel, that they go forward."

Wadley, Ala.

S. L. BEOUGHIER.

WEDDING ANNIVERSARY.

"It was the night before Christmas, when all through the house not a creature was stirring" but the good wife and housekeeper at the home of Mr. and Mrs. A. S. Dunn, of Lynchburg, Va., when they heard a clamor and when they looked to see what was the matter—well, it was the children, wives, husbands, neighbors and friends gathering in to celebrate Mr. and Mrs. Dunn's thirty-fifth wedding anniversary. The crowd was happy, bringing gifts of a miscellaneous sort; but that was not all. They were bringing supper with them, so the lady folks began to busy themselves with the job of arranging the tables and setting on the fine things that had been brought in. When we sat down, it was all one could wish, for it was a gorgeous spread, so nicely planned and executed. It was a sure-enough surprise to this thirty-five-year-old bride and bridegroom, but nevertheless they welcomed it and greatly enjoyed it. While all this was a surprise, the climax came when one of the boys who is a member of the U. S. Army and whom they did not expect to have home for Christmas, came in—and only a mother can know the joy of a child's return.

Mr. Dunn is an employee of the Southern Railway Company, in the capacity of a section foreman, and it was made known that he had not missed a pay day since September, 1893, and but once since 1889. This to Bro. Dunn was a great delight, declaring that God had certainly blessed him with health. This good couple are among the faithful in the Church in Lynchburg and can al-

ways be looked for when the doors are opened for services, and everything else that goes along with Church life.

After the supper, all remained to talk over past experiences, renew old acquaintances and to enjoy good fellowship together. So we parted with exchange of the season's greetings, that they might go to their own homes and make ready for the arrival of old Santa. May the blessings of the Lord be upon this good couple whose lives have been so rich with experiences and good things, and may they be given health and happiness in these their later years. Here is a case of the truth of the Bible, "that the children shall rise up and call them blessed." May not only these two, but all the family and friends so live that when they are through gathering one by one, they shall enjoy a fellowship that will be unbroken through all eternity, and be able to sit down with the Lord around the great supper—the marriage supper of the Lamb.

G. C. CRUTCHFIELD.

ABOUT PROJECTS.

Some of you who have been most actively engaged in the promotion of projects have probably met this question, "Why should we select projects when we know our money does not go to the project selected?" It is surprising how often this and kindred other objections are offered. Of late, perhaps because of the article which appeared recently in the *Christian Century*, we have heard it more often. We are constrained to suggest the following outline of the way your missionary dollars get to your projects. We have tried to explain it before in paragraph nine of the leaflet, "The Project Plan," which was pub-

lished by the Commission on Missions last January. Evidently, we did not make it clear.

A Church's projects are on file in the Conference office. When you send in your benevolence apportionment gifts, all you need say is, "This is to be applied to the support of our projects as on file in your office." The money is then automatically divided according to the State percentages—part goes to the American Board treasurer, part goes to the treasurer of the home boards. These amounts go into the general treasuries, from which, in regular monthly installments, according to the budget (upon which projects are based), payments are made to all the projects. It happens that almost half of our money comes in from Churches during the last two months of the year. What would the poor project do if he had to wait until December for his authorized support?

The boards and the State offices, in good faith, because you have selected a definite part of the support of a group of missionaries, forwards the money in monthly payments to each missionary. Surely by this method each missionary is getting the amount which you intend him to, plus the remainder of the budget item which your Church may have been unable to supply. Of course, you are at perfect liberty to designate your gift, and such designations are rigidly followed, but think of the staff of bookkeepers which would be needed in every State and national office if every gift came in designated for each individual project! —*Congregational News* (N. Y.).

The 1931 "Christian Annual" is being sent out this week to the secretaries of the various Conferences—just twenty working days after the copy was received from the last Conference.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

(January.)

O great Jehovah, God of all time and eternity, hear. Thou who changest not, whose covenant with man never can fail, forgive, we pray, the weakness which causes us sometimes to forget our covenant with Thee. As the scroll of time rolls back another year, cover, O God, every blot and blotch, every deed and word of shame or hurt. Behind Jesus' cross of pain and love hide even the trace of soil and stain, and day by day as turns to view the fresh, clean page may it not become sullied by the record of unforgiven committed sin or the sadder doom, "Ye did it not." In our Saviour's name. Amen.

A SLOW AND PAINFUL PROCESS.

Perhaps there are three major difficulties which the preacher faces today in the presentation of his missionary message. In the first place, whereas practically all missionary information heretofore has reached his people through missionary journals and religious papers, today it often comes to them from secular sources tinged with pessimism, materialism, and criticism. Newspapers, magazines, and the public platform, while recognizing missions as never before, frequently bring to the Christian mind a decidedly negative outlook on the missionary enterprise. In the second place, these broadcast statements, together with revolutionary outbreaks, such as those in China and India, and the difficult financial problems which the missionary cause has recently faced, have set the minds of many people in the mold of "problem psychology."

I am reminded of the little city boy who wanted a dog. His people lived high up in an apartment house—a poor place for a canine. The boy insisted on having a pet until his father purchased him a little dog. The animal proved to be a perfect nuisance. It carried off the shoes, muddled the carpets, tore up valuable clothing, and then began to bite the neighbors' children. They could neither sell nor give the dog away. Finally, in desperation, the father said, "I am going to hire a man to shoot the dog." The little boy, broken-hearted, asked for two days of grace to see if he could get rid of his pet. His father reluctantly granted it. On the second day, he came running into the kitchen and shouted to his mother, "I have got rid of the dog, all right!" "How did you do it?" inquired the surprised mother. "Oh, I have traded him for five puppies," exultantly replied the boy!

Because of the complicated age in which we live, the transitions throughout the world, and the new problems since the war, it seems that whereas there was one problem with regard to missions ten years ago, today there are five. In the third place, we are reluctant to accept "the way of the cross" and momentary defeat in any enterprise here in America. Our talk has been about forward movements, a going concern, great campaigns, crusades, etc. We are impatient for visible and measurable progress. The spirit of propaganda and whirl-wind achievement, born out of the war and great material progress, dies hard. We have insisted too much upon results at the front that could be tabulated and graphed. Business men on Church boards, and even pastors, are reluctant to accept the fact that kingdom-building is a slow and painful process. E. Stanley Jones tells of his vision of the thorn and the flower on

the slope of the Mount of Olives during the missionary conference in 1928. Others of us had similar experiences at the wonderful meeting. A little group of the delegates were strolling over the Mount of Olives on Easter Sunday afternoon, picking flowers for notebooks as mementos of our wonderful experience in the source city of our faith. One of the number stumbled on a jagged thorn, and as he picked it up he remarked that the thorn was a more valid souvenir of the Mount of Olives than flowers. How true! Jesus said, "If any man will come after me, let him take up his cross and follow me." We are going through some Gethsemanes in the missionary enterprise; but did Jesus turn back because of Gethsemane? Perhaps the real revival in missions depends on our discovery in this fast-moving age of the glory of the thorn and the cross.—*"The Preacher and His Missionary Message," by Stephen J. Corey.*

MISSIONARY OFFERINGS. REPORT FOR JANUARY 17, 1931.

Sunday Schools.	
Previously acknowledged	\$1,548.84
Parks Cross Roads, Ramseur, N. C.	4.50
Ingram, Va.	5.00
Liberty, N. C.	1.81
Leaksville, Luray, Va.	1.54
Auburn, N. C.	3.00
Palm Street, Greensboro, N. C.	3.77
United Church, Lynchburg, Va.	4.01
Holland, Va.	10.00
Newport News, Va.	10.00
First Church, Norfolk, Va.	5.61
Monticello, Brown Summit, N. C.	3.62
Total	\$1,601.70
Individual and Church Collections.	
Previously acknowledged	\$ 947.19
United Church, Salisbury, N. C.	6.25
Mt. Auburn, Manson, N. C.	2.50
Total	\$ 955.94
Specials.	
Previously acknowledged	\$1,008.75
Burlington S. S., Burlington, N. C.	36.30
Total	\$1,045.05
Summary.	
Previously acknowledged	\$9,295.39
Sunday Schools, regular	52.86
Specials	36.30
Individual and Church collections	8.75
Total to date	\$9,393.30

J. O. ATKINSON, *Sec'y.*

QUARTERLY REPORT.

Report of treasurer of the North Carolina Woman's Missionary Conference for first quarter of 1931.

Women's Societies.	
Antioch	\$ 1.40
Bethlehem	16.10
Burlington	190.00
Durham	54.69
Elon College	62.88
Greensboro	83.15
Haw River	14.95
Hebron	6.08
Ingram	7.00
Liberty, Va.	3.30

Monticello	4.00
Mt. Auburn	8.50
Mt. Zion	3.50
New Lebanon	6.00
Piney Plains	3.35
Pleasant Hill	5.10
Pleasant Ridge	8.00
Ramseur	7.85
Turner's Chapel	14.00
Union Ridge	10.40
Total	510.25

Young People's Societies.

Bethlehem	\$ 1.45
Burlington Junior	20.55
Durham	7.35
Greensboro	12.50
Turner's Chapel	2.00
Total	43.85

Willing Workers.

Burlington	\$14.00
Durham	9.20
Durham Junior	5.93
Total	29.13

Cradle Roll.

Turner's Chapel	2.00
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Total

\$ 585.23
MRS. W. R. SELLARS,
Treasurer.

Burlington, N. C.

NEWS ITEMS

The Woman's Home and Foreign Missionary Society of Rosemont Christian Church met in regular monthly session with the president, Mrs. O. S. Mills, on Wednesday, December 31st, with twenty-two present. The devotionals were conducted by Mrs. O. F. Smith, our spiritual life superintendent. We feel that this part of our meeting is very important, as it emphasizes prayer and consecration. Two brief new year talks were made by Mrs. H. C. Hedley and the writer. The first chapter of our mission study book, "A Cloud of Witnesses," was discussed by Mrs. H. E. Roane. Our missionary offering amounted to twenty-three dollars. Following this program on New Year's Eve, a social session was enjoyed and refreshments served by our hostess.

Dr. Atkinson was with us the Sunday preceding this meeting, and we feel that his sermon was a wonderful inspiration to our society for beginning the new year. We love our missionary society at Rosemont, and feel that it comes next to the preaching service in the help and instruction it gives to our women. May God help us to use both our lives and our money for the furtherance of His cause.

MRS. J. F. MORGAN.

THE HAPPINESS ROAD.

"It's just a little road,
The road that leads
To happiness. It's made of faith
And kindly deeds:

"Of pleasantness, of words that bless,
Of thoughts that heal;
Of very silent giving up
For other's weal.

"The road that leads to happiness
Is easy taking;
Beside it grass springs fresh and green,
And buds are breaking.

"Oh, there are folks from far away,
And folks we know there:
So let us two take hand some day,
And oh, let's go there!"

—Mary Carolyn Davies.

Christian Orphanage

Dear Friends:

We want to just have a little heart-to-heart talk with you and let us think together just a few minutes. You have always been so kind and courteous to me that it has been a joy and a pleasure to be the superintendent of your Christian Orphanage and to try to do a work here that would be worth while. For fourteen years I have been your servant in this institution, and if I know myself, I have done my best to give you honest and faithful service. In this work we know no hours. Sometimes the twenty-four hours out of twenty-four hours, if sickness or other circumstances demand it. The year 1930 had its troubles as well as its joys. Four children had operations for appendicitis. One boy operated on for stone in the kidney. Twenty-six children had tonsil operations. These children spent the equal of 144 days in the hospital for one child.

We had sixty-one other children sick and confined to their bed, the equal of 201 days for one child, which would make 345 days of illness for one child last year.

During the year 1930 we gave 38,841 days of care for the 120 children. We had 23 full orphans, 26 mothers dead, 54 fathers dead, 17 both parents living (but financed). Our income for the year 1930 was \$45,118.36. Now, read on and let us see where this amount of money came from and just how much our Church gave to support one hundred and twenty children for one year.

Let us put down \$45,118.36. Let us deduct the following items, which come to us from sources outside of our Church: B. N. Duke will- ed \$15,000; Duke endowment, \$2,256.87; insurance on barn, \$2,000; L. S. Hart endowment, \$900; friends not members of our Church, \$4,- 643.94—total from outside our Church, \$24,- 800.81. Let us deduct this amount from the \$45,- 118.36 and we will have \$20,318.36. Now, let us deduct from this amount \$3,618.40 (new-barn fund) and we will have \$16,699.96.

Now, let us deduct from this amount the cost of new silo, \$500, and we will have \$16,199.96 sent in last year by our Church-folks to care for 120 children and pay all expenses of the institution. This was \$13.50 per child per month. It cost us \$20.20 per month per child. To finance the difference between \$20.20 cost per month per child and \$13.50 per month amount sent in to support them is the thing that turns your superintendent's hair gray and would make wrinkles in his face if he did not keep them ironed out.

We wanted to make this plain statement to let you, as members of the Church, know just what we, as a Church, are doing. We want you to have the facts.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 8, 15, 22, 1931.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:	
Durham	\$22.54
Monticello	3.97
United, Lynchburg	2.31
New Lebanon	2.00
New Lebanon Baracca Class	2.00
Mt. Zion	1.57
Ingram	5.00
Berea	3.77
Third Avenue, Danville	13.67

Lebanon	1.45
Happy Home	2.35
Long's Chapel	1.18

Eastern N. C. Conference:

Seagrove	\$ 1.50
Youngsville	1.00
Mt. Auburn	2.50
Shallow Well	2.66
Park's Cross Roads	5.34
Piney Plains	5.93
Wentworth	9.18
Henderson	2.49

Western N. C. Conference:

Biscoe	\$ 2.03
Burlington	43.83
Hank's Chapel	1.55
Shiloh	1.00
Ether	9.58
Smithwood	1.17
Pleasant Cross	2.90
Patterson's Grove	6.50

Eastern Virginia Conference:

Holland, Dec.	\$10.00
First, Portsmouth	9.88
Windsor	4.47
Wakefield	2.76
Christian Temple	11.69
Berea, Nansemond	10.00
South Norfolk	8.05
Waverly	30.00
Rosemont	9.45
Mt. Zion	2.75

Valley Virginia Conference:

Leaksville	\$.93
Dry Run	1.70
Woods' Chapel	2.00

Alabama Conference:

Wadley	\$ 1.31
Noon Day	1.00
Wadley	1.30

Thanksgiving Offerings.

N. C. & Va. Conference:

Happy Home	\$ 8.75
Liberty	3.58

Eastern N. C. Conference:

Parks Cross Roads	4.40
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Western N. C. Conference:

Biscoe	12.55
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Eastern Virginia Conference:

Christian Temple	36.41
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Alabama Conference:

Corinth	.60
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Special Offerings.

W. A. Lee, support of children.	\$ 7.50
Louise Pittman, Burton Grove, Va. .	5.00
Cash item	1.00
Philathea Class, Lynchburg, Va.	12.48
A. Friend, Durham, N. C.	10.00
Junior Philathea Class, Suffolk, Va. .	2.50
Mr. Jeff Miller, support children. . .	37.50
Mr. C. A. Penn, N. Y. City.	50.00

Lawrence S. Holt Endowment Fund.	125.98
	150.00

Total to date \$ 610.53

"Everything taught on the subject of marriage, separation, and remarriage must be interpreted by what Christ taught on the subject, and He gave the innocent party the right to put away the guilty and marry another."—*Gospel Advocate*.

COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

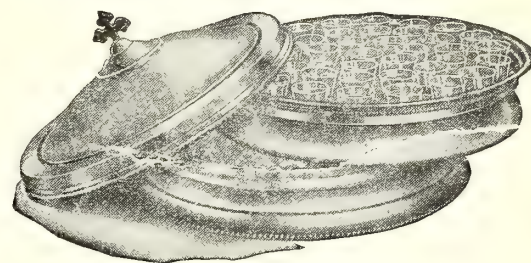


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	\$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60

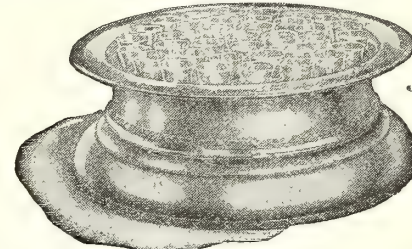
SILVER-PLATED.

The Silver-plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	\$22.00
Base No. 1—Silver-plated; fits Silver Tray 85	11.00
Cover No. 5—Silver-plated; fits Tray No. 85	16.00
(For Silver Bread Plates, see under No. 90.)	



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	\$22.00
Base No. 2—Silver-plated; fits Silver Tray 90	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90	14.00



Bread Plate No. 3—Narrow rim	\$ 9.00
Bread Plate No. 4—Broad rim	9.00
Filler—Silver lined	6.00

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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson V—February 1, 1931.

JESUS THE GREAT PHYSICIAN.

GOLDEN TEXT: "Surely He hath borne our griefs and carried our sorrows."—Isa. 53:4.

LESSON: Luke 4:31-5:39.

"And He rose up from the synagogue"—it was Jesus' custom to attend services in the synagogue regularly. He recognized the value of fellowship in worship, and the contribution which public worship had to make to the inner man. Those who look upon Church-going as a stern duty have missed the point altogether. For Jesus' attendance at services of worship was a privilege and an opportunity. There are a great many Church members who need to face the whole matter of Church-going from a new viewpoint.

"And entered into the house of Simon. And Simon's wife's mother was holden with a great fever . . . and He rebuked the fever; and it left her." From worship to service—this is the divine order of things. Hard by every Church, always close at hand, there is human need. And Church worship never finds its fullest meaning until it expresses itself in Church service. After all, attendance at Church is not an end in itself, but a means to an end. It is a means of grace to build up men and women, boys and girls in Christian character, and to inspire them to Christian service. He profits most from Church-going who harnesses the inspiration he receives in Church to practical service outside the Church.

"And immediately she rose up, and ministered unto them." Her gratitude found expression in action. Alas, how many there are who never render any return for the blessings which God daily gives them.

"And when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them and healed them." Here is a miracle from the ordinary point of view. It cannot be explained on merely natural grounds. But is it, after all, strange that the one who was the Great Miracle, the one who has so deeply and widely affected mankind and human history, is it strange that He had within Him the power to heal disease at a touch, or even at a word? Is it not, after all, the most natural thing that He had at His disposal at an instant the powers of healing that usually manifested themselves in a process. One thing is certain—here is a graphic way of setting forth the truth that God is interested in man's physical life; that He is the source of ultimate healing.

"And demons also came out from many, crying out and saying, Thou art the Son of God." Here is evidence that Jesus was Master not only of the forces of disease, but Master of demonic powers. The hostile forces of life recognize His authority and His power. They knew that all things have been committed unto His hands, and such hold as they have upon life is only tentative. They cannot ultimately triumph over mankind, for they have already been brought into subjection by Him who is Lord of all.

"And multitudes sought Him." Quite naturally. Then as now, there were those who were more concerned about physical limitations and illness of body than they are about spiritual poverty and

illness of soul. Then, too, there are always those who respond to the spectacular, but who do not have the stability to persevere in season and out of season. There are always those present at a Christmas or Easter service, or at some spectacular service, who are seldom, if ever, present at the usual services of worship. Folks haven't changed much since Jesus' day.

"A man full of leprosy"—a pathetic, outcast, doomed man, the last word in loathsomeness and helplessness. "When he saw Jesus, he fell on his face and besought Him"—he had a deep sense of need, he had a sincere spirit of reverence, he had a vital faith, although he was not quite sure whether Jesus would do it. "If Thou wilt, Thou canst make me clean." And he, that is Jesus, "stretched forth His hand, and touched him"—there was the personal touch which in so many instances in our modern life we are losing in things religious—saying, "I will, be thou made clean." "And straightway the leprosy departed from him." Here is another instance of the healing power of Jesus, an evidence that He was superior to the powers of disease. Here is, of course, an evidence not only of His ability, but of His willingness.

"And He charged him to tell no man." Jesus did not want to be known as a wonder-worker. He did not want to be known primarily as a healer of disease. He did not want a wrong emphasis to be placed upon His ministry. His mission was primarily spiritual. Such works of healing as He performed were means to an end. It goes without saying that Jesus did not heal all the sick people or cleanse all the lepers in His day. He simply gave evidences, concrete manifestations, of what ordinarily are mysteries.

"But He withdrew Himself in the deserts, and prayed." There were still great multitudes coming to hear Him, and there was still much to be done, but the Master withdrew secretly and prayed. Here is a lesson for every minister and every Sunday School teacher and every religious worker. There will always be much to be done, there will always be many calls, and there will be the subtle temptation to keep eternally busy, even in what we call Christian service. Let the Master's example here teach us that He who would do the most effective service must, from time to time, get away from people and things and renew the inner man through that communion with God which gives spirit and life.

CHRISTIAN ENDEAVOR.

By JEWEL TRUITT.

Sunday, February 1, 1931.

TOPIC: "The Young People's Society in the Program of the Church."

SCRIPTURE: 2 Tim. 2:1-15.

For this meeting it would be well to arrange with the pastor to hold the regular Christian Endeavor meeting at the Church hour. The pastor could be assigned a talk if he is to be present. A program is given below that is suggestive of the type of program that may be rendered.

Use as your theme "The Service of Youth." All who are taking part in the program should "The devil . . . departed from Him for a season." He did not leave Jesus once and for all. Again and again he tempted Him. He does not leave us for long, either. He who sets himself to walk in the ways of righteousness must

always watch and pray, and must always have on the whole armor of God, that he may be able to withstand both the stealthy approach and the open attack of the devil. But let all such remember that there hath no temptation taken us know what they are to do and be prepared to do it in order that they may give attention to the spirit of the meeting.

The Program.

1. Piano prelude.
2. Call to worship. To be read by the leader of the meeting.
"I was glad when they said unto me, Let us go into the house of the Lord" (Psa. 122:1).
"Oh come, let us sing unto the Lord:
Let us make a joyful noise to the rock of our salvation.
Let us come before His presence with thanksgiving;
Let us make a joyful noise unto Him with psalms.
For He is our God,
And we are the people of His pasture, and the sheep of His hand" (Psa. 95:1, 2, 7).
"God is a Spirit; and they that worship Him must worship in spirit and truth" (John 2:24).
3. Hymn: "Softly Now the Light of Day" (1, 2, & 4 stanzas).
4. Scripture reading: 2 Tim. 2:1-15.
5. Hymn: "He Leadeth Me" (1, 2, 3).
6. Prayer.
7. The offering.
8. Special music: This might be a solo, "There is a Wideness in God's Mercy," sung to the tune of "What a Friend We Have in Jesus."
9. Three five-minute talks:
(a) "What Christian Endeavor Meant to Me," by an older person.
(b) "Christian Endeavor Today," by a member of the society.
(c) "The Purpose of Christian Endeavor," by a member of the society or the pastor.
10. A closing worship program:
(a) Leader: The influence of Christ upon this world of men did not begin with the birth of the Babe at Bethlehem. Before Abraham was, I am, He said. And all down the ages He has called men to be prophets, and men have answered His call.

These were no mere dreamers, but stern wrestlers with life, righteous men with great convictions about the nature of God and God's purposes and God's demands upon mankind, and a real desire to make these convictions known to other men and to live them out.

The voice of the prophets is the voice of the Eternal Christ.

Five young people go to the front of the room to read from Bibles the words of the prophets: Isaiah: Read Isa. 6:1 and 8.

Jeremiah: Read Jer. 1:4-7 and 9.

Amos: Amos 7:14 and 15.

Peter: Matt. 4:18-20.

Paul: Acts 9:1-8 and 19-20; Acts 26:19.

(These readers remain standing in front of the room until the benediction is pronounced.)

Leader: Read Heb. 11:32 and 33; Heb. 12-2a.

(b) Prayer hymn (Sung by all with bowed heads; tune: "Just as I Am)."

"Just as I am, Thine own to be,
Friend of the young, who lovest me,
To consecrate myself to Thee,
O Jesus Christ, I come, I come.

"Just as I am, young, strong, and free,
To be the best that I can be,
For truth and righteousness, and Thee.
Lord of my life, I come, I come."

—Marianne Hearn.

(c) Benediction.

YOUTH FELLOWSHIP.

The Youth Fellowship set as one of its goals for the coming year to secure one thousand subscriptions to *THE CHRISTIAN SUN*, two hundred to the *Missionary Herald*, two hundred to the *Congregationalist and Herald of Gospel Liberty*. It is also a goal to have one copy of the *Sunday School Herald* and one copy of the *Wellspring* in each Sunday School. This is a very significant movement. Most of us are quite complacent over the fact that *THE SUN* is not self-supporting, merely because we know that the Southern Christian Convention stands back of it and will make up the deficiency. We somehow fail to realize that this money is needed elsewhere. When *THE CHRISTIAN SUN* suffers, it necessarily means that other causes equally worthy must also suffer.

Now here is an opportunity for the Youth Fellowship to do some real constructive work. If we can reach our goal it will mean the saving of two thousand dollars for the Southern Christian Convention. Is this not a worthy task? Surely all ministers and Christian workers will co-operate in this campaign. It is a test of our loyalty. It is a challenge to our faith. Let us do our best and God will be our Helper.

ROBERT LEE HOUSE,
Supt Dept of Publications.

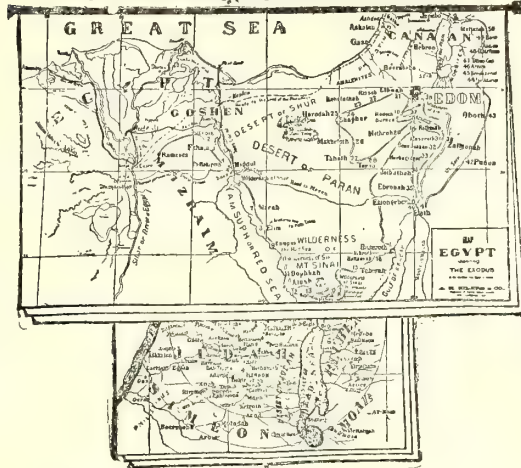
NOTICE.

A copy of the "Christian Church Bulletin," issued by Dr. F. G. Coffin, President, and Dr. W. H. Denison, Secretary, calling attention to the Seattle Council meeting, says: "The dates of the meeting at Seattle, Wash., are June 25th to July 3rd. It will be a great meeting. There we will meet in joint session for the first time since our union was voted. The Constitution for the united body will be adopted. We believe it will be a forerunner of a still greater union. Plan to go at any sacrifice. Round-trip rates will be cheaper than clergy fare." The delegates to this Convention from the Southern Christian Convention, elected at Raleigh at the last session of the Southern Convention, are: Ministers—A. W. Andes, J. O. Atkinson, H. C. Caviness, B. J. Earp, J. W. Fix, P. H. Flexing, H. S. Hardcastle, Stanley C. Harrell, W. C. Hook, J. D. Dollar, I. W. Johnson, J. Lee Johnson, G. O. Lankford, F. C. Lester, J. E. McCauley, J. F. Morgan, N. G. Newman, C. E. Newman, J. W. Patton, O. D. Poythress, C. H. Rowland, C. C. Ryan, W. C. Wicker, R. L. Williamson, G. D. Hunt. Laymen—E. E. Holland, J. E. West, Miss Graham Rowland, Miss Jewel Truitt, J. A. Williams, W. V. Leathers, M. J. W. White, Mrs. M. J. W. White, Mrs. John A. Williams, Mrs. R. T. Bradford, Dr. J. E. Rawles, Mrs. W. V. Leathers, Mrs. M. L. Bryant, J. A. Kimball, K. B. Johnson, Mrs. J. H. Harden, F. F. Myrick, Mrs. C. H. Rowland, Mrs. W. A. Harper, C. D. Johnston, Mrs. S. C. Harrell, T. J. Holland, J. H. Abell, E. L. Moffitt, J. M. Darden. Members ex officio—W. A. Harper, W. W. Staley, L. E. Smith, W. H. Denison, G. O. Lankford, S. L. Beougher. It will be a great Convention and a great trip. Any delegates not planning to go should notify Dr. Smith in order that alternates might be selected.

"And when the devil had ended all the temptation, he departed from Him for a season" (Luke 4:13). That is the character of the devil even in his dealings with the best saint—he will depart only for a season.

Eilers Sunday School Maps.

On a Revolving Adjustable Steel Stand



The first 5 maps
are in Set No. 1,
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Price \$15.00

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8 Maps,
Price \$20.00

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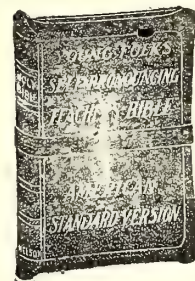
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Eight large Maps in six colors each, size 36x57. Greatest value for the money. Each set consists of the following Maps: Map of Egypt and Exodus of Israel, Palestine divided among the 12 Tribes, New Testament Palestine, Map of Western Asia and Bible Lands, Roman Empire and Bible Lands, showing Paul's travels by colored lines, the Divided Kingdoms of Judah and Israel, the Persian control of Palestine and the Pathways of our Lord showing by colored lines each journey He made. This set of eight fine Maps which cover all Bible Geography in the different periods on adjustable folding steel stand only prepaid.

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1536 East Broad Street, Richmond, Virginia.

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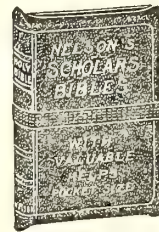
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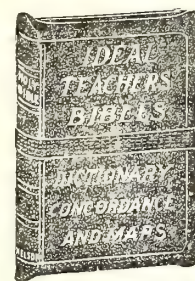
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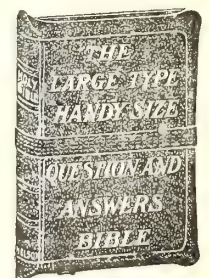
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

THE FRUIT OF HIS WORD.

"The Gospel of Christ is the power of God unto salvation to every one that believeth."—Rom. 1:16.

It is of highest importance to have the pure doctrine of God's Word. Without it we are lost. By it we are regenerated and kept in living fellowship with the Lord, which is the only means of growing into spiritual perfection. It preserves the life in the liberty of grace. It produces fruit of righteousness. It is the touchstone on which all doctrine, our faith and our works are tested. It is "the washing of regeneration and the renewing of the Holy Ghost." It is the means of ingrafting of Jesus in our daily life.

Prayer.—Holy Father, sanctify us through Thy truth; Thy word is truth. *Amen.*

TUESDAY.

A GLORIOUS ESTATE.

"The Spirit itself beareth witness with our spirit that we are the sons of God."—Rom. 8:16.

Freedom from guilt of sin, from the dominion of temptations, from death—such are the children of God.

Enemies to this estate are anger, malice, uncleanness, drunkenness, gluttony, covetousness. One cannot be possessed of these things and claim the estate. He who would possess it must struggle continually and persistently against these enemies and live in simple and trusting prayer to God. To honestly fight on for this brings the reality of the Spirit testifying with our own spirits that we are children of God and joint heirs with him to heaven's glories.

It is glorious to realize that to any extent we reflect in our lives God's Spirit. This is blessed sonship! This is access to the Father! This is the hope of glory!

Prayer.—Give us grace, our Father, to lead saintly lives, to endure with patience, to realize the witness of the Spirit within us, and gives us the assurance that there awaits the heritage of well-being and eternal happiness in glory for faithfulness. *Amen.*

WEDNESDAY.

GOING STRAIGHT.

"Whatsoever ye would that men should do to you, do ye even so to them."—Matt. 7:12.

Because of conceit and unbridled thoughts, it is hard to apply the Golden Rule. These traits are wholly opposed to truth and charity. Our opinion of ourselves may be in flat contradiction to the word of God. Our own wills may be exactly reverse to the will of God. Such is the case unless we apprehend Christ in such a way as to accept His will with willing hearts and hold fast to His truth. We must love God above all things else, and our neighbor as ourselves. Christ said more than this. He said we must love our enemies and do good to those who despitely use us.

To know one's self as unworthy and unable to rise to the Christ life without Christ in the soul; to bend one's thoughts and practices to the way of God; to have faith in a God who doeth all things well to those that love and serve Him; to lose one's self in the desire and the effort to be a blessing to others; to deal with others as we would deal with self; to be willing to stand for right and take the consequences; to be always depended upon by others—this is the straight and narrow road. God Himself works in such a one to will and do His pleasure.

Prayer.—Lord God of us all, Thou who hast opened to us the gate of life in Jesus our Saviour, lead us through this gate, that we may become to us the way, the truth and the life. *Amen.*

THURSDAY.

FAITH THAT COUNTS FOR RIGHTEOUSNESS.

"His faith is counted for righteousness."—Rom. 4:5.

This fact of God's word and of His work in the soul is the most important article of our religious experience. This particular reference is spoken of Abraham, stating that it was the secret of his success in realizing God in his life and in rising to the sublime heights of Christian example. It means this, that because of faith and the undying and undaunted determination to be God's men, a thousand inadvertent and inerrant faults may be overlooked. This is the realm of God's mercy, for if we were dealt with after our sins and faults we would be most miserable. But God's grace and mercy is extended to us like a father's love for an infant child. When we abide in such faith, we are stripped entirely of our own strength and we are filled with a dependence on Him that is like the simplicity of a child.

To be sure we cannot count such faith a state of perfection. Our souls still live in the flesh, and this flesh of ours may prevent us from acting worthy of the majesty of God, so faith is not righteousness, but it is counted as such for the reason that God is pleased with such a heart.

Luther says, "Christian righteousness depends first on faith; and secondly, God counting that faith righteousness," the latter meaning that He pardons our sins as though they had not been committed. To believe in God, trust also in Him, and follow Christ brings us to His righteousness.

Prayer.—O God, imprint blessed faith indelibly on our souls, and let us be among those who are blessed with His righteousness. *Amen.*

FRIDAY.

EVERY CHRISTIAN'S COMMISSION.

"If thou warn the righteous man that he sin not, and he doth not sin, he shall surely live."—Ezek. 21.

It is our duty to warn the unsaved of their dangers, and, if possible, save them. In fact, we dare not warn them lest we be held responsible for their loss. We are all created for heavenly glory and eternal communion with God. We are all on the way. But there are many allurements from the straight and narrow way. There are many by-ways men take in which there are pitfalls. We ourselves are to build a safe way as we go along for those coming after us, that they may travel safely. We are to stick up the road-signs for them who come on. Will we, for the sake of some sordid pleasure, or selfish motives, or easy going, neglect our duty?

Prayer.—Lord, Thou great and glorious Saviour, give us hearts after Thee. Give us of Thy

Spirit, that our minds and our tongues may be true prophets of Thee. Convert and save the erring and keep Thy righteous children from falling again. *Amen.*

SATURDAY.

A SIGN ON THE CHRISTIAN HIGHWAY.

"Hereby know ye the Spirit of God."—John 4:1-4.

To follow the Christian highway is as natural as following the natural courses of our living. All sensible people apply a test of quality and strength to anything with which he has to deal. They do not accept everything, "lock, stock and barrel." In religious matters, however, they are not so careful. Love is kindly and trusting—it thinks no evil; it believes all things, and hopes all things; it puts the most charitable construction on every thing: but at the same time it is watchful and as sensitive as the eye against that which is false and wicked. At no step of the way can we feel secure. The pitfalls are almost everywhere. The arrows and shaft of the wicked one are aimed at us from within as well as without. The matter of hanging a window-shade may be a great provocation. There is no relief from the opportunity to get away from the Spirit of Jesus in our every-day life. But "where sin doth abound, grace doth much more abound."

In our text the Holy Ghost gives us a sure token by which we may know the way—the things that are not of Christ and which are enemies to our souls. It is a blessing to us to recall that John said, "Ye are of God little children, and have overcome them (anti-Christ); because greater is he that is in you than he that is in the world." Therefore, "be as wise as serpents and harmless as doves"; walk in the light and have no fellowship with the unfruitful works of darkness.

Prayer.—O God, let Thy light and Thy truth be with us, let them guide us to Thy holy place. When evil is around, keep us and help us to stand steadfast against every enemy of our soul, always speaking the truth in love. *Amen.*

SUNDAY.

GOD IS IN CHRIST.

Lesson: 1 Tim. 6:13-21.

There is none other God than the God revealed in Christ, and there is no true revelation of the true God but in Him. However, this revelation of God in Christ means very little to us if we do not yield obedience to the truth. But through obedience to His truth in Christ, God is revealed and His glory illumines us. Then we learn the sweetness of His love, the power of His might, His guiding and saving grace, and His power over sin, and to use all things for heavenly glory. The non-believer simply does not know and cannot appreciate a Christian.

As faithful Christians, we are called upon to show that we are children of the Heavenly Father, and are like Him! We are called upon to prove His Spirit in our lives and bring forth fruit which leaves no one in doubt about the reality of what we profess. It is the wonton failure of many professed Christians which has broken down the faith in many a soul and which is responsible today for so much infidelity and atheism. True Christians will do that which is truly good. None others do. Let us try to become rich in a good life and in good works.

Prayer.—Merciful and everlasting God, help us to believe in Thee in Christ and to serve Thee and to live our whole lives in Thee. Make us free from the world and teach us to make it our servant in the way of reaching heaven. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

JESUS AND THE SICK.

BY DR. R. C. HELFENSTEIN.

"Many followed Him, and He healed them all."—Matt. 12:15.

The Man of Galilee, our Saviour and Lord, was deeply concerned about men and women in every condition of life. He was concerned about the moral, the intellectual, the social, and the physical, as well as the spiritual, welfare of every man and woman. His healing miracles show how His heart of loving compassion went out to those who suffered physical pain and to those who were physically handicapped. The bulk of the teachings that He left us for our spiritual enlightenment is closely associated with His ministrations to the health of those who were physically incapacitated. To take away Christ's teachings that are associated with His works of healing would be to leave but the shell of His gospel for His healing ministry was His gospel put into practice.

What we term Christ's miracles of healing are but the natural expression of His sincere human sympathy. People who find it difficult to accept the healing miracles of Jesus as authentic should first refute the power of mind over matter, or the theory of mental therapeutics. Any student of psychological phenomena knows that the physicians of our day are making more and more use of the power of the mind over the body. The physician seeks first of all to create a response of hope and faith in the mind of the patient in order that the self-healing powers of the one afflicted may be brought into play. Without this mental response, the physical response to the medicines or treatments will be discouragingly lacking. The successful physician seeks first of all to establish confidence in the mind of the patient. He knows that he must have it, else his labors will be in vain. So with all branches of the healing science, the doctor in each case realizes how important it is for the patient to believe in the efficiency of the medicine, the adjustments, the treatments, or whatever method of health ministry is administered.

The power of the mind over the body is great, but it is not absolute. The body is the servant to the mind. And as the mind is superior to the body, so is the spirit superior to the mind. If one man can minister to the health of another by thinking health for him, by letting the power of his mind exercise itself in his behalf, think you what ministry one person may give to another's health if he exercise his soul, letting the power of his spiritual life go out in behalf of the one in need. You do not know how much your health is affected by the thoughts of those with whom you are associated. You do know that you are not only mentally and spiritually, but also physically, refreshed by the fellowship of noble minds and spirits.

Every one who thinks and observes, knows that our physical health is largely affected by our thought-life, and by the thought-life of those who are interested in us. If we could trace directly this influence of our thoughts upon our bodies, the results would seem next to miraculous. You let a man or woman think evil thoughts, let them brood over their troubles, and those thoughts will register their affect upon their physical strength. Evil thinking writes a very plain hand on the

face of its victim. Let a man or woman think true and noble thoughts of love, purity and good will, and those thoughts likewise register their effect not only upon the face but also upon the life of the one who thus thinks.

Moreover, let others think evil of you, let them plan in their thinking against your well-being, and, though unconsciously yet surely, you are affected physically, mentally and spiritually by their thinking. And let others think good of you, let them plan in their thinking for your happiness and well-being, and, though unconsciously yet surely, you will be helped by the power of their thinking. And the purer, the more sincere, the nobler, the truer the life of the one who thinks well of you and who wishes that the best may come to you and who plans lovingly for your happiness and well-being, the stronger will be the impact upon your life for good.

That being true, it is easy for us who have meditated upon that sinless life of the Man of Galilee, to understand how that when men and women came in contact with his purity of life and nobility of character their physical and mental, as well as spiritual, self unconsciously responded to the re-creating power of his noble thoughts and his inspiring love. As men today have power with their thoughts over the bodies of others, certainly it seems but natural that Jesus, whose life was the embodiment of all that was good and true, would have power by His capacity of mind and supremely by His capacity of soul to impart strength and health to all who came in contact with Him. We are all agreed on the power of the mind over the body. God, forbid that our spiritual vision should be so dimmed as to keep us from seeing that the power of the soul is infinitely greater than the power of the mind. The power of the soul is supreme.

I know the difficulty involved in trying to accept some of the miracles recorded in the Old Testament and in the New Testament. And I realize that some of them may seem to be more mythical than historical. Some of them may seem to be more the product of an active imagination than statements of fact. It does not take much of a student to discriminate between the miracles of spiritual significance and those of simply narrative interest. Do not think that your right to being a Christian rests upon your readiness to accept every miracle without question. Neither should a person exclude all miracles from his acceptance simply because there are a few that seem incredible.

Jesus' miracles of healing were but the natural expression of the power of soul over matter. It is far less strange that men's bodies should respond to the healing power of his love than that their bodies should respond to the healing properties of medicine. God is the source of all healing. Every wise health doctor, regardless of his method of ministering to health, recognizes that God is the Author of life and of health. It was God's love that put the healing properties in the herb, the plant, the mineral and all the rest. It was God's love that put the health values in the air, the sunlight and the water, and in the wholesome food. It was God's love that gave us life. It is God's love that has provided for life's continuance.

When Jesus walked among the Galilean hills, calling men to be His disciples, His passion was

to serve them in whatever way they needed His service most. The people who find it hard to understand Christ's miracles of healing need to ponder over the invincible power of love. His life was the incarnation of love. He was love. He came to help men understand that the open secret of the universe is the fact that God is a person whose manner and being is love. The purpose of love is to help. The mission of love is to serve. The passion of love is to save. If men could only appreciate the power of love they would understand how Jesus helped, and served, and saved the men and women of His day. And how He seeks to help, and serve, and save us today. As He imparted health to men and women by the power of His noble thoughts and His perfect love, so He would have us to be mediums of His divine power by pure and noble thinking and unselfish love.

Jesus, when here in the flesh, desired to help men and women face life's experiences successfully. He sought to help them experience their largest self-realization. He was interested in everything that ministered to the physical, the mental and the spiritual efficiency of men and women. He came "that they might have life, and that they might have it more abundantly." And His challenge to His Church today is that it shall concern itself with the physical, the mental,

(Continued on page 14.)

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RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

BIBLE STORY BOOK. By Frances W. Danielson. The Pilgrim Press; \$2.50; pp. 187.

Miss Danielson is an expert story-teller for children. She uses language they can and do understand. This book is valuable, too, for another reason: It uses only such Bible stories as give a Christian idea of God. It is certainly a desirable gift book for children.

SEEKERS OF LIGHT. By Clarence W. Cranford. The Judson Press; \$1.25; pp. 113.

Here is a young man, student in seminary as yet, who has, during his undergraduate days, served as pastor and so gripped student audiences in their summer camps that he has been urged to put his messages in book form. Religion is to him the interpretation of life in terms of belief in God. He knows youth, he knows science, and he has had a warm and intimate experience of God. At least that is the impression his ten chapters which make up the book leave in the reviewer's mind.

HE TOOK IT UPON HIMSELF. By Margaret Slatery. The Pilgrim Press; \$1.50; pp. 88.

This clarion call to individual responsibility is exactly what our day needs in its blind confidence in social organization to bring in the kingdom of God. Whenever a great achievement has been wrought for Labrador fishermen or Hottentots in Africa or aliens in the Chicago packing-house area or the poor and suffering anywhere in the world, it has been the work of some man or woman who took it upon himself, felt it to be his individual responsibility. Her devotion to the Church, too, is tonic.

THE BASIS OF BELIEF. By William Y. Ballantine. Crowell; \$2; pp. 230.

Research has lost its bearings, according to Dr. Ballantine. All reasoning is the same, he insists, whether you employ the inductive or the deductive method, so-called. The book is entertaining, and topics ordinarily dry as dust become interesting under his handling. At times the reader thinks the book was written to satirize Einstein's dictum that parallel lines meet. Not until the last chapter is reached does the real purpose stand out—to show the reasonableness of belief in God, God as a person. It is a fine piece of work, well done.

EDUCATIONAL MOVEMENTS OF TODAY. By Walter Albion Squires. The Westminster Press; \$1.25; pp. 268.

Dr. Squires occupies what might be called the conciliatory ground between such leaders in religious education as Bower and Coe, on the one hand, and Betts and Richardson on the other. He is a correlationist rather than an integrationist, we should say. In light of his fundamental viewpoint, he examines Dewey's philosophy and Bower's experience-centered curriculum and discards both. He adopts Whitehead's and Hocking's philosophical views and the organization and curriculum plans of the Presbyterian Church in the U. S. A. in religious education, and against these as backgrounds takes a look at our religious

education system today. The greatest note in his book is the insistence that Jesus should be central in all efforts at religious education. He can be that only however, as He enters into the experience of living men and women. No mere appreciation of Him, intellectual, aesthetic or otherwise, can win for Him that centrality. At times, Dr. Squires seems to forget that.

THE SUN'S PULPIT.

(Continued from page 13.)

and the spiritual welfare of the race, to the end that all may have an opportunity to experience "the abundant life."

Christ's power to help all who are sick is just as real and just as available today as it was when He walked along the shores of Galilee, for those who truly believe Him and with their whole heart are trusting Him. The power of religious faith in ministering to physical and mental health of an individual has been proved time without number. Many of us in our strongest moments of faith have been conscious of God's response

to our prayers for physical strength. What a pity that our faith is not always strong! What a shame that our lives are not always "in tune with the Infinite" by pure living and noble thinking! Christianity is for all of life and for every life. The gospel is more than good advice on moral and spiritual conduct. It is the good news of salvation for our whole life.

"The healing of His seamless dress

Is by our beds of pain;

We touch Him in life's throng and press,
And we are whole again."

Let us not forget, then, to thank God for health sustained or for health regained, for without God's help all other help is helpless in our behalf. The doctors, the nurses, and all who serve in the ministry of health but co-operate with the God of all life. We should cherish sincere appreciation for the co-operation of all His servants in the ministry of health, and we should never fail to thank and praise our Heavenly Father by whose grace we live and by whose love we are made strong in body, mind and soul.

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MARRIAGES

HARRIS—ELLIOTT.

At my home, Virginia, Va., Sunday afternoon, January 11, 1931, Mr. Shirley Allen Harris and Miss Rosa Belle Elliott were married. Both are of Granville County, N. C., and will make their home a few miles out from Virginia. May blessings attend this union.

C. E. NEWMAN.

WILKINS—CLARK.

On Saturday afternoon, January 8th, 1931, at the residence of Mr. James Duff, near South Boston, Va., I united in marriage Mr. Charles Barrett Wilkins and Miss Sallie Belle Clark. Mr. Wilkins is a son of Henry A. and Annie M. Wilkins, of Granville County, N. C. Mrs. Wilkins is the daughter of William and Amanda Clark, of Nathalie, Va. Both the bride and groom are active workers in Liberty Christian Church.

Mrs. Wilkins is a charter member of the Church, and, with her grandmother, donated the land for Church and cemetery. They will reside in the Liberty community, where Mr. Wilkins is a successful farmer. Their host of friends wish for them a happy and useful career.

C. E. NEWMAN.

OBITUARIES.

EVERETT.

Whereas, Edward F. Everett departed this life on December 8, 1930; and

Whereas, he was a member of Liberty Spring Christian Church and had made many friends by his genial spirit and his hearty and faithful co-operation in the work of the Church; and

Whereas, his death brought sorrow to a large circle of friends in our Church; therefore, be it resolved:

1. That, in the death of our brother, the Church has lost a loyal and earnest member who delighted to serve his Church.

2. That we extend our sympathy to his parents and commend them to God and the Word of His grace in their great sorrow and bereavement.

3. That we record our sincere appreciation of his service in our Church.

4. That a copy of these resolutions be sent to his parents, a copy be sent to The Christian Sun for publication, and a copy entered upon the records of the Church.

MRS. O. L. BAKER.

MRS. F. F. BRINKLEY.

MRS. I. T. BOYD,

E. B. RAWLES.

R. E. ROGERS.

Committee.

WALL.

William Benton Wall, son of F. W. and Elizabeth Tuck Wall, was born in Halifax County, Va., August 29, 1842, and died at his home, Virginia, Va., December 9, 1930, age 88 years, 3 months and 10 days. When a young man he went West, settling in California, where he

married. To this union there are two surviving children, Mrs. Elizabeth Wimmer, of Salinas, Calif., and Mr. Paul Vaino Wall, of Los Angeles, Calif.; one daughter, Mrs. Laura Weymouth, of Carroll, Calif., died about ten years ago. There are twelve grandchildren and eleven great-grandchildren.

In 1902, Mr. Wall came back to Halifax County and married Miss Myrtle Tuck, daughter of the late J. B. Tuck, was kind, considerate and thoughtful for Harris.

C. E. NEWMAN

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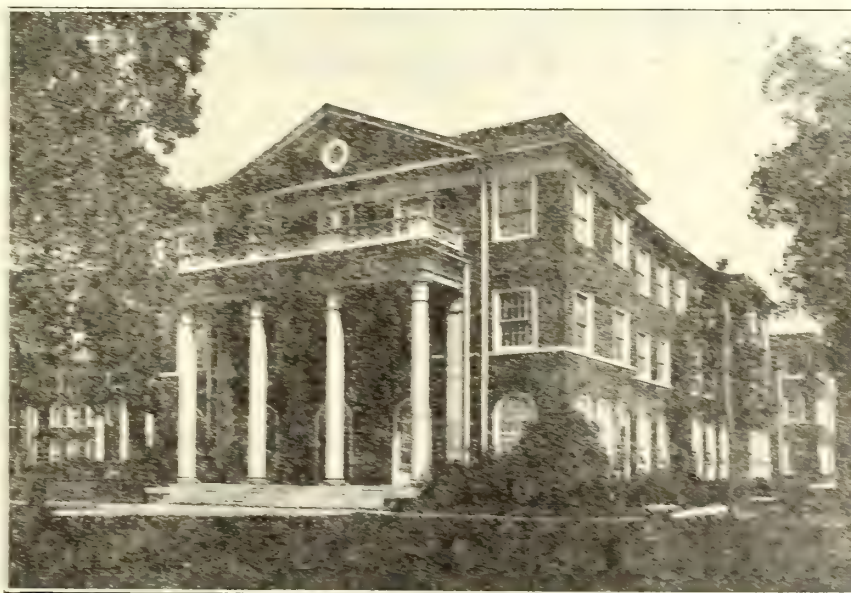
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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

WALKER.

Mr. George B. Walker died suddenly at the home of his niece, Miss Sadie Fonville, in Burlington, N. C., December 15, 1930, being 68 years of age. His parents were Rev. George G. and Mary Sellars Walker. His sister, Mrs. L. J. Fonville, passed away just one month and three days before him. For about two years he had made his home with the Fonville family. Prior to that time he had lived in Oklahoma for approximately forty years. He was the last of this distinguished family.

Mr. Walker was a good man, quiet, unassuming, retiring. He was optimistic in attitude and radiated good cheer wherever he went. He was a great lover of children and was greatly loved by them. He was devoted to the members of his family. His Church membership was in the State of Oklahoma.

The funeral was conducted from the Fonville home by the writer, and interment followed in Pine Hill Cemetery, in Burlington. May his soul rest in peace, and may comfort and strength be given abundantly to the bereaved.

G. O. LANKFORD.

CHRISMON.

Edward Preston Chrismon was born on February 1, 1868, and departed this life November 30, 1930, being in his sixty-third year of life. He is survived by his widow, three sons—David, Howard and Everett—one sister, Mrs. T. J. Chrismon, and many other relatives. Funeral and burial was at Apple's Chapel December 1.

Bro. Chrismon was a quiet, peaceful citizen, a loving husband, a devoted father, and a man of strong Christian faith. He was for many years a loyal member of the Church and faithful to the cause of Christ. We feel certain that our loss is his eternal gain, and may God comfort the bereaved.

R. A. WHITTEN.

SMITH.

James Lafayette Smith was born August 11, 1857, and died December 10, 1930,

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For literature, write Rev. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

aged 73 years and 4 months. He was a quiet, unassuming man, and lived in the community of Newport. He is survived by his second wife and five grown children. Funeral services were held at Newport, December 12, 1930. May God comfort and guide the bereaved.

A. W. ANDES.

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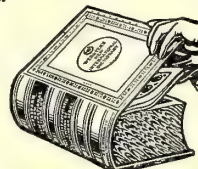
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VOLUME LXXXIII

RICHMOND, VA., THURSDAY, JANUARY 29, 1931

NUMBER 5

THE SUN'S OBSERVATORY

Mrs. N. T. Farmer

By Dr. W. C. WICKER.

EINSTEINS.—

The Einsteins, the scientist and his companion, are traveling in California. They visited San Diego and were given a typical California reception by the citizens of San Diego and representatives of the California communities about the city and by contingents from the naval base. It is a great thing to have great men of science, religion, education, literature, or other great achievements visit our country. Such visits by men of distinction inspires the youth of our country to undertake great things and achieve great things in similar fields.

MISS MAUDE ROYDEN.—

Miss Maude Royden is resuming her ministry after a break-down in her health. Miss Royden is the world's most famous woman preacher and has been recuperating her health during an extended period in Egypt and has been greatly improved. She will return to her work in the ministry at Eccleston Guildhouse, London, at once and continue her splendid work. There is room for woman's genius, skill, tact, intelligence, culture and accomplishments in the Christian ministry, and such abilities will reap the reward of their merit as in no other field.

PENSION FOR MINISTERS.—

The Methodist Churches of Southern California have been raising during the past few weeks a \$300,000 fund to supplement the endowment for their retired preachers, and at the present time, while they are not entirely through with the campaign, they are far enough along to be assured of success in their undertaking, even in time of financial depression. Would it not be a fine thing if the Christian Church could have a similar fund for its retired preachers, so that the prospect of the faithful servants of God, when the shadows of age lengthen, might be lighted up with hope for the comforts of this life till the end of the journey.

NEW MINISTER AT BROOKLYN.—

The Church of the Pilgrims, Brooklyn, N. Y., has elected as its new pastor Rev. John C. Walker, formerly assistant minister of the First Congregational Church, Montclair, N. J. Dr. Walker is a graduate, with a doctor's degree, from Edinburgh, and a master's degree from Union Seminary, and is well qualified to serve this old historic Church with pleasure to himself and honor to the congregation. This is a day and a time in which ministers are being prepared better and better in other denominations, and the Christian Church must wake up to the fact that greater things should be undertaken each year for a better educated ministry.

ENEMIES OF CHRIST.—

It is reported that the American Association for the Advancement of Atheism, which has branches in all the large cities of the country, now has a membership of ten thousand members. Such an organization is the religious, or the best religious, side of Communism from Russia and other radical countries. Its influence is working like deadly poison in our colleges and universities, among our young people in their revolt against all restraint, in their laxity in morality, in their defiance for suggestions from older and wiser council. They may call it freedom, or creative intelligence, inventiveness, initiative or whatever they wish, but atheism is defiance to God and the Christian religion.

COMMUNISM AND CAPITALISM.—

Dr. H. E. Fosdick recently, in a radio sermon, said: "We still have a chance to build a humane, co-operative, economic life that, as Jesus said, will prove itself the greatest because it is the servant of all; but one has only to look abroad upon the world today to see that it is a narrow chance. Communism is rising into a prodigious world power, while all the capitalistic nations are arming themselves to fly at each other's throats and cut themselves to pieces." It seems that Communism and capitalism might adjust themselves to each other in such a manner to conserve the interests of each and save both for mutual destruction, but nothing less than the principles of Christianity will settle their antagonisms.

FUNDAMENTALISTS LOSE CONTROL.—

The fundamentalists in Los Angeles, Calif., have dominated the ministerial association for several years, but recently a change has come by the election of a new group of officers of the more progressive type and more representative of the active pastors of the city. It is time for the fight over fundamentalism and modernism to be over, and a combined front against sin should engage all the energy and intelligence of both branches of the Church. The trend of Christian thought is toward modern methods of thought concerning theology and theological problems. There should be a scientific method in the study of theology based upon the facts of experience rather than traditionalism and authoritarianism.

JOINT COMMUNION.—

A union Communion was recently held in Plainfield, N. J., under the direction of the ministerial council, in which eleven pastors, representing six denominations, and their congregations participated. What more beautiful symbol of the genuineness of their Christian fellowship could have been used during the week of prayer than the Communion taken together along with their co-operative prayer for the great world prob-

lems? It is a great thing to find and exercise a wider fellowship among Christian people, though there may be minor differences of administration and theological doctrines. The kingdom of God will include people of the wider fellowship, and it is fine to practice that fellowship to hasten that glad day.

DR. CAMPBELL WHITE RESIGNS.—

Dr. J. Campbell White, former head of the Layman's Missionary Movement and recently secretary of the Church League, has resigned the latter office. He is to be ordained to the United Presbyterian ministry and will accept the pastorate of a small mid-town Church in New York City which has agreed to adopt his program and to become a community Church, with full social-settlement features. The community Church idea is the solution of the small community problem for better religious service. Instead of four or five Churches playing at Church by having only one service each per month, with poorly prepared and poorly paid pastors, with the community Church can have one strong pastor for his full time, with adequate support, giving his full time to real pastoral service and preaching.

EFFICIENT MINISTERS.—

In the Ohio Pastors' Conference, the subjects elected by the members of the convention indicated what interests ministers most. The theme of the conventions was "The Technique of an Efficient Minister," and the program committee split this general topic into eight sub-topics to be considered in two-hour conferences for two consecutive days. These conferences were to take the form of discussion groups. Of the first 209 ministers who filed their advance registrations for the convention, fifty-three asked for the topic, "The Minister as a Preacher"; forty-three asked for "The Minister as a Pastor"; forty-three asked for "As a Student of Present-Day Problems"; twenty-seven requested "As an Administrator"; fifteen studied "The Minister as an Educator"; the three remaining groups are interested primarily with the minister's personal problems and attitudes, rather than with his technical questions. Ten registered for "The Minister and Christian Co-operation"; nine registered for each of the following: "The Minister as a Citizen" and "The Minister as a Man." From this distribution, it is clearly seen where a minister's interest is greatest, viz: as a preacher, which is his first and highest duty; a second interest is in his pastoral work, with the study of present-day problems as of equal interest. There is certainly a sense of need on the part of every wide-awake minister for constant study and better preparation, but frequently it is a question of where best to use his time for study.

NOTES-PERSONALS

"The Christian Annual" out! Being sent to pastors and Churches even before two-thirds of January had elapsed. Three cheers and congratulations to our worthy publishers!

Dr. L. E. Smith, Christian Temple, Norfolk, was unable from sickness to occupy his pulpit Sunday evening, January 18th. Throat trouble and deep cold housed him in for repairs. Dr. N. G. Newman, Holland, Va., supplied for him in his temporary absence.

"Heirs of God and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:17-18).

Bro. C. D. Johnston, circulation manager, is making an appeal to pastors to help him out in securing renewals and increasing subscribers to THE CHRISTIAN SUN. We earnestly trust this worthy and timely appeal will be heeded by these faithful ones who are in position to help. The pastors can, if they will; and the cause is urgent.

One of the zealous and fervid workers in Christian education, and with a corps of teachers and an adequate plant, to carry out a great program, is Rev. H. S. Hardcastle, pastor of our Suffolk Church. He believes in preaching the gospel in the old-time way, and he believes also and enthusiastically, in getting hold of the young people and training them also to receive and live the gospel as and when it is preached.

In submitting her first quarterly report of the year as treasurer of the Woman's Board of the Eastern Virginia Conference, Mrs. W. V. Leathers says: "It is the best we have ever had in January." If by some push, pull, prayer or project we could get the men of the Church as much interested in the spiritual task of the Church—missions—as the women are, there would be more spiritual life and power in the Church and the Church would hasten on the glad day of the coming again of our Lord.

We wonder if this can be said of our Christian Churches? It is said by the editor of the *Methodist-Protestant* of and to his people, which, if true among any people, is nothing less than deplorable: "Three-fourths of the people in almost any Church do not read any missionary literature whatever. How helpless they are unless the preacher brings them the message! Again and again I have heard earnest people say, 'My pastor never preaches on missions.' And then the editor quoted declared quite truly: 'The hearts of the people are hungry for these messages if they are presented rightly. There never was so much material available to aid the preacher as now.'"

At the 11 o'clock service of the Franklin, Va., Church, Sunday, January 18, the Mission Secretary had the privilege of conducting the consecration ceremony for the young child, Joseph Wood Fix, of the pastor and his wife, Rev. and Mrs. J. M. Fix, and also of preaching to a patient and attentive congregation. One of the chief joys, besides that of speaking to this splendid congregation, in visiting Franklin Church is to attend

their wide-awake and thriving Sunday School under the faithful and very enthusiastic leadership of Bro. "Ross" Jones. One feels like preaching, or trying to do something that is good, worthy and worth while after going through a session of that Sunday School.

In the passing away of M. A. Reitzel, of Elon College, from his home here on the night of January 22nd, the community loses a quiet, peaceable and beloved neighbor and citizen, and many a student of former days at Elon a warm acquaintance and a good friend. For a generation or more "Uncle Mike," through his mercantile business, came in contact with students who came and went, but none ever found him to be otherwise than honest, faithful, a law-abiding citizen and good friend. He leaves to mourn his going a widow and two daughters—Mrs. J. N. Pridgen, of Raleigh, N. C., and Miss Nannie D. Reitzel. A large concourse attending the funeral and beautiful wreaths of fragrant flowers gave evidence of the esteem and affection in which he was held.

We mourn to learn of the passing away from his home at Henderson, N. C., of our long-time acquaintance and good friend, D. I. Langston. "David" was true, loyal and faithful to the Church of his choice and loved the Church, of which he was a member, from early youth. When in our Church at Henderson we as much expected to see David Langston as we did the pulpit and the pew and the other fixtures of the Church. He passed away Sunday afternoon, January 18th, at the age of fifty-five, leaving to lament his going a widow and five children, besides a host of other relatives and dear friends. The funeral services were conducted from the First Christian Church, Henderson, by the pastor, Rev. H. E. Crutchfield, and interment was in Elmwood Cemetery, Henderson.

J. B. Robertson, of Mexico, Mo., writing in his Church paper, the *Christian-Evangelist*, says that with which the editor of THE CHRISTIAN SUN most heartily agrees: "Books in many fields have value for a minister, but from the point of view of a minister at work at his own God-given task, Stephen J. Corey's 'The Minister and His Missionary Message' is the best book in two years. It is chart and compass, answering 'Whither Bound' for minister and Church. It gives not only point and purpose, but much-needed inspiration from a spirit-filled fellow-traveler, looking toward a fuller ministry in this modern day." How we wish that our ministers and hundreds of CHRISTIAN SUN readers would purchase and read this marvelous book, "The Minister and His Missionary Message." It is so gripping, broad in scope and intense in purpose, that it is deeply beneficial and interesting not only to the minister, but to all and any who will read it.

INCREASING WANTS.

It is estimated, said Dr. Harry Emerson Fosdick lately, that a hundred years ago man had seventy-two wants, of which sixteen were regarded as necessities. It is estimated that today man has four hundred and eighty-four wants, of which ninety-four are regarded as necessities. A century ago two hundred different articles were urged upon us by salesmanship. Today there are thirty-two thousand. In the same sermon, Dr. Fosdick quoted John Wesley's advice about property: "Get all you can. Save all you can. Give all you can." Dr. Fosdick said that his own city of New York was very strong on the first two, but had a lot to learn about the third.—*Christian Leader*.

WINCHESTER, VA.

The Christmas services of our Church were well and rendered in a way that was highly pleasing. On Sunday before Christmas, the young people's choir, under the leadership of Miss Margaret Richards, director, and Miss Anna Amelia Seabright, pianist, rendered excellent programs of Christmas music morning and evening.

Monday evening, under the direction of Mrs. Boyd R. Richards, assisted by Mrs. Roy A. Larrick, Messrs. Roy A. Larrick and Loy Hook, the Christmas pageant of the "Holy Grail" was impressively presented, to the delight of all present. All taking part acquitted themselves well.

Then, as a fitting close of the exercises of the season, on Tuesday evening the children, under the direction of Miss Anna Amelia Seabright and Mrs. R. L. Williamson, with Miss Margaret Richards at the piano, the children pleased parents and friends with a program that reflected credit not only on themselves, but on those who trained them.

R. L. WILLIAMSON.

METHODS CORNER

BY REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

This is the first of a series of familiar talks to ministers and laymen about methods of Church work. It will be the purpose of this "corner" to suggest anything that seems worth while to help make Church work more efficient. Whatever is printed here will be based upon actual experience. Any one may send in suggestions or accounts of unique activities that they may have carried through themselves or seen done in the Churches. Whatever is sent in, however, must be very brief, as space is limited. No answers will be sent to questions unless return postage be included with the inquiry. We seek to be helpful in pointing out ways and means of improving our present methods. It is possible, of course, that nothing we suggest may be used in toto, but if some thought is started, some new idea suggested, the result may be sufficiently rewarding. So here we go. We will start today with a few words about books.

We believe in publicity. That is, publicity for the Church. Let people know that we are alive to our obligations and opportunities. If we have a pageant on Sunday night, have a good write-up in the newspaper giving the characters and names of every person who takes part. Newspapers like names. Let everything be announced in the newspapers. Bulletin-boards are valuable. They can be made of thin boards covered with white newspaper pasted on. Lettering with a brush, whether artistic or not, will tell the story and arouse people. There is usually somebody in the Church who can make posters. High-school boys and girls do such things; why not make them for Church use? Any one who desires to learn to letter or improve his lettering will find help in the following books: "How to Paint Signs and Show Cards," by E. C. Matthews, J. S. Ogilvie Pub. Co., 57 Rose St., N. Y., \$1.25; "The Church and Printers' Ink," by Ralph V. Gilbert, Fleming H. Revell Co., N. Y. City, \$1.25. Both books are good and are illustrated. Tell the people what you have in the Church, tell them what you are going to do, invite everybody. No minister likes to talk to the "wood family" (empty seats), because they are so uninspiring. Really, it is easy to fill a Church full of people if you have something they want or need, and they know that you have it. Tell them!

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

DAYTONA BEACH, FLA.: Rev. C. Arthur Lincoln was re-elected president of the Daytona Beach Family Welfare Association at its recent annual meeting. The budget for the association for the year's work was set at \$12,000.

THE ANNUAL RELIGIOUS PARLEY will be held at Rollins College March 12-14th, this year. Dr. Everett R. Clinchy will direct the parley. This is especially planned to interest the thinking college young people in an earnest discussion of the problems of religion.

DR. SCOTT FUNK HERSHEY, pastor of the Church at Lake Helen, Fla., was stricken with a shock on Saturday, January 10th. According to latest reports, he was slowly recovering. The sympathy of all is extended to Dr. and Mrs. Hershey and the hope for a full recovery.

SHERWOOD COMMUNITY CHURCH, in Tennessee, is an example of an organization that has carried on well for months with supplies instead of pastor, having services each Sunday. This is due to the interested efforts of Mr. and Mrs. Frederick Miller and Mr. and Mrs. J. W. Willis.

ENVELOPE SERIES: For all those who are interested in foreign missions, there can be no better investment than 10 cents sent as a subscription for the envelope series of small booklets published by the education department of the American Board. Address them at 14 Beacon Street, Boston, Mass.

APPORTIONMENT RAISED: The following Churches in Florida raised their apportionment in 1930: Avon Park, Fort Myers, Interlachen, Lake Helen, Lake Worth, Miami Beach, Miami Shores, Palm City, West Tampa, Winter Park. Avon Park not only raised its apportionment, but raised the 20 per cent increase asked under the plan of advance.

MID-WINTER MEETING: The annual meeting of the Mission Boards and superintendents has been held during the past week at the First Congregational Church, Evanston, Ill. This item is being written before the meeting, and a fuller report of the meeting will be given next week. The meeting is an important one, at which all matters concerning missionary budgets, apportionments and programs are considered and discussed.

YOUNG PEOPLE'S BULLETIN is issued for leaders of young people in Congregational and Christian Churches by the Education Society, Rev. Harry Thomas Stock, editor. It is a bulletin brimming full of suggestions, help, challenging programs and inspirational material. No worker among young people and no leader among young people themselves can afford to be without it. If you do not now have it, send to the Education Society, 14 Beacon Street, Boston, Mass.

MISS PATTIE LEE COGHILL is holding a series of weekly teacher-training classes during a five-week period at West Palm Beach, Jupiter, Palm City and Melbourne. She has also recently visited the Church and Sunday School at New Port Richey, and also Coconut Grove and Coral Gables. During March, she participates in another series of interdenominational leadership-training institutes at Lake Worth, Orlando, Tampa, Sanford and Fort Myers.

ANNUAL MEETINGS: Many Churches have been holding their annual meetings. We have not received reports from most of them. Word comes from Winter Park "all bills paid and apportionment of \$1,500 raised. The year of 1930 was a hard one for Churches as well as business, and many Churches suffered from bank failures and business conditions and cannot report "all bills paid." Nevertheless, there has been splendid courage and fine loyalty as the Churches have faced difficult situations.

THREE ALABAMA PASTORS who farm to make a living that will enable them to preach, are rejoicing after a hard experience. Because of the lower interest charge, they had borrowed money from the Federal Land Bank, which must foreclose on land if interest payments are defaulted. The drought and low price of cotton had left them without any money when interest came due. The local banks would not lend money to cotton farmers, and their friends were without ready means. They hoped and fought against despair. Some friends helped, and now all three farms are free and there is much rejoicing and thanksgiving to God.

EAST TALLAHASSEE CHURCH is an interesting place to a little nine-year-old girl, as reported in "Briefs," printed by the Tallahassee Mills. She had been going to Church and Sunday School a long way from her home, but it was so far from where she lived that she started going to the Church closer to her home. This Church, she said, was not anything much to begin with, but after a long time Preacher Barker commenced preaching in the Church and had it painted white, got a choir built, and then a pretty walk in front of the Church. She went on to say: "Mrs. Ethel came into the Church and started Ladies' Aid. Then they started Men's Aid, and they went on without a superintendent—just Ladies' Aid and Men's Aid." Later, the preacher's daughter got a letter from the superintendent, telling her to start a Christian Endeavor, and they organized a junior Christian Endeavor. "I joined," the little girl said, "and I just love to go. We have preaching at 11 and at night. My uncle, who is crippled, goes to Church there. I like Sunday School, Church and Christian Endeavor." The Men's Aid, which is mentioned here, was a grouping into which the women persuaded the men to go. It is chiefly financial, consisting largely of the exercise of paying dues. The women see to it that the men continue their Men's Aid. The Church has made many improvements in recent months, has an excellent orchestra, and is developing a good Church program.

PRAYER CIRCLE FOR WORLD SERVICE.

Are you using the Prayer Cycle? If not, we recommend that you send 25 cents to the office of the Commission of Missions, 287 Fourth Avenue, New York. We are sure you will receive and share a blessing by enrolling in the prayer group. Dr. Alden H. Clark writes concerning it: "You will agree with us, we are sure, that the way to make our world-wide missionary work spiritually more effective is to give it a larger place in our interest, our sympathy and our prayer. This is the purpose for which the Prayer Cycle for World Service is published. All great missionary enterprises started in intelligent interest and

in prayer. The Prayer Cycle invites all who see it to intelligent interest and daily prayer. The editor, Mrs. Daniels, strikes a high note of spiritual challenge and aspiration. She brings before us in a vivid way the wide range of missionary work of our Churches.

EVANGELISM IN THE NEW YEAR.

Dr. Frederick L. Fagley, secretary of the Commission on Evangelism and Devotional Life has issued a four-page folder as a new-year message, bearing the above title. Concerning the evangelistic challenge, he says: "The way in which we respond to the evangelistic challenge of our day will have great meaning and influence. By the evangelistic challenge of our day, I mean this: that men's souls in this bewildered day need desperately the proclamation of the good news; the good news preached by Jesus Christ on which the Spirit of truth which He promised has thrown a flood of new light so that today we live in an ordered and righteous universe; that every new truth which is brought to light fits into all that we have known before; the truth prevails in this universe, and if any man believes for a moment that he can "get by" with falsehood in thought or character, he is simply setting himself at cross-purposes with the universe; that back of all we know and see is reason and truth which, through our deepest experiences, we know to be attributes of the Divine personality revealed by Jesus as our Father whose true name is Love. What a day in which to preach the unsearchable riches of faith and of knowledge of God and His universe! In order to meet this challenge, the Church must go about its work in a sensible as well as a determined way. And the sensible thing to do is to formulate a definite evangelistic program of preaching and of teaching and to carry through that program with entire fidelity."

Concerning the program, he says: "The program adopted by the Church must vary according to circumstances. Certain essential elements should, however, be considered. (1) The best evangelism is personal in character; (2) the best program is one that the Church itself has made, or made its own; (3) the evangelistic program must be accompanied by great preaching (the kind of preaching that helps men's souls); (4) the evangelistic program must be accompanied by effective teaching (teaching that reaches the will and the emotions as well as the intellect); (5) the plan adopted must work toward a definite goal, and it is greatly helped if there is a definite time schedule."

He then discusses such subjects as "Evangelism with Children and Youth," "The Pastor's Class," "Evangelism with Adults," "The Workers," "The Field," "The Goal," "Special Meetings," "Reception and Care of New Members," and finally "For Your Assistance," a statement concerning the literature prepared by the Commission on Evangelism.

NOT FOR OURSELVES ONLY.

But, while caring for our Church building, let us also care worthily for the great objects for which a Church exists. A Church that lives only for itself utterly misrepresents Christ, and such Church is not a living Church but a dying Church. Measureless blessings, seen and unseen, come to a Church that faithfully strives to carry out the will of Christ. A Church, to live and grow and command the blessings of Christ, must go with Christ's gospel, through all proper agencies, to help every human being possible. "To give is to live, to withhold is to die."—Geo. W. Truett.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship, and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WHAT IS HUMANISM?

There are many humanists who do not profess to be such. They are humanists, in fact, without knowing it. They have not adopted the word, nor are they concerned about it. The philosophy of humanism, however, is their guiding philosophy. Fact is, the humanists have simply coined the word out of a prevailing belief of our time. Our Church pews on the Sabbath are occupied by not a few humanists, and our pulpits are by no means destitute of them. They are the folks who are saying that humanity is enough; that if they do a kindness, or render a service, or give a helping hand to human beings, they have done enough, and all that is needful. They think only in terms of human beings. They will tell you that service to humanity is not only the open road, but the only road, to all that there is of "salvation." The straight and narrow way of faith in God and belief in the power of the Son of God to redeem and save, is disregarded by the humanists and made the broad way of favor, benevolence or "charity" to human beings.

Humanism is an attempt to enjoy and to capitalize the fruits of Christianity without an attempt, or the self-denying effort, to cultivate the tree that bears the fruit. Humanism plucks the rose, smells its fragrance and passes it around for others to enjoy, with no thought whatever about the process of planting or cultivating the bush that grew the rose. The humanists exalt and revel in the achievements of Christianity, but absolutely ignore the Christ of Christianity and the God who brought about the achievement.

Reduced to its finality, the distinction between

genuine Christianity and real humanism is that Christianity is Christ-centered; humanism is man-centered. Christianity says that Christ alone is sufficient for these things, and in Him is the power of God unto salvation." Humanism says that "humanity alone is sufficient for these things" and that "he who gives a cup of cold water to a human being who is thirsty shall in no wise lose his reward." Humanism thus ignores God and puts Christ out of the picture. The danger of humanism is that it goes to the Bible for much of its philosophy, and its argument, as in the above quotation.

Our Lord never taught that "if a man gives a cup of cold water he shall in no wise lose his reward." Notice just what the Bible says (Matt. 10:42): "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward." To leave out the words, as the humanists invariably do, "in the name of a disciple," tears the heart out of this Scripture and leaves it bleeding and helpless in the hands of its ruthless victim—the humanist. In the verses previous to this, our Lord was talking about His disciples, and how, through His teaching and their relationship to Him, He and they had become identified, as the following in the context indicates: "He that loseth his life for my sake shall find it. He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me." All this was preparing the way for the broad principle of ministry indicated by giving the cup of water "in the name of a disciple."

Following the matter further, Mark, in his gospel, makes it even clearer and more forceful from the divine point of view than Matthew (Mark 9:41): "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Here Mark, by repetition, links up the giving with the real power and the personality that was to be behind the giving and in whose name the giving is done. This repetition being indicated "in my name," and, lest that be ignored, he repeats, "because ye belong to Christ." Yet, the humanist leaves Christ out entirely and brazenly stands up before the world or sits in the pew on the Sabbath in the institution, the Church, the very Body of Christ, and says: "Service to your fellow-man is sufficient."

It is doubtful if there is a more pernicious or insidious doctrine than this today. No wonder a great student of religion and sociology said a while ago, "The next most pernicious thing to vice in our day is that so-called virtuous word called 'charity.'" By charity he meant handing out a dole, or giving a helping hand to some one in need; and taking all the credit of it to one's self, patting one's self on the chest, as the Pharisee did, and say, "I am not as other men, because I help others and give not a little to those about me in need."

A recent writer, in defining humanism, says: "It denies the trustworthiness of God and affirms the trustworthiness of man. Humanism is a defense of things as they are, while Christianity is a protest against things as they are and a crusade for things as they ought to be. The humanistic heaven is not the eternal fruition of earthly dreams and efforts, but the full realization of human happiness here and now." There is a definition which many of us learned in childhood, "The chief end of man is to glorify God and enjoy Him forever." Humanism would change all this and declare, "That the chief end of man is to glorify man and enjoy the fruits of his labor."

In brief, humanism is a refuge "for those who want the values of Christianity without the responsibility of keeping the faith."

Humanism is not enough. It's an abstraction; it's a glorification of man; it's a subterfuge; it's a substitute. The Church of the day is saturated with it, and the world is revelling in it. Humanism has come out of Christianity and owes its life and existence to Christianity and, in some aspects, it's a noble product, but it degenerates into ingratitude and illegitimacy when it kicks down the ladder on which it has climbed so high, and substitutes the values of Christianity for the validity of Christ, who is none other than the one who said: "No one cometh unto the Father but by me," and of whom it is said in Holy Writ, and now verified through the experience of the ages, "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." J. O. A.

NO SUBSTITUTE FOUND.

Almost every Church gathering, from the Federal Council to the "quarterly meeting" of the local Church, declares that the demand of the present is for evangelism. Without doubt, churchmen everywhere realize that the greatest need of the Church at the present is evangelism. Having said this, the real problem emerges. Ministers and pastors on all sides are declaring that a successful evangelistic meeting, or campaign, is carried on under increasingly difficult circumstances. Pastors puzzle their minds, burden their hearts, ransack their mental laboratories trying to solve the problem of evangelism and discover the best methods of reviving the Church and enlarging the Church roll. It is a problem.

Mr. Hermon Eldredge, writing recently in the *Congregationalist and Herald of Gospel Liberty*, says: "We know that such emotional outbursts" (such as comes from singing a song like "Since Jesus Came Into My Heart") "are looked down on these days by the 'intelligentia,' and any Church is poor, indeed, which builds on emotions alone, but there are too many of our Churches that have dropped the old emotional religion which they have tired of and have not adopted anything worth while to take the place of it."

Admit, if one will, that the "revival" is not productive of results as it once was; admit further that it was more or less surcharged with emotionalism; admit also that it is increasingly difficult to hold a successful revival—a sufficient and valid substitute has not been found. The chief business of the Church is evangelism—that of delivering the evangel of our Lord to those who have not heard or, hearing, have not given heed to and acceptance of that evangel.

But the Churches and faithful pastors, difficult as the task is, have not given up. The situation is not hopeless. The Church is not idle or unconcerned. The fact that Church assemblies, "where two or three are gathered together," are seeking a way out, trying with candor and consecration to find the solution, gives hope that the way will be found. The Federal Council and other Church councils, large and little, meeting in the closing weeks of the year 1930 and in the opening weeks of 1931, have declared that the way must be found, that the work of evangelism must be carried on, that the evangelistic note must be the clarion call of the near future, that the Church must exalt the Christ, and that under His leadership the way must be found that will again revive the Church and bring the unbelieving multitudes to a belief in Him in whom alone is sufficiency of life. J. O. A.

THE PREACHER AND HIS SERMONIZING.

BY REV. H. S. HARDCASTLE.

(This paper was read and discussed at the monthly meeting of the Eastern Virginia Ministerial Association, Norfolk, Va., Monday, January 19th, and this association asked its publication in The Sun. If read, it will prove of great interest and concern not only to patrons but to the general reader as well. It is a very able and timely paper.—Editor.)

I.

No agency of religion is older than preaching. It is as old as the Bible itself, for Noah, the eighth person, was a "preacher" of righteousness (2 Peter 2:5). It held a prominent place in Old Testament times, coming to its fruition in the prophets. It was the method which John the Baptist used in preparing the way for the one who should come. And when Jesus Himself began His public ministry, He came preaching—"From that time, Jesus began to preach" (Matt. 4:17). Jesus in turn sent His disciples out to "preach the kingdom of God (Luke 9:2). The record of the apostolic Church bears witness to the fact that they took Jesus literally, for preaching had a prominent place in the work of the apostles. And when the early Church burst the bonds of Judaism and became conscious of its world mission, it went as a preaching Church, with Paul as its representative. It was Paul himself who said that "it pleased God, by the foolishness of preaching to save them that believed" (1 Cor. 1:21). Furthermore, preaching has always had a large and a legitimate place in the work of the Church. The great revivals have usually been characterized by dynamic preaching. This is true, for the agency for the spreading of a religion of persuasion must be preaching. Preaching is a necessary adjunct of a religion that is communicated to man by means of an objective and authoritative revelation, such as we have in the sacred Scriptures. The fact, therefore, that preaching has had such a large place in the work of the Church is not due to a mere whim of man or an arbitrary decree of God, but to the inherent nature of religion, and to the adaptability of preaching to that end.

Now, all this has meaning for the modern minister. It should remind him of the importance of preaching, and guard him against the subtle tendency in so many quarters, to crowd preaching out of the services of worship, or to minimize the sermon when it is included. Preaching still has a place in Christianity, and it always will have a place as long as Christianity is Christianity and as human nature is human nature. Let no ministry accept any substitute for this divinely appointed means of saving them that believe. Let every minister keep clearly in mind that preaching is his main business; that is, it is the heart of his prophetic office.

It should go without saying that the place and importance of preaching should challenge every minister to see to it that his sermonizing is done in as thorough a manner as possible, and in a spirit of deep consecration. In a sense, the sermon is the high spot of the preacher's life, and any man who grasps the significance and the possibilities of the sermon will not dare to come to his pulpit with careless preparation or in a merely formal or mechanical way. He will seek so to arrange his time and so to discipline all his powers that he will know and his people will know that the sermon represents his best. There will be, of course, circumstances which will make it impossible for the preacher to make as thorough preparation as he would like, and there will be also many times when he will come to the service ill prepared through no fault of his own. But let every minister hold a high ideal for himself for his sermons, and let him, with undiscourageable resolution, lay hold upon himself and upon

circumstances, and let him give to the preparation of his sermons the amount of time and thought and prayer which they deserve and demand. As a great preacher once said, "Preaching that costs nothing, accomplishes nothing." "Let every man study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," or as Dr. Goodspeed puts it, "Do your best to win God's approval as a workman who has nothing to be ashamed of, but rightly shapes the message of truth" (2 Tim. 2:15).

If preaching has such an integral place in the Christian program, and if the preacher ought, therefore, to make his sermonizing as effective as possible, how shall he go about it? What factors are there in preparing a sermon? What principles under efficient sermonizing? In answer to these questions, it needs to be said at once that there is no hard and fast rule that will apply to one and all alike. There is no Medo-Persian law in regard to sermon preparation. The method which one man uses would be utterly impractical for another man. For instance, it is said that Spurgeon, a truly great preacher, was in the habit of preparing his sermons at the last minute, his Sunday morning sermon being prepared either late Saturday night or early Sunday morning, and his Sunday evening sermon being prepared on Sunday afternoon or evening. Now that was undoubtedly a good plan for Spurgeon, but it certainly would not be a safe plan for the average minister to follow. There have been occasions, perhaps when all of us have been obliged to prepare our sermons at the last minute, and it sometimes seems that there was more of vitality in them than in some of the sermons over which we had worked for a long time. But the very emergency threw us upon the resources of God, and thus made us the more responsive instrument to the Spirit of God. It would not be the safe nor the fair thing for the average minister to adopt Spurgeon's plan as his regular practice in his sermonizing. On the other hand, there have been, and are ministers who because they are primarily preaching ministers, spend the entire week in preparing their sermons, and in some cases they preach only once at that. But again, if the average minister spent the entire week in preparing his sermons, his general work would suffer. Every man must discover and adopt the plan which, in all respects, is best adapted to him. But every man ought to follow certain general principles which, regardless of his individual method, will enable him to prepare and preach better sermons. These principles may be grouped under two heads, the first dealing with general preparation, and the second dealing with specific preparation.

General Preparation.

The first essential to really helpful and inspiring preaching is holy living. Men may be fluent speakers and even great orators, but unless they are good men they cannot do real preaching. The message is, of course, greater than the man, because it is of God, but the message comes through the man. The preacher's life is the life of his preaching. There is no substitute for holiness of life in the preacher who is supposed to be a man of God. If any one doubts this statement, let him read Paul's letters to Timothy and carefully note the emphasis which Paul puts upon Timothy's manner of life as compared with the emphasis which he puts upon Timothy's doctrine. Throughout these letters, written as a father to a son, there is an impassioned plea for a life of righteousness, godliness, faith, love, patience, meekness and purity. Paul knew that only such a life would enable a man really to preach. Every minister, therefore, should give heed to his manner of life. He cannot play fast and loose with

the great fundamental ideals of the Christian life through the week and then expect to find any spiritual glow in either his sermon preparation or its delivery. Let every man who has been accounted worthy to preach the gospel of the Son of God give diligence to make his calling and his election sure in his private and his public life. Failure here is fatal.

Another aspect of a preacher's general preparation for sermonizing is his private devotional life. This is related to, but goes beyond, what has just been said. A man may be a good man and still lack that fullness and radiance of spiritual life which will give life and power to his preaching. Preaching is primarily a spiritual enterprise—the words that we speak should have spirit, and they should have life. But they will not have spirit and life unless they come from the overflow of a deep and real spiritual experience in the preacher which in turn is the result of an intimate and growing friendship with God. The minister who neglects his devotional life impoverishes the spiritual content and impact of his message. A minister, above all others, must "take time to be holy." He must be still and know God. He must have that growth in grace which comes from a regular and reverent reading of the Bible, from meditation, from prayer, from quiet, unhurried communion with the Father who seeth in secret, if he is to speak a message that calls to the deep places in the spiritual lives of his hearers. The hustle of our modern life, and the demands of our modern programs, constitute real menaces to the spiritual life of the modern minister. Many a minister, if he were honest, would be compelled to say what the servant of the king of Israel, into whose hands a man had been committed for safe keeping, said, "And as thy servant was busy here and there, the man was gone." Alas for the minister who, because he is eternally busy here and there, even with good things, has lost the man, the finer, spiritual man.

Then, too, the matter of general reading enters into the general preparation of sermons. Back of every sermon which a man prepares there ought to be a background of general reading. The wider and the more varied a man's general reading, the greater the wealth of material which he can bring to the sermon, and the richer and the fuller of meaning he can make it. This reading should not be confined simply to religious books and magazines. History, science, biography, poetry, fiction—there are so many good books that will broaden a man's knowledge, enrich his culture, and help him in his interpretation of life and the application of the principles of the gospel thereto.

And yet a word of warning is in order here. A man may read too much and think too little. One of the most subtle dangers in the matter of a minister's reading is the tendency to read everything else except the Bible. In spite of the fact that the Bible is the world's greatest store-house of the records of God's dealings with men, is the most complete and interesting reference work on human nature, and is the source and stimulus of much that is finest and best in the spiritual life of man, there are many ministers who turn to it, as a rule, only when they want a text or an appropriate Scripture lesson. Every minister ought to know the Bible and know it in its comprehensiveness. His general reading should include a constant and comprehensive reading of the Word of God. He who knows God and who knows the Word of God will never be at a loss for sermonic material.

A very vital factor in sermon preparation is pastoral calling. There are those who look askance at pastoral calling and who consider it a waste of time to devote time that they think could

(Continued on Page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Whatever may be thought, said or written about any department of the Southern Christian Convention, *THE CHRISTIAN SUN* is the most important agent in serving all departments and the local Churches. It is the medium through which all members learn of what has been done, what is being done, and what is to be done. The two great factors in carrying on the work of the Convention, in its departments and in the local Churches, are the pastor and *THE CHRISTIAN SUN*. The pastor could hardly exist, as a pastor, without *THE SUN*; and *THE SUN* could hardly exist without the pastor. They co-operate without any formal agreement, but it is essentially a mutual expression of unity in the Lord's work. Since these are facts, and facts are stubborn things, there is a real obligation upon the pastor to support *THE SUN*, and that can be done only by increasing the list of subscribers.

It will, no doubt, be admitted that no regular subscriber and reader of *THE CHRISTIAN SUN* neglects his or her Church obligations in attendance, loyalty or contributions. If such a member can be found, it will be considered a great favor to report the same (privately) to the "Suffolk Letter" writer. If it is true that regular members of the Church who are regular readers of *THE CHRISTIAN SUN* are faithful members, then *THE SUN* is the best helper the pastor has. Following this, as an expression of what *THE SUN* does for the Church, preachers could do no better service than to make an honest and personal effort to increase the number of subscribers in their congregations. This suggestion is based on the value of *THE SUN* and its present need.

There are in the Southern Christian Convention one hundred pastors and thirty-two thousand members, and there are more than two hundred Churches. That means that there are, say, six thousand families. There are, of course, many individual members without families. It would not be a bad average to say that each pastor will strive to get a regular subscriber to *THE SUN* for every family. If that is too much to work for, split the number in half and say three thousand subscribers in the six thousand families. This estimate has been made on the idea of five members to a family. It would be a great service to the Church if one hundred pastors could secure 2,000 new subscribers to *THE CHRISTIAN SUN*. It would increase their attendance, the benevolent contributions, their salaries, and their spiritual influence in the communities where they preach and serve as pastors. The necessity for increase in the number of subscribers to *THE CHRISTIAN SUN* is a real challenge to pastors that is worthy of their real effort.

W. W. STALEY.

ELON LETTER.

When I conceived of teaching as a recitation, it was easy to proceed. "Get the next chapter or the next twenty-seven pages," I would say, and then when the class met in its next session I would prod the minds of my group—I had almost said my victims—with questions to discover how well they had covered the text. Preparation, presentation, assimilation, generalization, application—what a simple process! And how lacking in vitality! Students always rejoice when the teacher is absent from such a session, such an ordeal. It lacks motivation. It lacks life.

If education is the acquisition of knowledge, and if the teacher is a taskmaster to see that the knowledge is acquired, then the recitation method is ideal. But if education is understanding, and if the teacher is the growing person's assistant, guide, counselor, stimulator in arriving at understanding, then the recitation method is doomed. Even the so-called tool subjects of the curriculum can be transformed from tasks to be learned to projects to be pursued by skillful motivation. A professor of mathematics was scheduled to teach a class in the calculus. He said nothing about a textbook, but gave a number of engineering problems which they were urged to work out in any way they could. Some were solved by algebra, some by analytical geometry, some by trial and error. After some weeks of this sort of procedure, the professor took these same problems which his students had solved with such difficulty and showed them how simple the solution was when the calculus was used. He then gave them a textbook, which they mastered with avidity, finishing it three weeks ahead of another section taught by the traditional recitation method.

Last September I faced a group of ten juniors and seniors in religious education. At the first session many possible fields of investigation were suggested by the conference—discussion method. The psychology of religion, the philosophy of religion, comparative religion, the organization and administration of religious education, the total educational task of the Church, the curriculum of religious education, teaching methods in religious education, etc., were presented. Each possible course was investigated and evaluated. Two months were gone before we decided on the total educational task of the Church as our field of interest for the year.

Each step is a group decision. All decisions are tentative. The group is at liberty to turn aside at any time to pursue a lead that promises understanding. No textbook is used, but it is certain that each member of the group has made larger use of textbooks and other sources of information than would have been the case if the recitation method should have been employed. It is the hope that when the year is over, each of the ten will know the literature of the field and how to seek its light on any problem that may arise. It is further hoped that the ability to think for one's self will also be a result of the procedure.

The teacher in this process is companion in investigation and discovery. This may not be education, but it is interesting and it is leading to understanding, or so it seems.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE LETTER.

WORK AND WAGES.

Jesus placed a premium on work when He said, "My Father works and I work." Jesus worked as a carpenter, preacher, teacher and healer; and at the close of His life brought His finished work to His Father for inspection, approval and reward. Manual labor is dignified both by the teachings and example of Jesus, which is in opposition to the Greeks and Romans who despised it. With Him, work was even one means of worship: "Father, I have glorified Thee on earth, having accomplished the work which Thou hast given me to do" (as a carpenter for thirty years and a world-redeemer for three years and a half).

Christ still further dignified toil by calling His earliest disciples from the ranks of manual laborers.

Work is not a curse of the fall of man, but a blessing to the race. Life is only worth while as it is measured in terms of work, and as a consequence of this, every man has the right to an opportunity to work. The Fatherhood of God and the brotherhood of man determine the relations, conditions, terms and spirit of employers and employees. The interests of employers and employees are mutual, and corresponding conduct is at the basis of all progress. The spirit of co-operation should lead to the settlement of all disputes, including those of labor, by conciliation and arbitration.

Where ability is equal, the quantity of work done determines relative merit; where ability varies, then it is not the absolute quantity of work done, but the ratio of the quantity to the ability. But, however great the diligence and zeal displayed or the amount of work done may be, no work can have any real value in the kingdom of God which proceeds from an impure motive. This is set forth in the parable of laborers in the vineyard.

"The laborer is worthy of his hire," and the hire must be worthy of the laborer. This implies the right to a living wage and the prompt payment of wages. By a living wage is not meant merely enough to keep soul and body together. There must be sufficient to live a decent and fairly comfortable, a cleanly and noble life. A non-living wage is sometimes due to indifference or ignorance, but often to greed of employers. Too low wages are responsible for about one-half the cases of primary poverty. A living wage is ethically and economically reasonable. Such wages would render child-labor and that of many women unnecessary.

Unsanitary work conditions, non-safeguarding in dangerous trades, non-provisions of old-age pensions, and lower wages paid to women who do the same work as men are sins against the working-men and women. Some of the sins of the working men are: refusal to allow another to take the place given up in case of strikes, proportioning the amount of work which a workman may be able and willing to do (either to his own profit or that of his employer) to the amount done by the least efficient workman, personal violence to non-union men, lack of interest in one's work (working by the clock).

The many and varied schemes now so vigorously undertaken by employers, of conciliation, co-operation, profit-sharing, and industrial partnership, represent a candid recognition of the fact that the wage system in its bare economic form must be supplemented, if it is not supplanted; that the line of division between employer and employed must be effaced by fraternalism, if it is not to be obliterated by socialism. Schemes of industrial reform must be incorporated with the business, adapted to the type of industry concerned, and charged to production. The proper payment for them is not gratitude, but loyalty. They are one form of evidence that the industrial order, imperfect as it is, may be developed by intelligence and ingenuity into a system of mutual advantage, which is certainly more accessible and may perhaps be more durable than the vague ventures which social revolution now so lightly proposes to make. God appreciates and rewards justly and generously all work, basing His judgment on the work's quantity, quality, spirit and social value. We should do our best with a full consecration to Him.

Wadley, Ala.

S. L. BEOUGHIER.

TITHING.

When we deal with the subject of tithing, we are dealing with a matter of supreme importance in its relation to Christian life, and it is also a subject that is much neglected by teachers and preachers of the gospel. Therefore, believing it to be a principle, rather than an expedient, I wish to treat the subject with that thought in mind.

In the first place, I want to state that tithing is not a Mosaic nor Jewish law, as some will say, but it is a law of the human race. This is proved by the fact that clay tablets found in the ruins of ancient cities show that it was practiced hundreds of years before the father of the Jewish race was born. We read in the first book of the Bible about Abraham paying tithes long before Moses came on the scene, so that it seems clear that it was neither Mosaic nor simply Jewish. But let us remember that the fact that it was an ancient custom does not prove that it is not fundamental in the teachings of Christian living today. The fact that Christ placed His approval upon it settles that for us, once and for all.

I believe that one of the principal mistakes frequently made in presenting the subject of tithing is that we consider it chiefly from the financial standpoint. This defeats our purpose in the very outset, because the money side of the question is not the one of major importance. It seems to me that one of the main purposes in teaching tithing is to get men to put God and His kingdom first in their lives. With many professing Christians, self, pleasure, home and business come first, and if there is anything left after these have received their portion of time, energy and money, the cause of God may get some. This order must be reversed, and when one is asked to practice tithing he is asked to establish a life principle of putting God first. This will not only get the tithe, but the tither also, and will give him a new and larger vision of the Christian life in all its relations. I think, too, that tithing should be thought of as an act of worship. True worship comes from the heart and consists of yielding all that we have and are to God. This includes our possessions, and since the tithe has to do with possessions, the true worshiper will want to fit into God's financial plan for his life. A careful study of the Scriptures, together with the testimony of many who have tried it, will prove that tithing is God's plan for the promotion of His kingdom on earth.

Another good reason for tithing is that it teaches system. The majority of professing Christians want to give as they feel like it, and the probability is that a good share of the time they will not feel like it. Men do not conduct their worldly business in such a haphazard, slipshod manner, and Christians should be ashamed to think of trying to carry on the work of God's kingdom without adopting His financial plan, which He so plainly states in Mal. 3:10.

One of the features of tithing that is worthy of note is that it places the person engaged in it in the proper adjustment to the promises of God, where God agrees to bless that individual. The Lord throws down the challenge, as it were, and bids us to prove Him by bringing all the tithes into the storehouse. Now, when we have fulfilled our part of the matter, God will fulfill His promise and not one word of all His good promises ever fails.

I wish, in closing this paper, to make one or two more observations. One is this, that the practicing of tithing means taking God into partnership in a correct way that will mean great benefit to any one. God furnishes brains, skill, strength and money with which to work, and we use it to His glory and return to Him what is due, and are made much happier and successful in our bus-

iness career. God allows us to pay out the tenth to His glory after we consult Him, and when we enter this kind of partnership with Him we will delight in paying the tithe to whom it belongs.

My last thought is that the tithe is distinctly a debt, and not a gift. We pay and not give it. We would not insult our banker by offering to "give" him the interest we owe him, neither do we "give" the grocer the bill we owe him. Yet the tithe is fully as much of a debt as either of the old matters. We are all living under the law of the tithe, and we can obey it and reap the reward which honest men enjoy in paying their debts, or we can disobey it and suffer the penalties of disobedience. One penalty of neglecting the tithe is that it fosters covetousness. May God deliver us from this prevalent sin and help us to see the beauty of being Bible Christians.—Rev. J. F. Insley, in *Wesleyan Methodist*.

MAM LANGUAGE TRANSLATED.

Of the many languages spoken by the Indians of Central America, in only eleven has any part of the Bible been translated and printed. The eleventh language just added to this list is Mam, spoken by some 200,000 Indians in Guatemala. The American Bible Society has just received at its headquarters in New York City the first copies of the Gospel of John printed in this language and published at the Mission Press, at Quezaltenango, Guatemala, with the aid of the American Bible Society and Pioneer Mission Agency.

Mam is the most archaic branch of the Mayan family of languages, and has many of the throaty gutturals and explosives that are so difficult for the language-workers to identify and express in written form. When a Mam Indian opens the

book and reads that well-loved verse, John 3:16, it will look like this: "Kun icsunju ulakjanmi Dios quij xjal, tun tsunju tsajtgon ocxcujun Tkual, tuntsun jniyu intxontanmi tij, mlai cubxitj, tuntsun titen angkbil jumajx."

Translation work has been done by the Rev. and Mrs. Dudley Peck, of the Presbyterian Mission, ably assisted by several native workers. Although a rough translation of the entire New Testament is now being made, progressing with the aid of two translators, at an average of a chapter a day, very careful study of the language is planned so that further publication shall be in the best form of the language and useful to the whole Mam group. Four districts have been selected, in which the newly published Gospel of John will be tried out and more effective wordings noted. Reading classes are also being held for Mam leaders in which this gospel will be used as a textbook. As the translators will serve as teachers in these classes they will have a splendid opportunity to study the effectiveness of their translation.

The burial place of three great kings of Ur of the Chaldees has been discovered in Mesopotamia, says a joint announcement of the British and the University of Pennsylvania Museums. They are the tombs of Ur-Engur, who built the magnificent Ziggurat or temple at Ur; his son, Dungi, and his grandson, Bur-Sin. The earliest of them reigned over Ur, said to have been the early home of Abraham, 4,300 years ago. All three kings ruled during the so-called Golden Age of Ur's history, and their tombs collectively are said to constitute one of the most monumental ruins existing in Mesopotamia.

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Specimen of Type
ST. MATTHEW 2 *The three wise men*
carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen

ing interpreted is, God with us.
24 Then Jēsep being raised from sleep did as the angel of the Lord had

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POCKET SIZE 3½x4½ inches

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THEN spake Jēsus to the multitude, and to his disciples,

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

(January.)

O great Jehovah, God of all time and eternity, hear. Thou who changest not, whose covenant with man never can fail, forgive, we pray, the weakness which causes us sometimes to forget our covenant with Thee. As the scroll of time rolls back another year, cover, O God, every blot and blotch, every deed and word of shame or hurt. Behind Jesus' cross of pain and love hide even the trace of soil and stain, and day by day as turns to view the fresh, clean page may it not become sullied by the record of unforgiven committed sin or the sadder doom, "Ye did it not." In our Saviour's name. Amen.

MISSIONARY STATISTICS.

Not a few CHRISTIAN SUN readers wish to know where our merged Mission Board (Congregational-Christian) is at work, how many missionaries are on the field, the total membership, the increase last year, etc. The following undertakes to answer the inquiry and give the facts as now available in the "Year Book of Missions, 1931," of the American Board (the name under which the merged boards work):

The countries in which we are now doing missionary work are Africa, China, India-Ceylon, Japan, Micronesia, papal lands (Czechoslovakia, Mexico and Spain), Philippines, Near East (including Turkey, Greece and Syria) and Bulgaria. In these countries the board now has 649 missionaries, of whom 224 are men, 425 are women. (Of this number, there are 46 physicians.) Native workers, 5,281; Churches, 695, with a membership of 105,442. Added last year 6,641 members. Schools of all grades, 1,345, with an enrollment of 91,221 pupils. To this work, the natives contributed \$379,226. As an integral part of the missionary work in these fields, there are numerous hospitals, widows' and orphans' homes, child-welfare centers and dispensaries, and other benevolences growing out of the mission work. For instance, the Neighborhood House, Bombay, is a community center. In its classes were enrolled 465 pupils last year. The Child-Welfare Center and Dispensary, Satara, opened in 1928, has given 1,615 treatments. The American College at Madua has an enrollment of 456. The American Hospital for women and children, Madura, had last year 2,685 in-patients and 14,427 out-patients, with total treatments of 41,862. Jaffna College, in Ceylon, had enrollment of 516 last year. In the Mission Hospital, Cagayan, Misamis, P. I. (where Dr. and Mrs. M. J. White are located), had last year 485 in-patients, gave total dispensary treatments of 2,037, and visits to the sick in homes, 306. The Mission Hospital at Davao, in the Philippines, had 1,800 in-patients, 2,413 dispensary patients who received 6,700 treatments; surgical operations, 1,190.

These statistics of orphanages, hospitals, etc., only indicate the magnitude of the work being done and by no means give the total number of these institutions under the support of the American Board. A recent writer for the board stated that every day an army of 90,000 children and young people march to and from the day schools, colleges and Sunday Schools supported and carried on by the American Board (Congregational-Christian). Truly, a most noble work, and one which should stimulate the pardonable pride, the

daily prayers, and the self-denial of all our Congregational-Christian forces. Truly the Lord is bringing great things to pass through the efforts the Churches are putting forth to make Him known even unto the uttermost parts—a work which the Church alone, of all institutions known to man, carries on. Christ instituted the missionary enterprise, and He carries it on only through the Church. If the Church does not do the missionary work, it will never be done. J. O. A.

ISLAMIC DISINTEGRATION.

The solidarity of Islam" is an expression which should never be found in the thought or speech of a Christian missionary. Too often have Church and convention platforms been given to propagators of a spirit of unbelief in the possibilities of work among Moslems by referring to Islam as a "solid rock." Such an attitude is not conducive to faith, zeal and investment in the missionary enterprise.

Mohammedan leaders admit the lack of Islamic unity. Islam never will be united again. The dismembering of the Turkish empire went far to break down that religious cohesion of the Moslem world which was the secret of its power. With the passing of Turkey from the place of Moslem leadership went the potency of the caliphate. The writer was deeply impressed several years ago by the message of an experienced missionary in Palestine who told about the difficulties encountered in preaching under Turkish regime. Missionaries in that very locality have now all the opportunities to preach that they can use, and more. The veteran missionary has lived to baptize Moslem converts where formerly no man would speak to him about Christ.

The wall of Moslem unbelief has not been broken down, of course, but there are plenty of cracks in it. To say that it still presents a solid front is no longer correct. Persia, the fair land that fell an early prey to the Mohammedan sword, is now the scene of a great spiritual movement. Hundreds of Mohammedans have accepted Christ as their Saviour. Other eastern countries can testify that in them also "a people for His name" has been brought to the pierced feet of Jesus.

SCIENTISTS VISIT MORAVIAN STATION.

On July 9th the whole body of the South African Association of Science set out to visit the old-time Moravian mission station of Genadendal, where some 4,000 colored folks pass their lives in quiet content, cut off from the world at large.

As the fleet of twenty-five motor cars threaded its way through the village street, children ran to the roadside shouting, faces appeared at doors and windows, for never yet did such an avalanche of cars descend upon this peaceful settlement. The visitors were received by the European minister in charge. Here hundreds of the inhabitants of all ages congregated to be present at the arrival of "die geleerde mense" (the learned people). In homely language, the minister welcomed the scientists and gave a brief historical survey of the founding of the settlement, which dates back to 1737. It is a curious coincidence that the day of the visit, July 9th, was the anniversary of the actual date of the landing at the cape, in 1737, of the first Moravian missionary. The minister told of a certain colored convert, a woman named Lena, who had proved to be a real "lady with a lamp!" For many years when there was no Eu-

ropean pastor at the station, she kept alive the light of the gospel. The little Bible given to her by the departing missionary in 1744 is still among the sacred treasures of the community.—*The Cape Times, in Moravian Missions.*

MISSIONARY OFFERINGS.

FOR WEEK ENDING JANUARY 24, 1931.

Sunday Schools.

Previously acknowledged	\$1,601.70
Happy Home, Ruffin, N. C.	.90
Apple's Chapel, Brown's Summit, N. C. . .	6.00
Suffolk, Va.	25.00
Durham, N. C.	11.17
Berea (Nans.), Driver, Va.	4.45
High Point, N. C.	3.30
Pleasant Hill, Liberty, N. C.	5.21
Rosemont, Norfolk, Va.	15.95
Mt. Pleasant, Overhills, N. C.	1.27
Spring Hill, Waverly, Va.	1.00
Mt. Carmel, Carrsville, Va.	1.62
Mayland, Broadway, Va.	1.41
Berea (Norfolk), Hickory, Va.	4.86
Total	\$1,683.84

Dollar-a-Month Club.

Previously acknowledged	\$ 50.00
C. W. Louderback, Stanley, Va.	1.00
Total	\$ 51.00

Specials.

Previously acknowledged	\$1,045.05
Burlington S. S., Burlington, N. C.	76.46
Burlington S. S., Burlington, N. C.	25.00
Total	\$1,146.51

Woman's Board, Inc.

Previously acknowledged	\$5,086.39
Mountain work	147.07
South Norfolk	182.34
Japan, general work	214.92
Japan, kindergarten	1.00
Japan, Bible woman	25.00
Porto Rico, general work	91.48
Porto Rico, kindergarten	1.00
Specials, Indian work	4.00
Specials, Dr. M. J. W. White, hospital ..	214.00
Total	\$5,967.20

Summary.

Previously acknowledged	\$9,393.30
Sunday Schools, regular	82.14
Dollar-a-Month Club	1.00
Specials	101.46
Woman's Board, Inc.	880.81
Total to date	\$10,458.71

J. O. ATKINSON, *Sec'y.*

QUARTERLY REPORT.

Receipt of funds of the Woman's Board of the Southern Christian Convention for quarter ending December 31, 1930:

Valley of Va. Central Conference:	
Women's Societies	\$ 86.78
Young People's Societies	23.71
Cradle Roll Societies	13.00
	\$ 123.49
North Carolina Conference:	
Women's Societies	\$510.25
Young People's Societies	43.85
Willing Workers' Societies	29.13
Cradle Roll Societies	2.00
	585.23
Alabama Conference:	
Women's Societies	134.09

Georgia and Alabama Conference:	
Women's Societies	25.00
Eastern Virginia Conference:	
Women's Societies	\$537.60
Young People's Societies.....	153.00
Willing Workers' Societies.....	67.00
	757.60
Total	\$1,625.41
Respectfully submitted,	
MRS. H. S. HARDCASTLE, <i>Treas.</i>	

QUARTERLY REPORT.

Receipts of Eastern Virginia Woman's Mission Board for first quarter of 1931:

Women's Societies.

Bethlehem	\$ 16.70
Berea, Nansemond	14.90
Berea, Norfolk	9.50
Christian Temple	126.00
Cypress Chapel	24.35
Damascus	8.20
Dendron	6.85
Elm Avenue	8.00
First, Portsmouth	29.30
First, Richmond	9.15
Franklin	51.70
Holland	53.35
Holland, Berta Rowland.....	27.00
Holy Neck	50.50
Hopewell	5.15
Isle of Wight	4.50
Liberty Spring	34.21
Mt. Carmel	13.90
Oakland	3.00
Ocean View	1.60
Newport News	4.64
Rosemont	53.70
Suffolk	126.50
South Norfolk	6.00
Windsor	7.30
Wakefield	8.50
	\$ 704.50

Young People's Societies.

Bethlehem	\$21.75
Burton's Grove	13.00
Christian Temple	17.00
Dendron	3.15
First, Portsmouth	27.00
Holland (Barrett)	9.85
Holy Neck	15.00
Hopewell	4.85
Franklin	17.50
Liberty Spring	11.85
New Lebanon	7.00
Rosemont	5.90
Spring Hill	3.75
Suffolk	5.30
Union, Surry	6.00
Windsor	16.00
	\$ 184.90

Willing Workers' Societies.

Bethlehem	\$ 8.00
Berea, Nansemond	4.00
Christian Temple	4.00
Franklin	15.00
Holland	12.50
Holy Neck	5.00
Liberty Spring	3.50
Newport News	2.68
Suffolk	10.00
Windsor	3.00
	67.68

Grand total \$ 957.08

Respectfully submitted,

MRS. W. H. LEATHERS, *Treas.*

Suffolk, Va.

MISSIONARY SOCIETY MEETS.

On Friday, January 9th, the Woman's Missionary Society met at the Monticello Christian Church. Some interesting discussions centering around the topic, "The Triumphs of the Bible on the Mission Field," were given by the members. Miss Russel McKinney was in charge. Mrs. D. E. Michael read the Scripture lesson from the 4th chapter of Matthew. Prayer by Mrs. T. M. Faucette. The following discussions were rendered: "Transformation of Savages in Africa," by Mrs. Faucette; "Results of Mission Work in the Congo Region," by Mrs. Michael; "Effects of Bible Teachings on the Citizens of China," by Mrs. W. G. Rudd; "The Spread of the Bible in Latin-America," by Miss Maude McKinney, and "Changes of Living Conditions in Burma," by Mrs. W. R. McKinney. A poem, "The Anvil—God's Word," was recited by Mrs. W. F. Burton. During the social hour, delicious refreshments were served by Mrs. W. G. Rudd and Miss Maude McKinney.

CORRESPONDING SEC'Y.

THE PREACHER AND HIS SERMONIZING.

(Continued from Page 5.)

be used to so much greater advantage, to going in and out among their folks, making pastoral calls. They feel that that time and energy could be better spent in reading the latest book, or in promoting the latest program. Now, of course, a minister can overdo the matter of pastoral calling. He may degenerate into nothing more than a door-bell ringer and a social humming-bird, flitting in and out, eternally busy at what he thinks is pastoral calling. To those who really like folks, it may become an excuse for the neglect of some real work in the study. A previous paragraph has emphasized the necessity for the preacher doing some hard work and for resolutely holding himself to a schedule of constructive study and reading. This paragraph would emphasize just as strongly the importance of pastoral calling. If it is intelligently and sympathetically done, an afternoon of pastoral calling will help ultimately just as much in sermon-making as will a morning spent in the study. In other words, we ought to do the one, but not to leave the other undone. For the minister is not only a preacher of the Word; he is a shepherd of the sheep. He needs to know the men and the women to whom he preaches. He needs to know their needs, their limitations, their sorrows, their joys, their fears, their failures, their aspirations and their hopes. He can only interpret life by life. There are, of course, a few great spirits who are primarily preachers, who have distinctive gifts for preaching. But the average minister must have living contacts with people if his preaching is to savor of life and to have life. The preacher who sees things through and sees things whole will find in judicious pastoral calling that which enables him to preach better and prepares his people to hear better.

These, then, are some of the things that will help the conscientious minister in the preparation of his sermons; things which are general—that is, things that furnish a background for the making of a sermon: a wholesome manner of life, a deepening devotional life, careful and regular habits of reading and study, and pastoral calling. They are the soil out of which spring the young sermon plants, which, under the careful cultivation involved in the specific preparation which we shall now discuss briefly, grow and bloom and give fruitage to the things that build men up in the knowledge of the Lord and lead them to do His will.

(To be concluded next week.)

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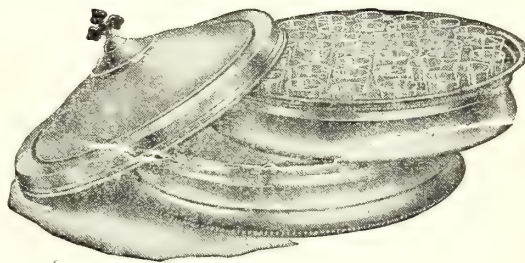


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Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

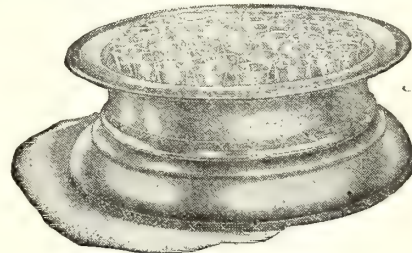
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RELIGIOUS EDUCATION

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON.

By REV. H. S. HARDCASTLE.

Lesson VI—February 8, 1931.

JESUS THE WORLD'S TEACHER.

GOLDEN TEXT: "As ye would that men should do to you, do ye also to them likewise."—Luke 6:31.

LESSON: Luke chapter 6.

"Ye call me Rabbi, that is Teacher, and ye do well," said Jesus, "for such I am." So sound was His method and so penetrating was His insight into the abiding elements of truth, that we usually capitalize the word Teacher when applied to Jesus, for He was The Teacher. Modern pedagogy and the modern philosophy of education has simply rediscovered and is seeking to apply principles and methods that Jesus used in the most natural way.

With a whole chapter, which is another version of the Sermon on the Mount, for today's lesson, we can only touch upon some of the outstanding truths embodied therein.

Disciples—Apostles.

"And when it was day—after a whole night spent in prayer—He called unto Him His disciples, and of them He chose twelve, whom He also named apostles" (vs. 13). They were to be His disciples, that is followers or learners—they were to learn of Him, to catch His spirit. And then they were to become apostles—those who are sent—to go out to share with others the blessings they had received and the truths which they had received. This is the natural order—to learn of Christ, and then to go out for Christ.

"These twelve"—they were not saints with a halo about them, or with wings like angels. They were plain, ordinary, practical men of affairs, with varying temperaments and with a great deal of raw human nature in them at its worst. God can use rough tools to accomplish His purpose when those tools are put into His hands.

The Beatitudes.

"Blessed are they that hunger . . . that are poor, that weep, that are hated"—how strange these words must have sounded to those who heard them! They were just the opposite of the virtues that were extolled in the Roman world. The word that is translated here blessed is the same word that in other places is translated "happy." Jesus was trying to set forth the qualities of character that were to be representative of those who were in His kingdom. He was also saying that the secret of happiness was in certain qualities of mind and heart and not in the possession of material things.

Love Your Enemies.

The world of Jesus' day thought that enemies were to be hated, and that vengeance was to be wrought on them as opportunity presented itself. Jesus insisted that enemies were to be regarded in the spirit of indomitable good will. And as opportunity presented itself, good was to be done them. Men were to take their standards of action not from those who had done wrong or done them wrong, but from God Himself. In the spiritual kingdom which He sought to establish, men were to act from higher motives and to accept higher standards than did those who did not know His grace. The impartiality of God in sending His blessings upon those who unthankful and even evil was to have significance for His followers.

Be Merciful.

"Be ye, therefore, merciful, as your Father also is merciful." Because God deals with us in mercy, we are to show that same mercy in dealing with others.

Judge Not.

We are not to sit in judgment upon others. To do so would be the same thing as putting an inexperienced judge on the bench and to render a verdict without having heard all the evidence. We do not know all the limitations or the forces operative in other lives. We have no right to condemn, and in condemning others, we are passing judgment on ourselves.

Give Generously.

Those who were representatives of the new kingdom were to give unstintedly and generously. Their gifts were not to be doled out in a calculating or niggardly way. And strange as it might seem, to those who thus gave, there would come back into their lives blessings unmeasured and uncounted.

Motes and Beams.

Jesus introduces a bit of real humor here. In order to show what really happens when we pick flaws in others, or see their faults, he says it is like unto a man who has a large beam sticking in his eye, and who is trying to pull a tiny mote out of his brother's eye. As a matter of fact, that is just about what we do—we see even the smallest fault in others, while we are blind to much greater faults in ourselves. What an intimate knowledge of human nature Jesus had!

Fruitfulness.

"Every tree is known by its fruit." Not always at once, but eventually the inner spirit or quality of life will make itself known in conduct and character. In the long run, the good tree and the good life will bring forth good fruit, and the bad tree and the bad life will bring forth bad fruit. Fruitage is the ultimate test of life. It is important, therefore—tremendously important—that we keep our hearts with all diligence, for out of the heart are the real issues of life.

Hearing and Doing.

"He that heareth and doeth—he is a wise man. Obedience to what is highest and best is obligatory. He that heareth and doeth not—he is foolish, he will ultimately come to ruin.

CHRISTIAN ENDEAVOR.

By JEWEL TRUITT.

Sunday, February 8, 1931.

TOPIC: "What Is Implied in 'God is My Father'?"

SCRIPTURE READING: Acts 17:24-31.

One of the most beautiful things about the Christian life is that we trust God; that is, if we are real Christians. Some, it is true, have to learn to trust God. After all these centuries, it is still hard for some individuals to realize that God cares for each of us. The birds of the air and the flowers of the field are constant reminders of God's ever-present and watchful care over the creatures and things that He created. Our work, our little cares about the things that may or may not happen, and other things fret and annoy us. The writer of these notes was very much relieved one day to discover a real message in some verses in Luke which she had read many times before.

But that day the message stood out plainly. She discovered that Jesus put worry (care) on the same basis as the riches and pleasures of this life. He said that "care" can choke our lives (Luke 8:14). In Luke 8:15 He suggests that we should work with patience. The little child does not fret about how his father will provide the things that he needs; he knows that his father will provide for his needs. We have no more reason to doubt God's care for us any more than the child should doubt his earthly father. "Except ye become as little children . . .," He said.

One important part of the message of Jesus to mankind was that God is a Father. He is our Father. Jesus often spoke of God as "our Father." In opening the prayer which He gave as an example for our prayers, He began with the two words, "Our Father." When we pray that prayer in spirit and truth, we are compelled to join hands in spirit with all our brothers of the world, and with them approach the Father. The color of our skin, the amount of wealth that we have, our social positions, our power to rule others, the kind of work we do—none of these things count with God. All men are alike to Him. All are children for whom He cares greatly and for whom He provides a way to live abundantly and fully. He is Comforter, Friend, Counselor, Guide and Father to all.

The things that have been said above have been said time and time again by writers and speakers, each in his own way, hundreds of times. And yet we do not do what they imply that we should do. We are "hearers and not doers." We fail to "do" in our market-places and on our streets the things that we agree in our Churches we should do. It is as if we said, "The theory is all right, but we dare not practice it." Oh, how we stumble and blunder along! Would that our words would turn to doing! Then our brothers to the ends of the earth would hear when we spoke. Then they could understand what we say.

Daily Readings.

Monday: "A New Birth" (John 3:1-8).

Tuesday: "A New Life" (Titus 2:11-15).

Wednesday: "God's Care for Us" (1 Peter 5:7).

Thursday: "Trusting God's Care" (Matt. 6:24-34).

Friday: "Accepting God's Discipline" (Heb. 12:4-11).

Saturday: "A Father's Love" (Luke 15:20-32).

PART OF YOURSELF.

The money a person earns really represents himself. He gives his energy, his talent, his intelligence, to some work and in return receives a certain amount of money. When he spends it, he is really spending himself. Some of it must be used for the necessities of life. For most people there is a surplus, large or small, which can be spent for other things. It may be used to work harm and injury, or it may be used in service, in spreading joy and health and life throughout the world. The choice that is made depends on—and also reveals—the character of the spender.

When the Church asks for contributions to help build up Christ's kingdom of righteousness and brotherhood, it is asking not for an impersonal material gift of hard cash, but rather for part of yourself. It takes whatever contribution you make and turns it back into terms of life. It is, therefore, not just your money that builds hospitals and schools and preaches the gospel of brotherhood and love, but it is you.—Rev. John F. Scott.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE POWER OF THE GOSPEL.

BY REV. G. C. CRUTCHFIELD.

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."—Rom. 1:16.

With these words, Paul sets forth his apology to the Church at Rome. There is a touch of fine pride in the utterance. It is a declaration of spiritual independence, an inspired challenge flung out with intrepid courage to all the ruling forces of life as they were gathered together in that city. The words bear remarkable confidence; they ring with the passion of spiritual certitude, carry the weight of personal experience and the note of authority.

Paul had tested the power of the gospel in his own life by now, and had demonstrated its redemptive scope. He knew it could triumph when all things else failed; hence the ring of certainty, "I am not ashamed of the gospel." It is as though he said, "I am not ashamed to be a Christian in Rome." I make no shame of it.

The day in which we live calls loudly for this inspired declaration of Christian experience. Great numbers of people are offering magic charms and infallible remedies for the ills of humanity. All kinds of substitutes are mentioned for the gospel of Christ. We would like to note a few of these substitutes, and to state the ground of our pride in Christianity as the one cement and solvent of human society.

First: There are those who come along and talk of cleansing the slums and elevating the masses of mankind by means of cleanliness and health and comfort. Cleanliness is a striking virtue; health is dependent upon it, and the greatest comforts will never be enjoyed until we are both cleaner and healthier; but sanitation is not salvation, and hygiene is not holiness. Environment is a determining factor in the development of life, but it is not the only one. It may be the woof of life, but it is not its warp and tissue. Environment can do much for mankind, but it has its limits. It is but right to work that the material conditions may be improved, because there is room for almost endless improvement; but we must not overestimate the transforming influence of environment on character. In the Scriptures we are told, in a moving story, of a man and a woman who lived in a garden, under the rays of a shining sun, where noble trees spread shadowed branches, jeweled with ripening fruits, and broad rivers flowed, making merry music, and springing flowers wafted rich scents on the breezes and God walked with man in the cool of the day. Perfect environment. Divine companionship; yet lo! these two stooped below themselves, they committed moral wrong. But when it comes to making the conditions of life better, to exalt the toiling masses and the alleviation and amelioration of mankind in the great biological furnaces, our modern cities, then "I am not ashamed of the gospel," because here is where it is destined to do its work if given a chance.

Second: Others tell us that ignorance is the root of all evil. They say people act in the way they do because they do not know better; they live the life they do because of their limited knowledge. Give man education and it will help to develop the best that is in him. Now it is painfully true that "Many sin from want of thought as well as want of heart." But culture and re-

finement and education are not enough to change the lead that is within us to gold. Our own country has the most liberal advantage of free education; we have more college graduates than any other country in proportion to population, and it is well known that we are steeped in political corruption. Germany, standing at the center of science, at the head of philosophy, leading in criticism, is a fair example of learning without Christianity. Education may develop the resources to serve a purpose, but it is the purpose we want, and when we move in the realm of purpose, we are in the realm of religion. But when it comes to culture that counts in life, that expresses itself in noble deeds stronger than all poetic thought, "I am not ashamed of the gospel."

Third: Again we are told that "will is the way"; that unless men shut their teeth and clinch their wills, they will never win through. This is a much-needed counsel, but it is not a gospel. When a man binds his will to a task, he can usually accomplish his end.

"If you think you are beaten, you are;

If you think you dare not, you don't.

If you would like to win but think you can't,

It is almost certain you won't.

If you think you will lose, you've lost:

For out of the world we find

Success begins with a fellow's will—

It is all in the state of the mind."

We are in dire need of this strenuous teaching of life that laughs at impossibilities and cries, "It can be done!"

"Somebody scoffed: 'Oh, you will never do that! At least no one ever has done it.'

But he pulled off his hat, and he took off his coat,

And the first thing we knew, he'd begun it.

With a lift of his chin and a bit of a grin,

Without any doubting or quit it,

He started to sing as he tackled the thing

That couldn't be done, and he did it."

Yes, where there is a will there is nearly always a way. We touch the heart of the problem here, but what of the man who has no will and where will that will come from? When it comes to placing a soul into the soulless, and a will into the man who has none, "I am not ashamed of the gospel." It is the power of God to lift man out of the tightening grasp of law and the advancing tide of matter. It will cleanse the man of poisoned passions and riotous appetites, and establish a will into his nervous frame. But the problem goes deeper yet. What of the man who has the will but is lacking in strength? Paul has actually passed through this experience. Listen to what he has to say: "I delight in the law after the inward man; but I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?" Then he goes on to declare the glorious deliverance which the gospel had brought to him. When it comes to giving man the will and the soul-stirring strength for the duties of the hour, "I am not ashamed of the gospel."

Fourth The evolutionist comes along and says, "Some time in the age-long process, a race will people this earth which will rise to the highest and best; then it will be the grand drama of existence." This is a grand law of progress. But it is not very encouraging and comforting to be told

that some where, some time in the age-long process we shall gain the comforts we now seek. We want the comforts that come from the remedy in our life-time. We want salvation now, and the consolations of religion are now as well as in the future millennium. Some say "Christianity has failed," but the trouble is, man has tried to conduct civilization without Christianity. They have tried to get on without the Church; they neglect the claims, and ignore the appeals of religion, turn aside from its worship and sacraments, desecrate its Sundays, seek safety in riches, and when the hour of bankruptcy comes they say Christianity has failed. The truth is, they have never tried it. Christianity has not been tried and found wanting; it has been found difficult and not tried.

Amid the mighty movements of our time, when we are walking over hidden fires and the crust under our feet is thin and quivering like a living thing; in an age when the whole creation groaneth, waiting for some manifestation of reconciliation and reconstruction, and the fabric of civilization cracks in all its joints, I proclaim, "I am not ashamed of the gospel."

The gospel deals with the deepest questions of life—man's "whither and whence," and the life back of all life. The apostle felt that the gospel gave the best answer to these perennial human questions. The gospel was made for man; the gospel was made for the circumstances of life, (Continued on Page 13.)

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

THE BEAUTY OF THE LORD.

"The barrel of meal shall not waste, neither shall the cruse of oil fail."—1 Kings 17:14.

The beauty and glory of the Lord is seen only where there is fertile field for it. The widow believed the words of the Lord spoken to her by Elijah; therefore she did according to Elijah's instruction. God took care of her in a very special manner.

We do not know whether she had been a sinner or not, or it may be that her trials were a means of bringing her to a more hearty realization and a deeper knowledge of herself and God. Be that as it may, this is evident: at the first meeting with the prophet, she leans to the will of God with an humble faith in His power and providence, and she gives a beautiful proof of her faith by her charity and hospitality.

The Lord promises such beauty to all like this. "Take no thought; your Heavenly Father knoweth that ye have need of all these things." "He who doth feed the fowls, and clothe the lilies, shall He not feed and clothe you?" "He that delivered up His own Son for us all, shall He not, with Him, also freely give us all things?"

Beware of incurring debt. One should not consume what the Lord hath not given him. Beware more of penuriousness. We need to invest much for the Lord. The widow smiled joyfully as she drew each day from her unfailing oil. So shall it be with thee. The beauty of the Lord is seen in this. Angels' hands often provide for us. No matter how long our lives, the loaf for life casts longer. If we see aright, "When sin doth abound, righteousness doth much more abound." "Trust in Him this year and He shall bring it to pass."

Prayer.—Dear Lord, again we come to Thee, praying Thee to teach us to accept our bread from Thy hand, to serve it out to others, and to partake of it ourselves with joy and thanksgiving. We pray Thee to make our living a fertile field for Thy pictures of beauty and glory, and our lives a living expression of simple faith that knows no bounds in Thee. *Amen.*

TUESDAY.

GOD IS REAL.

"Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfected together in the same mind and in the same judgment."—1 Cor. 1:10.

The other day a young sailor said to me as he shook my hand, "Chaplain, I wish you and yours a very Merry Christmas." I thanked him and returned the compliment. In the conversation which followed, he told me of how he and his family had been at "outs" for some time; that things had been very unpleasant, but that the matter had been "thrashed out" and all were now united in a harmonious family spirit and that he was going home for Christmas, anticipating a very happy time. I said, "Boy, that is the real Christ-

mas spirit. That is what Christ came to do. "For this cause came I into the world." This is the fruit of Christ's spirit. It is God working in man to do His will and pleasure.

Prayer.—Lord, teach us to believe in Thy goodness and mercy. *Amen.*

WEDNESDAY.

GOD'S FRAUDS.

"The wicked borroweth, and payeth not again. But the righteous sheweth mercy and giveth."—Psa. 37:21.

The Lord is here declaring that those who are careless about fulfilling their obligations or who contract debts without thinking whether they will be able to pay or not are wicked people.

At the same time He is declaring that His children must heed the solemn warning to not live beyond their income. This is good advice for young folks just beginning life together. For such care and observances; His blessings are so much upon you that you need not doubt your success if your effort is made with prayer and earnestness.

"They that fear the Lord and practice justice and do good shall never want." "Mark the perfect man, and behold the upright: for the end of that man is peace."

Prayer.—O God, from the snares of the world and from the temptations and allurements of our own flesh preserve us. Prosper Thou our vocation, that we may always have a sufficiency and may abound in every good work. Give us a holy abhorrence of all fraud and injustice, and a holy desire to do good to all men. May we and all of our household be a blessing. *Amen.*

THURSDAY.

THAT ETERNAL SPRING.

"Thou shalt be like a watered garden, and like a spring of water whose water fail not."—Isa. 58:11.

It was the privilege of the author to visit his old Church at Spring Hill, Va., a few months ago. At this Church, down in a natural gulch, hardby is a bounteous spring which has been flowing strongly for the ages. It is a glorious spring. It is a stupendous blessing to that community. It is a place of genuine refreshing to all who pass that way. It is a charm to all who behold it. One loves to stand there and gaze into its cool, sparkling, rippling waters and feel happy. One can forget all his troubles in his contemplations here.

After eighteen years' absence, it was a great delight to go down to the old spring and drink not only of its waters but also of the spirit that is always found there. It was here the Spirit said something like this: "Thou shalt be like a spring of water whose waters fail not. As a spring pours out its waters year after year and century after century, and yet has as copious a supply as ever, so the goodness of the Lord is from everlasting to everlasting. Take of it and enjoy it; drink of it, and give unto others to drink with you." He is the eternal delight. He is the perpetual cheer to our hearts. He satisfieth our thirstings. He is forever in the midst of thee to satisfy thee with every good thing.

Prayer.—Dear Lord, establish Thou these truths in our hearts forever. *Amen.*

FRIDAY.

THE SUFFICIENCY OF GOD.

"God is able to make all grace abound toward you."—2 Cor. 9:8.

We are told of an orphanage when, in the beginning of its work, there were no funds. The

founder sat down one day talking with his wife about means of obtaining the wherewithal for the prosecution of the work. Being in perplexity, he opened the Bible which lay before him, and his eyes fell on these words: "And God is able to make all grace abound toward you." He said, "That settles it. It will be done." The first mails were awaited anxiously, looking for contributions, but it seemed that only pleas for help came. He tried to repeat his text, but it brought him no comfort. Finally he went into his room and, upon his knees, reminded the Lord of His promise. He struggled in prayer a long time, and finally came out radiant with victory. It was not long before every need was provided.

God is omnipotent and never lacks power to help. He is rich in mercy and never lacks will. He is abundant in munificence and never tires. Wait on Him and He shall bring it to pass.

Prayer.—Dear Father, we thank Thee for Thy unspeakable gift in Jesus Christ and that wonderful unseen spirit that supplies our needs. Pour into our lives and hearts the love of Jesus, for we want to live in Him. *Amen.*

SATURDAY.

YE MUST BE BORN AGAIN.

"Every word of God is pure; He is a shield unto them that put their trust in Him."—Prov. 30:5.

Our subject usually takes us to the teachings of Jesus, and especially to those words of our Lord spoken to Nicodemus as recorded in St. John 3. But when we look for it we can find this truth almost any place. Romans 3:11 says, "The natural man receiveth not the things of the Spirit of God." That means that the natural man must have Jesus grafted in his life to discern the things of the Spirit, and that is the new birth. It is in this new life only that we learn that God loves us and that Jesus came to save us. It is in this new life, and this only, that we have a shield against unregenerate things. He who has not this new life understands nothing of this, and has no weapon against the devil. The woman with an issue of blood did not find healing of her body by seeking the world and what it could give, nor by adding to the words of wisdom and strength. She found healing only by going to Jesus.

He who is born again lets the Word of God govern his thoughts, govern his views of faith, govern his purposes and plans, govern his words and deeds. The Word is a light unto his pathway which he follows. He lives and moves in the humility and fear of the Lord; he works with the zeal of the Spirit. The Word is a shield to him, whether poor or rich. Both have their temptations. He studies the Lord and he knows the Lord. Living or dying, he is the Lord's.

Prayer.—Dear Lord, teach us to know the value of Thy Word and its power against temptations and wrong-doing. Remove from us vanity and lies and feed us with what we need. This we ask for Jesus' sake. *Amen.*

SUNDAY.

OTHERS MAY—YOU CANNOT.

"What do ye more than others?"—Matt. 5:47.

The following is quoted from a tract of the Free Will Society:

"God will let other people do things which He will not let you do.

"Other Christians, religious and useful, pull wires, push themselves, scheme their plans, but you cannot do it. If you attempt it, you will meet with failure.

"Others brag on themselves, on their work, their success; but the Holy Spirit says you can-

not. If you do you will be led into mortification and despise yourself.

"Others make money, have legacies, have luxuries, but God keeps you poor because He wants you to have something better than gold, which is dependence on Him. He wants to supply your needs out of the unseen treasure.

"Others have honors and are put forward and exalted, but you are kept in obscurity. God wants some choice, fragrant fruit of you for Him in glory. This can only be produced in the shade of His wings.

"God lets some be great, but you are kept small. Others get credit, but you work and toil without credit. Some time others get credit for your work. The Holy Spirit puts a strict watch over you and restricts you, rebukes little words and feelings, or waste of time, while others go free and never seem distressed about these things.

"The lesson is: Give yourself to God and He will wrap you in jealous love. Others deal with the world. You are dealing with God. When thou hast found pleasure in any restriction that God imposes, you will have found the vestibule to heaven."

Prayer.—Dear Father, we worship Thee. May it be truly in the Spirit. Give unto us to be our Lord's and to have pleasure in us self-denial Christian living requires of us. Amen.

THE SUN'S PULPIT.

(Continued from Page 11.)

covering the whole life. The apostle felt that there was a blessedness in the gospel's influence. "It was the power of God." Then we might ask, what is power? Only one definition: something able to produce results. Looking back over the history of Christianity, we can see the slow but marked results it has produced from paganism to a higher state of civilization. Then looking at Paul's own experience and seeing how the gospel of Christ had transformed him, instead of a heart to hate and kill, he had one to love and sympathize. He knew what had happened to him could happen to any one. He saw in it a gospel that would permeate the individual life and the life of a nation as well. It could tarnish the gold of the miser and wean the drunkard from his cup. It could inspire life with its noblest enthusiasms and lift empires off their hinges; solve the problems of every human need; give comfort for the now and hope for the future.

Thank God for those who are not ashamed of the gospel and who are living witnesses to its power.

Lynchburg, Va.

"PROGRESSIVE" IS OUR MOTTO.

The electric appliances have superseded steam, The old-time sailboat is but a faded dream;

We have our wireless telegraphy

And sail both air and sea,

We play electric pianos and never touch a key.

We have our electric railways, with their automatic switch,

Women wear silk stockings that were never knit a stitch;

Old-time cramp colic is appendicitis now,

We eat both cream and butter that never saw a cow.

We push a little switch, catch music from the air, Warm our homes, freeze our ice without moving from our chair.

"Progressive" is our motto,

Modern things have come to stay:

But, thank God, we are still saved in the good, old-fashion way!

Hopewell, Va.

(REV.) D. D. NASH.

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

IMPROVING YOUR SUNDAY SCHOOL. By Paul H. Vieth. The Westminster Press; 75c; pp. 184.

A practical handbook on supervision in the Sunday School. The author defines supervision as improving the teaching work of the school. This is to be achieved through raising the general level of the entire school, and so the title of the book is broadened to meet the scope of the discussion. It is written in plain, non-technical language and will be helpful to superintendents and other persons responsible for improving our Sunday Schools.

THE WHITE SUPERINTENDENT AND THE NEGRO SCHOOL IN NORTH CAROLINA. By D. H. Cooke. George Peabody College for Teachers; pp. 176.

This is a doctor's dissertation based on questionnaires directed to county and city superintendents of schools, on data secured in personal visits, and on the investigation of a great mass of documentary literature. The conclusions surprise in two particulars—that there is practically no discrimination against negroes in educational advantages, and that more negro supervision by experts is preferable. Negro education is shown to be a joint responsibility of both negroes and whites. It is well to have a scholarly and dispassionate study of this important problem.

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These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and

has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

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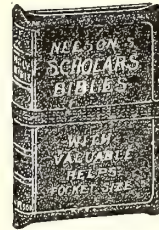
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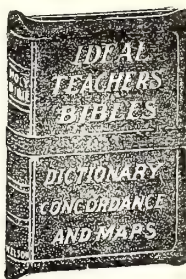
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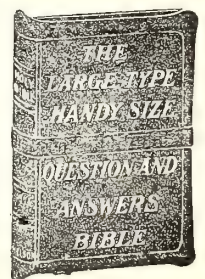
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THE CHRISTIAN SUN

1536 E. Broad Street, - - Richmond, Virginia



Christian Orphanage

Dear Friends:

We are very grateful for the splendid co-operation we had last year from the Sunday Schools. The Sunday Schools are one of our strong arms of support. We did our best to get every Sunday School on our list of monthly givers last year. We regret to say that we did not get all of them on. We regret so much that we have a few schools that miss this real joy.

If the Sunday Schools who do not make monthly offerings would join in this year, it would help us so much, and we fully believe the schools would get a joy they have been missing all these years. I have never shown a kindness to or helped a needy person that did not bring a peculiar joy to my own heart. If our people just knew what a home in this institution means to a number of children, they could better appreciate the opportunity they have to assist the fatherless and motherless in helping to support them here.

I have in mind one particular case, where a mother has a number of children here. She has no home, she has no money, she has no health. She has been ill and not able to work for more than two years. She has no people who could take the children and care for them. What would have happened if this institution had not come to her rescue in this time of need? Have you thought what it means to her to know that her children are in a good home where they will have the best of care, training and an opportunity to go to school? She is a good woman and a member of the Christian Church. Don't it give you a peculiar joy to have a part in a work that can reach out and take little children by the hand and say to them, "The door of the Christian Orphanage is open to you; you have a warm welcome, and you shall surely be fed"? Then, don't it give you a peculiar joy to know you are helping lift a burden from the shoulders of a widow in distress and cannot help herself? If all of our Church people would help through their Sunday School or send individual offerings, it would assist us so much.

Now, in the beginning of this year, let us all resolve that we are going to do better than last year. Let every Sunday School do its liberal share. In 1930:

The Valley Virginia Central Conference had 23 Sunday Schools and 15 gave monthly offerings, or 65 per cent.

The Eastern Virginia Conference had 47 Sunday Schools and 36 gave monthly offerings, or 80 per cent.

The North Carolina and Virginia Conference had 37 Sunday Schools, and 32 gave monthly offerings, or 84 per cent.

The Western North Carolina Conference had 32 Sunday Schools, and 28 gave monthly offerings, or 87½ per cent.

The Eastern North Carolina Conference had 49 Sunday Schools, and 33 gave monthly offerings, or 67 per cent.

Georgia and Alabama Conference had 13 Sunday Schools, and 4 gave monthly offerings, or 30 per cent.

Alabama Conference had 21 Sunday Schools, and 9 gave monthly offerings, or 43 per cent.

Western North Carolina Conference stands at the head of the list in percentage, with North Carolina and Virginia a close second. Can't we make all of them 100 per cent in 1931? Let everybody help put it across.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 29, 1931.

Brought forward	\$ 610.53
Sunday School Monthly Offerings.	
N. C. & Va. Conference:	
Apple's Chapel	\$ 5.32
Hopedale	4.55
Greensboro, Palm Street	6.00
Reidsville	6.30
Eastern N. C. Conference:	
Christian Light	2.40
Western N. C. Conference:	
Shady Grove	\$ 1.00
Pleasant Ridge	2.16
Ether	10.92
Randleman	1.14
Eastern Virginia Conference:	
Spring Hill	\$ 1.00
Suffolk	30.00
Union, Surry	3.00
Franklin	7.64
First, Portsmouth	8.34
First, Norfolk	4.61
Cypress Chapel	5.00
Valley Virginia Central Conference:	
Newport	\$ 1.03
Winchester	6.04
Palmyra	1.10
Special Offerings.	
Mrs. Olivia Horner, for children...	\$10.00
T. B. Roberts, for children.....	32.00
Lee Newberry, for child.....	15.00
A Friend	15.00
Refund on gasoline by State.....	24.35
Thanksgiving Offerings.	
Western N. C. Conference:	
Burlington Church—J. H. McEwen.	\$75.00
C. V. Sharpe	5.00
Mrs. Dolores Morrow Barnwell...	100.00
D. E. Sellars	125.00
J. E. Gant	10.00
Eastern Virginia Conference:	
Wakefield	\$ 5.75
Johnson Grove (add'l)	1.00
Grand total	
	\$1,137.68

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Specimen of Type

16 The LORD is King for ever and ever: the heathen are perished out

Nos.		
01600	Superior Cloth, round corners and red edges	\$2.75
01603	French Morocco, limp, round corners, red under gold edges, head-band, book-mark	\$4.75

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Self-Pronouncing



With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4¼ x 1¼ inches.

Type in Junior's Bible

2 Take the sun of all the of the children of Is'ra-el, years old and upward, thro

No.		
1815	French Morocco leather, overlapping cover, round corners, red under gold edges, head-bands and book-mark. Make some child happy with one of these fine Bibles	\$2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5½ x 3½ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.	20 Mercy and truth gathered together; righteousness kissed each other.
	21 Truth shall spring
No. 02112.	French Morocco leather, overlapping cover, round corners, gold edges
	\$2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4½ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed.	" Gen. 15. 1.
10 For a day in thy courts is better	" Ps. 66. 1.
	" 57. 1.
	" or, all
No. 07523x	French Morocco leather, overlapping cover, round corners, red under gold edges
	\$3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers No. 03272x

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Specimen of Type

8 9 "Jō-hō'-ā-chin was 6 years old when he began t

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Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

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OBITUARIES.

OWENS.

H. H. Owens was born on October 31, 1854, and died December 15, 1930. He was a loyal member of Rock Springs Christian Church for a great number of years. His health began failing a few years ago and was very bad for the last year. He loved his Church, but has attended only one service during the last twelve months. He was a devoted father and husband. He loved his family and his Saviour. He leaves to mourn their loss his wife, who is afflicted, and one child, who is a blind son, a few other relatives and a host of friends. He spent his entire life in this community.

Funeral services were conducted by his pastor and writer, assisted by Rev. G. D. Hunt. Interment was made in Rock Springs Cemetery. We humbly pray God's blessings upon the bereaved.

G. H. VEAZEY.

HARRELL.

Jesse A. Harrell, age 82, died at the home of his son, M. S. Harrell, near Buckhorn, Saturday, October 15, 1930. Mr. Harrell had been in declining health for several years. He had lived for the last several years alternately with his children. He was a member of the Holland Christian Church and his body was laid to rest in the Holland Cemetery. Funeral services were conducted at the Church by the writer, assisted by Dr. N. G. Newman.

Mr. Harrell is survived by three daughters and three sons—Mrs. E. T. Williams, Buckhorn, Va.; Mrs. T. L. Harrison, Carrsville, Va.; Mrs. R. R. Saunders, Suffolk, Va.; L. W. Harrell, Elwood, Va.; M. S. Harrell, Buckhorn, Va.; J. E. Harrell, Philadelphia. May it please our Heavenly Father to bless and comfort the bereaved ones.

W. M. JAY.

ARTHUR.

Mrs. Julia Everett Arthur died at her home, Gates, N. C., December 23, 1930, aged 57 years. The funeral services were conducted by the writer at the home and the burial was in Holy Neck Cemetery.

Mrs. Arthur was the daughter of the late I. W. Everett, of Route 1, Holland, Va., and wife of Willie Arthur, of Gates, N. C. She leaves, besides her husband, two sisters, Mrs. Fulton B. Norfleet, of Route 2, Holland, Va., and Mrs. C. B. Milteer, Gates, N. C., and one brother, H. B. Everett, Holland, Va.

The deceased had been a member of Holy Neck Church since early life, and was active in the work of the Church until her marriage and removal from the community. She had been in declining health for years, and in recent months she had been a great sufferer. May the God of all peace comfort and keep her loved ones.

N. G. NEWMAN.

GREEN.

At her home, near Mt. Jackson, Va., Miss Bertha Alice Green, daughter of

Mr. and Mrs. A. N. Green, departed this life November 29, 1930, after a brief illness, aged 20 years and 16 days. Bertha gave her heart to God at the tender age of twelve and united with Wissler's Chapel Christian Church, to which she was faithful until death. She taught the primary class in Sunday School for some time, and will be sadly missed in both Sunday School and Christian Endeavor, of which she was secretary at the time of her death. She leaves to mourn her departure a loving mother and father, six sisters and four brothers, with lots of other relatives and a host of sympathetic friends. The friends attending the funeral and the beautiful floral tributes spoke of the esteem in which she was held. Her funeral was the largest the writer has ever seen at that Church. About two hundred and fifty people attended. Her pastor, Rev. B. J. Earp, conducted the funeral, assisted by Rev. John Dodson, at Wissler's Chapel Church, with interment in Mt. Jackson, Va., Cemetery. She rests in peace. May her loved ones be ever comforted by this thought and the ever-comforting power of God.

R. L. E.

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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

HARRELL.

Mrs. Nannie E. Harrell, a faithful member of Damascus Christian Church, was called home from her earthly cares to her final reward December 13, 1930, at the ripe age of 66 years, 10 months, and 1 day. She leaves to mourn their loss her husband, one daughter, one step-daughter, and three stepsons. Her death was a great shock to all who knew her, but her Heavenly Father knew best and called her home, and we must be submissive to His will.

We miss thee, dear mother, from thy home,

We miss the sunshine of thy face;

A shadow o'er our life is cast,

We miss thee from thy place.

We are sad and lonely without you, mother. You may not hear these words, but we hope and pray we'll meet some day on that happy, heavenly shore.

In loving remembrance by

MRS. FRANK E. POWELL.
JAMES HARRELL.

ROSE.

God, in His infinite wisdom, removed from our midst our sister and friend,

Mrs. Omato Rose, on December 9, 1930.

The Woman's Missionary Society of Mt. Carmel Christian Church wishes to offer this tribute of respect in loving memory of her. "Her children arise up and call her blessed; her husband also, and he praiseth her" (Prov. 31:28). There is no more beautiful Scripture in the Bible than this; none could better express the life and character of our sister; no greater tribute could be paid motherhood.

Resolved, First: That our Church and society have lost one of the most faithful and willing members. Her going has left a vacant place that cannot be filled.

Second: That we extend to her bereaved family, husband and children, our deepest sympathy in this dark hour, recommending them to look up to the Heavenly Father for comfort and resignation to His divine will.

THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

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Methodists have six preachers, Baptists two, Presbyterians one, Congregationalists one. Church workers and teachers must be supported for this great missionary work. Send check to

LESLIE S. BRAY, Treas.
Route 4, Box 468, - - Tampa, Fla.
Send boxes of clothing to Mrs. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

For literature, write Rev. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

Third: That a copy of these resolutions be spread on the minutes and a copy sent to the family and one published in The Christian Sun.

MRS. E. W. BEALE,
MRS. W. T. COX,
MRS. JULIAN CARR,
Committee.

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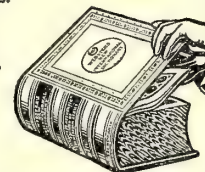
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VOLUME LXXXIII

RICHMOND, VA., THURSDAY, FEBRUARY 5, 1931

NUMBER 6

Mrs N T Farmer

THE SUN'S OBSERVATORY

By DR. W. C. WICKER.

EDUCATION AND WORLD PEACE.—

There will be held in Chicago, February 10th, a conference on religious education and world peace, under the direction of the International Council of Religious Education. Dr. Hugh Magill, general secretary of this organization, has arranged an interesting program and secured some of the outstanding leaders in religious education to address the conference. Among the speakers scheduled are Dr. Sidney L. Gulick, D. Sherwood Eddy, Mr. Edward Evans, and Dr. Magill.

MISSIONARY APARTMENT HOUSE.—

Union Seminary, New York City, through generous donations of friends of the institution, will erect a missionary apartment house adjoining the seminary building. This house will accommodate not only missionaries on furlough study, but also members of the faculty and married men and women students. It will afford great help to those pursuing further missionary study. The association of missionaries and students for the missionary field will be a great inspiration and fellowship for those who live together under such conditions.

BRIGHT SIDE OF DEPRESSION.—

Cardinal Doughty, in an address at the convention of two hundred representatives of Catholic organizations assembled in the Cathedral chapel in Philadelphia on January 1st, said that "the present hard times may make us more far-sighted and dependent upon God. Our country has until recently been wallowing in luxury." It is true that luxury has always tended toward immorality and forgetfulness of our dependence upon the Supreme Power that makes for righteousness. Moral and spiritual good may make our country richer because of business depression.

HEAD OF SUNSHINE SOCIETY DIES.—

Cynthia Westover Alden, founder and president-general of the International Sunshine Society, died at the ripe age of seventy on January 8th, in Brooklyn, N. Y. Mrs. Alden had a varied career in life. She was school teacher, choir singer, customs inspector, executive secretary of New York's street-cleaning department, and editorial and free-lance writer. She organized the International Sunshine Society for blind children under eight years of age, for whom she found no other institution that would admit them, and also founded Sunshine homes for blind children in fourteen States.

WHITE PLAGUE.—

In the Philippines, tuberculosis leads all other diseases as a cause of illness and death, and the disease is steadily increasing. The reports of the director of health serve to show that in 1929 the

number of deaths from tuberculosis was 32,814—a rate of 269 for each 100,000 of the inhabitants. The president of the Philippine Anti-Tuberculosis Society states that among the 13,000,000 people of the island there are at present 500,000 cases of tuberculosis. Some of the prominent Filipinos state the cases exceed this number. Official statements show that the disease causes over 12 per cent of the deaths in the Philippines.

MISSIONARY DECLINE.—

The Southern Presbyterians have been compelled to reduce their missionary force by recalling eighty-eight missionaries and native workers. The Southern Methodists have recalled two hundred of their missionaries and dismissed hundreds of their native workers. Other Churches have had to retrench their missionary work. Is this retrenchment due to financial depression or to lack of interest in missionary work. Too many Church people, in times of depression, neglect their religious obligations both at home and abroad and withhold from the Church what justly belongs to God.

"RELIGIOUS AILMENTS."—

Louis L. Mann, of Chicago, in an address two weeks ago in Philadelphia, lists the following ailments of religion: "pigeonhole religion, observed one hour of one day, and then forgotten for the rest of the week; static religion—the dead command, yesterday's rule over today's people; timidity in facing social problems; and the sin of superficiality." What should be the attitude of the Church towards war? What should it do toward the present labor problems? What about the movies that demoralize? What about the divorce problem? Is our religion too timid to tackle these problems and solve them in the right way?

PULPIT TOPICS.—

Many of the pulpit topics of the present day are expressed in the interrogative form. A recent survey of the topics announced for the Sunday services in the newspaper shows the following: "Do we believe the virgin birth?" "Can the God idea be saved?" "Who is the liberal?" "Does humanism offer bread or a stone?" "Will faith live?" "Empires crashing: Which will be the next world kingdom?" "Where is your God?" These topics suggest the trend of thought in present-day preaching. They tend to raise doubts and problematic situations which provoke thought and stimulate interest. Will all these questions be solved by the ministers in their sermons?

RELIGIOUS EDUCATION.—

Dr. George H. Betts, of Northwestern University, has recently visited Manila, holding a series of conferences on the problem of religious educa-

tion. The Philippine Council of Religious Education, under the direction of President A. L. Ryan, of Union Seminary, is especially concerned at this time with the problem of building an indigenous curriculum. The conferences were held on the round-table style for the discussion of religious educational problems. More than two thousand young people have enrolled in this study and the outlook is that larger numbers will enter the study and prepare themselves for more efficient leadership in religious education.

CONVOCATION OF MINISTERS.—

The Interdenominational Convocation of Ministers of Illinois will convene this year at Springfield on February 9-11th. The subjects which will be discussed will include the following: "The Call for Constructive Unity," "The Place of Social Work in the Ministry of Christ," "Safeguarding Marriage," "Churches and Religion in Illinois," "Community Churches that Work," "What Shall the Church Teach to Industry?" "What is Happening in Our World" and "The Prohibition Situation." These are live questions that should engage the attention and prayerful thought of any group of ministers. Some of the best qualified ministers of the State of Illinois will be on the program at this convocation.

BILLY SUNDAY.—

Rev. William A. Sunday is at Buffalo, N. Y., holding a meeting at Churchill Tabernacle. The Buffalo *Evening Times*, commenting on his services, says that "Billy Sunday bears the same relation to genuine religion that a Fourth-of-July firecracker bears to political economy. He is a vulgarian, resorting to tricks of cheap showmanship to induce a kind of emotional joy in superstitious folks. Buffalo will be worse after Sunday gets through with us than it was before. It is easier to harangue than to teach. It is easier to mistake the hullabaloo for the substance. It is the lazy man's way to be satisfied with the shadow and let the substance go."

The evangelical ministers of the city, in their Monday meeting, passed the following resolution: "Be it resolved, That the Buffalo Evangelical Synod Ministerial Association herewith emphatically dissociate itself from the pseudo-religious campaign of bombast, ballado and over-wrought emotionalism now being conducted in Buffalo by Billy Sunday, and that it is the opinion of this group that his interpretation conveys a distorted impression of the sane and noble religion of Jesus." Evidently Buffalo does not approve Billy Sunday's harangue and emotionalism. His style of preaching, his emotionalism and spectacular method, and his psychology do not strongly suggest the method of the quiet, meek and lowly Nazarene.

NOTES-PERSONALS

"Nevertheless, when the Son of man cometh, shall He find faith on the earth" (Luke 18:8).

Say a thing briefly, but not too briefly to be remembered. Do a thing quickly, but not too quickly to be well done.

In her department this week, Mrs. W. M. Jay calls attention to a very timely item, namely: the "World's Day of Prayer for Missions," February 20th, to be observed in societies and Churches throughout the world.

Hines Chapel, Guilford County, N. C., Rev. J. L. Neese pastor, rejoices in the completion of another addition to its Sunday School rooms and other attractive improvements to its house of worship. THE SUN editor was present last Sunday in a delightful service with this wide-awake, progressive people.

Rev. H. E. Crutchfield, Henderson, N. C.; Rev. Stanley C. Harrell, Durham, N. C.; Dr. C. H. Rowland, Rev. J. L. Neese, Greensboro, N. C.; Dr. G. O. Lankford, Burlington, N. C.; Rev. W. T. Scott, Salisbury, N. C., were some of the pastors attending the Woman's Mission Study meeting at Burlington, January 27th.

The poet Edgar Guest sings a sermon in his song now and then. This, for instance: "The Church is all that lifts us from the course and selfish mob; but the Church that is to prosper, needs the layman on the job. For it's not by song or sermon that the Church's work is done; it's the laymen of the country who must carry on for God."

Dr. W. W. Staley and Rev. W. D. Nash were visitors for a short while Sunday in the home of the managing editor. Dr. Staley continues to grow younger as time passes. May he live many years longer to bless those with whom he comes in contact. We were very glad to see Dr. Staley and Rev. Nash, who is one of the most consecrated of our younger preachers.

Mrs. Elizabeth C. Beale, of near Windsor, Va., who underwent a quite serious operation two weeks ago at Memorial Hospital, Richmond, Va., is convalescing nicely, and her many friends will be glad to learn that she will be able to leave the hospital this week. Before returning home she will spend some time with her daughter, Mrs. John T. Kernodle, and her son, W. L. Beale, who is auditor for the hospital.

Mrs. R. G. Ayscue, Route 6, Henderson, N. C., has not only been a subscriber to and reader of THE CHRISTIAN SUN for forty-one years, but also in sending her renewal, says that during that time she has always paid up in advance and has never owed the paper, having paid up every year in advance before her subscription expired, and she wants "THE SUN to shine and to come into her home as long as she lives." This is a record, both of grace and graciousness.

Dr. L. E. Smith, Norfolk, President of the Southern Convention, is working on a suggested schedule and itinerary for the delegates in the South who contemplate attending our National Christian Convention and Congregational Council at Seattle, Wash., June 25th to July 2nd. Dr.

Smith feels that this is to be a most important meeting, vital to the interests of the Church, and that every delegate elected by the Convention should, if possible, lay his or her plans to attend the Convention. At an early date THE SUN will give a suggested schedule, with route and cost, to and from the meeting.

First Christian Church, Greensboro, celebrated, Sunday, February 1st, the seventh anniversary of the coming to that pastorate of Dr. C. H. Rowland. At the morning service a basket of flowers was presented to Dr. and Mrs. Rowland, with words of appreciation on behalf of the Church, by Attorney F. F. Myrick, of its congregation, response being made by Deacon S. B. Scott. The junior Church, meeting with the senior Church for the occasion, also presented a gift as a token of appreciation. At the evening service, Dr. W. Knighton Bloom, of Washington, D. C., preached on "The Open Door."

The Sunday School of Union Church, Union Ridge, N. C., having long since and greatly overflowed the capacity of the Church building under the aggressive leadership of good friend Walter Garrison as superintendent, has built, the Church co-operating, a very attractive "hut" close by for the classes of junior, intermediate and primary departments. The building is so artistic in finish and design that it adds to rather than detracts from the appearance of the solid stone and cement Church building. Dr. P. H. Fleming is the fortunate pastor of these good people, with whom it is always a privilege to worship and to whom it is a coveted opportunity to speak as did THE SUN editor Sunday, January 25th.

"The Christian Annual," the year-book of the Southern Christian Convention, is out, and we presume is in the hands of pastors and Church secretaries. This is Volume Fifty-nine of this publication and carries the proceedings of the Convention in biennial session at Raleigh, April 29th to May 2, 1930, the proceedings of the Woman's Missionary Convention, and also the proceedings of the seven Conferences of the Convention in their 1930 sessions. All Conferences in the Convention show a gain in Church membership the past year over that of the previous year, save that of the Alabama Conference, whose Churches had a membership in 1929 of 2,036, and in 1930 report a membership of 1,976, a net loss of sixty.

Rev. E. B. White, of Windsor, Va., writes: "Beloved, in these dark and trying days, don't forget that we have the promise of His Spirit to be our daily Guide; we have His boundless grace, and that is always sufficient. Put your trust in God, who is, from everlasting to everlasting, the Creator of all things, the Preserver of life, full of love and compassion. Let us walk in His footsteps of gentleness, patience and love. God is love, and I am sure He wants us to be like Him, to be growing into that likeness day by day. Our loving, Heavenly Father has honored us by asking us to be partners with Him in the glorious work of saving a lost world. Every true Christian should join in His splendid work for the eternal salvation of mankind. Yes, beloved, it is our solemn duty to individuals, classes, groups and nations. Remember that kindness sweetens everything, and the service of God is blessedness."

An intelligent layman, deeply interested in all the work of his Church and the kingdom, writes, under a recent date (this in a personal letter) to the Editor of THE SUN: "I was at Church Sunday morning and our pastor preached one of the

best missionary sermons that I have ever heard. He took as his text, 'Go ye into all the world and make disciples of all nations,' and I never heard any man keep closer to his text than our pastor did. I feel that his sermon inspired those who heard him. The thought came to me during the service while listening at our pastor that if all the preachers of our denomination were to preach as strong sermons on missions as our pastor did on this Sunday, the Mission Secretary would have an easy job reaching the mission goal for the year." We are glad this layman was interested enough in the Sunday sermon of his pastor to want to tell others about it, for it will show that the preacher in the pulpit on the Sabbath never knows how much good he has accomplished and where the power and worth of his sermon faithfully prepared and delivered will reach, nor what it will accomplish. "The Word was made flesh and dwelt among us," may be said of the word of the consecrated minister who tries with his whole heart to rightly divide the Word of truth and righteousness to those who hear him.

Between seventy-five and one hundred women from various missionary societies of the North Carolina Woman's Conference had a great day of mission study and good fellowship at the Burlington Christian Church Tuesday, January 27th. Rev. Stanley C. Harrell had been asked by the women to carry them through the mission-study book, "India Looks to Her Future," in one day and to throw such light on the study as would make the book accessible and interesting. From 10 A. M. till 3:45 P. M., with the exception of an hour and a quarter for lunch and socializing, Bro. Harrell kept attention riveted on the high peaks and outstanding facts in this book and in Indian life and conditions at present. It was an exceedingly engaging and very forceful presentation and discussion. It was great and good to be there, and the only regret was that all the societies in the Conference who had been invited by the Burlington Society were not present to enjoy the physical, mental and spiritual feast. Mrs. C. H. Rowland, president of the North Carolina Conference, presided; the visiting women brought sandwiches; the Burlington women furnished chicken salad, hot rolls, pie and coffee, in addition to what the women brought, and in great abundance, and the long, well-loaded table in the dining-room of the Burlington Church was a beautiful sight to look upon as well as a good place at which to foregather for those fortunate enough to be there. It was, indeed, a worth-while day—a very illuminating study and discussion, a wholesome feast for all who attended.

THE SUN LETTER.

February is a most excellent month to renew for THE CHRISTIAN SUN. It is also a very opportune time to subscribe for THE SUN. The circulation manager is writing quite a number of letters to those who have overlooked the fact that their subscription has expired, calling their attention to the oversight. I appeal to our Church membership to help THE SUN by sending in your renewal, and if you are not a subscriber mail us a check for \$2.00 for a year's subscription. Bro. J. D. Dollar, Lanett, Ala., has a new idea. He has employed a little boy to deliver THE SUN to the homes of his members and collect for it each week, and it seems to be working nicely. He has gotten up to thirty copies per week. That means that THE SUN visits thirty homes in his Church each week. This is fine. What other Church would like to try this novel idea?

CHAS. D. JOHNSTON,
Circulation Manager.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

DR. NEIL McQUARRIE visited friends in the Jacksonville office on January 26th. He was on his way back to Georgia after a period of recuperation in Florida. Dr. McQuarrie seemed much improved in health and was looking forward to returning to his work at Columbus, Ga.

DR. DAN F. BRADLEY, well-known pastor of the Pilgrim Church, Cleveland, Ohio, is spending a few weeks' winter vacation at Mount Dora, Fla. Dr. Bradley will speak at the Churches at Orange City and Winter Park, and possibly at other places during his visit in the State. His winter vacation is a gift from his loyal congregation.

DR. A. EUGENE BARTLETT, well known as a lecturer and who is called the "joy maker," is to be in the Southeast in February and March, holding a week's series of meetings in a number of Churches. Among those who have definitely advertised his coming are the Church of Wide Fellowship at Southern Pines, N. C., where he will be from February 15th to 22nd, and Avon Park, Fla., where he will be March 15th to 21st.

THE MIDWINTER MEETING.

The "Annual Midwinter Meeting" (so-called) was held at the First Congregational Church, Evanston, Ill., January 17-22. This meeting was attended by officers, directors and administrative secretaries for all the Congregational and Christian national mission agencies and by the State superintendents of Churches and the presidents of the State woman's missionary organizations throughout the country. At this meeting the annual budgets of the different organizations are discussed and plans are laid for the missionary work of the Churches during the coming year. Different boards and commissions hold their separate business sessions, and the conference of superintendents is also held. All, however, unite in the effort to find the ways and means for strengthening missionary work and to meet the responsibilities of the united denomination for the advance of the kingdom of God.

This is the first Midwinter Meeting that combined the representatives of the Christian and Congregational Churches and missionary agencies since the denominations voted to merge two years ago. A number of the representatives of the Christian Churches were present and shared in the councils of the united fellowship. Several delegates were present from the Southeast, among them being Secretary W. Knighton Bloom, of Washington; Mrs. Marston S. Freeman, of Chattanooga, a member of the Commission on Missions; Rev. William T. Scott, of Salisbury, N. C.; Rev. Fred P. Ensminger, Rev. Milo J. Sweet, and Rev. Edwin C. Gillette.

Among the most important matters considered by the conference was that of the missionary program for the coming year. The basis of the discussion was a report called "Our Charter for 1931." From this charter we quote certain paragraphs: "Believing that in a time of a certain amount of spiritual and religious confusion, of economic depression, and of shifting basis of loyalty and benevolence, it is inexpedient, if not unwise, to let financial goals take precedence, we propose to drop discussions of, or appeal for, the 20 per cent increase; because in popular thought it is so closely allied with this increase, to cease

using 'Plan of Advance' as the title for our literature; to omit the conditional feature which characterized large individual gifts in the past year (as the Laymen's Advisory Committee recommends); and, while holding valiantly our present status and work undiminished, to seek to undergird our structure with new spiritual dynamic and more thorough education."

After stating the necessity for the maintenance of the present scale of financial support, the charter considers means, methods and suggestions, old and new, for the accomplishment of the purpose, discussing missionary education, training-conferences, round-table conferences, the use of missionary speakers and missionary literature, the use of the every-member canvass, and the solicitation of larger gifts from individual givers and the need of a new cultivation of a new generation of missionary supporters. The charter closes with the following noble statement concerning our purpose and spirit: "The development of greater missionary-mindedness cannot be attained unless the Churches are led honestly to feel that the administration of our missionary work is being constantly strengthened. The problems of sharing the religion of Jesus are quite as acute on the missionary field as in the local Church in the local community. Everywhere we are dealing with many baffling situations. Mistakes must be frankly admitted and a resolute effort made not to repeat them. Our Churches must come to feel, because it is the truth, that their missionary work is being conducted in a progressive way, in an economical way, on the principle of sharing and with a resolute purpose to develop indigenous enterprises at home and abroad. Increasingly must we make it clear to our people that not a dollar of their money is being used for denominational aggrandizement, but that their work is being conducted solely to build the kingdom of God and with a definite, statesman-like approach to ultimate Church union."

"If there is one note, more than another, that binds together the several paragraphs, it is the note of personal contact. We must go forward together. We must go deeper together. We must talk things over. We must act together. We must sacrifice together. This personal contact, however, can be really rich only as each one for himself has a deeper experience of Christ. The only hope for any larger fruitfulness during the year for which we are now specifically planning and the year which shall follow, lies in such a deepening of our union with Him in whom we live and who lives in us."

DR. SCOTT F. HERSHEY.

Rev. Scott Fund Hershey, Ph.D., LL.D., who has been pastor of the Congregational Church at Lake Helen, Fla., for the past eight years, passed away on Sunday, January 25th, after a short illness, following a paralytic stroke. The funeral was held at the Lake Helen Church on Tuesday, January 27th, being conducted by two Presbyterian and two Congregational ministers, the Congregational ministers being Superintendent Gillette and Rev. Thomas H. Derrick, of Orange City.

Dr. Hershey was born near Lafayette, Ind., in 1852, and was educated in the institutions of the Reformed Church, later, however, transferring his standing to the Presbyterian Church. He had

served as pastor of the First Presbyterian Church of Boston, Mass.; the First Church of Wooster, Ohio, and the First Church of Newcastle, Pa.

Dr. Hershey was a man of very scholarly mind, a preacher of unusual ability, a writer of several books and magazine articles, and a leader in the educational realm, especially interested in religious dramatics and religious education. He was a man of genial humor and friendly relations with all those with whom he was associated. While maintaining his membership in the Presbyterian ministry, he was very loyal to the Congregationalism of his Church at Lake Helen. He was honored and beloved by the Congregational fellowship and will be sorely missed in our gatherings and will be especially missed in Lake Helen, where he was very greatly beloved. He leaves a widow, Mrs. Georgia Hershey, who has been a great worker in the Church and is also very deeply beloved by all who know her. The sympathy of all is extended to her.

METHODS CORNER

BY REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

I wonder how many of you keep a diary. Very few, I suppose. Years ago I used to, but gave it up, never expecting to do such a thing again. But seven or eight years ago a friend gave me one of the most beautiful "business year books" I ever saw, and not wishing to offend my friend by declining to use it, I began to keep an account of the weather and the chief events of the day relating to the Church. I also kept an account of all my calls, weddings, baptisms, funerals and such things. Well, I have kept that up, and now I find it all worth while. It is handy in making up reports, it is valuable in answering questions about what went on in the past. For the minister it is invaluable. The clerk of one of the Churches in Ohio of which I was pastor (my first pastorate) kept such a diary and jotted down all important things that went on in the Church or affected the Church during the year. He incorporated these items in his annual report. This report was one of the events of the year and looked forward to.

Keeping records of Church business and activities is one of the most important duties of Church officials. We have had this fact put to a severe test in a law-suit brought against the Church by a firm of architects. Never mind the cause of this unfortunate episode, but please remember that the minutes and records and reports of our board of trustees were perfect and my diaries gave a complete story of every transaction leading up to this event, and all the information was placed in the hands of our attorneys. Also a history of every Church should be kept and carefully preserved. These things mean much in the years to come for future generations. Another fine thing to do is to keep a photographic record of Church activities. It does not cost much, but if pictures are put into an album, properly labeled and dated, the solicitor for funds or new members has a Church prospectus worth more than any amount of talking.

Many ministers have found Stall's "Pastor's Pocket Record" (Vir Pub. Co., Phila., Pa.) very valuable for records of calls, weddings, funerals, baptisms, etc. Some ministers do not keep such records, and find to their sorrow later that a mistake has been made. Membership records may be kept in books provided for such purpose by most denominational publishing houses. Records are valuable for reference and as history to those who come after.

E-D-I-T-O-R-I-A-L**EDITOR****J. O. ATKINSON, ELON COLLEGE, N. C.****ASSOCIATE EDITOR****E. C. GILLETTE****117 W. Forsyth Street, Jacksonville, Fla.****CONTRIBUTING EDITORS****W. W. STALEY****W. A. HARPER****S. C. HARRELL****J. E. McCAULEY****NEWS EDITOR****W. C. WICKER****PRINCIPLES OF THE CHRISTIAN CHURCH.**

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

S. C. CONVENTION STATISTICS FOR 1930.

"The Christian Annual," our year-book, volume 59, is just from the press and is a book of 224 pages, giving the record of our Conferences, Churches, Sunday Schools and institutions of the Southern Christian Convention the past year. The following statistics may be of interest to CHRISTIAN SUN readers:

In 1929 the total Church membership was 31,719; in 1930 it was 32,609—a gain in Church membership for the year of 890. Every Conference in the Convention showed a gain in membership except the Alabama Conference, which showed a decrease in membership from the previous year of 60. The Conference making the largest gain in Church membership was the Eastern North Carolina, showing an increase of 262; the gain in the North Carolina and Virginia Conference being a close second, with an increase of 258 in Church membership. The increase in the other Conferences was: Valley Virginia, 123; Eastern Virginia, 97; Western North Carolina, 192; Georgia and Alabama, 18—thus making a total gain for the seven Conferences of 890, as given above.

While there was a gain in Church membership, there was a decrease both in Conference apportionments paid in and also in total amounts raised for all purposes. In 1929, the Churches of the seven Conferences paid in on their Conference apportionments \$18,504.23; in 1930, \$15,653.66—a total decrease of \$2,850.57. In this decrease the Alabama Conference showed the largest per cent, dropping from \$535.65 in 1929 to \$240 in 1930; the Western North Carolina showed the

smallest per cent of decrease in amounts paid on apportionments, dropping from \$1,509 in 1929 to \$1,506.61 in 1930—a decrease of only \$2.39. There was also a considerable dropping off of money raised in the Churches of the Conferences for all purposes. The total amount raised in 1929 being \$334,881.33; that in 1930, \$295,833.70—a total dropping off in the Conferences of \$39,047.63 from the amount of the previous year. This dropping off in totals was larger in the Eastern Virginia Conference than in any other, this Conference having paid in for all purposes for 1929 \$190,022, but in 1930 paid for all purposes \$169,958, a dropping off of \$20,064. However, the largest percentage dropping off was in the Alabama Conference, which paid in to all purposes in 1929 \$7,184.20; in 1930, \$4,103.75. The only Conference in the Convention showing an increase paid in for all purposes for 1930 over that of 1929 was the Eastern North Carolina, with \$22,440.09 for 1930 against \$20,875.49 for all purposes in 1929.

"The Annual" affords an interesting study, and those wishing to get further statistics will find the same in this well-tabulated and well-printed book. The Central Publishing Company, Richmond, Va., is to be congratulated both on the mechanical work of the book and the early date of sending out the same to the Conferences. J. O. A.

CHRISTIAN ENDEAVOR CELEBRATES.

The most powerful force that can be released on society is an idea come to its time. This thought is brought to mind in the celebration the past week (January 25th to February 2nd) of the fiftieth anniversary of the birth of Christian Endeavor. Like all great ideas destined to grow to great might and majesty, Christian Endeavor had an humble and an unheralded beginning. There was no blare of trumpets, beating of drums or roar of cannon. A very gentle, friendly, modest man in Williston Parish, Maine, called together the youth of his parish and discussed with them the very plain, practical topic of really endeavoring to be Christians. Then, for brevity's sake, they named their coming together and the effort they were going to put forth "Christian Endeavor." Thus was released one of the most dynamic ideas known to Christian America, and to the whole Christian world. For the idea, like the embattled farmer's musket fired at Concord in beginning the American Revolution, has sounded around the world, and still reverberates in all lands and countries where youth is struggling for self-expression and to achieve in righteousness. Today, four million young people are enlisted under the banner of Christian Endeavor throughout the world, and the sun never sets on their organization and their activities.

Their number, however, little indicates the might of the movement and the power of Christian Endeavor. It was the beginning of a new force and factor in Church activity and the Christian world. The youth movement had started, and it has never stopped. There are hundreds of thousands, now rich in experience and ripe in years, who made their beginning in Christian service and Church activity in the Christian Endeavor Society. It is safe to say the Church is more virile, and Church councils are more aggressive throughout the world because Christian Endeavor was born fifty years ago and since has demonstrated the power and the disposition of youth as related to Christianity. Christian Endeavor was an attempt to give expression, through word and deed, to impressions made upon the mind and heart of youth by the impact and the preaching of the Word of God; for the world had

learned, and now fully realizes, that impression without expression leads to depression, unless the Church is to be merely passive force, and not an active power for God. The impressions for good by the preaching, teaching and worship in the sanctuary must find expression in word and deed. Christian Endeavor has helped to re-enforce and drive home this fruitful idea.

Our Church life, as well as Church plants, have been changed and reshaped because of Christian Endeavor. Now, any and every Church, in building or rebuilding, finds the necessity of having a plant with rooms and departments wherein youth may gather to teach and to be taught ideas about God, truth and righteous activity. It is safe to say that in fifty years an idea, released by "Father Endeavor Clark" in the little parish in Maine, has reshaped and re-enforced the activities of the Christian world. J. O. A.

SOME SINS OF OUR TIME.

The Methodist Episcopal Church, through its world's service agencies, has given out a very fresh and fruitful formulation of certain ideals for their Church during the year 1931, and, in doing so, makes pronouncement of certain sins of our day, of which the Church must take note in its program of progress. Five of these agencies of sin so operative in our day, according to these findings, are these:

"There spreads among us Christians a desire to live in needless luxury which takes no account of the poverty of millions in our own and other lands. No man has a right to more of the goods of life than are required to satisfy his own just needs, as long as hunger, spirit-destroying toil and lack of opportunity remain the portion of others for whom Christ died.

"The spread of habits of speculation is destructive of the moral fiber of the nation. To seek wealth without rendering due service, or to persuade others to engage in such a gamble is to destroy all relation between labor and reward, and so constitute a betrayal of the ethical standards of a Christian society.

"Greed is still a most powerful agent opposing the advance of the kingdom of God. 'Ye cannot serve God and mammon.' Until we Christians are ready to subordinate the desire for profit to the welfare of the human beings, dependent upon the industries for which we hold responsibility, we cannot claim to understand the mind of Christ or to be worthy of his fellowship.

"Lawlessness is a growing menace which will reduce our institutions to ruin unless it be corrected. It should be opposed wherever it appears, but most of all we should search our own lives and make sure that we are in every respect law-abiding, Christian citizens.

"Evidences of graft and wrong-doing in the governments of so many of our cities are deeply disturbing. A large share of the responsibility may be placed upon the members of the community, who are also members of our Churches, and who have been content to let the administration of civic affairs pass into the hands of selfish and predatory persons and interests."

There are other sins of our times, but certainly the five named are so obvious and active about us that Christians everywhere need to take note of them and give them consideration; and then, having considered, make a united effort to help eliminate them wherever operative in human society. J. O. A.

The one who puts off beginning the day's task as long as possible and then starts reluctantly is not likely to make up later for that false start.—Selected.

THE PREACHER AND HIS SERMONIZING.

BY REV. H. S. HARDCASTLE.

II.

Specific Preparation.

This paper is not concerned primarily with the content of preaching. For a rather full, and certainly for an interesting and stimulating, discussion of that subject, one should consult Dr. Henry Sloane Coffin's book, "What to Preach." It is a book which every minister ought to read as an antidote to aimless preaching. In that book, Dr. Coffin suggests that a well-balanced program of preaching would involve the following types of preaching, all of them biblical and all of them representing an integral phase of the proclamation of the gospel: Expository preaching, doctrinal preaching, ethical preaching, pastoral preaching, and evangelistic preaching. Nor does this paper presume to go into detail in regard to all the principles of homiletics. For a discussion of these, one is referred to that old but very sound book, "The Preparation and Delivery of Sermons," by Dr. John A. Broadus. For our purpose, this paper will deal only with the more obvious principles involved in preparing a sermon.

First of all, the minister should have a subject for his sermon. He need not announce it to the newspaper, or even put it on the bulletin-board, but every sermon which is worthy of being called a sermon will have enough definiteness about it to merit being named something. Dr. Jowett, that prince of preachers, goes even so far as to say that "no sermon is ready for preaching, not even ready for writing out, until we can express its theme in a short, pregnant sentence as clear as a crystal." He adds that he found the getting of the sentence was the hardest, the most exacting, the most fruitful labor in his study. It might be added in passing that the wise minister will avoid the use of sensational topics. He may put his subject in an interesting way, but he should avoid the cheap or the sensational. Above all else, he should play fair in that he does not use a catch-subject merely as bait; that is, prepare a simple and sound sermon, and then in order to get publicity or a crowd, give it a sensational name. Preachers need to keep in mind that they are ministers of the Word of God. There is a certain dignity inherent in the themes with which they deal. Jesus had an interesting and unique way of putting things, but there was always a dignity and a beauty about the way He put them.

In the preparation of a sermon, the minister should have an object as well as a subject for his sermon. The man who aims at nothing is very likely to hit it nine times out of ten. In preparing a sermon, the preacher ought to keep clearly and centrally in mind the specific purpose of this particular sermon. This will give definiteness to his thought, unity to his theme, and power to his message. It will also govern the use of material such as illustrations which should not, like pretty drawing-room lamps, call attention to themselves, but which should instead be like street lamps, scarcely noticed, but throwing floods of light upon the streets and roads. Let every minister ask himself the why as well as the want of his sermon.

Taking for granted that the minister has a subject and a text, as well as an object for his sermon, what are the successive steps by which he can best prepare that sermon? In general, they are as follows:

First of all, there should be a period of meditation and prayer and brooding over the subject and the text. Before ever the preacher reads anything or writes anything, let him turn the text over in his mind and brood over it in his heart. Let him allow the Spirit Himself to lighten up the text or the passage of Scripture in mind until

it glows with meaning and with power. There is a tendency to rush into the so-called actual preparation of the sermon when, as a matter of fact, the most fruitful thing that a man can do in preparing a sermon is to meditate and pray over it until it stands revealed in the light of the Spirit of God, radiant in truth. This process will serve to develop the man's powers of original thinking and will give him a sense of personal possession of the truth. It will also help him to evaluate and to interpret what he finds when he turns to other sources of help. The preacher makes a mistake who, as soon as he has selected his subject and his text for his sermon, turns at once to see what others have thought and written and said on the subject. He ought to do his own thinking first, and do it in the meditative, prayerful spirit suggested above.

Perhaps the next step is to write down all the thoughts that come to the preacher, whether they are in logical order or not. Anything and everything that bears on the subject and the text should be jotted down. Here again, this should be the preacher's own work—the thing which bears the imprint of his own thinking. If God has called a man to preach the gospel, it is evidence that there is in that man some capacity for thinking. Let no man think more highly of himself than he ought to think, but let him think soberly, and let him believe that he has powers of thought as well as other men. No man has a monopoly on truth, and even the humblest preacher by the help of Him who guides into all truth may wrest from a text a truth that even the greatest preachers have not seen. In any event, the preacher who is wise will prefer to have a sermon which is his own, even if it is mediocre, rather than to have a sermon which really belongs to some one else.

After a man has thought himself empty, he is ready to read himself full. He ought to consult the context, he ought to consult the commentaries, he ought to read what others have said on the subject, he ought to assemble as much material as possible on the particular sermon at hand. He will find that there is much of it that he cannot use, and if he has worked honestly in the steps suggested above, he will find that some of the work which he has done is just as good—in fact, better, for his purpose, than some of the things that others have written. In this connection, it is well for every preacher to keep not only a notebook in which he can jot down subjects and texts which suggest themselves to him, but also to have some plan of filing material in a way that makes it available for ready reference. The average minister either impoverishes his message by not having helpful material available in convenient form, or else he loses much time in looking for material which is not correctly classified and filed. There has recently come to the attention of the writer a system of filing material which seems very practical and useful. It is published by the Wilson Index Co., East Haddam, Conn. There are many ministers, however, who have worked out their own system of filing material, so that they can almost instantly lay hold of poems, illustrations, references, etc., which enrich their sermons. All things are ours, said Paul, and we should use such things as will enrich our message and at the same time preserve its unity and its vitality.

There is divergence of opinion as to whether the preacher should write out his sermon in full. It undoubtedly is a good thing for a man just entering his ministry to do this for at least several years, even if he does not plan to read his sermons; for writing a sermon will tend to give definiteness of thought, conciseness, and it will help to develop a vocabulary and to improve style.

The discipline involved will pay dividends many-fold through all the years of a man's ministry if he will write regularly at least a part of his sermons. As to whether the preacher should read his sermon, even if he has written it out in full, is a much-mooted question. Without infringing upon Dr. Shelton's subject for next month, it might be said that if the sermon is to be read, the preacher ought to become thoroughly familiar with it, so that he can read it well. The three-fold criticism should not be made of our sermons which an old deacon in a country Church once made in reply to a young minister's query as to how he liked the sermon. The deacon replied: "Well, in the first place, the sermon was read; in the second place, it was read poorly; and in the third place, it wasn't worth reading."

Whether the minister writes out his sermon in full or not, he will do well to write out his introduction. Much of the value of the sermon will lie in the preacher's ability to get the attention and the interest of the man in the pew at the beginning of the sermon. Careful attention to the introduction on the part of the preacher may go a long way toward making the sermon gripping and vital. Perhaps one of the most important parts of the sermon is the first sentence. Whenever possible, the preacher ought to make that first sentence short, terse, gripping.

It would not be amiss, either, if the preacher, in his preparation, would write out the conclusion of the sermon. A perfectly good sermon can be spoiled by a poor conclusion. Alas! that for so many of us our terminal facilities are so poor. Perhaps it is due to the fact that we give so much time to the introduction and the body of the sermon, and so little to the conclusion. For most of us, our sermons would be far more effective if we developed the ability to bring to a close in a few, well-chosen words, our message. Have something to say, say it and say it well, and then stop, is a sound law of preaching. It is all the more important that we stop if we have nothing to say and are saying that poorly.

No matter what method the preacher uses in preparing his message, he should master his sermon and have his sermon master him. As has been said above, if he is to read it, let him become thoroughly familiar with it, so that he can read it well. If he is going to use only notes, let him master those notes so that there will be no hesitancy and no awkward breaks. And let him even then think through as nearly as possible what he plans to say. This should be the case especially when the preacher uses no notes at all. The word of the Lord must lay hold on the man who is to preach truly and with power.

Need it be said, in conclusion, that a sermon is more than a skeleton, a mere outline, and it is more than a skeleton clothed with flesh, an outline filled in with words. A sermon, at its best, is a living thing, a thing that is so alive that it will bleed if one cuts it; a body of thought and language into which God has breathed until it has become a living message. It ought to have something about it not of this world. And all of the things which I have mentioned will be fruitless unless we have the fellowship of the Holy Spirit, both in the preparation and the delivery of our sermons. "But if our study is to be our sanctuary (words of Dr. Jowett), the secret place of the Most High, then the promise of ancient days shall be fulfilled in us, the eyes of them that see shall not be dim, and the ears of them that hear shall hearken, and the work of the Lord shall have free course and be glorified." Thanks be unto Christ Jesus, who hath enabled us, for that He counted us faithful, putting us in the ministry, to proclaim the unsearchable riches of Jesus Christ,

CONTRIBUTIONS

SUFFOLK LETTER.

Many members of the Church do not seem to understand the value of regular attendance upon Church services. It is one of the most valuable contributions a member can make to the Church, the community, and the kingdom of God. It is also an inestimable value to the individual who attends regularly. Habit is a great factor in the formation of character and in service for man and the worship of God. Some members feel that because they are not in a financial condition to give money, that it amounts to little for them to attend Church services regularly. If the member is not worth more to the Church than his money, he is not of much value as a member. Jesus had no money; not even "where to lay His head" (Matt. 8:20). Money has value, but man has more value. The value of Jesus was in what He was and did. "He went about doing good"; and, "as His custom was, He went into the synagogue on the Sabbath Day" (Luke 4:16). It was His custom, or habit, to attend the services of the synagogue on the Sabbath, and His invitation was, "Follow me." Although Jesus was regular at Church, He made no contribution of money, for He had none. It was His presence, His influence, His spirit that made His attendance so valuable.

It is not to be understood that members should not contribute money to support the Church, for in 1 Cor. 16:2 we read: "On the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." That was to be done on the first day of the week, which is our Sunday, and it was to be done as God prospered the individual. The lesson is not simply to give, but not to stay away from Church because one cannot give. If a member is unable to give, his attendance is worth as much as the one who does give. Giving includes self and money—"They first gave their own selves to the Lord," and "their deep poverty abounded unto the riches of their liberality" (2 Cor. 8:2, 5). Poor people are as valuable as rich people in the Church if they cultivate the spirit of Jesus and attend Church services regularly. It has been said, "There is nothing in a name," and that is true of a member who does not attend Church. Nothing in a name, but much in the presence of the member in the pew. What would membership in a class mean if the student did not attend? What would be the value of a clerk in a store if not in the store? How much would a mill hand be worth to the mill if not in the mill? What would be the value of a nurse if not with the sick? Absence is useless; presence is itself a great contribution to worship.

It is an inspiration to see some pious and faithful member in his place in the Church, though helped there by friends. Nothing looks so blank to a minister as an empty pew. "If every member was just like me, what sort of a Church would our Church be?" Well, if you do not attend the Church services, and every member was like you, the Church would be empty, and an empty Church would mean no worship, no praise, no preaching, no human touch, no real religion. If all the members would attend regularly, then all the work of the Church would prosper.

W. W. STALEY.

Life is not a goblet to be drained; but a measure to be filled.

ELON LETTER.

The National Council of Congregational Churches, when it met in Detroit, Mich., in 1929, not only ratified unanimously the plan of merger with the Christians, but was roundly criticised for being too much a series of set addresses, with small opportunity for the younger men of the group to have any avenue of expression. There was, however, one seminar on worship, or rather a discussion group, numbering at times 200 persons, which suggested that, were ample opportunity provided, there would be general interest in the great issues of our time.

The program committee for the General Council session in Seattle has capitalized this suggestion, and there will be a group of seminars dealing with the gospel in its relation to the burning problems of our social order for the Christian life—six of them in all, each to hold five sessions and to bring in findings. These seminars will deal with the gospel and its relation to the following: (1) The individual, (2) the family and youth, (3) the Church, (4) community life, (5) national life, (6) international life.

The delegates to the convention will register for the seminar desired in advance. Syllabi for discussions, with bibliographies, will be printed and sent out in advance. The National Council evidently means to give all a chance to be heard, and this, too, intelligently.

The International Council of Religious Education followed a similar plan at its Toronto convention in June, 1930. The results were excellent. It is confidently expected that similar good results will accrue from the General Council's program.

The General Council will meet in a place as distant from our Southern Convention as is possible. That means our delegates will likely tend to be fewer than otherwise. It is hoped, however, that we will be fully represented. It is the first meeting of the United Church on a national basis, and we should do our best to have part in the deliberations which will fix procedure for many years to come.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE LETTER.

WORK A PREREQUISITE TO SUCCESS.

If we would be successful in our college work we must love our work. There are those who think work is undignified—that work was intended for the other fellow; that they are only expected to sit around and use every means to avoid doing their share of the world's toil. They are the "drones" of the "hive," and you know what the busy bees do with the drones. We could learn much from the honey bees that would help us in solving our educational and sociological problems of our day. To be a good student, you must not only work, but you must love your work. Every genius loves to work. It can be truthfully stated that one's success can be measured in advance by noting the amount of energy he manifests, the love he has for, and the estimate he puts upon his opportunity to work. Lazy brains are responsible for more failures than lack of brains.

The teacher, to be successful, must know what he has to teach; then use his wisdom with common sense. For, as Webster says, "Wisdom is knowledge, and capacity to make use of it; discernment and judgment; discretion; the use of the

best means to attain the best ends." Like the salesman, the more complete the knowledge of his wares, the better he is equipped to explain their merits and virtues. You cannot explain to another that which you do not know. When you display a mastery over, and a familiarity with, the details of your work, the students will assume that you know what you are trying to teach and will have respect for you and will be your loyal student. Wisdom also includes the ability to read human nature, to observe the tastes, the wants and characteristics of the student. If the student fails to be interested in his work, fails to get a credible grade in his monthly tests and final examinations, more often the teacher is to blame than the student, for he has failed to interest the student in his work.

None but the persevering and ambitious will succeed. Here is the "rub," as Shakespeare would say. It is easy to start a thing; the real test is whether you have the "backbone" to stick to it until the desired end has been attained. It requires perseverance to overcome the many counter-influences, opposition and discouragements that befall every one seeking an education. It is so easy to let little things swerve one from the straight course. It has been well said that "A dead fish can float down-stream, but it takes a live one to swim up-stream." There are very few students who make much of a success without some opposition. The fellow who has a "thousand and one" obstacles to overcome—and the more he is combated, the more persistent he becomes—is the one on whom reward sweetly smiles.

The prayer of the persevering man is not "Dear Lord, lessen my work," but rather, "Dear Lord, make me equal to my task," and he goes about his work with a determination that knows no defeat.

Wadley, Ala.

S. L. BEOUGHIER.

WINDSOR, VA.

As we have not had a letter in THE SUN for some time, I wish to take this opportunity to report the splendid progress made by our Windsor Church, under the capable leadership of our consecrated and beloved pastor, Rev. E. B. White, whose sermons are most helpful. He never loses an opportunity to emphasize Christianity as a regenerating and saving power; that Christian stewardship is the basic principle of religion, and to lead men to Christian views of human brotherhood. Such preaching unquestionably has an immense moral influence in our community.

We are indeed proud of our missionary societies. They are a real asset to our Church. Never before have our young people shown such interest. Mrs. T. T. Holland and Mrs. E. B. White arrange the programs for the Young People's Missionary Society, and our fine young people are manifesting a deep interest in their work. The Woman's Missionary Society is second to none. These intelligent, consecrated women have been most loyal, and I think that it is due to the fact that they believe that the best way to honor God is to place Him and His kingdom first and to give to Him the best there is in them of their time, talent, social abilities, influence, material possessions—everything. These good women believe that Christianity is a world religion and demands a world view. Mrs. J. M. Raby is the president of this society, and our pastor and his wife never fail to take an active part in the work.

The same women that constitute the Missionary Society are in the Aid Society. This is really an aid society, not only in name but in action. Mrs. J. A. Fulgham was our faithful leader until she moved to Norfolk, and Mrs. A. K. Britt was appointed to fill her unexpired term; and she, too, has made a good leader. This society

All styles sent postpaid at above prices

MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

Father of mercy, cleanse and keep Thine own from sin. Forgive, and bring us to tread only Jesus' path of perfect love and conscious duty. Make us doers whose work shall stand. As we bridge the expanse of time for eternity, give us that clear understanding with intensest application to directed effort, without the qualification to endure and give back, is resource but wasted. Teach us the value both of active endeavor and passive strength. Material structures admit of no slack nor slight. Grant us, Father, insight, eagerness, to build as well the "stately mansions" of the soul. In Jesus' name we ask it. Amen.

L.

THE TREND OF FOREIGN MISSIONS IN 1931.

BY WILLIAM WATKINS REID.

If you were to sum up in a few paragraphs the most impressive tendencies of the foreign missions enterprise—as noted in the four-day session of the Foreign Missions Conference of North America, meeting in Atlantic City, January 13-16—the following would be among the "findings":

The foreign mission agencies of North America are still endeavoring to adjust methods and programs and objectives to meet the high ideals set by the International Missionary Council at Jerusalem in 1928.

More and more the boards are coming to unite some of their efforts, to study situations together, to plan their programs co-operatively.

Most of the Protestant mission bodies are carrying on overseas with reduced or non-growing funds; they are not satisfied with the results of the "unified budget" system of their Churches.

"The battle for religious liberty must be fought over again in many countries of the world."

"The need for Christianity's world mission is greater than ever, though new situations may call for new methods and policies."

Perhaps there was little that was distinctly "new" to many at the conference. Certainly there was nothing by way of "resolution" or "legislation" or "sharp debate" to make the headlines of the daily press—for the conference is for the purpose of "conferring" and exchanging experiences, while the changes in plans and programs and policies are carried out by the individual boards in the light of experiences and ideas learned in the conference. Some of the sessions reminded one of the school-room where the "lecturer" gave his knowledge and experience, and the "pupil" took what he could and applied it as he were able.

Two sessions, under the guidance of Dr. John R. Mott, were given over to statements on relations between governments and missions, attitudes of governments toward religion, reform movements going on inside other religions, racialism, nationalism and communism, with a consideration "of the elements in the missionary program that should be emphasized" because of the conditions mentioned above. Dr. William P. Schell conducted a "seminar" on "home-base matters," discussing such topics as (1) how to keep the spiritual note dominant in our missionary promotion; (2) how can the pastors be stimulated to a more zealous support of foreign missions; (3) how to overcome the devitalizing effect of an inflexible budget system; (4) how effectively secure the help of Christians able to give large amounts,

Missionary Funds.

One of the most interesting and helpful matters presented to the conference was a summary of replies received by Secretary Leslie B. Moss to an inquiry regarding the present situation among mission bodies making up the conference. Of 64 boards tabulated, nine spend more than one million dollars each annually (\$16,825,000 total for the nine, six spend between \$500,000 and \$1,000,000 each annually, and 23 between \$100,000 and \$500,000. Secretary Moss reports that the boards composing the Foreign Missions Conference in 1929 expended \$32,229,000 for that year in current work.

"The great majority of boards feel that evangelistic work is producing the most marked and effective results, thirty-two boards indicating it as the leading type of work," said Mr. Moss. "A number of others link it with other forms of work. Nine feel that education has the primary place in the securing of most effective results. Three or four indicate that the emphasis on education is especially because of the results in producing leadership for the future. Medical work also seems to one or two boards to produce the most effective results. Three or four boards indicate different types of work in different countries as being more effective. One board finds evangelistic work, and another medical, and the third elementary education, more effective in Africa. Three boards mention educational work as being the most effective in Japan. In the case of India, two boards are most strongly impressed with evangelistic and one feels that industrial and rural training are most effective, while a fourth favors education. Three boards feel that evangelism is stronger in China, and the fourth board assigns first place to medicine and education in China. One board feels that medicine is largely useful in Arabia and education increasingly so. One board finds elementary education increasingly self-supporting and indigenous in Burma."

New Missionaries.

With regard to the work of enlisting new candidates for missionary service, Mr. Moss said: "Forty of the boards indicate unequivocally that they are able to secure all the new missionaries whom they wish to send out, and a few of these indicated that they had a waiting list. On the other hand, ten boards just as clearly stated that they were not able to secure as many as they were able to send. Six boards reported that they can secure all the general type of workers that they need, but for specialized positions they are unable to find suitable candidates in sufficient numbers. Five more indicate that the particular type that is hardest to get is the doctors."

The Raising of Money.

"Thirty-nine boards report that they are having unusual difficulty in securing the necessary funds to maintain their work," said Mr. Moss. "Twenty-one boards reported that they are having no unusual difficulty. Four boards especially mention specific gifts as being easier to secure than ever, one indicating an increase of 25 per cent. Six boards report increased receipts in the general budget. One closed its last year with a surplus. Two or three boards which are allotted funds from a general conference or promotional organization do not have any difficulty in raising their funds, but are not receiving all they need."

There seemed to be general agreement with the assertion of Dr. Egbert W. Smith that "giving

follows interest," and that the so-called "unified budget," by having persons subscribe towards quotas or omnibus budgets instead of to human needs and missionary situations, is largely responsible for the decrease of giving. It was predicted that some modification of the present general system in some way enabling people to give to their special interests will become necessary in many communions.

MISSIONARY OFFERINGS.

FOR WEEK ENDING JANUARY 31.

Sunday Schools.

Previously acknowledged	\$1,683.84
Franklin, Va.	5.19
Hank's Chapel, Pittsboro, N. C.	2.23
Randleman, N. C.	1.15
First Church, Portsmouth, Va.	15.63
Lebanon, Semora, N. C.	2.16
Windsor, Va.	1.20
Biscoe, N. C.	2.50
Bethlehem, Suffolk, Va.	2.58
Youngsville, N. C.	1.00
Ebenezer, Cary, N. C.	2.00
Sanford, N. C.	3.58
Holy Neck, Holland, Va.	8.00
Mt. Olivet (G), March, Va.	3.89
Hank's Chapel, Pittsboro, N. C.	2.55
Wakefield, Va.	3.28
Pleasant Ridge, Ramseur, N. C.	3.23
Hines Chapel, McLeansville, N. C.	2.94
Wentworth, McCullers, N. C.	5.27
Turner's Chapel, Sanford, N. C.	1.10
Newport News, Va.	12.00
Providence-Memorial, Graham, N. C.	7.43
Antioch (R), Bennett, N. C.	.70
Wood's Chapel, New Market, Va.	1.00
Wadley, Ala.	1.69
First Church, Greensboro, N. C.	24.52

Total \$1,800.66

Individual and Church Collections.

Previously acknowledged	\$ 955.94
R. W. Fitch, Union Ridge, N. C.	1.00
Mrs. W. J. Cantrell, Union Ridge, N. C. ...	1.00
First Church, Greensboro, N. C.	30.00

Total \$ 987.94

Summary.

Previously acknowledged	\$10,458.71
Sunday Schools, regular	116.82
Individual and Church collections	32.00

Total to date \$10,607.53

J. O. ATKINSON, Sec'y.

MONTHLY MISSIONARY PROGRAM.

BY MRS. W. M. JAY.

Women's Societies.

Service of worship—For courageous witness in moral questions.

Map talk on Turkey.

Roll call—facts about Turkey.

Introduction of guest from Turkey.

Our work in Arizona.

Prayer.

These programs have been the source of much information and help, and it is hoped that all the societies have followed them in their meetings. The "Guest Book," too, is a gem and one of great assistance to the program.

This is the period for the mission study in our societies, and of course all are busy with this feature of our work; then, on February 20th, will come the "World's Day of Prayer for Missions." Be sure to make adequate preparation for this great day, for it is coming to be the red-letter day

of our missionary year. Write to your Convention president, Dr. Atkinson or any of the officials of your Conference, and they will be glad to render any aid to help you in observing this day, which is interdenominational and world-wide in its scope. The author of the proposed program is Miss Kathleen MacArthur, of Toronto, Canada, and the theme is "Ye Shall Be My Witnesses." The program will be broadcast at 8:15 Friday morning, February 20th, over station WEAJ and some eighteen or twenty other stations. It will be time well spent to tune in on this program.

Young People's Societies.

Program of Chapter IV—"Men and Gods."

I. Business.

II. Study course:

1. Brief review of that of previous chapters.
2. Leader gives the setting of story, pp. 49-51.
3. Different members retelling stories as given in chapter, with especial emphasis on "The Gentle Buddha." Images of Buddha and pictures may be used to good advantage.

4. Leader may use the last two paragraphs on page 66 as the concluding remarks to study period and as the introduction to the worship service.

III. Worship service: Theme, "Man's Search for God."

1. Prelude: "I Love to Tell the Story."
2. Call to worship: "Hear, O Israel: the Lord our God is One Lord" (Deut. 6:4).
3. Hymn: "We've a Story to Tell to the Nations."
4. Scripture: Paul's Athenian address (Acts 17:22-31).
5. Prayer: That we may be faithful to carry and send the story of salvation to those who have never heard aright, and to those who have never heard at all. That we may remember that our Heavenly Father loves and watches over us all of every nation; that He is India's God as much as He is America's God.

6. Offertory: Solo, "Tell Me the Stories of Jesus."

7. Hymn: "I Love to Tell the Story," 1 stanza.

8. Benediction.

These programs were prepared for the Young People's Societies by Mrs. Alberta Boone Harrell, Durham, N. C.

Holland, Va.

A SURPRISE.

On our last visit to Ambrose we were told that the ladies had a little surprise for us in the vestibule after the evening service. And a happy surprise it was! A large box which taxed the capacity of two strong men to carry was there, filled and overflowing with necessities for ourselves and family. Such kindness on the part of these, our faithful friends, in the face of what seems to be financial ruin for the people of that community due to the failure of every bank in that county and adjoining county, makes us feel very humble indeed. May God make us a better servant and lead us all in these days into the ways He would have us go.

We are thankful to be able to report that Ambrose is making progress in the right way. We were rejoiced to sit in the Bible class of which Prof. W. M. Melton is the efficient teacher, and enjoy a fine discourse, with twenty-three present. The secretary's report showed that there was a total of 180 present in the school, not counting the babies. Church services here are more largely attended than at any time since we have been on the field. May the Lord bless us in our progress here and keep us humble in spite of it.

W. C. CARPENTER.

Tifton, Ga., Rt. 5.

Christian Orphanage

Dear Friends:

The beautiful weather after such a long period of cold weather, with its snow and rain, has given us the "garden fever." We could not resist the temptation to plant garden peas, cabbage and mustard. It was almost tempting enough to plant a small quantity of Irish potatoes, but we thought too early and did not yield.

The health of the children has been exceptionally good so far this winter. At this writing, the flu has not visited our institution. Our children, on account of their good health, are able to show almost a perfect record as to school attendance—a thing we feel very proud of. All of our children attend the town graded school and are allowed to do that by the Orphanage paying the county a stipulated sum each year. It is a very fine arrangement and gives our children an opportunity to mingle with and come in contact with the children in the community and rub shoulders with them. Our children are doing good work in school, and we are proud of their record. We handled 120 different children last year—60 boys and 60 girls. We are starting off the new year with more than a hundred, and quite a number on our waiting-list wanting to come. If funds were sufficient we would not turn away a helpless child if it was worthy to have a home here; but funds being short, forces us to say no to a good many children who ought to have a home in this institution or some other of like kind.

It is a pity and a shame, in this Christian land of plenty, for little, helpless children to be denied an equal chance because of their poverty. It's not their choice to be so situated. When will we open our hearts to them and be a friend to them in their dire distress.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 5, 1931.

Brought forward \$1,137.68

Sunday School Monthly Offerings.

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Greensboro, First	18.67
	22.81

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Morrisville	2.00
Sanford	3.02
Damascus	3.00
Liberty, Vance	3.80
	16.82

Western N. C. Conference:

Smithwood	1.37
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Eastern Virginia Conference:

Holy Neck	\$10.00
Liberty Spring Sunday School	5.00
Ladies' Bible Class	1.00
Bertie Johnson Class	1.00
Senior Boys' Class	1.00
	18.00

Valley Virginia Central Conference:

Mayland	\$ 2.29
Mt. Olivet (G)	2.15
	4.44

Georgia and Alabama Conference:

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C. M. Horner, support of Hazel Horner	20.00
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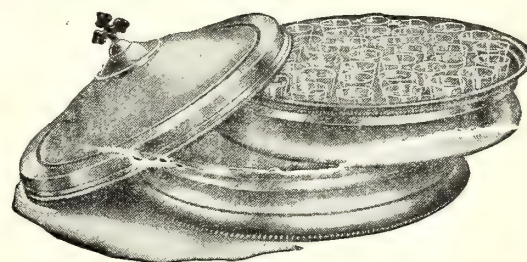


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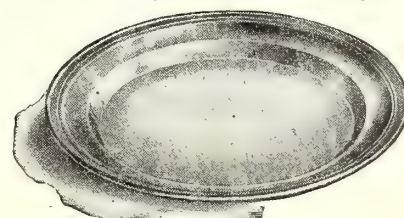
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

CONGRESS MEETING IN NORFOLK.

Lowrline Holstead, of the Rosemont Christian Church, was selected president of the Eastern District of the Eastern Virginia Young People's Congress at a district rally on January 18th, held at the First Christian Church, Norfolk. To assist Lowrline in her work as president, other officers were elected as follows: Watson Cobb, of Christian Temple, vice-president; H. C. Caviness, Jr., Portsmouth, secretary, and Edward Warrington, First Church, Norfolk, treasurer.

Seventy-five young people from the thirteen Congregational and Christian Churches of Norfolk and vicinity were present for this first rally of this district of the congress. Watson Cobb, president of the Young People's Christian Endeavor of the Christian Temple, presided at the rally. Lilly Spain, secretary of the congress, presented "The Christian Quest" charts to representatives from each of the Churches. Rev. H. S. Hardcastle, pastor of Suffolk Christian Church, a friend of young people every where, brought an inspiring message on the theme "Adventuring in the Christian Quest." The Eastern District is off to a good start in young people's work that will challenge other youth groups and many older Church groups.

HOW WE'LL DO IT!

We grow by setting up ideals and then trying to reach them. The young people at the Elon Christmas conference recognized this fact and planned some things to do during the coming year. A list of these ideals, or "goals," has already appeared in the columns of THE CHRISTIAN SUN. Young people's Sunday School classes, missionary societies, Christian Endeavor societies, and other groups will all unite in reaching each of these goals. Separate from each other we cannot hope to be successful in this undertaking. It is as a united group that most will be done. Every young people's group should have a committee to lay out plans for the work of that group on the goals of the youth of the Church in the Southeast Convention. This page is available for news and methods that will be of interest to other groups. Send in your suggestions for this page.

SUMMER SCHOOLS.

Summer schools are blooming over the 1931 horizon. Elon and Wadley have become a part of the summer for many Christian and Congregational young people. For a whole week, happy youth will greet friends and enjoy comradeships together. Those in charge of the summer schools in the South can predict only wonderful schools when they check over the list of faculty members and recall the splendid spirit of the young people who meet annually for these schools. Announcements of the faculties and plans for the schools will be made at an early date.

THE WORLD IS WAITING FOR YOU.

"The world is waiting for you, young man,
If your purpose is strong and true;
If out of your treasure of mind and heart
You can bring things old and new."
If you know the truth that makes men free,
And with skill can bring it to view—
The world is waiting for you, young man,
The world is waiting for you."

—S. S. Calkins.

EVERY YOUTH.

"Every youth has a quest to make,
For life is the King's highway;
And a joyous heart is the scrip to take
On the road of Everyday.

"Every youth has his gifts to guard
As he fares to a far-off goal—
A body pure, a mind unmarred,
And the light of a lovely soul.

"Every youth has a task of his own,
For the Father has planned it so;
He seeks the way, and He alone
Can show him the path to go.

"Every youth has a loving Guide
From the vale to the mountain-crest,
For the unseen Friend who walks beside
Is the Way and the End and the Quest."

—Mary S. Edgar (adapted).

CHRISTIAN LIFE TOPICS.

Dr. Harry Thomas Stock, Young People's secretary for the Congregational Church, prepares material for the discussion of interesting topics to be used in young people's groups. This material appears weekly in the *Wellspring*, the Congregational young people's paper (price \$1.00 per year). The topics for the next five months are based on the findings of the Toronto Youth Council, which met last June. Mr. Stock's topics for this period are:

February—1st, "Is it Possible and Desirable that all Churches Unite?" 8th, "How is Mexico Different?" 15th, "Mexican Life in the Country"; 22nd, "Young People of the Cities."

March—1st, "Health Condition and Alcoholism"; 8th, "Do We Need to Go to Church in Order to Worship?" 15th, "How Can God Become Real to Us?" 22nd, "The Lord's Prayer—A Study of Its Meaning"; 29th, "What Can Prayer and Worship Do for Us?"

April—5th (Easter), "What Did the Death of Jesus Accomplish?" 12th, "How Would You Define a 'Good Citizen'?" 19th, "What are Some of the Most Serious International Problems Today?" 26th, "Should Christians Refuse to Participate in any Phase of Military Activity?" (as reported in the Toronto *Findings*).

May—3rd, "How Can We Disagree Agreeably?" 10th, "When I Set Up My Home I Want to—"; 17th, "What Kind of Parents will the Present Younger Generation Make?" 24th, "What Type of Leaders Should We Take as Our Ideals of Success?" 21st, "Whose Advice Shall We Take in Choosing a Life Work?"

June—7th, "Are the 'Ten Commandments of Sportsmanship' a Satisfactory Guide?" 14th, "In What Ways Should Sunday 'Re-creation' be Different from Week-Day Activities?" 21st, "Recreation in Our Community—Where? What? How Much is it Worth? What Should We do About It?" 28th, "The Vacation I'd Like to Have."

Young people's groups will find some of the topics well worth their discussing. Mr. Stock leaves each group free to draw its own conclusions on the question after he has helped the group discuss the question freely from every angle. These discussions will prove very stimulating to young people's societies and classes. Order the *Wellspring* and plan to discuss some of these topics.

CHRISTIAN ENDEAVOR.

Sunday, February 15, 1931.

TOPIC: "The Church as a Family."

SCRIPTURE: Eph. 3:14-19.

The Church is the family group enlarged. The early Church had just learned about the Fatherhood of God and the brotherhood of man. It was natural that they should work together as a family instructing their new members and caring for their needy. The early Church group worked as a unit. Hence, it was a noticeable movement and a highly successful group. It is well for the Church of today to work as a family, too.

Check up on your own Church. How well has the individual member or the Church as a group measured up?

The Church as a family—
Follows Christ as Leader,
Shares its joys,
Lightens the burdens of its members,
Trains its younger members,
Cares for those who stray away and are lost,
Provides for the needs of all,
Works together at all tasks,
Serves one another,
Loves each other,
Desires the best for each member,
Gives special care to the weaker members,
Forgets personal desires in the interest of the best for the group.

Scripture Readings for the Week.

Monday, 1 Peter 2:17; Tuesday, 1 Cor. 12:12-21; Wednesday, 1 John 3:16-18; Thursday, 1 Cor. 12:1-6; Friday, Matt. 19:13-15; Saturday, Rom. 15:1-6.

The Virginia and North Carolina State Christian Endeavor Unions each publish special bulletins which are free to all societies requesting them. If some officer of your society does not now receive these bulletins, write Phyllis G. Dixon, 3220 Fifth Avenue, Richmond, Va., and Brooks M. Todd, Box 765, Hickory, N. C., respectively, for your monthly copies.

Two interesting pieces of work have come to the desk of the editor of this page recently. First, there is "Virginia's Program of Progress for 1930-1931." Christian Endeavorers in Virginia are making 1930-1931 a golden jubilee year in Christian Endeavor. With their slogan, "Crusade With Christ," "Double Your Life," and the splendid program and suggestions in the "Program of Progress," Virginians are bound to make great strides forward during this year. Another interesting "Program of Work" has just come out for the Christian Endeavorers of our own Christian Church. Mrs. Virginia Williams, 1253 Twenty-fourth Street, Newport News, Va., prepared this second outline of plans as part of her work as Christian Endeavor secretary for the Eastern Virginia Sunday School and Christian Endeavor Convention. Those wishing copies of this "Program of Work" may have a copy by writing Mrs. Williams.

The Christian who says, "I know the power of God, and I am trusting in that to save me and sustain me, and make me useful, and bring me to heaven," and yet makes no real effort to be good or to do good, is like a man sitting on the bank of a mighty river and casting chips upon its sweeping tide and saying: "This river is able to bear me to my journey's end." What you need to do is to push your boat out into the current, and feel its resistless force, and move onward with it. Then you will know the power that now you only know about.—Henry Van Dyke.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS, THE FRIEND OF SINNERS.

Lesson VII—February 15, 1931.

GOLDEN TEXT: "Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—1 Tim. 1:15.

LESSON: Luke 7.

Jesus played no favorites. One of the charges made against him was the fact that He was the friend of publicans and sinners. Toward those whom the Pharisees and scribes and the "four hundred" of Jesus looked upon with scorn, and with whom they would have nothing to do, Jesus had a warm, friendly spirit. He entered into their homes and ate with them and talked with them, and in at least one case, that of Matthew, He enlisted one of them as one of His disciples. Jesus, unlike so many ministers and Sunday School teachers and Church workers, did not neglect the poor and the outcast and the sinful. Nor did He treat them in a condescending way. He always approached them in such a sincere, sympathetic way, that they responded to His overtures. They seemed to feel at ease in His presence, so far as men could feel at ease in the presence of the one whose life was perfect.

On the other hand, Jesus went among the rich and the upper classes. When the Pharisees invited Jesus to eat with Him, Jesus accepted. He was no hermit or ascetic, living apart from men and frowning upon the approved social relationships of men. Indeed, one of the things that baffled some of His critics was the fact that He went in and out among men, sharing their lives and touching their lives at the place where they lived. Jesus could never have done what He did if He had been an "arm-chair" philosopher, living apart from men and spinning his theories without any relation to the matter-of-fact things of life. It might be said in this connection that every minister and every Sunday School worker ought to give due attention and diligence to books and to study. But they ought also to give attention and diligence to touching life. The contact with people which is involved in the heart of the shepherd idea is very vital.

We do not know just why the Pharisee invited Jesus to eat with him. He may have wanted a little publicity, a little prestige which would have come from having flaunted in the headlines that he had entertained this young Rabbi who was beginning to arcuse so much interest in that section. He may have wanted to ask Jesus about some of His theological views or have a discussion with Him about some of His theories. He may have done it in all sincerity, out of respect to Jesus. It would appear, however, that whatever may have been his motive, he felt just a bit superior to Jesus, for he did not tender to Him the ordinary courtesies of the occasion—he neither provided for washing Jesus' feet nor did it himself. That was a very serious and rather pointed breach of common courtesy.

As they were eating, a woman—evidently a woman of the streets, and certainly a woman of rather unsavory reputation—learning that Jesus was in the house, brought an alabaster box of ointment, and, standing behind Jesus—it was the custom to recline at a meal or banquet—she began to wash His feet with the profusion of her tears, and then dried them, not with a towel, but with the hairs of her head. She kissed His feet and then, in an expression of her devotion and

love, she anointed His feet with the precious and costly ointment. It was an impressive and a tremendously appealing incident.

But the proud Pharisee saw nothing in all this but evidence of the fact that Jesus must not be the prophet that He was supposed to be, or He would never have allowed the woman to touch Him, let alone to do what she had done. Alas, for those who are so alive to the letter of the law but who are so dead to the spirit of love and devotion as it finds expression in other than orthodox ways.

Jesus knew what was going on in the Pharisee's mind, and in one of the most delicate and yet direct ways, He revealed that Pharisee to himself and to those who were at the feast. He told him of two men who owed a certain lender debts, the one five hundred shillings, the other fifty shillings. When neither of them could pay, the lender discharged both from their obligations. Under the circumstances, said Jesus, which man would be likely to have the deepest sense of gratitude? There was, of course, but one answer: the one who had been forgiven most.

With disturbing directness, then Jesus pilloried the Pharisee. How He did reveal the contrast between that poor, outcast, sinful woman and that rich, elect, supposedly religious man! "Thou gavest me no water for my feet; she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss, the friendly greeting which was the custom; she hath kissed my feet. Thou didst not anoint my head with oil; but she hath anointed my feet, and anointed them with ointment." How small that Pharisee must have felt!

"Her sins, which are many, are forgiven; for she loved much." She had given abundant evidence both of that inner attitude of heart on which the forgiveness of sins is based and which finds expression in acts of love.

"Thy faith hath saved thee: go in peace." Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1). And it is a peace of God which passeth all understanding, a peace which the man who has a sense of guilt, or who is estranged from God, cannot have.

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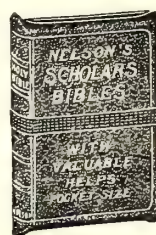
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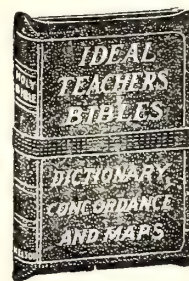
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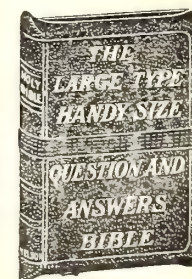
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CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

DIVERTING TEMPORAL THINGS TO GLORY.

"Make to yourselves friends of the mammon of unrighteousness: that, when ye fail, they may receive you into everlasting habitation."—Luke 16:1-9.

In so far as he was just, this unfaithful steward is an example for our warning; but in so far as he was wise and resolute he is more an example for our instruction and humiliation.

First of all, we shall give an account of ourselves. To be sure, we are sole administrators of what we have, both material and spiritual; still, nothing is ours. All we possess is God's, and it is to be used for His glory as well as to the true benefit of ourselves and our neighbors.

Second: Be wise and be quick to use your own time and all you have for the promotion of your eternal welfare. See how folks do about other things; how they use every opportunity and sacrifice home and reputation, yes justice and conscience, in order to secure earthly advantages. Should not Christians be more jealous to win the treasures of eternity? Our worldly ways shame us.

So the right use of earthly things is our lesson. This is what Jesus meant by the text. Just as there is no light without its shadows, so there are no temporal things without some measure of unrighteousness by which many are robbed of true happiness. Use them without stint in giving to others, for Christ died for them as well as for us. What we do unto them we do unto Jesus Himself, and these perishable things are turned into eternal treasures of love and the bliss of fellowship.

Prayer.—Lord Jesus, give us the wisdom and the power of love, and enable us to turn our whole life to devoted service for Thee. We are paupers. We pray for Thy wealth. We are foolish. Give us Thy wisdom. *Amen.*

TUESDAY.

EATING AND IDOLATRY.

"Be not idolaters . . . for . . . the people sat down to eat and drink, and rose up to play."—1 Cor. 6:7.

What has eating and drinking to do with idolatry? The passage is quoted from Exodus 32, where it is said, "They feasted in honor of the golden calf and rose up to play." We have our feasting, banquets, etc., and can play and eat. It is good to do so. The warning is that we shall not fail to make joy in the living God, the glory of our rejoicing. There is a temptation, yea a tendency to allow our feasting to degenerate into riotous living. When so, it is not as before God.

We do not converse about God and the love of Christ; but we forget Him and take His holy name in vain. Even in our festivals of the Lord, we drift from God and serve the devil. When so, then we are idolaters, and the words of Paul fit us.

Prayer.—Merciful God, give us holy earnestness. Teach us to enjoy Thy gifts with Christian

temperance and to make our joys praises to Thee. *Amen.*

WEDNESDAY.

A WATERED GARDEN.

"A liberal soul shall be made fat; and he that watereth shall be watered himself."—Prov. 11: 23-25.

God's word does not conceal from us that he who does good out of an affectionate heart receives an abundant reward of the Lord in return either in his own person or in his posterity; while he who accumulates ill-gotten wealth accumulates misery for others.

It is not to be contradicted that wealth is insurance against want; but back of this is another natural law—the blessings of God make rich, and that acts of charity are our children's best inheritance. Money will not satiate hunger. It has to be turned into food first. Who owns the food? God only. And none is so rich as those who have access to God's possessions and who receive all they need of His bounty. If you would become rich and have more than enough, give to the needy. It is "lending to the Lord," and the Lord returns with a rich interest.

Beware of giving, expecting to receive in return. That is not giving—that is taking. So you see, all depends upon the heart. A bountiful heart gives to help and make happy. "He that soweth bountifully shall reap bountifully."

Prayer.—Lord, be gracious unto us. Make us liberal souls. Make our lives a refreshing and a blessing like an early rain or a placid spring. *Amen.*

THURSDAY.

OUR HERITAGE.

"It is your Father's good pleasure to give you the kingdom."—Luke 12:32-37.

"Be of good cheer." Be willing to endure poverty and want on earth. Beware of loving the world. Such is the way of the lost, and the main thing lost is the kingdom which it is the Father's good pleasure to give us. Christ told the young man to sell what he had and follow Him. This does not mean that we are to have an auction and give all the money away. That would not necessarily bring us closer to the kingdom. But it means that we shall—must—rid ourselves of our earthly encumbrances and give alms with pleasure, whether we have much or little. Be willing to let go all, if necessary, to possess the kingdom. Thus we have treasures in heaven. Thus our hearts possess the glory of God, and "where your treasure is, there will be your heart also." So, then, our hearts are not to be bound up in fine houses and possessions, in moneys and chattels, nor in fine clothes and ornaments, nor in farms and stores, nor in family and friends, nor in honors and reputation, nor in art and science, nor in any good thing whatsoever of this earth; but in heaven, in life eternal, in Jesus Christ.

Prayer.—Lord, teach us to keep Thy light burning in our souls. In mercy, loose our hearts from the treasures of the world. Be Thou our life, our light, and our salvation, and make us rich in charity and mercy. *Amen.*

FRIDAY.

UNBLESSSED BREAD.

"In the sweat of thy face shalt thou eat bread."—Gen. 3:9-19.

The well-known radical lawyer, Clarence Darrow, said the other day that he has always wanted to reach the point where he would have no need to be efficient, and now he has arrived.

Darrow agrees with the common understanding of the Genesis account of man's fall, but wholly misses the point of it. It was not labor that was the primal curse, but sin. Sin, and that alone, put the sting into labor. Adam worked before he sinned, but his work was not toil, it was play. He was more efficient in this play-labor before he fell than in his toil-labor after he fell. The way to be happy—and the only way—is to be efficient up to the last. May Clarence Darrow discover it some day.

Prayer.—Infinite Worker, Thou whose perfect efficiency puts all our human toil to shame, show us the way to Thy happiness, Thy delight in work. Thy universe moves joyfully and smoothly on its way; make us a part of it. *Amen.—Wells.*

SATURDAY.

ALSO.

"Not looking each of you to his own things, but each of you also to the things of others."—Read Phil. 2:1-11.

Note carefully Paul's "also." Many leave it out of their thinking about that sentence, and take it that the apostle is exhorting them to make other people's interests their own, to the exclusion of their own business. The quiet way in which he inserts that "also" makes it more emphatic than if he had placed it in the foreground.

He takes it for granted that a Christian will conduct his own family well and look to his own conduct. What a disgrace if he does not! A man's first concern as a Christian is to be for his own Christian living, and the Christian living of his own family.

Prayer.—Our Father in heaven, may we be faithful where Thou hast put us, and may our fidelity then extend as far outward as it can. May our home not give the lie to our missions. May our character not defeat our conquests. For the sake of our Saviour. *Amen.—Wells.*

SUNDAY.

NO PARDON.

"Manasseh . . . filled Jerusalem with innocent blood; and Jehovah would not pardon."—Read 2 Kings 24:1-7.

Ours is not always a pardoning God. There are some things that even Omnipotence cannot do. God cannot transgress His own laws of justice and right. He cannot pardon a man who does not acknowledge his guilt and plead for mercy. God cannot put a premium upon wickedness and bestow on the willful and impenitent the same favor He gives to the humble and obedient. To do this would be to deny Himself, and to plunge the moral universe into confusion.

Manasseh repented at last, and God forgave, but not till the offender did repent. Jehovah did not hold aloof during the years of the king's wickedness, but Manasseh held him aloof. The evil monarch filled Jerusalem with innocent blood—he left no room for God. If he had turned to God in any one of those dark days, God would have turned to him.

Does any one complain because God seems far off? Would he receive God if the Lord should try to force Himself upon him? Would any one worship a God who was heedless of character, careless of justice?

Prayer.—Universal Judge, we glory in Thy uprightness, we rejoice in Thy strict rule. We are glad that ours is a jealous God. We would not ask Thee to cheapen Thy laws. We would not have Thee intermit Thy penalties. Be strict with us, O God, and may we be strict with ourselves. *Amen.—Wells.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

"BEHOLD THE MAN!"

(Pilate—John 19:5.)

BY DR. A. G. AXTELL

Chaplain Piedmont Junior College, Demorest, Ga.

Pilate, a hard-headed Roman governor and judge, before whom criminals are brought for trial; before him, Jesus. Pilate has tried Him twice, and though he found no fault in Him and was willing to release Him, yet turned Him over to His enemies and the Roman soldiers to be crucified, and said, "Behold the Man!" Jesus is on trial in every generation; He is on trial every day, and before us today. I shall defend Him who needs no defense, and my proposition is: Jesus has done something with the world as well as for it.

Jesus took Peter, a weak, vacillating, denying man, and made a rock of him—a rock which neither long journeys, nor sufferings, nor persecutions, nor crucifixion could move. He took James and John, the sons of thunder, and made them witnesses, together with Peter, of the raising of Jairus' daughter, and of the transfiguration and of Gethsemane. James was the first martyr, and, on the way to His crucifixion, forgave His false accuser and blessed him. John, the beloved disciple, became the loving disciple and wrote the most intimate and sublime interpretation of the life and spirit of Jesus that has been given to men.

Jesus took Philip the evangelist and sent him through Palestine and brought him to a man of Africa, who was converted to the way and took the good news to a new continent. He took Paul, who had harried and persecuted believers even to death, and made of him an apostle of two continents—Asia and Europe—and a missionary to three civilizations—the Hebrew, Greek and Roman. He took the rest of the twelve, we may believe, and used them in distant lands, so that by the end of the first century the span only of a life of seventy years after the death of Jesus, the gospel was known through large portions of Europe, and northern Africa, and much of Asia.

Our English ancestors were early changed from half-naked savages to men capable of education, government and culture. Our Teutonic race was changed from one that knew little and was filled with superstition to the most scientific race of history.

In art, he has inspired the richest and the best; in pictures, the races have rivaled one another in presenting him as the perfect-type man of the world and of history; in music he has given men the greatest themes and the highest inspiration known to man's experience; in literature he has been the subject of story and legend and poetry; his life has absorbed the attention of authors without number, and books which come from the presses of the world in an ever-increasing period.

In language he has taken the finest that has ever been known to mankind—the Greek—and refined it till New Testament Greek is considered the best representative of this most artistic language. Of the 2,000 languages and dialects of the world, nearly one thousand are used for the conveying of the whole or parts of the Bible—the Old Testament or the New.

He who never wrote a word (except those few which he wrote on the ground in the temple area—words which must have soon been erased by the feet of the passing throng) has inspired not only

the finest literature, but the most sublime philosophy known to man. His ethics are, beyond question, the most noble and the most practical. His rules of every-day living have but one thing which keeps them from universal adoption—they are too high and too hard for our humanity at the present time.

The religion which he founded has taken into itself the practices of men and hallowed and glorified them—the work of the physician, the lawyer, the educator, the artisan: the every-day practices of all men. He has sanctified the business of those who would have it sanctified, and the ideals of all who would follow him. He has freed peoples from slavery and given them self-government; he has freed men from vice and given them self-control.

He has founded institutions, such as those of education and those of charity. Greece gave the world a civilization and a culture never known before; but it did not have the word "hospital" in its language, because it did not know the meaning of the word. But now hospitals are established in a large portion of the world, and it is their invariable history that they begin in compassion—such compassion as he had.

The blind are taken care of as never before; the insane, the feeble, even criminals, are cared for with an unexampled consideration.

The Atlanta *Constitution* states editorially that never before in the history of our country, not even in times of famine or distress of any kind, have the gifts of the American people equaled those of this Christmas-tide. At this time, when so many have felt the pinch of poverty, when we have had a very unusual depression in business, the gifts and expenditures for those in need have mounted into many millions. And why? Because Christ was born in Bethlehem of Judea some centuries ago at this season of the year. Literally, the hearts of the fathers have been turned to the children, and those of the strong have been turned to the needy.

Contrast Christianity with Confucianism. Confucianism is but an ethics; it is not a religion. It has some of the finest precepts known to man, but it has the spirit of aristocracy. Christianity has the spirit of democracy.

Contrast Christianity with Mohammedanism. This religion wins adherents by the sword. It, too, has an ethics which compares favorably with the best, but it promises heaven for the recital of a creed and paradise for the slaying of unbelievers.

Compare Christianity with Buddhism—a philosophy which seeks heaven in unconsciousness and can look with indifference upon children thrown into the Ganges, and wives of seven years of age, and self-torture and indifference to the suffering of others, and temples with courtesans in them.

The proudest empire known to history discovered that the power of the Spirit is greater than all earthly power, and gave up its legions that it might organize cohorts of missionaries and establish the Church upon the earth. From the time of Constantine, Rome has waned in worldly power and grown in spiritual dominion.

Christianity has ever been a missionary religion, and the finest pages of human history are those that record missionary enterprise. One hundred and twenty-five years ago, Christ inspired a little company of young men to meet under a

haystack during a thunder-storm and found a mission to the world—a mission which has claimed the devotion and the consecration of young men and young women for generations; has inspired gifts without limit; has changed educational systems and governments and agriculture and care of the sick and needy in countries around the globe. There is no door of any nation that is not open to Christianity at the present time, except it be Russia, which is just now shutting out the Christ so far as it can.

Christianity has ever been a missionary religion. Jesus gave only two commandments: "Love," "Go." All may love; some may go.

The time fails to tell of Samuel J. Mills, Jr., of Richards, Robbins, and Loomis, of Carey, Gordon Hall and Luther Rice—these young men who founded a missionary enterprise and changed the history of the world. The roll of high honor is full of such names as Samuel Newell, Adoniram Judson, Samuel Nott, of Smith and Pitkin, of China, the Humes (father and son) of India, of those who could not go but who supported those who could—Capeñ, and Moore, and Barton, and Patten, and Judson Smith, not to mention the millions who have given of their substance to the support of these missionaries.

And shall we forget those who have visited us? Bennett, of Japan, who spent a year with us (a
(Continued on Page 14.)

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RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

THE AWAKENING COLLEGE. By Clarence C. Little. W. W. Norton & Co.; \$2.00; pp. 282.

The former president of the University of Maine and of the University of Michigan is well qualified by experience to write on the problems of American higher education. He does so in this book. You will not find yourself in agreement with all he says, but he will at least force you to rethink your conclusions respecting admission to college, the curriculum, academic tenure, research and teaching ability, co-education, athletics, what constitutes a good alumnus, the religious interests of college youth, and a dozen other areas of college and university education.

Some will think Dr. Little too cynical, and others will regard him as prejudiced by his bitter experience at Michigan. Rather, his is an independent mind, honestly exploring the unsolved problems of higher education in relation to the inalienable rights of youth, for whom all higher education exists.

THE SUN'S PULPIT.

(Continued from Page 13.)

year made more valuable and enjoyable by his presence); of the medical missionary of China who, under the direction of the government of that country, was willing to go through a region afflicted with pneumonia of a type which registered 100 per cent fatality; Orner, of Africa, who, by new agricultural methods, is transforming the lives of many in a large area; of Partridge, of Turkey, who has contributed largely to education in that country.

Christ has generated and regenerated America. Queen Isabel of Spain desired the conquest of the world for Christ. She would plant the cross beside the standard of Spain throughout the earth. So she sent Columbus on his voyage of discovery, and America was discovered. In 1620 a little company of 101 persons landed at Plymouth Rock and established a new world; they gave to America a new civilization compounded of education and religion—that religion was Christianity. And in spite of all their faults, the government and the country which have issued forth from this beginning are the finest in the world. Yet, the best things are before us.

War has come to us in recent years, and war may come again; but even here Christianity has won. It is the style to minimize the blame of the central powers of Europe with respect to responsibility for the great war, but history will never be able to erase the stain of the principle on which this war was begun, namely: might makes right. Whereas, the other powers fought upon the principle that right makes right, and exhibited this principle in contrast to the others—because it is a Christian principle.

G. K. Chesterton says that "We have done far less than we should have done to explain all that balance of subtlety and sanity which is meant by a Christian civilization." The best days are in the future, when men shall live entirely by the principles of the Christ.

Chesterton points out the failure of Darwinism in the fields where it was supposed to be true—the fields of biology, of botany and zoology. But he tells us that it has proven the truth of the survival of the fittest in the survival of religion. Not

only are great scientists interpreting the world in terms of spirit—men such as Edington, Jeans, Whitney, Einstein and Millikan—but also "man has taken to himself his own weapons—will and worship and reason." Religion is prevailing, and for Chesterton and for ourselves, that means Christianity.

Is the proposition proven—has not the Christ done something? has He not done much with men as well as having done everything for men? Is it too much to say that He has overthrown empires and established democracies? Is it too much to say that He has glorified childhood and exalted womanhood and ennobled manhood? Is it too much to say that His vision is being fulfilled, and that the heaven of His Spirit is leavening the whole mass of humanity till all be leavened?

There is a picture which probably all have seen—the picture by the Hungarian artist, Munkacsy, entitled "Christ Before Pilate." The round-headed, stern-faced Roman is seated on his throne, and before him is Jesus, a prisoner, bound and surrounded by his enemies who are willing to testify against Him. One gazes and gazes at the picture till slowly it dawns upon him that, while Christ is on trial before Pilate,

in a far deeper sense is Pilate on trial before Christ. Christ is on trial before the world today, but in a far deeper sense the world is on trial before Christ.

Some are saying that it is a weak and effeminate thing to be a follower of Jesus. Does any one imagine it is a weak thing to follow Him who has changed the course of history and regenerated a large portion of mankind? Does any one imagine that the kingdom of God will not move on to the point where it declines to enter it? It will make a difference, a little difference, to the kingdom whether you and I do our part in it, and there will be some loss if we do not, but the loss will be principally ours.

We have thought too much perhaps of Jesus as the lowly Nazarene, and too little of Him as the King of kings, the exalted Christ. He who was on the earth in humility is coming again in glory, with the holy angels. I know not how—whether in some manner to be seen by men or in those subtle, gentle ways of the Spirit—but He is coming in majesty and in power, and His kingdom will be established and endure. It is moving on toward its consummation. The question is, shall it move on with us or without us?

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MARRIAGES

McCRARY—GRAY.

On January 18, 1931, just at the conclusion of the service at the Elk Spur Church, I united in marriage Mr. Lonzo Ralph McCrary and Miss Dorothy May Gray, both of Carroll County, Va. The husband's parents are leading members of Rocky Ford Church. The young couple are regular attendants of our Sunday School and Church services. We wish for them a prosperous and happy married life.

S. E. MADREN.

OBITUARIES.

ROTHGEB.

The home of Brother and Sister Leslie Rothgeb, at Leaksville, was made sad on January 15, 1931, when their babe, Leonard Leslie, departed this life at the age of 6 months and 12 days. Although there is still a large family of children in the home, they sorely miss this little one. May God comfort them.

A. W. ANDES.

SHARP.

J. Settle Sharp was born in March, 1862, and died on December 31, 1930. His funeral was held in the New Lebanon Church January 1, 1931. Burial was in the Church cemetery. His widow and eight children, two sisters and two brothers survive.

Bro. Sharp was one of the early members of New Lebanon and one of our most devoted members. He was a quiet, unassuming Christian gentleman, a tender and loving companion, a kind father and a friend to all. May the grace of God sustain and comfort the bereaved.

R. A. WHITTEN.

LANGSTON.

Whereas, God, in His infinite wisdom, has removed from our midst our beloved brother, D. I. Langston, whose death occurred on January 18, 1931; therefore, be it resolved:

First: That, in his passing, our Missionary Aid Society has sustained the loss of a consecrated and efficient member.

Second: That the society realizes the love and interest he had in all of its activities and commend that spirit as worthy of imitation.

Third: We bow in humble submission to His will, who doeth all things well.

Fourth: We extend to all his loved ones, especially his widow and children, our sincere sympathy, and commend them to the care of our Heavenly Father, in whom he so faithfully trusted.

Fifth: That a copy of these resolutions be spread upon our society records, one sent to the bereaved family, one sent to The Christian Sun and one to the Henderson Daily Dispatch for publication.

MRS. E. T. VICKERS,
MRS. STELLA HAMM,
MRS. J. E. PARKS,
Committee.

Henderson Christian Church,
Henderson, N. C.

THOMAS.

Like one who honorably engages himself throughout the day and then awaits and welcomes the bed-time hour was the pilgrimage and passing of my friend and brother, A. Scott Thomas, of Jonesboro, N. C. The same good humor, the same good will toward all people, the same God's eternal love (and that any time

which he passed through the sunshine and shadows of his day, were abiding as he moved into the golden-fringed shades of the evening.

Being a builder by trade, scores of buildings stand today as memorials to his trained mind and hands. But better than that, a thousand lives are better today because of having shared his cheerfulness, his friendly interest and sane philosophy of faith and fair dealing.

Exactly thirty-three years from the wedding day, his grief-stricken companion and their two children saw loving hands carefully place his body in its last resting-place and cover the mound with beautiful flowers while several hundred people stood by and joined in deserved tribute to his life.

B. J. HOWARD.

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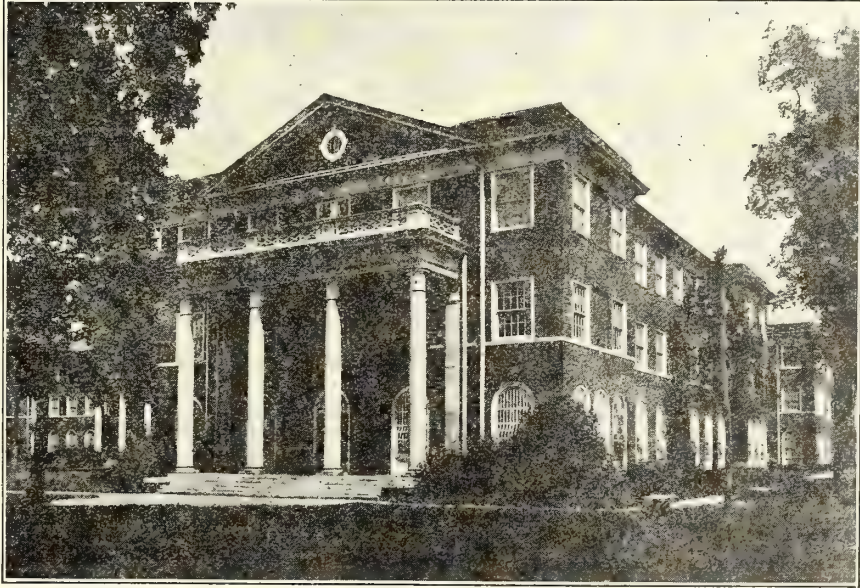
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TEAGUE.

Mrs. Ettie Jane Teague, wife of P. D. Teague, Liberty, N. C., Route 3, fell asleep in death at her home on January 11, 1931, in her 66th year. She is survived by her husband and three daughters. She was a member of Pleasant Hill Christian Church and had been since girlhood. She was deeply interested in the Church, a faithful attendant and a good Sunday School teacher. Her large class of women attended the funeral in a body.

A good wife, fond mother, and faithful Church-worker has passed from labor to reward. The funeral services were conducted by the writer, assisted by Rev. T. J. Green, and her body was laid to rest in the Church cemetery. Sweet be her sleep till the Master bids her awake. May the Healer of broken hearts comfort the bereaved.

P. H. FLEMING.

GARDNER.

Whereas, on the 19th day of December, 1930, our Heavenly Father saw fit to call from labor to reward our beloved brother and co-worker, L. B. Gardner; and where-

as, we, the remaining members of High Point Christian Church, are deeply conscious of our loss and desire that our records bear permanent testimony of the Christian life and usefulness of our brother; now, therefore, be it resolved:

First: That in the passing of Brother Gardner, we have lost one of our most faithful members.

Second: That his devotion and loyalty to God's service in the Church made him outstanding in its membership.

Third: That we bow submissively to the will of our all-wise Father who does nothing save for the good of His children.

Fourth: That we who are left strive ever more earnestly to carry on the work in which our departed brother was so whole-heartedly interested.

Fifth: That a copy of these resolutions be sent the bereaved family, a copy

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be furnished The Christian Sun for publication, and that a copy be transcribed to the permanent records of the Church.

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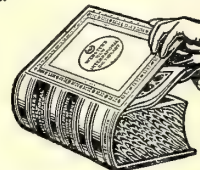
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¶The sad thing about the optimist is his state of mind concerning himself.

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17 ¶ From that time Jē began to preach, and to say, "Repent: for the kingdom of heaven is at

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THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

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VOLUME LXXXIII

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NUMBER 7

Mrs N T Farmer

THE SUN'S OBSERVATORY

By DR. W. C. WICKER.

EIGHTY MISSIONARIES WANTED.—

The candidate department of the Board of Foreign Missions of the Presbyterian Church has issued a call for eighty new missionaries to meet requests from the field for the current year. Many calls have come from China and India. These countries seem to be awakening to a greater need for missionaries. Many of their young people are coming to Western colleges and educating themselves and returning with a new vision which makes them call for the light from Christian lands.

NIEBUHR AT YALE.—

Dr. H. Richard Niebuhr, at one time president of Elmhurst College, but for the past several years dean of Eden Seminary Evangelical Synod School at St. Louis, Mo., has accepted a call to the chair of Christian ethics at Yale Divinity School. Theology has been called the "queen of sciences," and owing to the advancement of physical sciences, until recently it lost this title, but it is becoming an empirical science and is likely to regain its place as the "queen of sciences" by adopting the scientific method of study.

CHRISTIAN HERALD.—

The *Christian Herald*, founded in 1878 as a weekly publication, came out last week as a monthly. The editors claim that they want what they call "the greater *Christian Herald*." Daniel A. Poling is its editor-in-chief, and Stanley High is editor. The paper, as a weekly, was an excellent Christian journal, but with the change it promises to be even greater. It is replete with a high type of contributions of the finest Christian literature. Some of the best contributors to religious journalism have articles in the February number.

LENTEN PERIOD.—

Many Churches will observe Lenten services in preparation for Easter. An entirely new program has been announced for this period. It should be observed with meditation, prayer, self-examination and a closer walk with the Spirit during this period. Special sermons should be preached on the meaning of this season, and the spirit of joy that should follow this service of preparation. Young people should be prepared for decision day and confirmation and admission to Church membership at Easter to begin a new life in Christ.

CONFERENCE ON SPIRITUAL EMPHASIS.—

The Presbyterian Conference on Spiritual Emphasis in the Church, to be held by them in the seminary Church at the Presbyterian Theological

Seminary, Chicago, February 9th, will have as its slogan "An Awakened Church for an Expectant World." A thousand Churches within convenient distance of Chicago have been invited to send their strongest leaders as representatives. Among the speakers scheduled are Rev. Edward P. Westphal, director of adult education for the Presbyterian Church, who is in charge of the program; Prof. S. M. Zwemer, Dr. Joseph A. Vance, and others.

DEAN MATTHEWS HEADS FEDERATION.—

At the annual meeting of the Chicago Church Federation, held January 26th, Dean Shailer Matthews was re-elected as head of the federation another term. Dean Matthews has already served in this position for two terms, but there was a unanimous demand for him to serve, although hitherto the rule has been only for two terms. Reports from local Churches indicate 65,161 members have been added to their membership during the past year. This gives some indication of the progress of religious work in the windy city of the West, and the work under the supervision of the federation.

DEATH OF DR. CARROLL.—

Dr. H. K. Carroll, widely known for years as a Church statistician, died at his home in Plainfield, N. J., January 21st, at 82 years of age. He filled important positions in public service as editor of the *Independent* from 1876 to 1898, as United States commissioner to Porto Rico in 1898 to 1899, and during the next few years he rendered editorial service with the Methodist Missionary Society, the Federal Council, and the Asbury Memorial Association. During recent years he was best known for his annual statistics on all religious denominations, based upon census of Church membership. He was author of several books, among them being "Francis Asbury in the Making of American Methodism."

SCHOOL-ATTENDANCE BILL.—

This bill has reached the committee stage of the House of Commons in the English Parliament. Unless something is agreed upon by those who meet together, the bill will be killed, chiefly by Roman Catholic influence, strengthened on some sides by the distrust of certain Anglicans and of the free Churches. The scheme was approved by almost all educational experts. It was an attempt to divide elementary education into two sections, the division being made at the age of about eleven, while the school-leaving age was to be raised to fifteen. Roman Catholics seem to oppose any changes in school systems looking to their improvement. They claim that the Church should control education of the children.

PROHIBITION ISSUE IN SCHOOLS.

With a wet senator in Congress from Cleveland, Ohio, the temperance question is constantly bobbing up in unwelcome places. The latest issue has to do with the public schools. Years ago the State Legislature passed a law requiring the public schools of the State to observe "Temperance Day" on a certain Friday in January with a two-hour program. This is a good custom for the proper instruction of the young people of our public schools concerning the evils of the drink habit and to prepare them for clean citizenship. This law, however, seems to be of little service to the children of Cleveland, for the program is a farce because the men who put it on make a farce of it. The meaning of the eighteenth amendment should be fully explained by the schools to the children as a part of their history lesson.

LAW TO COMPEL CHURCH ATTENDANCE.—

In the year 1677 there was a law passed by an act of Parliament that people should attend divine service on the Lord's Day, and this law was called into action recently when the Sunday Games League of London applied for a summons against one of their friends, Councilor Cox, under the act of 1677, because on January 4th, being Lord's Day, he did "unlawfully fail to exercise himself thereon in the duties of piety and true religion publicly and privately." Evidence was given that on that day Councilor Cox was under observation by his friends and he neither went to Church nor made any public supplication or prayers. The defendant said that he was not an irreligious man, but he claimed that no civil court had any right to compel him to attend a place of worship. It would take 20,000 policemen to enforce the act. The defendant was admonished and let go free.

SUMMER SCHOOL IN THEOLOGY.—

There will be a summer school in theology at Union Seminary from July 6th to August 14th, under the auspices of Union Seminary, Yale Divinity School, and a part of the summer session of Columbia University. Union has been conducting a summer school for two years. This year members of the faculties of Union and Yale, as well as professors from other schools, will compose the teaching staff, which will include President Coffin and Professors Moffatt, Niebuhr, Frame and Harris, of Union; Professors Tweedy, Shedd, Calhoun and Shelton Smith, of Yale; Rev. Frank R. Barry, of Balliol College, Oxford; Prof. W. R. Taylor, of Toronto University; Prof. Richard Niebuhr, of Eden Seminary, and Prof. McGiffert, of Chicago Theological Seminary. The faculty of Yale Divinity School will be represented by Dean Weigle, and Dean Gaylord S. White, of Union, is director of the summer courses.

NOTES-PERSONALS

And this commandment have we from Him, That he who loveth God love also his brother (1 John 4:21).

Elon College again rejoices in having its regular and beloved pastor, Rev. A. W. Hunt, back in the college pulpit after a protracted and severe illness.

Now is a good time to renew for THE CHRISTIAN SUN and get some one else to renew also. It costs just as much to bring the paper out in "hard times" as in days of prosperity.

Bishop Candler, Atlanta, Ga., says: "The distressing want of the prodigal son drove him to return to his father's home and heart. It is time for this prodigal nation to cease bemoaning its loss of goods and begin to bewail its loss of God."

Rev. J. A. Henderson, president of Franklinton-Christian College, has recently suffered a serious attack of influenza, and during the time his mother passed away. Our sympathies go out to President Henderson in this sore bereavement, as he feels he has lost not only a true friend in all his undertakings, but a most faithful, devoted and loving mother.

Dr. W. H. Day, pastor of a large Congregational Church, Bridgeport, Conn., and president of the American Missionary Association, and Rev. W. Knighton Bloom, Secretary of Missions, Congregational, Washington, D. C., were welcome and interested visitors at Elon College Monday, February 2nd. At luncheon in West Dormitory, Dr. Day spoke briefly of his visit and the favorable impressions he had of Elon.

Recently an editor of a paper wrote United States Senator Sheppard, of Texas, requesting his opinion about repealing the eighteenth amendment. Here was the Senator's reply: "There is as much chance for the repeal of the eighteenth amendment and the Volstead law as there is for a humming-bird to fly to the planet Mars with the Washington Monument tied to its tail." Evidently Senator Sheppard believes that the eighteenth amendment and the Volstead act are here to stay for a season yet.

From Bro. Hermon Eldredge, in the *Congregationalist and Herald of Gospel Liberty*, it is learned that President W. A. Harper, of Elon College, while recently in attendance at the Council of Church Boards of Education, in Indianapolis, Ind., was re-elected chairman of the committee on religious education and was also chosen president of the Conference of Congregational and Christian Colleges. Evidently that conference of colleges wanted a man who would bring things to pass, and they found him.

Pleasant Union Church, near Lillington, N. C., was entirely destroyed by fire nearly a year ago. Rev. J. Lee Johnson, pastor, has been holding services regularly since in nearby places generously loaned by other Churches and friends. Meanwhile, the congregation of Pleasant Union is rebuilding, even in these depressed times, a far bigger and better house of worship than that destroyed by the fire. Mrs. M. E. Wilder, Lillington, N. C., is the treasurer of the rebuilding

fund, and any SUN reader desiring to aid in a most worthy work may send same to her.

The Board of Christian Education of the Christian Church announces that Rev. J. L. Lobinger, 14 Beacon Street, Boston, Mass., becomes our Secretary of Missionary Education. We shall emphasize the importance of enrolling as a World Service School, and send literature to all Churches requesting the same. Missionary education is to have special emphasis this year in the program of Congregational and Christian Churches. Miss Eldredge and Dr. Minton, as well as Mr. Lobinger, will be glad to render service to you in your missionary education work.

Pastor J. W. Fix writes that his Church recently held a Church supper, "which was a great success. It was a regular love-feast and was attended by 180 of our people. Such an occasion, I think, goes far in creating good will and binding each other to God and to Church." THE SUN editor was present when the announcement was made that the supper would be held, and it was definitely stated that there would be no charge and no money consideration, as the Church was holding the supper for an evening of good-fellowship and get-together on the part of Church and Sunday School. We have no doubt that the occasion was all that Bro. Fix says it was—and more!

Mrs. J. A. Williams, Franklin, Va., president of the Woman's Board, Southern Christian Convention, has prepared a very thoughtful and helpful program for study and worship for Junior Missionary Societies. A copy of the program has been sent to the societies, but, that other societies than those at present organized may have the benefit of it, the program is to appear monthly with the program of the Women's and Young People's Societies in THE CHRISTIAN SUN. Mrs. Williams' program is presented in convenient form and beautifully arranged for use in societies for the next eight months. Any Willing Workers' Society wishing such a program can secure it by addressing request to Mrs. J. A. Williams, Franklin, Va.

Under date of San Juan, Porto Rico, January 27th, Secretary W. P. Minton writes: "We had a good trip down (from New York to Porto Rico) and have had two busy days. We leave in the morning for Fajardo, and hope to have the wedding of the three missions tomorrow night. Will be in Ponce and vicinity the last of this week." The three missions referred to are Christian, Congregational and United Brethren. The object of the trip on the part of Secretary Minton and those from the other boards with him was to complete the union of the mission work of these three communions in Porto Rico. The missions there have been desiring to be one for several years, and this is the consummation of their desire and of many prayers and efforts in the direction of a larger work with a united effort in Porto Rico.

The *Christian Advocate*, Nashville, Tenn., official organ of the Southern Methodist Church, is in the midst of a campaign to add 50,000 new subscribers to its list. In writing of this campaign, the *Advocate* editor says: "Hundreds of our leading pastors and laymen believe that one of the greatest boons to Southern Methodism in the trying days ahead would be the weekly visit of this periodical in 50,000 additional homes. Their letters leave no doubt in our minds about that point. Every day the mail brings us several of these encouraging notes. The gist of them is:

"It can be done. It must be done. Count on us to help in any way possible." The spirit of this is exactly that reflected in Dr. Staley's "Suffolk Letter" in THE SUN, January 29th, about "The Christian Sun." How we wish that our pastors and laymen would rally to the support of Bro. C. D. Johnston, circulation manager of THE SUN, in his worthy efforts to increase our subscription list. Remember that every SUN reader is a real asset to Church life and activity and in kingdom service.

REV. G. D. HUNT'S LETTER.

Permit me to speak a word through your paper, THE CHRISTIAN SUN, in reference to my work for this year. We are building up a most beautiful spirit of co-operation at Richland, Ga., and Old Providence Chapel Christian Churches. It is only four miles out from Richland to Providence Chapel. Many of the members of the latter Church reside in Richland, and therefore the logical thing for them to do is to attend services at both places, which they are doing in a beautiful way.

We have a good Sunday School and Christian Endeavor Society at Richland Church, which is being attended by members of both Churches. We desire to make the tie still stronger between the two congregations. We are expecting to organize our young people at Providence Chapel at an early date. We have some fine musical talent at both Churches, and the work in both localities is prospective of much good. This beautiful spirit of fellowship will be strengthening to the work, and we expect to see great good come from the effort.

I am trying to serve the Church at Roanoke, Ala., in the Alabama Christian Conference and am giving two Sundays each month to this little Church—first and third Sundays. We are working here under great depression handicaps since the banks closed. Business has been going at a low ebb. Many good people have lost their jobs, and many others will do so. Our people are all laboring people, and, therefore, our little Church feels the depression very keenly.

We cannot meet our obligations under the conditions at present, but we have a loyal little band and some of the most self-sacrificing folks that I have ever met. We have a good Sunday School and a faithful band of Christian Endeavorers, a loyal Woman's Missionary Society and a good class of young people's Willing Workers, and all these auxiliaries are doing good service for the kingdom of our Lord. We have a fine choir of singers who delight to furnish us with inspiring music. It is a joy to serve the work of my charge this year. Evidently the Church of Jesus Christ holds the key to the prevailing conditions, and we must get the people to attend Church, as the Church needs their presence and their prayers, and that given, the Lord will provide for other contributions necessary to be made.

It is a sad mistake for one to stay away from Church because one cannot contribute as they did formerly. Don't decide that you cannot support your pastor because you have no money. Pay him with such things as you have. If every one will set aside just a small amount for their pastor, he will be cared for in a bountiful way. Don't neglect him just because you cannot do as much as you would desire, for he and his family must eat and wear clothes just like other folks. Pray for him, speak with him often, cheer his weary heart, give him an encouraging word and let him know you appreciate his efforts; he is doing the best he can. I am praying that the Lord may open up the way, and may we be willing to be used of Him to accomplish this great purpose.

G. D. HUNT, Pastor.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

REV. RICHARD A. MCKAY has moved from Woodbury, Ga., to the Mt. Olive Church community, where he is pastor, near Tallahassee, Ala.

DR. & MRS. ROBERT A. GEORGE are to be away from their Church for two weeks on a visit to a brother in Florida, and while there Dr. George is preaching in his former charge at New Smyrna.

SECY A. W. SPARKS, of the Rural Church Department of the Church Extension Boards, visited five Congregational Churches of the Central Association in one week, while preaching at the United Church in Birmingham.

NEW PORT RICHEY, FLA.: This Church recently raised \$125.00 and paid off the debt on its new pews, and also raised \$100.00 toward a new roof. The Church conducts a mission-study class which is known as "The India Class." The pastor is Rev. Ralph Krout.

MEMORIAL SERVICE was held on February 5th at Rollins College for George Morgan Ward, D. D., L.L. D., president-emeritus of the college. Friends of Mrs. Ward will be interested to know that she has gone to her old home, 2525 Bayshore Boulevard, Tampa, Fla.

REV. BARNIE CROCKETT, of Georgia, and a graduate of Piedmont, is pastor of the Congregational Church at Big Oak, Ill., while attending Chicago Theological Seminary. His wife was Miss Olga Winter, who attended Piedmont College and Atlanta Theological Seminary.

UNION CHURCH, CHATTANOOGA, has been progressing under the leadership of Rev. George W. Blount. A group of adults, including young men, joined the Church in 1930. The organization raised its apportionment. An installation service for Church officers attracted a good-size congregation.

DR. WM. HORACE DAY, of Bridgeport, Conn., favored some of the Carolina Churches by paying them a swift visit, February 1, 2, and 3. He spoke at Elon College, Alice Freeman Palmer Institute, and at United Church, Raleigh. Later he will visit Charleston, S. C., on his way home from his visit in Florida.

REV. ROSS ENSMINGER is pastor of the Congregational Church at La Moille, Ill., while taking graduate studies at the University of Chicago. On January 23rd John Ensminger passed the government inspection as aviator at Lincoln, Neb., taking various tests in the air for an hour, thus becoming the third sky pilot in this family.

A HOLD-UP: Some Church clerk is holding up the registrar of his conference by not sending in his year-book report. Is that your Church clerk? In fact, there may be several such delinquent clerks. It is time now that the reports were all in and that the registrar was able to compile the results and send them to the National Council office. Please co-operate.

SOUTHERN PINES reports a most helpful series of meetings recently, conducted by Miss Lucy T. Ayres. Charleston, S. C., is also high in its praise of the good effect of these meetings Miss Ayres held there. The Country Life Academy joins in and tells the story of how the student body was intensely interested and helped by the meetings held there. Miss Ayres is this week

conducting meetings at Albemarle, and a like report is expected. All in all, it seems these "Experiences in Evangelism," so unique in the life of this lady, are being used to great advantage wherever she goes.

PILGRIM CHURCH, CHATTANOOGA, added seventy-two new members in 1930. In Dr. Raymond's pastorate of four years, the total growth in membership has been 159, with 26 losses by death and transfer. The Church enrollment on February 1, 1927, was 173. With a new increase of 76 per cent, the total is now 306. Benevolences during the four years have totaled \$4,311, of which nearly three-fourths has been for the apportionment. The total gifts during these four years were \$37,885. The apportionment giving of 1930 was \$830, the largest to date. We could use some more Raymonds.

ST. PETERSBURG, FLA.: This Church has recently participated in the twelfth annual Inter-denominational School of Missions. Two of those who spoke at the Congregational Church were Mrs. Henry W. Peabody, well-known missionary leader, and Rev. McCoy Franklyn, president of the Crossnore Mission School in North Carolina. Dr. Kerrison Juniper is pastor of the St. Petersburg School. So successful have the St. Petersburg schools of missions been that there has now been organized the Florida Chain of Missionary Assemblies and ten Florida cities will this season have the opportunity to hear world missionary leaders.

LENTEN MATERIAL.

The Lenten season is coming to be observed quite widely among the non-liturgical Churches, and it has demonstrated its value for the deepening of the religious life and as a season for the winning of new recruits to the following of Christ and to membership in the Churches. This year Lent will begin on Wednesday, February 18th, and we recommend its use to our Congregational-Christian Churches.

The Commission on Evangelism and the Devotional Life has prepared and is ready to furnish pastors with very helpful printed material. It would not be possible for us to list all of the valuable pamphlets and folders which they have printed. We believe that any Church will be benefited by having a supply of these devotional helps on hand for reading during the Lenten period.

We would especially call attention, however, to the pamphlets which are designed to help the pastor who conducts a training-class for his young people. We believe that every pastor should have such a class and that our young people who come into our Church membership should be trained to think seriously and clearly with regard to the Christian life, its meaning and its obligations. Among these helps are the following pamphlets: "Six Lessons for the Pastor's Class," "A Brief Textbook for the Pastor's Training-Class," "Conversations with the Training-Class," "The Church as a Society of the Friends of Jesus," and "Jesus and the Christian Life." All of these interpret the Christian life and the Church in a sane and convincing way. The commission also recommends for use, especially for the older group, the little book by Prof. Bosworth on "What it Means to be a Christian." For those Congregational

Churches which desire to understand the principles and spirit of the fellowship, there is recommended by the commission the folder, "Congregationalism," which gives a statement of faith adopted at the National Council at Kansas City and widely used among Congregational Churches, and the little book entitled "The Congregational Churches," written by Dr. Fagley.

If any pastor has not received samples or an order-blank containing a list of the printed material, he should write at once to the Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York City, N. Y.

METHODS CORNER

By REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

A few months ago I attended a Church conference, where methods of work among young people were discussed. The leader told about his experience with a group of fifty young people of high school age. The emphasis of his talk was the social life of the young people in the Church. Originally, his society met Sunday nights for a distinctively religious meeting. The attendance was poor and interest lagged. A new plan was devised and the society began to meet around in the homes of Church members on a week-night. It was a combination of religious and social activity. Under his direction, a regular religious service was held, and this was followed with a social hour or two. The religious service was not on the order of the old Church prayer-meeting, where individuals stood up and "witnessed for Christ" (as they did when I was a boy, for example), but it was in the form of a conference, where a leader presented a question and every one discussed it in familiar fashion. This arrangement created a new interest. Sitting in a circle, thinking, talking and asking questions leads to freedom of speech. Some leaders do not seem to care whether the discussion is summed up or not, but others feel that some conclusion should be reached and a lesson enforced. However, the gentleman who was speaking seemed to think the young people got a lot out of the experience.

The question of entertainment, of the conduct of the social hour, bothered this man a great deal. He did not want the young people of the Church to dance, but he found himself in a tight place one evening when the young people met with a deacon of the Church. This deacon had provided an orchestra and planned for a dance. The young people danced, but the fact that they could seemed to take off the edge somewhat. They were not so keen about wanting to. The result of this man's experience with the young people in the social hour led him to believe that if they were given their freedom to do such things, they soon lost interest in that kind of entertainment and craved something different. He turned to other means of social expression and found the young people thoroughly with him.

Many leaders of young people have made this same discovery. The point seems to be that if somebody will take the time and pains to study up some really worth-while social and recreational programs that are really interesting and worthy of consideration, the young people's social entertainment in Church life is quite well in hand. We have found Theresa Wolcott's "The Book of Games and Parties" (almost any good book store) and "Ice Breakers," by Edna Geister, very suggestive. There are many more. We need to give the young people something better than they have, and they will appreciate it and co-operate.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

FIRST AND GREATEST COMMANDMENT.

Jesus spoke with authority when He said, "The first and greatest commandment is, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Now, the second commandment, dependent upon and growing out of this, is, "Thou shalt love thy neighbor as thyself." Much of the teaching of our day substitutes this commandment for the first, or ignores the first by putting sole emphasis on the second. Many of us think we have served God when we have shown a favor or done a kindness to our fellowman. There is no such teaching in Scripture.

A kindness or a favor to our fellow-man may be quite a selfish and a godless act. We may render our neighbor a service or seem to love him with the sole thought that he, the neighbor, will in turn or some day render us a greater service, and return to us four-fold all that we have done for him or her. Favors to fellowman, even to one's neighbor, are not enough. Jesus never said it was enough. He put that second. The second commandment is like unto the first, but certainly is not a substitute for it. There is not sufficient driving power, there is not sufficient pulling power in love to a human being only. The only genuine abiding love is the love that God has for man, in turn, the love that man has for God. Out of this permanent and abiding love, one may get sufficient strength and power to enable one to love his neighbor as himself. The best and the truest neighbors are those who put God first and

draw on the source of His infinite love, which enables them to love their neighbor as themselves.

Recently a questionnaire was submitted to a number of business men. One of the questions was this: "What difference would it make in your thinking and in your life if you left God out?" While most replied that it would make all the difference, one replied it would make no difference whatsoever. A question more to the point is: "What difference would it make if God left you out of His care and love?" He is the Source and Center of love, and one without that source to draw from is pitiable indeed. That is what Jesus meant in John 4:14. God makes all the difference in one's life, because He is love as well as life, and those who would love truly, unfalteringly, unfailingly, even those who would love their neighbor as themselves must draw upon the source of that unending love, must first love God with all one's heart, soul and mind. Then one is prepared to carry out the second commandment. But the second of Christ's two commandments can never be substituted for the first. He never taught or intimated that it could be. J. O. A.

WHEN HARDEST PRESSED.

There is one unmistakable sign of true bravery. When hardest pressed, go forward. The modern version of this was in the command of a famous general who reported, "My life is giving away, my right is demoralized, my center is wavering. I am giving orders for 'forward march' on all lines." When he was hardest pressed, he went forward. This was not only good generalship, but good Scripture as well. When Israel's army and its camp followers were all hardest pressed, with impassable barriers in front and Pharaoh's army pressing hard in the rear, God said to Moses (Ex. 14:15): "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." There is divinity and there is bravery, and there is inspiration for you in that. When hardest pressed, go forward.

Right now the whole world around about us is hard-pressed. Money is scarce and hard to get. Many are out of employment. Some are giving up; others are despairing. The barriers in front seem insurmountable. The army of the enemy—Failure—is pressing hard. Therefore, go forward. This is the message for individuals who are losing courage and who are on the verge of nervous breakdown and disaster. It is certainly the message to the Church.

The Churches are hard-pressed. In many instances, pastors' salaries are unpaid, current expenses go without being met. Institutions and enterprises of the Church suffer and are on the verge of collapse. If ever the Church and the people of the Church needed to take counsel of God in His dealing with Moses under similar conditions, it is now. The voice comes ringing from the battlements of glory today as it came ringing in the ears and heart of Moses, "Speak unto the children of Israel, that they go forward." J. O. A.

LET THE CHRISTIAN CHOOSE.

Many of us Christians are very scanty in our contributions to the cause and commandments of the Prince of Peace. We are quite lavish, on the other hand, in our contributions to the gods of conflict and of war. Maybe it is because the former is left to our individual choice and inclination, and the latter to political and governmental mandate and manipulation. In the last four or five years, our contributions to the messengers and the message of good will throughout the earth have decreased, while the contributions,

through governmental appropriations, to the forces of war and conflict have mounted higher and higher. In 1890 the Army cost \$36,500,000, and the Navy \$21,000,000; a grand total of \$57,500,000. In this good year of 1931, when we are at peace and our government has signed a solemn pact not to resort to war for the adjustment of international relations, our Army is to cost the government \$351,000,000, and the Navy \$380,000,000; a total of \$731,000,000. If, during this year, our Church forces shall contribute and spend \$17,000,000 to carry the message of the Prince of Peace around the world—which message is the world's only hope for permanent peace and friendly relationships among the nations—we will do well, and surpass the contribution in this behalf of previous years. That is to say, as a nation, we stand to spend this year on our Army and Navy—our dependable fighting forces in the event of war—at least forty-three times as much as the Christian forces of America will spend on missions—our only dependable force in the world of carrying the message of life and light and peace and good will to the nations and the peoples of the earth. J. O. A.

SPIRITUAL WITNESSES FOR CHRIST.

The Church, founded on the Day of Pentecost, was spiritual in experience, preaching and results. It grew out of an order "not to depart from Jerusalem, but to wait for the promise of the Father" (Acts 1:4). "Ye shall receive power after that the Holy Ghost is come upon you" (Acts 1:8).

After the ascension, the disciples returned to Jerusalem and went into an upper room, where they continued with one accord in prayer. In that prayer meeting of ten days there were the disciples, women, and Mary the mother of Jesus (Acts 1:13, 14); the number was about one hundred and twenty. In that group, Peter stood up and preached. "When the Day of Pentecost was fully come, they were all with one accord in one place" (Acts 2:1). "They were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4).

I. The Discouraged Church of That Day.

1. Jesus had ascended and gone from the Church and, as they returned from Olivet, they were helpless, discouraged, and united in prayer.

2. Relief came by the Holy Ghost. All were filled with the Holy Ghost and began to speak with other tongues. Ten days of prayer and one one day of preaching brought 3,000 into the Church.

II. The Discouraged Church of This Day.

1. Jesus has not gone from the Church, but the Church has gone from Jesus; that is the feeling expressed in many ways. The best means left to the Church of this day is prayer, as it was in that day.

2. Relief can come by the outpouring of the Holy Ghost in answer to united prayer. A great spiritual movement will come to the Church when the Holy Spirit comes in power.

III. It was a Union Prayer Meeting.

1. Peter, the eager; John, the mystic; James, the practical; Thomas, the doubter; the women, and Mary. "They were all with one accord, in one place" (Acts 2:1).

2. The great experience was the power of the Holy Ghost upon them, and the successful preaching. There is too much preaching in this day and too little prayer. All great revivals follow great spiritual depressions.

That prayer meeting made them all spiritual witnesses for Christ. "They spoke with other tongues as the Spirit gave them utterance"; and sinners were moved to seek and find Jesus Christ. In origin, the Church was spiritual; and it must continue so if its life and witnessing is to save the world. What the Church needs is a great spiritual revival.

W. W. S.

GROWING TOWARDS GOD.

"Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

"I count this thing to be goodly true:
That a noble deed is a step toward God,
Lifting the soul from the common clod
To a purer air and a broader view."

The above quotation, taken from Josiah Gilbert Holland's "Gradatim," carries with it the philosophy of becoming like God. There must be a view of God. We have one supreme source from which we can get that view—that is the life of Christ. We get a picture of the life of Christ from the Bible. If we would grow toward God, we must keep looking at Christ.

I know of no better way to increase our devotional life than at the beginning of each day to take the time to read God's description of Himself through Christ, and then commune with Him in prayer. After we have read the Bible and prayed, it is well to wait and let the Lord speak to us. This sends us out for the day without a determination to become like Him. It gives us our view of God. But this effort would amount to little if we stop at this. The Christ way is not the way of ease, but of giving of self.

If we would grow toward God, we must not depend upon the leaps and bounds, but we must build our way with deeds of kindness, love and service. The best way to prevent weeds from growing in the field is to plant a crop that will produce something worth while. The best way to increase our devotional life and to grow more like Christ, is to fill each day with deeds of service. It is possible for an individual to spend all of his time in trying to weed out the undesirable traits of character. The individual who spends his time in that way will never grow toward God. But one who keeps an eye on Him, consults Him at the beginning of each day and spends the rest of the time in service for others, will soon become like Him.

We may best render service to others and guard our devotional life by being a real soul-winner. It increases one's desire to become more like God when he strives to introduce some one else to God. Therefore, one who reads God's word prays for the guidance of the Spirit and then goes after some one else whom he might introduce to God, that individual will safeguard his own devotional life and grow nearer to His Father.

"I sought the Lord and He eluded me,
I sought my brother and found all three—
My God, my brother and me."

There is a time and a season for all things. We plant wheat, corn and fruit trees, all at different seasons of the year. If planted out of season, they will not make their yield. If we would reach the realms of heaven and grow toward God, we must have a season for our devotional life wherein we can read God's word, talk to Him in prayer, and then let him talk to us. It will keep us spiritually alert to speak to some one each day about his or her soul, and, if possible, win that soul to God.

J. E. McC.

"WHY PROHIBITION HAS FAILED."

BY THOMAS C. AMICK.

(In reply to an article of the above caption by Henry Knight Miller in "Psychology Magazine" for December, 1930.)

I.

In our reply to Henry Knight Miller's article in the *Psychology Magazine* for November, 1930, a conclusive argument was made to all the statements Dr. Miller had made in this former magazine article. In the December number of the same magazine appeared another article under the title heading this paper. Our former reply was sent to Henry Knight Miller, the editor of *Psychology Magazine*, but so far he has failed to publish or to make any reference to it.

The article in the December number of the *Psychology Magazine*, in two or three introductory paragraphs, presents a condensed statement of the points in the first article, and then the writer, undertakes to enlighten us as to why prohibition has failed. He takes it as a foregone conclusion that we all agree with him that prohibition is a miserable failure, and makes a number of dogmatic statements, on most of which we propose to take issue with him. The fact is, there are thousands, yes hundreds of thousands, of us who do not believe prohibition has failed; but we believe that it has really been a wonderful success, and will continue to be a success unless our people, like Dr. Miller, become turncoats and are willing to plunge our country into moral and spiritual degradation and ruin. Prohibition has not failed, but a few of our people, like Dr. Miller, have failed; and because they have failed to uphold prohibition and the nobler aspirations of our people, they hide their heads, like the pursued ostrich, and believe that everything has failed with them. As great a psychologist as Dr. Miller claims to be should be able to observe a little more closely, and if he should do so, he will surely see that the signs of the times do not point to any revocation of the eighteenth amendment. The following are the reasons listed by Dr. Miller for the failure of prohibition:

1. It attempts coercion of the citizens.
2. There was a deep-set objection to the method whereby prohibition was "put over," and an increasing resentment to the methods used to keep it in force.
3. Prohibition has failed because it seeks to supplant education with legislation.
4. The "inferiority complex" is almost universal in society.
5. Notwithstanding the arbitrament of the sword in the Civil War that the majority of the States have a right to dictate to the minority, there is a persistent feeling that the principle of self-determination is paramount.
6. Prohibition has failed to take the profit out of liquor.
7. Human nature has not yet evolved to the plane of perfection at which the average man can resist the appeal of easy money, especially when this is condoned by fellow-agents and winked at by superiors.
8. Prohibition has failed because it overlooked the fact that liquor, with all its evils, does fulfill certain social needs.

We shall answer these reasons seriatim, and, for the sake of brevity, we will suggest answers to these reasons and leave the reader to follow out these answers in his own thinking.

Replying to the first reason why prohibition has failed, we admit that prohibition does attempt coercion of certain of the citizens of our country. But who are these people that prohibition attempts to coerce? We will answer: the bootlegger, the heads of the speakeasies, the drunkard, the man

who wallows in the mire and the ditch, the social drinker, and the man who would put the bottle to the mouth of his neighbor for gain. We admit that prohibition attempts the coercion of these classes of people, and it is right that it should do so. There is not a law upon the books but was directly aimed to coerce certain classes of persons. The law against theft, the law against murder, the law against prostitution and vice, all are coercive measures. The Ten Commandments had for their sole object the coercion of the Israelites from doing those things against which the commandments were aimed.

Certain classes of people must be coerced if we wish decent society. The drunken sot, the manufacturer of alcoholic poisons and dopes, the whole "wet gang" who would fleece the widow and the orphan, taking their unholy gains to fleece their nests—all these must be coerced. If we must repeal law because by law some men are coerced, we might as well repeal all law at once and go back to savagery. Mr. Miller's play on words will not fit here. Civilization is based on the fact that each of us gives up certain of our cherished "personal freedom" and we allow ourselves to be coerced with reference to those things that do and would injure society as a whole. Any student of the institutions of our civilization must recognize this at a glance. We are glad to give up certain of our cherished "personal freedom," and we are happy to be "coerced" for the good of the body politic. You may flaunt the word "coercion" before the very ignorant populace if you wish a following of that kind of crowd, and you may flaunt it before the "wet" and he will roll it like a sweet morsel under his tongue, but the thinking person who has the highest interests of his country at heart is glad to be "coerced," that civilization may advance, property may be safe, and God honored and exalted.

We have heard numbers speak both pro and con about prohibition, but we had not heard a single man, whether for or against, speak of it as a "put over" job. At this late day, Mr. Miller has made a startling discovery. With all the publicity that Mr. Miller, in his former article, stated that he had given to the eighteenth amendment with all that was published in the newspapers, how can any person claim that the establishing of this amendment was a "put over" job! There are two methods by which the Constitution of the United States may be amended. One is for the Legislature of each State to call a convention, and when the conventions of three-fourths of the States ratify the proposed amendment, it then becomes a part of the law of the land; the other method is for Congress to refer the proposed amendment to the Legislatures or the General Assemblies of the different States, and when the proposed amendment has passed the Legislatures of three-fourths of the States, then it becomes law. In other words, the methods of ratification are by Conventions or Legislatures, according to the will of Congress.

Some of us are still alive who were living when Congress referred the eighteenth amendment to the Legislatures of the different States, and we know the publicity given to the matter. The Anti-Saloon League did its part in putting on a publicity campaign, the Church and the Church publications did the same, the great metropolitan papers and magazines did their bit of advertising, and the "wets" fought to the last ditch. There was nothing done under cover or in the dark. It was a great fight for a great moral ideal, a saloonless nation on the earth. The fight was won, and nobly won, notwithstanding the machinations of the wets. The wets have tried to blast that ideal by all kinds of subterfuges and claims. And their claim that prohibition is a "put over" job

(Continued on Page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

Sabbath and work are two words of world-wide and all-time significance. Sabbath or, in our use, Sunday is embraced in a divine command, "Remember the Sabbath day to keep it holy" (Ex. 20:8). The other command, "Six days shalt thou labor" (Ex. 20:9), is equally binding upon the children of God. Voluntary idleness is equal disobedience to forgetting the Sabbath. Work for six days in the week is enjoined as clearly as keeping the Sabbath Day holy. These commands are not for individuals only, but for communities; for communities are made up of individuals. Unemployment is no more to be deplored than the desecration of the Sabbath. In the command to remember the Sabbath day to keep it holy, the emphasis is on "keep it" (the Sabbath) holy. It is the function of the Church and the State to keep it holy. All violations of the day reflect upon the Church and the government. Both have been concerned about unemployment, and neither has said much about the desecration of the Sabbath. In fact, the city of Norfolk has failed to keep the Sabbath holy by running the theaters on Sunday to help the unemployed. There is no charity in paying fifty cents to see a picture show to help the needy. It is more important to keep it holy than to pretend to help the needy by its violation. It seems that this country is becoming a gaming country instead of a Christian country. Many schools give more attention to athletics, amusements, games, than to real educational work for the improvement of the whole man for Church membership and loyal citizenship. Greece, the great athletic nation, went on the rocks; and Europe lost the religious prestige of the world by disregarding the Sabbath.

America is at the fork of the road at this period of her history by disregard of the Sabbath. It is more important than business. It is more perilous than unemployment. Improvement is always dangerous, and prosperity has filled this country with independence, leisure, selfishness, dissipation, and forgetfulness of God as "the Giver of every good and perfect gift." We have forgotten, it seems, that "in Thee we live and move and have our being." We overlook the fact that the worst sin is the abuse of good. It was so with Adam and Eve, and it has been so ever since. The two greatest blessings are the Sabbath and work. People are healthiest and happiest when they work six days and keep the seventh holy. The artificial never equals the real. God's way is always best, and obedience to His commands not only makes but maintains prosperity for the individual and the community. Good roads, automobiles, education, the press, and prosperity have led people away from home life, Church and the simple way of living and worshiping God. The six days for labor should be kept sacred by such work only as benefits mankind, and Sunday should be kept sacred for rest and worship for the development of soul strength and Christian character.

W. W. STALEY.

ELON LETTER.

Success in athletics depends upon four things, and every one of them has its lessons for the great game of life.

1. The lesson of the rules. Every sport has its rules adapted to the particular game, and the players must respect these rules or they will be disqualified.

In our day, when there is such chafing under restraint, such opposition to authority, such aversion to rules and regulations in every realm of our experience, it is refreshing to know that those who engage in football and the other types of college athletics yield themselves readily to the rules of the game. The more readily the rules are obeyed, the more valuable the game is for character-building, and the more likely is victory. The player who breaks the rules is unworthy and will endanger the sport as such. He will bring defeat and shame to his team.

Life, too, has its rules, its principles, and it is obligatory upon each and every one of us to conduct ourselves in accordance with those principles, to recognize that organization, authority, regulations, and rules are necessary for the successful living of life. We must come to the point where we not only submit to the rules of life as a necessary evil, but regard them as promoters of freedom. It is one of the paradoxes of civilization that, as freedom and liberty increase, the rules and regulations designed to govern men in their relationships with one another increase and multiply. Experience has taught that individual freedom is promoted by social limitation in the interest of group life. Athletic games have made no small contribution to our understanding of this vital principle for the ordering of life.

2. College athletics are valuable, too, for the emphasis they give to training. Every candidate for a team gives a pledge to the coach that he will abstain from certain practices and that he will positively do certain things. In order to make the team, the candidate is willing to regulate his diet, his sleep, his leisure time, and so to organize himself that he can perform at a maximum rate of efficiency. In addition to this, he agrees to accept the daily grind of practice in order that he may acquire the skill, the initiative, the resourcefulness, the insight into the critical situations native to the game, so that when in the contest itself he may be able to acquit himself creditably and as a seasoned veteran. He further agrees to obey the will of the coach. To his command he yields his own judgment and accords a willing obedience. I know full well that the charge is made against intercollegiate athletics that the individual tends to become part of the machine and that consequently some of the inherent value for character-building is lost. It is, however, an evidently worth-while experience, for the sake of a great cause, to give one's pledge to undertake grinding practice and then to yield willing obedience to another's will and decisions. The doing of these things has positive value in building character; has suggestive value, too, for the obligations that devolve upon men and women in the discharge of their vocational and professional duties.

3. The team-work required by intercollegiate athletics is a natural outgrowth of the training demands. It is a beautiful thing to witness an athletic team in action—the flower of the manhood of an institution—alert and buoyant with life, eager to give itself for the sake of alma mater, moving with the precision of the needle of the compass, unified in method and in purpose! I do not know anything that is more impressive than a well-trained and well-disciplined football team as it appears on the athletic gridiron ready for a contest, ready to give the best for the sake of the honor of its college. The willingness of the individual player as the game progresses to

forget himself as an individual and to merge himself in the team as a whole, constitutes a most inspiring aspect of the athletic benefit to be had in our modern colleges. Athletic teams know that games are not won by individual stars in the athletic firmament, but by the milky way, so to speak, of team-work in which the individual star loses his individuality in the shimmer and the glimmer and the glory of the team as a whole.

We speak about social solidarity, we plead for universal fellowship, we long for Christian brotherhood in the organization of our social relationships with one another, and we do well, but the college athletic team has achieved these worthy aspirations through its devotion to the team as a whole and through its practice of all that is connoted in the term team-work.

4. But college athletics are not complete without a reference to those who play vicariously from the bleachers. The well-trained players, willing to enter into a game according to the rules and in the spirit of team-play, do not constitute the whole benefit to be derived from inter-collegiate athletics. The bleachers also contribute their part, and a splendid part it is, too, that is due to their enthusiasm, their loyalty, and their love expressed in no uncertain terms for the success of their team and for the honor of their alma mater. What can be more inspiring than the cheering accorded a college athletic team by the members of the student body? Their enthusiasm is infectious, their devotion is unalloyed, their loyalty is self-forgetful and perfect. Out of such a situation as this a most splendid contribution to character-building arises.

We likewise need to be enthusiastic for our life-work. The late President Elliot of Harvard used to say that men need to fall in love with their work and to enter upon the day's task as upon an athletic contest. President Elliot was not mistaken in this view. There is danger that the dull, drab, monotonous routine and grind of life may take from the human heart that it victimizes the exuberant joy, that devoted enthusiasm, which are necessary for the achievement of the best results. When college days are over, and the brass bands and the megaphones have ceased to glorify the contest on the gridiron of sport, the need for enthusiasm and love for our work, for loyal devotion to great causes will still be part and parcel of the necessary equipment and attitude of the individual in his effort to live a forthright life. It is this spirit of enthusiasm which will turn the hardest task into joyous play, which will make of the most menial labor an avenue of uplifting service, the vestibule to heavenly places of holy living.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE LETTER.

FIVE OBJECTIVES.

The spring semester of Piedmont Junior College has already begun, with much earnestness and with a view of doing more and better work this term.

In modern times, when the school became a definitely organized institution of society, it was necessary to state its aims and purposes. Consequently, at various times, philosophers and others have undertaken to define education as it functions through the institution.

Some have declared the purpose of the school to be the formation of character, or moral character. Spencer and his followers defined the aim of education as complete living, while Dewey and his followers have declared for social efficiency as the main aim of public education. Some school men have defined the purpose of education as disciplinary. Doubtless, there is some basis in fact for any one or all of these statements. However,

at the present time, it would seem to be desirable to define the purposes or, as we shall prefer to say, the objects in modern education in more detail and in more concrete terms than any of the foregoing.

Not that it is possible for any final statement of these objectives to be made, but the more significant aspects of the modern educational problem may be suggested. We might state at least five objectives. There can be no debate about the fundamental value of each, though there might be some controversy concerning the order and relative importance. They may be stated as follows: health and physical efficiency, the mastery of the tools of formal learning, vocational efficiency, education for play and recreation, an appreciation of the great moral values in the race experience. These are expressed in obedience, kindness, honor, truthfulness, cleanliness, cheerfulness, honesty, respect for self and others, helpfulness, industry, economy, power of initiative, justice, usefulness, patriotism, courage, self-control, prudence, benevolence, politeness, perseverance, fortitude, sympathy, conservation to duty, comradeship, patience, temperance, hopefulness, determination and fidelity.

Of course, the mere statement of these virtues is not a matter of any significance. They have to be made dynamic according to the principles which will be set forth in moral education. These moral values must be provided for in connection with the family and the home, in connection with our numerous civic relationships, through our denominational schools which have grown out of the institution known as the Church.

Education in a democracy, both within and without the school, should develop in each individual the knowledge, interests, ideals, habits, and powers whereby he will find his place and use that place to shape both himself and society toward ever nobler ends.

S. L. BEOUGHIER.

WHY PROHIBITION HAS FAILED.

(Continued from Page 5.)

has no foundation in fact, and every thinking man and woman should nail it at once as false. When this eighteenth amendment was before the States there were sixteen to one for it. That looks like a "put over" job, does it not?

Mr. Miller's third argument is that prohibition has failed because it seeks to supplant education with legislation. To an extent, this argument is valid. Those favoring prohibition should make careful note of it. For more than two-score years we had been educating the people against the evils of the liquor traffic. Prohibition could never have been made an accomplished fact without this education. Possibly we have not put as much stress on education for the last ten years as should have been put on it, but we must commence an intensive campaign of education. There must be no let up. The forces of evil are on the march, and there is no let up with them. Let this word of Mr. Miller be a trumpet blast to the forces of temperance and prohibition to rouse themselves from their lethargy and put on such a campaign of education as will appall even the most sordid and blatant of the liquor element. Let the Church arouse herself and commence a campaign of education against the liquor nuisance; let the Anti-Saloon League and the Business Men's League Against the Liquor Traffic rise to the height of their opportunity and put on such an educational campaign that the liquor traffic, that menace to the nations and that curse of the people of the earth, shall be banished, and Mr. Miller and his "wet" gang will know that they are beaten forever.

Is the "inferiority complex" any reason why prohibition has failed? Dr. Miller tells us this "inferiority complex" leads tens of thousands to drink today just because they get a kick out of defying the law. He further says that they drink simply to prove their superiority over one law. Is this the part of good citizenship? Do good citizens violate the law just to get a kick out of the violation? Are the laws directed against the good citizen? He lives above the law. The law has no hold whatever on the good citizen. The law is always directed against the evil citizen. Shall we repeal a salutary law to comply with the desires of the bad citizenship of our country? Are we to allow them to govern this goodly land of ours? We can see nothing in this "inferiority complex" argument of the wets except a plea to the good citizenship of our country to capitulate to the lower element of our country who steep themselves in liquor and crime and allow them to govern us. Shall we do it?

(Continued Next Week.)

NOTICE.

At the last annual session of the Sunday School and Christian Endeavor Convention of the Eastern Virginia Conference, it was left to the executive committee to decide on a place of meeting. As yet, we have not received an invitation. If any Church is contemplating entertaining the convention on the "Harvard plan," please decide and extend your invitation immediately. Please write the undersigned. The committee to arrange the program for this convention meets Tuesday following the third Sunday in July.

505 S. Main St.
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JOSEPH E. McCAULEY,
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All styles sent postpaid at above prices



MISSIONS



REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

Father of mercy, cleanse and keep Thine own from sin. Forgive, and bring us to tread only Jesus' path of perfect love and conscious duty. Make us doers whose work shall stand. As we bridge the expanse of time for eternity, show us that technical understanding with intensest application to directed effort, unless it produce the power to endure and to make returns in service, is resource but wasted. Teach us the value both of active endeavor and passive strength. Material structures admit of no slack nor slight. Grant us, Father, insight, eagerness, to build as well the "stately mansions" of the soul. In Jesus' name we ask it. Amen. L.

A MISSIONARY ERA.

A conference, for the most part of Presbyterians, met not long since at Princeton Seminary. There were many missionaries as well as outstanding students of missions present, and from the reports it was evidently a great conference. This conference brought to the fore and emphasized emphatically that which other conferences of recent meeting have emphasized, viz: that a new era in mission work has dawned, an era in which the indigenous Church will take the lead in the work of Christian evangelization and the missionary will help not so much in leading as in following. At the conference referred to, Rev. Mr. Hadley, secretary of the Presbyterian Foreign Board, said that which seems to have been the general conviction of the conference, viz: that the new and greatest era of missions is at hand—the age of the indigenous Church, "for it is a bigger opportunity and bigger joy to work with the native leaders than to direct the work ourselves."

The missionaries with whom the editor has met and talked for the past few months have expressed the hope and the expectation that the day would soon come when the indigenous Church, the native converts and workers, would go forth to evangelize their own people and call them to repentance. This is, indeed, a most hopeful sign. One board reports that in a recent year the converts to Christianity and the indigenous Church had contributed \$2.00 to every \$1.00 sent them from this country. That is to say, for every dollar given to missions by people here in a Christian land, two dollars were given to the same mission in the lands where the mission work was being done. In years past, we have heard it said, though falsely, that it took one dollar of our mission money to get the other dollar across to the people afar off. The time has now come, certainly with one board, when it can say to all, "Put in your dollar now with which to help carry the gospel to fields afar, for it will mean two more dollars added when it gets there."

The road is yet a long, hard one. Idolatry and the worship of false gods, who are no gods, are entrenched and are fighting, and with prejudice, to hold their own and to beat back the forces and the powers of the Son of God. Conditions have changed on the mission fields. Those who treated Christianity with indifference and unconcern are now openly fighting it, recognizing it in a force and a power worthy of the stoutest efforts on the part of those who would overcome it. The opportunity never was so inviting, the privilege never so great as at present to engage in the spiritual task of giving to a world of hate and of sin, the Christ of love and righteousness. J. O. A.

COST OF CRIME.

Crime steals 6½ per cent of the entire income of every American. "The total annual income of the American people is ninety billion dollars, and a very conservative estimate of the annual cost of crime is six billion dollars," writes Vincent Cullen, vice-president of the National Surety Co., New York. "Half of this \$6,000,000,000 annual crime waste," says Mr. Cullen, "is lost through theft, burglary, larceny, stock frauds, credit frauds, mercantile frauds, insurance frauds and a thousand and one other swindles and confidence games. The other half is paid in taxes for the prevention, prosecution and punishment of crime, including police, prisons, courts, district attorneys, sheriffs. This anti-crime taxation in New York City alone is \$60,000,000 a year."

The enormity of these losses can be better understood in contrast with other costs. The Churches of America contribute to all purposes less than one billion dollars annually. Public school education costs just over two billions a year. The budget of the Federal government is about four billions of dollars. Crime costs as much as the public school system and the Federal budget combined.—*Missionary Review of the World.*

MISSIONARY OFFERINGS.

REPORT FOR FEBRUARY 7, 1931.

Sunday Schools.

Previously acknowledged	\$1,800.66
Piney Plains, Cary, N. C.	1.00
Union, Virgilina, Va.	2.10
Holland, Va.	10.00
Wake Chapel, Fuquay Springs, N. C.	5.00
Ramseur, N. C.	6.50
Winchester, Va.	5.61
Lanett, Ala.	3.75
Smithwood, Liberty, N. C.	1.05
Elm Avenue, Portsmouth, Va.	8.94
Newport, Stanley, Va.	1.76
Mt. Bethel, Summerfield, N. C.	2.74
Timber Ridge, High View, W. Va.	2.45
Dry Run, Seven Fountains, Va.	1.22

Total \$1,852.78

Individual and Church Collections.

Previously acknowledged	\$ 987.94
Mrs. Joe Cagle, High Point, N. C.	1.00

Total \$ 988.94

Specials.

Previously acknowledged	\$1,146.51
Ladies' Bible Class, Rosemont, Norfolk... ..	12.00
Mebane Sunday School, Mebane, N. C.	2.00

Total \$1,161.01

Summary.

Previously acknowledged	\$10,607.53
Sunday Schools, regular	52.12
Individual and Church collections.....	1.00
Specials	14.50

Total to date \$10,675.15

J. O. ATKINSON, Sec'y.

PROGRAM FOR STUDY AND WORSHIP.

This series of programs has been prepared in the hope that it might prove a help to leaders and stimulate interest in mission work. The programs, however, are only intended as suggestive. Where changes are to be made, the leader should

give ample time to work out detail to meet the needs of her society. Parts on the programs should be given out in time to allow the person time for preparation. The leader should urge the parents to assist their children in their preparation.

It is suggested that the program to be used be placed on the blackboard before time of meeting. A poster should be made to announce each meeting. Invitations always help to get a good attendance. They may be both simple and inexpensive.

If there are inquiries about the programs, or additional copies desired, address—

Franklin, Va.

MRS. J. A. WILLIAMS,
President Woman's Board, S. C. C.

MONTHLY MISSIONARY PROGRAM.

BY MRS. W. M. JAY.

Women's Societies.

Service of worship—For courageous witness in moral questions.

Map talk on Turkey.

Roll call—facts about Turkey.

Introduction of guest from Turkey.

Our work in Arizona.

Prayer.

These programs have been the source of much information and help, and it is hoped that all the societies have followed them in their meetings. The "Guest Book," too, is a gem and one of great assistance to the program.

This is the period for the mission study in our societies, and of course all are busy with this feature of our work; then, on February 20th, will come the "World's Day of Prayer for Missions." Be sure to make adequate preparation for this great day, for it is coming to be the red-letter day of our missionary year. Write to your Convention president, Dr. Atkinson or any of the officials of your Conference, and they will be glad to render any aid to help you in observing this day, which is interdenominational and world-wide in its scope. The author of the proposed program is Miss Kathleen MacArthur, of Toronto, Canada, and the theme is "Ye Shall Be My Witnesses." The program will be broadcast at 8:15 Friday morning, February 20th, over station WEAF and some eighteen or twenty other stations. It will be time well spent to tune in on this program.

Young People's Societies.

Program of Chapter IV—"Men and Gods."

I. Business.

II. Study course:

1. Brief review of that of previous chapters.
2. Leader gives the setting of story, pp. 49-51.
3. Different members retelling stories as given in chapter, with especial emphasis on "The Gentle Buddha." Images of Buddha and pictures may be used to good advantage.

4. Leader may use the last two paragraphs on page 66 as the concluding remarks to study period and as the introduction to the worship service.

III. Worship service: Theme, "Man's Search for God."

1. Prelude: "I Love to Tell the Story."
2. Call to worship: "Hear, O Israel: the Lord our God is One Lord" (Deut. 6:4).
3. Hymn: "We've a Story to Tell to the Nations."

4. Scripture: Paul's Athenian address (Acts 17:22-31).

5. Prayer: That we may be faithful to carry and send the story of salvation to those who have never heard aright, and to those who have never heard at all. That we may remember that our

(Continued on Page 9.)

Christian Orphanage

Dear Friends:

Our Sunday School offerings are starting off very nicely this year, and our income so far has been encouraging. We truly hope and pray that our people will realize that children eat and wear as much when our income is small as they do when we have plenty of money. So, friends, when the monthly offering is taken in your Church, please make it as liberal as you possibly can. We have more than one hundred children to feed, clothe and care for. We are looking to you for support.

When you called me, fourteen years ago, to take charge of your Orphanage, one of my best friends said to me: "You are foolish to accept the place; they won't support the work." I said: "I have faith in our Church-folks to believe, if the Orphanage is handled right, they will support it." For fourteen years you have stood by me in the work. We have built new buildings and we now have a nice plant for orphanage work. We have added to our number of children from time to time and now have more than a hundred little fatherless children. Our Church-folks have stood shoulder to shoulder with us and have backed us in every undertaking. Today our Orphanage plant stands as a credit to the Christian denomination because you have been interested in doing a work of charity and helping those who needed your help and were not able to help themselves. I believe God will bless every dollar you give to help a little helpless child.

The following articles have been sent in since our last report: Mrs. Frank Auman, Seagrove, N. C., 1 dress and jacket; Women's Missionary Society, Henderson Church, N. C., 1 box dresses, raincoats, sweaters, lumber jackets; Woman's Missionary Society, Amelia Church, N. C., towels, pillow-cases; B. A. Sellars & Sons, Burlington, N. C., overcoats, 1 little suit, caps.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 12, 1931.

Brought forward \$1,301.67

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Mt. Bethel\$ 3.25
Durham 18.77
Hopedale 3.60
Long's Chapel 1.91
Lebanon 1.14
Happy Home 1.63
Hines Chapel 3.24

33.54

Eastern N. C. Conference:

Catawba Springs\$11.62
Turner's Chapel 1.00
Plymouth 5.25
Mebane 4.00
Henderson 3.22
Wake Chapel 6.20

31.29

Western N. C. Conference:

Pleasant Hill\$ 5.72
Burlington 57.84
High Point 4.48
Hank's Chapel 2.03
Ramsaur 5.40

75.47

Eastern Virginia Conference:

South Norfolk\$11.63
Mt. Carmel 7.19
Holland 10.00

Rosemont 11.50
Elm Avenue 5.00

45.32

Valley Virginia Central Conference:

Mt. Olivet (G)\$ 2.02
Dry Run 1.82
Wood's Chapel 1.00
Timber Ridge 2.44
Linville 6.02

13.30

Alabama Conference:

Pisgah\$.75
Noon Day40

1.15

Special Offerings.

Y. P. Class, Turner's Chapel.....\$ 1.00
Jeff Miller, support children..... 47.50
Mrs. Maynor, support Rebecca..... 10.00
C. A. Penn, N. Y. City, Miller chil'n 50.00
A Friend 5.00

113.50

Thanksgiving Offerings.

Burlington, N. C., Church.....\$48.50
John M. Shoffner, Burlington, N. C. 75.00
Berea, Nansemond (E. Va. Con.)... 12.85

136.35

Grand total \$1,751.59

MISSIONARY PROGRAM.

(Continued from Page 8.)

Heavenly Father loves and watches over us all of every nation; that He is India's God as much as He is America's God.

6. Offertory: Solo, "Tell Me the Stories of Jesus."

7. Hymn: "I Love to Tell the Story," 1 stanza.

8. Benediction.

These programs were prepared for the Young People's Societies by Mrs. Alberta Boone Harrell, Durham, N. C.

Holland, Va.

Junior Missionary Society Program for February.

Topic: "The Treasure Hunt."

Theme: "The Love of God."

I. Worship Period.

1. Call to worship. "Thou shalt love thy neighbor as thyself" (Gal. 5:14).

2. Song: "God is Goodness, God is Love."

3. Scripture: 1 John 4:7-11.

4. Prayer: Heavenly Father, we thank Thee for our lives. We thank Thee for Thy great love. Help us, O Father, to love our neighbor, and may the day speedily come when the little boys and girls in Burma and Korea shall know about the love of Jesus as we do. For Jesus' sake. Amen.

5. Offertory.

II. Study Period—Chapter 1, "The Treasure Hunt."

1. Leader have pictures of Burma and Korea to show to group as means of introducing chapter. Point out on map the location of each country. Get children to tell what they know about the people and their customs.

2. Story Period. Leader may tell the story, or appoint two members to do so, dividing the chapter in two parts. Part 1—Soo Thah (a boy of Burma). Part 2—Esther Kim Pak.

3. After the story, ask questions to draw the children out concerning the main points, always keeping in mind to correlate the worship theme, "The Love of God," with the chapter studied.

4. Song: "In Christ, There is No East or West."

5. Benediction: "O Father, make us more happy in giving light to others than in receiving it ourselves."

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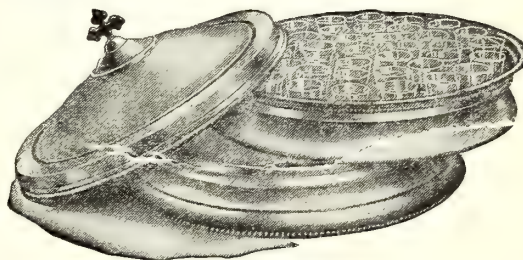


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses \$7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

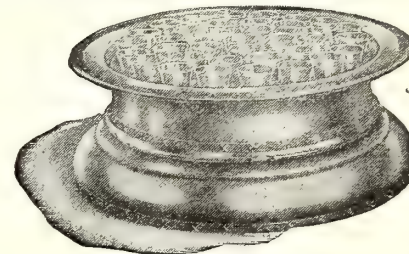
SILVER-PLATED.

The Silver-plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.



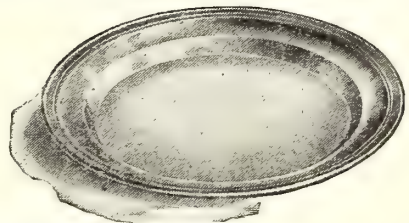
Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses.\$22.00
Base No. 1—Silver-plated; fits Silver Tray 85. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling). \$22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow rim.....\$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

THE USUAL MEETING.

Some societies hold the "usual meeting" every week—hold it faithfully! Does your society? Unless yours is an unusual society, it cannot afford to hold the usual meeting. Nor can it attempt a "different meeting" every time.

The kind of publicity that you give the work of your society helps in determining whether it will reach those you need to reach or not. Some newspapers give quite an amount of space for well-written announcements. Some societies profit by this opportunity to announce their meetings. The minister is always glad to announce the meeting, and happy is the society whose minister can do this in an inviting way without sacrificing any of the dignity that should go with such an announcement. Posters, well made and placed in prominent places, always bring good results. Invitations may be sent in the mail occasionally for the variety of it and for the personal touch it gives. But most important of all is the invitation of member to member or friend.

Music counts for a great deal in the young people's society. People everywhere always love to sing. If the young people who come to your society do not like to sing, perhaps you have the wrong kind of song book; perhaps it is the lack of dignity in the singing; perhaps you need a director for the music, or perhaps you could use a better accompanist to good advantage. Investigate the situation, arrive at your conclusion, and work to remedy the trouble. And when you go to buy those new hymn books be sure to get hymn books and not mere song books! There's a world of difference. It pays to buy the best when you buy song books.

In conducting discussion meetings, there are a few points to check up on occasionally to see if you are really having discussion groups that are worth while. First, be sure you are discussing some real issue. There's no point to just talking about something. Get to the heart of a problem and stick with it until you find some solution that has merit. Second, keep on the main issue pretty closely. It doesn't pay to wander too much from the subject. Third, let the discussion be a discussion, not a debate. Arguing doesn't get far in anything—and just about as short a distance in a young people's discussion group as it is possible to go. It may take some extra work to be able to discuss a problem or question intelligently, but do it if it does! Everybody has a right to his own opinion on the question. Remembering that will save some arguments!

Though the discussion type of meeting is perhaps the one most societies use most often, it is by no means the only possible type of meeting. Try dramatizations, and musical programs, and book reviews, and debates, and many other types of programs that you will discover once you resolve to try them.

BOOKS FOR YOUTH.

"Report and Recommendations of the Christian Youth Council of North America (The International Council of Religious Education; 62 pp.; price 25c). This report should be in the hands of every alert young person in our Churches, and no leader of young people can afford to be without it. It is a report of the six commissions, or committees, of young people who reported on topics assigned them at the council meetings in Toronto

last June. Each report gives the problems that young people face on that particular topic, and also their suggested solution of these problems. There are reports from the commissions on Jesus Christ, Christian conduct, worship and prayer, other youth, Christian unity, Christian society. Each report outlines in detail helpful suggestions for all Christian youth everywhere in the honest attempt to live Christian lives and to help those around them to be more Christian.

"The Christian Quest Series." The Christian Quest materials have been prepared for young people themselves and for the leaders of youth. There are "Books of Discovery" for boys and girls of twelve to fourteen years of age; price, 25c each. There are books called "My High Road of Adventure" for the older boys and girls. These are priced 15 cents each. There is a set of five booklets for the leader of young people, priced 10 and 20 cents each. Of especial use is the set of resource booklets that have been prepared. Many leaders are finding these booklets indispensable in their work. Young people like to use them, too. This group of booklets includes "Youth at Worship," "Youth and Recreation," "Youth and Story-Telling," "Youth and Dramatics," "Book Friends of Youth," "Youth and Debating," "Youth in Camp," "Youth in Co-operation (with Other Youth)." These booklets are each 15 cents, with the exception of "Youth and Dramatics" and "Youth in Co-operation," which are 25 cents each. Any youth leader who is seriously attempting to do the wonderful task that is his will surely secure copies of these booklets and use them.

"The Successful Young People's Society" (by Catherine Atkinson Miller; Doubleday, Doran & Co.; \$1.75; 201 pp.). Miss Miller says in the introduction to her book that "there is a call for a little book which will give, in as much detail as possible, the whole task of the Young People's Society, and the most up-to-date ways of accomplishing that task—a little book which begins at the beginning, not only as a guide to those who have never had a society, but also as an aid to those who are trying to find the causes of failure in an existing society." Such a book is this one that Miss Miller has written. Although Miss Miller is famous as a director of recreation, she writes just as authoritatively upon other phases of Church work. "The Successful Young People's Society" shows how a good beginning is made for a successful society. It shows how to plan for a meeting; it tells how to advertise; it suggests the value of recreation and develops plans for successful recreation; it presents the problem of making missions interesting to young people; it discusses dramatization; it offers as the test of every method to be used with young people, "Does it help young people serve?" As a manual and guide for a newly organized society, or for a society that wishes to be more successful, I know of no better book to recommend than Miss Miller's.

Any books reviewed on this page may be had from THE CHRISTIAN SUN, Richmond, Va., at the price listed. Copies of each of these books are on the shelves of the Board of Christian Education office. The field secretary will be glad to send either of them to you for two weeks in order that you may read and study it. Avail yourself of this opportunity to prepare for better work as a young person or as a leader.

CHRISTIAN ENDEAVOR.

Sunday, February 22, 1931.

TOPIC: "Every Christian a Missionary."

SCRIPTURE: Acts 1:6-8.

For Thought and Discussion.

1. Define the word "missionary."
2. Who is a Christian?
3. What is a "Christian missionary"?
4. If you were a stranger from another country, where you had learned about Christ from a missionary from America, and had come to America expecting "Christians" to be honestly trying to follow Jesus, what would you think?
5. I once heard a Chinese friend say, "We need men like Dwight L. Moody, Phillips Brooks, Robert Morrison and David Livingstone—men who will burn out their lives for Jesus."

"We need missionaries, but we need those who will not only preach with their lips, but with their conduct and living as well, as actions speak louder than words."

"We need missionaries to be our teachers, but we need those who will not only impart to our boys and girls the knowledge of books, but who will let them see that they themselves are living epistles written not with ink, but with the spirit of God Almighty."

Do you think Mr. Chen had a right to say these things? Can America use such missionaries at home? Will you be one?

6. How many Christians do you know who are willing to burn out their lives for Jesus, as did David Livingstone?
7. Why did the gospel of Jesus spread so rapidly at first? Is it important for every Christian to be a missionary? Why?
8. What opportunity has the Christian business man to be a Christian missionary? The doctor? The school teacher? The lawyer?

Scripture readings: Acts 2:41-47, Acts 8:1-40, Acts 14:8-18, Acts 16:9-34.

Dr. J. Edward Kirby, minister; Miss Priscilla Chase, extension worker, and Miss Jewel Truitt, field secretary, are teaching courses in a leadership training school at the Raleigh United Christian Church. Courses in Bible, children's work, and young people's work are being offered. Many leaders in the Churches of the county, as well as those of Raleigh, are in attendance upon the school.

Miss Stella M. Jordan, of Boston, Mass., visited the following Churches in Eastern Virginia last week in the interest of young people's and Church school work: First Congregational Church, of Portsmouth; First Christian Church, Norfolk; Waverly Christian Church, Suffolk Christian Church, Franklin Christian Church, and Holland Christian Church. Miss Jordan brought a fine message of inspiration and greeting to Christian Church folks who heard her.

"No doubt, a world in which matter never got out of place and became dirt, in which iron had no flaws and wood no cracks; in which gardens had no weeds and food grew ready-cooked; in which clothes never wore out and washing was as easy as advertisements describe it; in which the right word was not hard to find and rules had no exceptions, and things never went wrong—would be a much easier place to live in. But for purposes of training and development, it would be worth nothing at all. It is the resistance that puts us on our mettle; it is the conquest of the reluctant stuff that educates the worker. I wish you enough difficulties to keep you well and make you strong and skillful."—Henry Van Dyke.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS BEARING GOOD TIDINGS.

Lesson VIII—February 22, 1931.

GOLDEN TEXT: "He went about through cities and villages, preaching and bringing the good tidings of the kingdom of God."—Luke 8:1.

LESSON: Luke 8.

GOOD TIDINGS.

"He went through cities and villages, preaching and bringing the good tidings of the kingdom of God." The words, "good tidings" here are synonymous with the word "the gospel." The word gospel comes from two words, "good" and "spell," which mean "the good story" or the "good tale." The gospel is good news or good tidings. To those who hear it for the first time, it is the best news that they have ever heard. Alas! that so many of us become so indifferent and careless to the good news just because we have heard it.

What was this good news which Jesus came preaching? In what sense was it glad tidings? First of all, it was good news about God. Whereas, God had been a King and a Judge and a Captain, and in a limited sense a Father of the nation, in Jesus' preaching He becomes a Father. Jesus put an entirely new content into the meaning of God as a Father. He told men of the Father's love, of His care, of His yearning after His wayward children, of His willingness and eagerness to have them return unto Him. It was good news.

It was good news about a Saviour. The angels said that they had glad tidings of great joy which should be to all people, because there had been born in Bethlehem a Saviour who was Christ the Lord. Here was one, a revelation of the mind and heart and will of God, taking upon Himself the form of a man and of a servant, entering into our experiences and sharing our lives, with the ability and the willingness to give unto men victorious power for living and serving. He could impart that quality of life that was eternal. He could give to them salvation, or "wholeness." That was, and is, good news.

Jesus also brought good news about man Himself. He was a child of the Heavenly Father, with divine capacities and powers within him, capable of fellowship with the living God, made for eternal life with God. He was of infinite worth in the Father's sight—more valuable than the whole created universe. In the message that Jesus preached, man had new dignity and value. That was good news.

And then there was the good news about the kingdom. It was to be made up of the society of those who loved Him and who tried to manifest His spirit and apply His principles to life. It was a kingdom of love, a kingdom in which true nobility and place was to be based not on wealth or position, but upon qualities of mind and heart—those that hungered after righteousness, those who were meek, those who were merciful, those who were pure in heart, those who were faithful under trying circumstances. That was good news.

SOWER—SEED—SOIL.

The Master told them a story (a parable) which set forth in picturesque language certain aspects of this kingdom. It was a story of a man who went forth to sow, an account of the varying fortunes of the seed, and an interpretation of the story. The seed which fell on the wayside—that is, on the hard-beaten path that ran through the field—and which was immediately devoured by the birds, represented the fate of the gospel mes-

sage which fell on the heart that was indifferent and hardened: Satan immediately plucked it away. The seed that fell in the good soil, but where the soil was very shallow, and which sprang up but which, because "it had no root," soon withered, represented the fate of the gospel message in the lives of those who were shallow and superficial and sentimental; those who, with joy and with enthusiasm, respond to every thing that comes into their lives, but alas! they do not have any "stick-to-itiveness"—they cannot stand ridicule or tribulation or persecution.

There was some seed that fell in good ground; it sprang up and grew to good size, but it did not bear fruit. It failed to do the very thing that it should have done. But it happened that this seed fell among thorns, and the thorns choked out the grain. This was the fate often of the gospel message—it was choked out by "the cares of this world, the deceitfulness of riches, the pleasures of life, the lust of other things, and it becomes unfruitful. Hereby is the Father glorified, that we bear much fruit. Failure here, therefore, means failure in the main business of life.

But some of the seed fell in good ground, grew up, and bore fruit. In like manner, the gospel message finds a place in the hearts of some who nurture it and cause it to come to fruition and fruitfulness. But—and there is a lesson here—even the seed that came to full fruitage, yielded varying yields, some an hundred-fold, some sixty-fold, and some thirty-fold. We are not all endowed with the same gifts. God does not expect the same yield. Unto whom much is given, of him is much fruit expected. Unto whom little is given, of him is fruit expected according to that which is given unto him.

In all this there are many pointed lessons. They will simply be listed.

1. The gospel or the word of God, like seed, has life within it.
2. We are to sow the seed; that is, we are to speak the word, in season and out of season.
3. We ought to try to put religious truth into plain and practical forms.
4. The soil, not the seed or the sower, determine the results.
5. We are not to become weary in well-doing.
6. No honest effort to preach or teach the truth will be wasted.
7. Fruitfulness is the goal of the religious life.

AMERICAN STANDARD BIBLES.

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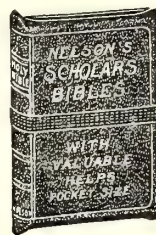
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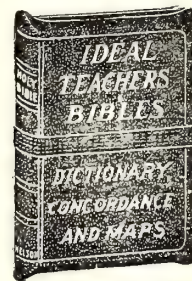
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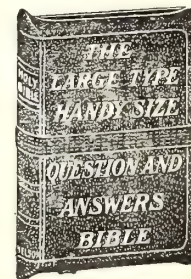
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

WHICH IS THE GREATEST?

Lesson: Luke 16:10-13.

These words of our Lord show how important it is to use what we have properly, and with what regard we shall use the property of others. They also show us what is most important in life. That which He calls "the beast," seems to be the same as that which he calls later "the mammon." In this it appears to be the things of the world he refers to.

Now, to the children of the world, the things of the world are the greatest—most important. But to a child of God, everything is for that which is high and noble and not for mammon, and he struggles for that.

This Scripture is mighty good advice to take with us and make a part of our lives. We are all the time using our own talents and our own property. How? We are constantly entrusted with that of others. Do we regard theirs as least, or greatest? We are all the time dealing with earthly things. Our faithfulness in all these things is a measure of our ownership of the things of heaven.

Prayer.—Lord Jesus, give us grace to use, both that which is ours and that which is another man's, in such a way that can't give us that which is our own: love and all the unperishable treasures which Thou, our God, hast destined us to have. *Amen.*

TUESDAY.

FIRST CHURCH AND FIRST WORK OF THE DEVIL.

Lesson: Gen. 4:3-11.

There are a few organizations God first established—the family, the government, and the Church. The lesson before has to do with the Church. To be sure it was but an altar upon which offerings were made and where prayer was said; but that was God's presence and man's quest for God. That was the Church.

It is interesting to note that where the Church first appeared and man and God fellowshiped, then the devil made his first attack on the world—the Church. His first attack resulted in a man murdering his brother. Isn't that awful!

If we had seen Cain and Abel bringing their offerings, one in our eyes would have seemed as good as the other. But God looketh on heart, and deeds have their value according to the person who performs them, and no matter how much good you do, if the deeds are not done in love they are not good in the sight of God. Cain's being a selfish offering, God did not honor him, and he grew worse. He had been without the warmth of love, and now he suffered the lack of the warmth of God. The result was he grew bitter and angry.

Lesson: Bring up children to take part willingly and gladly in divine worship and Holy Communion. To force one against his will closes up the heart against the Spirit of God.

Prayer.—God, help us to believe Thy word, that we may love Thee and that our offerings may be of love and acceptable in Thy sight. Give

us grace also to love one another, serve one another, and stand united on the Church of God. *Amen.*

WEDNESDAY.

CAN GOD BE MOCKED?

"Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap."—Gal. 6:7.

That which the Lord foretold of Jerusalem has long since come to pass. This lesson stands eternally a solemn warning to us. It is a living and striking illustration of the truth that God is not mocked, but that every man shall reap what he sows.

But above this is a more blessed truth: God's heart is full of tender mercy toward His people. He is not pleased that any should perish. He weeps and pleads, "Repent, and return unto me and ye shall live." As wicked as it was, had Jerusalem given heed to the Lord's call and sought mercy at His feet, He would have taken it into His heart, washed it with His tears and blood and brought it to His Father. The Lord is still what He was; He has the same loving heart toward you and me and all.

There is another lesson here. Should not we, His children, represent Him to the world? Should not we grieve over unhappy conditions? People look to the children of God to see Him in them. Can we?

Prayer.—Lord Jesus, help us to weep as Thou didst weep over Thine own people. *Amen.*

THURSDAY.

EXALTING CHRIST.

"All these worketh that one and the self-same Spirit."—1 Cor. 12:2-11.

Every one who speaks by the Spirit of God exalts Jesus. Every one who works good, exalts Jesus. He who says he has the Spirit of God, and neither his words nor works witness for him, is naught.

There is no one particular way by which all must exalt him. Every believer has his special gifts by which he may render special service. Every one has temptations peculiar to himself. Whatever this may be, it is all the Spirit of God.

Our lesson is be faithful and make the proper use of that which He has given us. The diversity of gifts make Him appear more glorious.

Prayer.—God, help us in these times. How beautiful shall be Thy children and the Church of God when all hearts are united in one mind and desire to love God and continue to increase in love and service! Adorn our conduct with humility, and our lives with love and service. *Amen.*

FRIDAY.

HOME MONEY.

"Pleasant words are as a honeycomb: sweet to the soul, and health to the bones."—Prov. 16: 16-24.

The other day a store of honey weighing eighty pounds was found in the house of a New Jersey farmer. It had been collecting for two years, and was the work of no fewer than seventeen colonies of bees. The entire dwelling had become a beehive. That is what all our homes should be. Every room should yield its quota of sweets. There should be sweetness in the kitchen and in the parlor, sweetness in the cellar and the library—honey all over the house!

And this can come about, with us as the bees, only through industry. Creating homes of love comes not by chance. Sweetness in the home is the fruit of painstaking.

Prayer.—Lord Jesus, blessed Spirit of true homes, be the Guardian of our family. May love fill all our household, to every corner of the dwelling, to every humdrum occupation of the workers, in every hour of the day and night. May our homes be Bethanies, and be Thou our constant Guest. *Amen.*—Wells.

SATURDAY.

UNDER OUR FLAG.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."—Prov. 16:25-33.

The splendid exploit of Commander Byrd in flying over the Antarctic continent to the South Pole has raised the question of sovereignty over that desolate region; a region, however, which may become commercially valuable on account of mineral deposits and whaling. The question of the British and United States rights is a matter to be settled by diplomacy, and it will be settled amicably.

Every nation is anxious that its flag shall float over every square mile of territory to which it is entitled. Every nation is anxious to develop all its resources, make the most of all its territory. Would that the men who make up the nations were equally eager to place the flag of their souls on all the ground which God opens up to them, equally anxious to own and develop the continent which may become theirs!

Prayer.—Advance with us, O Holy Spirit, to the conquest of new domains. Stir up our ambition, arouse our courage, and go with us to the poles of endeavor. *Amen.*—Wells.

SUNDAY.

WHEN CHRIST IS LEFT OUT.

"I determined not to know anything among you, save Jesus Christ and Him crucified."—1 Cor. 2:1-5.

The newspapers have been printing the creed of a brilliant Jewish rabbi. It is most attractively set forth: "I believe in myself; I believe in my neighbor; I believe in God; the more I believe in myself and my neighbor, the more I discover of God." And there, of course, it ends. The great, the central, the vital discovery of God in Jesus Christ is not even mentioned.

It is hard—impossible, rather—for any one who does not believe in Christianity to realize how empty such a pronouncement appears to any sincere follower of the Son of God. It is He who makes one's self worth believing in. It is He who enables one to be of service to his neighbor. It is in Him alone that one can truly see God and come into living communion with Him. In all creeds, however beautifully expressed, the Christian listens hungrily for Christ; and if he does not hear Him, they are but sounding brass and clanging cymbals.

So Paul discovered. He had just made a masterly oration on Mars Hill. But it was a sermon on the unity of the Godhead, with no naming of Jesus Christ, if we may judge from Luke's summary of it, and the results were very meager—we hear of no Christian Church in Athens. Paul went on to Corinth determined to know nothing there but "Jesus Christ and Him crucified," and from that preaching grew one of the strongest Churches of his ministry.

Prayer.—Dear Lord, we would value poetry and philosophy and science and art, for they are all Thy gifts, but they must not crowd Thee out. Above all, Thou shalt reign in our hearts and minds. Above all, Thy name must be on our tongues. Thou art our All-in-All. *Amen.*—Wells.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

CHURCH UNION.

BY REV. T. J. PONDER.

"Every kingdom divided against itself is brought to desolation."—Matt. 12:25.

(Sermon delivered before the South Georgia Association of Congregational-Christian Churches, and is hereby published by vote of that Association.)

The Church is a kingdom. In the Old Testament it is the kingdom of God. In the New Testament it is the kingdom of heaven. And the question is, is the Church divided against itself?



REV. T. J. PONDER.

Before answering this question, let us consider what the Church is in itself.

1. The Church is a body of believers who have associated themselves together for fellowship, worship and the service of God.
2. Again, the Church is the great number of believers called out from the world by the Holy Spirit, and brought together for the service of God.
3. Again, the Church is the residence of the Holy-Spirit.
4. Again, the Church is the spiritual body of Christ.

There are many things that are not necessary to the being of the Church, but are necessary to its well-being, such as meeting-houses, creeds, codes, officers, courts, conferences, associations, assemblies and the like. These things the Church can put on or take off at will.

As to the power of the Church, these things that are not necessary to the being of the Church have no power of their own. Church courts, conferences, associations and assemblies have no power of their own. All the power they have is

what the Church gave to them at the time it put them on. And the Church officers have no power of their own, but all the power they have is what the Church gave to them at the time it put them on. And the Church itself in its own body has no power of its own, but all the power it has it receives from its great Head, the Lord Jesus Christ. And even when the Church receives power from its great Head, it must use it according to His mind as revealed in the Word of God. And if the Church or its officers or courts should

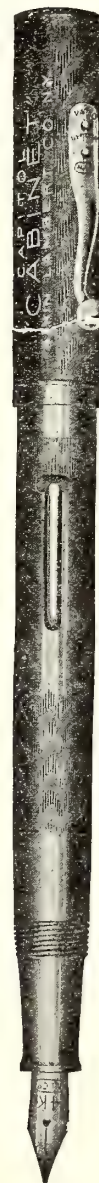
use their power to do anything contrary to the mind of Christ as revealed in the Word of God, that thing would be null and void in the sight of God, and to be rescinded and censured by the Church.

As to the unity of the Church, the Church has no unity of its own. It is all created in diversity diversity in degrees of the grace, diversity of gifts, and diversity in the measures of the spirit. And any attempt to form unity in the Church would be to defeat the purpose of God in making it in diversity. Yet the Church has union, and a grander union than could be in itself, in the triune God. The Church is united in the body of Christ. And the Church is united under Christ, its Head. And the Church is united on the rock foundation, which is Christ. Therefore, the Church is the Church of Christ. And the Church is united in the Holy Spirit, which is in the members of the Church and in the body of the Church; and since the Spirit is not divided, the Church is united in the Spirit, and it is the Church of the Holy Ghost, the Holy Comforter. And the Church is untied in God the Father. Christ is one with

Him. And the Church is one in them; therefore it is one in God the Father, and is therefore the Church of God. And it takes all this union in the triune God to give us all the ideas of the Church. And upon the principle that the mention of a particular thing is to the exclusion of the general, so any appendage added to the name Church only detracts from its meaning. To call it the Church of Christ is to narrow down its meaning. To call it the Church of the Holy Ghost, the Holy Comforter, is to narrow down its meaning. And to call it the Church of God is to narrow down its meaning to where it means no more than the Jewish Church. And the fullest expression we can give to the Church is to call it "The Church." The Scottish people saw this in their age of intelligence and they called it "The Kirk." And we will never get away from denominationalism, and teach the full truth of the Church till we come to call it by its full name, "The Church."

And now we come to answer the question, Is the Church divided against itself? I wish to divide this question into two questions. First, Is the Church divided? secondly, Is the Church divided against itself? Most assuredly the Church is divided. She is divided into Methodist, Baptist, Episcopal, Lutheran, Congregational, and others—so the Church is divided. Then, is the Church united? Most assuredly the Church is

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united in the triune God. The apostle Paul found this divided-united condition in the Corinthian Church, and they seemed to think that they were not united. But Paul shows them that they were. He said, "Let you who say I am of Paul, say I am of Christ. And you who say you are of Apollos, say I am of Christ. And you who say you are of Cephas, say I am of Christ." Then, is Christ divided? Since He is not you, are all united in Him. And the same applies to our denominationalism. Let him that is of John Wesley say, I am of Christ, and let him that is of Roger Williams say, I am of Christ. And let him that is of Alexander Campbell say, I am of Christ. And let him that is of George Fox say, I am of Christ, and since Christ is not divided and all the denominations are of Him, therefore they are all united in Him, so the Church is not divided.

Secondly, is the Church divided against itself? We have seen that the Church is divided denominationally. But does that make the Church divided against itself? When we look at the stones the denominations throw at each other across the roads that divide them, and how they try to get each other's members and how some of them unchurch others, it does seem like the Church is divided against itself. But are these things done by the real Church? If so, they are done by the authority of the great Head of the Church, which is insupposable. Therefore these things are not done by the Church, but are evils that have worked their way into the Church and are against the Church. It is insupposable that the body of Christ can be divided against itself. It is insupposable that my hand can be divided against my feet. And it is insupposable that one member of the body of Christ can be divided against another. Therefore, the Church is not divided against itself.

And now, let us apply this to our modern Church union. We have come to the time when many men are at work and much money is spent upon the work of uniting the Church. But, pray tell me, what is there in the Church to unite, since the whole Church is perfectly united in the triune God? And yet there is much for Church union to do, and that is to unite those things that the Church has put on herself that have become divided. To unite the creeds of the Churches and the codes of the Churches. To unite the officers of the Churches, to unite the conferences and associations, to unite the executive committees of the Churches. In other words, to unite the man-made machinery of the Churches. But some one will say, I want to see all the Churches brought under one great government, so as to stop these disorderly things that are done by the denominations. But, we ask, is not the Church already under one great government, and the only perfect government in the world, which is the government of Jesus Christ, the great King and Head of the Church? And these disorderly things are done under the government the Church now has, and will they cease to be done when the Church is brought under a less perfect government. And what would that government be that could take the place of the government of Jesus Christ over the Church. Better that we should labor to bring these disorderly ones under the government that the Church already has, rather than try to obtain another government for them.

Again says another, I want to see all the denominations of the Church brought into one great household of the faith, so as to stop all these stones that are being thrown by the denominations at each other across the roads that divide them. But, I ask, is it better to bring all these discordant elements into one house and let them fight a hand-to-hand fight in their own house, or would they do less harm to fight each other at their

present distance across the roads that divide them? So you see there is a greater test before us just now than that of uniting the Church. It is the task of uniting the members of the visible Church into the grander union that the Church already has. And I wish to make one criticism upon our propaganda of Church union as it is today, and that is that it proceeds upon the assumption that the Church is divided, which is not true.

"We are not divided, all one body we—
One in hope and doctrine, one in charity."

"Yes, she on earth hath union,
With God, the Three in One;
And mystic sweet communion
With those whose 'life' is 'one.'
O happy ones and holy,
God grant us grace that we,
Like them, the meek and lowly,
May dwell on high with Thee."

"For it's not by song or sermon that the Church's work is done; it's the laymen of the country who must carry on for God"—so sings Edgar Guest.

THE FELLOWSHIP OF PRAYER.

The special feature of the Lenten material furnished by the Commission on Evangelism and Devotional Life is "The Fellowship of Prayer." Each year now for a number of years the commission has prepared these fine pamphlets for daily devotional reading during Lent. For a number of years they were printed and used exclusively among our Congregational fellowship, but now for a number of years they have been widely used in practically all of the leading denominations. Not only have they been circulated as pamphlets for personal use, but the material has been daily printed in a large number of the leading newspapers of the country, and in addition they have been used in morning devotional radio programs. The circulation has thus undoubtedly passed the million mark.

"The Fellowship of Prayer" this year has been prepared by Dr. Clarence Hall Wilson, well known in the Congregational fellowship. The series is based upon readings in the gospel of Luke, under the heading "The Beautiful Book." We recommend the wide use of "The Fellowship of Prayer," which may be obtained from the commission at the price of 50 cents per 100.

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11 Mercy and truth
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kissed each other.
12 Truth shall spring
out of the mouth of the LORD.

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10 For a day in thy courts is better
than a thousand elsewhere.
11 Gen. 15, 1.
12 Ps. 66, 1.
13 2 Cor. 1, 1.
14 2 Cor. 1, 1.
15 2 Cor. 1, 1.

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OBITUARIES.

LAYTON.

Mariah Elizabeth Layton was born on February 6, 1851, and died December 23, 1930, aged 79 years, 10 months, and 17 days. The deceased was famous for her many acts of kindness in the neighborhood in which she lived, always doing a good neighbor's part, especially in any case of sickness or need.

Funeral services were held at Bethlehem Christian Church, near her home, December 25, 1930, and the remains laid to rest in the adjoining cemetery.

A. W. ANDES.

BOON.

In the passing from this earthly career to her eternal home, the Caroleigh Christian Church loses one of its most faithful members. Sister Boon had been with us for about eight months as a member, coming from the Clayton Church. She has been a faithful and loyal member, and seemingly enjoyed the services so much.

Sister Boon believed that when she closed her eyes to this world that she would open them in the presence of Jesus, whom she served. And when this writer looked upon her lifeless face and noting the expression, was led to believe that her faith was not in vain.

She died on the 9th of January, in the sixty-sixth year, at the home of her daughter, in Raleigh, N. C., and was buried January 11, 1931, in the Church cemetery, at New Elam Church. Funeral service was conducted by this writer. May the God of our Lord Jesus Christ grant comfort to the hearts of her husband and children whom she has left behind.

J. H. LEE.

TEAGUE.

On January 11, 1931, God, in His infinite love, sent the angels and bore above the spirit of our dear sister, Mrs. Etta Teague. We, the members of Pleasant Hill Missionary Society, wish to express our appreciation of her in the following Resolutions:

1. That we hold a grateful remembrance of her faithfulness to duty, and commend to all her beautiful Christian life, trusting that the influence of her life may draw us all to a closer touch with God and the divine things that we are to do.

2. That while we realize we have lost a faithful member of our society, we deeply mourn our loss. We bow in humble submission to Him who doeth all things well.

3. That we extend our deepest sympathy to the bereaved family, praying that our Heavenly Father will give comfort when earthly friends fail.

4. That a copy of these resolutions be sent to the family, one put on the secretary's book, and a copy sent to The Christian Sun for publication.

MRS. M. F. HORNADAY,

MRS. C. A. HINSHAW,

MRS. IDA TEAGUE,

Committee.

ABELL.

Bro. Ernest Bowman Abell was born November 3, 1877, and died January 27, 1931. At the age of seventeen he gave his heart to Christ and united with the Church and has been a faithful Christian ever since. In 1897 he was united in marriage with Miss Ruthie Harris, and to this happy union were born three boys and five girls. He leaves to mourn his

going, his children, wife, two brothers, five sisters and a host of relatives and friends.

Funeral services were held at the Christian Church of Enigma, of which he was a faithful member. The services were in charge of the writer, his pastor, assisted by Rev. A. B. Hammonds, pastor of the Baptist Church, and Rev. Drake, pastor of the Methodist Church. The beautiful

floral tribute and the great congregation, which could not all be seated, gave certain evidence of the high esteem in which he was held.

We bow in humble submission to our Father, who doeth all things well. We now have a greater desire for heaven than ever before, for our friend, brother, father and companion is now there.

W. C. CARPENTER.

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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

FRAZIER.

Osby Floyd Frazier was born July 13, 1890, and was accidentally killed in a mine accident in Pennsylvania on January 18, 1931, making his age 40 years, 6 months, and 5 days. He enjoyed the respect of a large circle of friends and acquaintances. His untimely death was made especially sad because of his having to leave a wife and five small children to mourn his death and to make their way in life as they may be able to do without husband and father.

He is also survived by his mother, three brothers, and three sisters. Funeral services were held at Bethel Christian Church, near his home, January 21, 1931.

A. W. ANDES.

WHITE.

Mr. Walter Virginia White died, December 16, 1930, at his home, 403 North Fifth Street, Hopewell, Va., at the age of 75 years and 4 months. He was a native of Isle of Wight County, but for the past six years he has made his home in Hopewell. When the Christian Church was organized in 1927 he became one of the charter members, having placed a

coin in the copper vat under the cornerstone. Mr. White remained a faithful member until his death.

Funeral services were held December 18th by the writer, who was his former pastor in the Hopewell Christian Church, assisted by Rev. W. S. Leake, pastor of First Baptist Church, Hopewell, and his body was laid to rest in the Ivory Hill Cemetery, Smithfield, Va.

Mr. White is survived by four sons—G. C., of Carson; S. P. and R. V., of Hopewell, and J. N. White, of Palmer, Va.; also two daughters, Mrs. Helen M. Everett, of Smithfield, and Mrs. Alice White, of Hopewell, Va., and one brother, J. M. White, of Newport News, Va.; also thirty grandchildren and two great-grandchildren; his wife, Mrs. Ana Wilson White, having preceded him to the grave twenty-six years ago.

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Everett, of Smithfield, and Mrs. Alice White, of Hopewell, Va., and one brother, J. M. White, of Newport News, Va.; also thirty grandchildren and two great-grandchildren; his wife, Mrs. Ana Wilson White, having preceded him to the grave twenty-six years ago.

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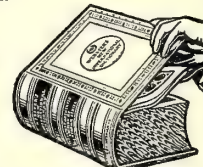
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VOLUME LXXXIII RICHMOND, VA., THURSDAY, FEBRUARY 19, 1931 NUMBER 8

•• THE SUN'S OBSERVATORY ••

BY DR. W. C. WICKER.

RIGHT RELATIONSHIP TO GOD.—

Conviction results from dissatisfaction with yourself in the light of a better possible self. Conversion is turning from the unsatisfactory self to the realization of the ideal self. Conversion may be analyzed into repentance and faith. Repentance is a change of mind from the unsatisfied self and faith is committal of the self to God. Faith is the will to believe, the will to trust and the will to obey God as our Father and establishes a filial relation to Him.

LENTEN SUBJECT.—

Several of the New York Churches are making plans to face the economic problem in some part of their Lenten program. Grace Episcopal Church will devote one week of noon-day addresses to this theme. The Madison Avenue Presbyterian Church and the Brick Presbyterian Church have both placed it as a course in their schools of adult education. A study of the sermons and religious discussion in the country would lead one to believe that Churches and religious groups are more alive to the economic issues than they have been since the war stifled interest in social justice.

EXCHANGE STUDENTS.—

There are more than sixty exchange students from the United States in German universities this year. Many seem to prefer the large universities, such as Berlin or Munich, or the new ones, such as Cologne and Frankfurt. Others go to the old romantic towns of Heidelberg, Marburg and Tubingen, where the student reigns supreme. In Halle, there is a student from Minnesota, and a theological student from Union Seminary. The American attitude toward Germans has changed radically since the war. Exchange students can do a great deal in correcting false opinions and notions.

FUND FOR ZION MOVEMENT.—

Five hundred American Jews, having learned that Jewish reconstruction activities in Palestine are in danger of immediate collapse unless help by large sums could be made available at once, gathered in an emergency conference at Washington, D. C., January 25th, and decided to launch a campaign immediately to raise \$2,500,000 before July 1st of this year. Morris Rothenberg is to be directing chairman of the drive, and the other three chairmen are Nathan Straus, Jr., James Marshall, and Rabbi Abba H. Silver. The loyalty and liberality expressed in this movement are worth studying by Protestant Churches.

THANKFUL FOR DEPRESSION.—

At the eighty-second meeting of the Texas diocese of the Episcopal Church last week, in Hous-

ton, the financial depression came in for consideration. Bishop Clinton S. Quin, after noting the improvements of Church properties at Galveston, Harrisburg and Waco, and the fact that for the first time in many years the Church as a whole had paid its full national budget appropriations, declared that times of adversity drew the people away from worldliness to the Church and had the wholesome effect of bringing them to God. Such results, as an example, should make other communions meditate on their service and sacrifice for the kingdom.

H. F. WARD ON UNEMPLOYMENT.—

In an address at the national conference at Washington, D. C., Rev. Harry F. Ward said that no economic planning can end unemployment without certain changes in the moral habits and attitudes of the American people. Our kind of prosperity manufactures unemployment progressively as it makes millionaires. Social control and mutual aid in place of competitive profit-seeking, the widest possible distribution of income and power, instead of concentration, and the substitution of public approval and pride of craftsmanship for pecuniary rewards are among the changes enumerated as necessary in the permanent prevention of unemployment.

MORAL VIGOR.—

Nothing will do more to promote the right type of moral life than the power to make a more courageous diagnosis of problematic moral situations, to possess words which are the overflow of our activity and spirit, the avoidance of mere words and of self-confidence, and humble and sustained seriousness. Too many Christian people are satisfied to drift with the tide without thinking, to obey custom and tradition without realization of truth in experience, and to accept external authority rather than the experimental test of truth. To believe all the creeds of Christendom will not make you a Christian without Christian experience. Religion is vital.

RULING CONCEPTS OF EDUCATION.—

The ruling concepts of modern education are freedom of the individual from restraints and patterns of conduct, the possibilities of self-realization, the discovery of the best means of self-realization by his own experience, and the meaning of duty and service to the individual and to society. The opportunity and means for the experimental test of these principles, under conscious control, are essential. These ruling concepts in the process of enriching experience and adjusting our conduct to an ever-changing environment will keep the faculty of effort alive, quicken the initiative instinct, promote creative intelligence, and stimulate inventive genius. Education should

prepare one to make continuous adjustments, with the greatest economy, to environmental changes.

NEW PEACE SOCIETY.—

"The World Center" has just been incorporated and will have its headquarters at 343 Madison Avenue, New York City. This organization seeks international peace by a little different path than that followed by most other peace organizations. It aims at international peace by stifling race prejudice. It is proposed to have the local body in New York made up of 750 native-born members and an equal number of foreign-born. They say that peace founded upon armaments, treaties, conventions, balances of power or economic supremacy has never endured. Only peace founded upon friendship is certain to endure, people of different races hate each other because they do not know each other. It is proposed in the World Center that they should become better acquainted.

C. E. JUBILEE.—

The Christian Endeavor Society has just held its fiftieth anniversary. Seven hundred and thirty-five persons, about two-thirds young people, crowded the banquet hall of Boston Chamber of Commerce on January 28th to celebrate this jubilee anniversary of the first society of Christian Endeavor. The guest of honor was Mrs. F. E. Clark, thrice greeted by the rising of the whole audience to its feet. Perhaps no other woman in history has lived to receive such grateful affection from young people all over the world, both for her own sake and for that of her husband. The world convention of this organization was held in Germany last summer under the flags of forty-two nations. No other organization of young people can do more to heal race rancor, world peace, and Christian fellowship than the Christian Endeavor.

RELIGIOUS FANATICISM.—

In a recent Church service, a man arose and exclaimed, "I am the prophet of God," and proceeded to take charge of the service and direct it contrary to the program that had been provided. Such is the unsettled condition of the religious atmosphere at present in some parts of the world. In my childhood, it was not uncommon to attend a revival meeting and hear the saints shout and praise God for the wonderful things they had experienced in the meeting. Shouting in meetings, however, seems to have become a thing of the past. People who are really religious and experience a genuine, vital relation to God, want to do something to further the kingdom rather than spend their energies in ecstatic outbursts of unutilized energy. The Christian world should mobilize the spiritual energy of the Church for the furtherance of the kingdom. Awake! O Zion, put on thy beautiful garments!

NOTES-PERSONALS

The board of trustees of Elon College met in their semi-annual session on the 17th.

Dr. Atkinson is again in Florida for a short vacation. We hope that he enjoys himself immensely.

"The greatest treasure of a nation is its manhood and womanhood. Anything which destroys these should be destroyed."

Miss Jewel Truitt spoke at the young people's Sunday evening meeting at the United Church, Raleigh, on February 8th.

We are glad to learn that Miss Dorothy Fair, of Petersburg, but a member of our Richmond Church, is convalescing nicely after an operation for appendicitis at St. Elizabeth's Hospital, Richmond.

"Always vote for principle, though you have to vote alone, and you can cherish the sweet reflection that your vote is never lost."—*John Quincy Adams*.

For every 100 dollars that we pay for boots and shoes, \$22.85 goes for labor; for furniture, house-fixings, etc., \$22.76; for hardware, \$20.99; for cotton goods, \$15.94; while \$100 spent for liquor, labor receives \$1.94.—*Hargraves' Wasted Resources*.

Dr. C. C. Ryan filled his pulpit at our Richmond Church last Sunday, after an absence of about ten days, in Ohio, where he was holding revival services. Rev. D. D. Nash supplied at the morning service while Dr. Ryan was away, and the regular monthly musical by the Sunday School orchestra was given on that Sunday instead of on the fourth Sunday.

A learned atheist once met a plain countryman going to Church. He asked him, "Where are you going?" "I am going to Church, sir," was the reply. "What to do there?" "To worship God." "Pray, is your God a great or a little God?" "He is both, sir." "How can He be both?" "He is so great, sir, that the heaven of heavens cannot contain Him, and so little that He can dwell in my poor heart."—*Selected*.

UNION STUDY CLASS.

The annual mission-study class of the Christian Churches of the Norfolk district will be held at First Church, Norfolk, Thursday, February 26th. The class will be taught by Rev. H. S. Hardcastle and Dr. L. E. Smith. The suggested home subject for the year, the "West Indies," will be used.

All members of missionary societies in this district are urged to read "Between the Americas," and be present at 10:30 Thursday morning, February 26th. Visitors are most cordially invited. Come and enjoy a day of Christian fellowship by invitation of the pastor, Rev. J. E. McCauley, and the Woman's Missionary Society. L. N. S.

POUNDINGS.

Yes, it's plural—poundings—for in the last thirty or forty days we have received three from that many Churches—Pleasant Union, Piney Plains and Catawba Springs. We might say four instead of three, for both the Church and Chris-

tian Endeavor of Catawba Springs gave separate poundings and at different times. These poundings have been large, filling the pantry with good things to eat, so that even the children have said, "Daddy, if we haven't much money, we have plenty to eat." For all these good things we wish to thank every person that had a part, and, above all, to thank our Lord from whence cometh every good gift (James 1:17).

We are now rebuilding our Church at Pleasant Union which was destroyed by fire almost a year ago. We would much appreciate any gift from any Christian friend to aid us in this work.

Fuqua Springs, Va.

J. LEE JOHNSON.

TOO TIRED TO GO(?)

The president of the Missionary Society was tired in body, mind and spirit, and it was the night of the missionary meeting. It had been a day of busy-ness for the hands, problems for the mind, and testings for the spirit; and as the supper dishes were being washed, later than usual on account of a belated diner, she reviewed the events of the day. In speaking to one about going to the missionary meeting, the answer came, "O I am too tired to go." Weariness seemed to be the theme of all concerned, yet, as the president said, there would be no meeting if she did not go. As the events came so turbulently to mind, she thought, "Why cannot any one think that I ever get tired?" Immediately, in the little chamber of her mind where the songs of the Spirit ebb and flow, came the song:

"On Calv'ry's brow my Saviour died.
'Twas there my Lord was crucified;
'Twas on the cross He bled for me,
And purchased there my pardon free.
O Calvary! dark Calvary!
Where Jesus shed His blood for me;
O Calvary! blest Calvary!
'Twas there my Saviour died for me."

The words carried her back to Calvary, blessed Calvary, for it was for her sins that He suffered there and shed His precious blood, that there might be a fountain for cleansing for all mankind.

He knows the toilsome, weary way, for He has traveled the same road. He never faltered in His great mission because of fatigue or discouragement. Even when impulsive Peter told Him to think of Himself, Jesus did not pause to consider His own feelings. Later, when Jesus asked Peter to watch with Him, Peter was overcome with the feelings of the flesh and fell asleep when Jesus needed companionship and sympathy. How sad the words of Jesus: "What! could ye not watch with me one hour?" Do we sometimes blame Peter for his failure in that trying hour? Do we boast that we would not have failed our Lord as he did? Do we think that we would have been strong where he was weak? The question comes to us today: "Can ye not watch with me one hour?" Are we watching or are our eyes heavy with sleep? The present hour is as important as the hour of long ago, and it is full of weariness and discouragement. But in heeding the warning of Jesus to watch and pray, we will not fall asleep, but we will be busy at the Master's business, ever at our post of duty to carry on the work He has given us to do. In our human weakness may we ever claim the promise, "He giveth power to the faint; and to them that have no might He increaseth strength." Then we can go forward in the work of His kingdom, encouraging the laggards and lifting up the fallen.

"Then soul, be brave and watch until the morrow;
Awake, arise, your lamp of purpose trim!
Your Saviour speaks across the night of sorrow;
Can you not watch one little hour with Him?"

W.

METHODS CORNER

By REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

There are many ways of securing benevolence money. Above everything else, of course, is the educational background—the giving of information. This I have mentioned before. We have found it very much worth while to make use of special days, such as Easter, Children's Day, Lincoln's Birthday, Washington's Birthday, Mothers' Day, Thanksgiving, Christmas, etc. People love to give at Christmas and Easter. There seems to be something about these seasons that touch the heart and the pocket-book.

One important item is the letter. It should be composed with great care. The pastor would likely compose the best appeal for funds, stating, always, some specific object to which the money goes. The letter should be reasonably short and printed in good, clear type on a good quality of paper. Mimeographs are much used now and serve the purpose very well. Enclose an addressed envelope for the offering. Sometimes we ask to have them returned by mail and sometimes to be brought to the Church and placed in the offering plates.

It may seem strange to some who have never tried the plan, but it is a fact that if the stationery used is attractive the response is larger. I have undertaken to find and use many kinds of material, and take this opportunity of telling you about it. The Hermitage Art Company, 3960 North Hermitage Avenue, Chicago, put out some of the most beautiful letter-heads and envelopes for this purpose. The prices are moderate. Good-enough & Woglom Company is another concern that publishes a wonderful line of similar material. They are to be found at 296 Broadway, New York, N. Y. The Woolverton Printing Company, Cedar Falls, Iowa, print many things of this kind. "Church Management," located at the Auditorium Building, East Sixth at St. Clair, Cleveland, Ohio, provides some superb material for Christmas and Easter. Any one who is interested in dignifying the giving of the Church and who wishes to train the Church body in giving should send letters to each of these companies and ask for samples and any information they may have.

Then there is much help to be had from a little magazine called "Church Business," issued by the Duplex Company, Richmond, Va. Why not try a modern mite-box for the Easter offering (April 5th) this year? Send to Flower City Specialty Company, 250 Mill Street, Rochester, N. Y., for a sample. The price of these devices may be deducted from the offering and still have a lot more money than one could gather without them. Try out some of these things and you will rejoice. The minister, Church treasurer, the woman's missionary society—all of them will find unusual blessings in using them.

SANFORD CHURCH.

The corner-stone of Sanford Christian Church was laid February 25, 1903, and the building committee was composed of the following members: Rev. Geo. R. Underwood, E. S. Utley, J. D. Hart, J. D. Gunter, Rev. J. D. Wicker.

On February 22nd, at 11 o'clock, we expect to hold an anniversary service, at which time the principal address will be delivered by the Rev. Geo. R. Underwood, the only member of the building committee who is with us, he being the organizer and first pastor of the Church. All former pastors, members and friends are cordially invited to be present.

T. F. WRIGHT.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

REV. & MRS. R. E. NEWTON were the recipients of a beautiful gift of table silver from members of the Church and congregation at Pomona, Fla. This was a Christmas gift, but we have only recently learned of it.

REV. A. CALVIN NELSON employed a surveyor to locate the land which the Mountain Springs, Ala., Church owns. The Church house was a little over the line of the seven acres, but a generous mineral company gave two acres, including the Church site, to the Church.

THE AMERICAN BOARD does not overlook the Southeast in selecting its workers. Miss Helen Disney, who was born in Tennessee and educated in Kentucky, and is a registered nurse, is head nurse at the Esther Barton Hospital, Tolko, Shansi, China. The board is now asking a graduate of Star Academy, Piedmont College, and the Atlanta Theological Seminary Foundation at Nashville if he will accept an appointment in Micronesia.

DR. DAY'S VISIT: Dr. William Horace Day made the tour of the Southeast as planned. Everywhere he went he brought cheer and faith and fellowship. In Florida he visited twenty-three of the Churches, some only to see the building and meet the pastor. In six days he covered nine hundred miles. His Church is most generous to release him for such occasional visits to the Churches. We are sure that his visit to the Southeast will mean a great deal to the ministers and Churches, and we trust that he will have gained not only pleasure, but insight into our Southeastern work.

A SERVICE of happy memory of Dr. William E. Barton was presided over by Dr. Jason Noble Pierce, at Collegese Church, in January. It was fitting that a personal friend could have charge of the exercises. Chancellor Kirkland, of Vanderbilt; President Bruce Payne, of Peabody College; President Cunningham, of Scarritt College; Acting President Barton, of Ward-Belmont College, and President Campbell, of Atlanta Theological Foundation, beautifully expressed the characteristics of the lost friend and leader. Bruce Barton, of New York City, is soon to write a biography of his father, which will not neglect his service in the Southeast.

SUNDAY NIGHT FORUM: Probably no Church in our Southeastern fellowship conducts a more successful and varied Sunday night forum than does the Church of Wide Fellowship at Southern Pines, N. C. Among well-known speakers heard or to be heard during this season are Mary Harris Armor, national lecturer of the W. C. T. U.; Arthur Pillsbury, naturalist; Edward Tomlinson, traveler; Jehan Warliker, prince seed-corn of India, and Lothrop Stoddard, well-known author and lecturer. Several interesting musical organizations also appear in the series. The minister of this Church is Dr. Elmer Willis Serle, and Rev. Ruth F. Sergeant is assistant.

THE STAFF MEETING at Atlanta, consisting of Dr. Bloom with his assistants of the Carolinas, Georgia and Alabama, was inspiring and the work of the spring and some of the plans for the summer were gone over in detail. The new relationship whereby field workers of the Christian Church and those of the Congregational Church may, where the cost is not increased, be called upon to serve in each other's local Churches is a fine step in advance. Churches may call

upon any of the workers for advice whenever they may think they need it, and, provided it can be done without extra cost, workers will respond gladly. Of course, the initiative is always to be taken by the local Church.

DR. & MRS. JESSE K. MARDEN are to visit the Southeast late in February and in March. They expect to visit Allen Normal School, at Thomasville, Ga., and will then go to Mt. Dora, where they expect to be from February 24th to March 16th. They will be available for missionary addresses during their stay in Florida. Dr. and Mrs. Marden are missionaries of the American Board who have had a career of great usefulness in Turkey and later in Athens. His service as medical director of the Near East Relief was outstanding. When the Greeks and Armenians were driven from Asiatic Turkey they went with the refugees and established their work in Athens, Greece, where he directs medical work. They are now in this country on furlough.

DR. N. M. LONG, formerly pastor of First Church, Memphis, and popular leader in that city, passed to his reward on January 5, 1931. He graduated from Kings College, Bristol, Tenn., 1871, being valedictorian of his class, and took his theological studies at Columbia, S. C., after which he was a pastor of Presbyterian Churches at Tallahassee, Fla.; Pulaski, Tenn., and Memphis. In 1882 he became pastor of the First Congregational Church. At his death the Church testified in four resolutions to its great debt to this strong and able man. Dr. Herbert A. George, present pastor of the Church, said: "No one but God Himself can even partially evaluate the influence exerted in this city and elsewhere during his long ministry. He represented unfettered truth. He stimulated men to higher thinking. He was a preacher in this pulpit for thirty-three years." Truly this is a great record.

COLLEGESIDE CHURCH, NASHVILLE, had a delightful annual meeting, presided over by Dr. Jason Noble Pierce, the new pastor. This Church received thirty-eight into its membership in January, in spite of the illness of the pastor. We wonder what he might not have done had he been feeling well. The business meeting was preceded by a dinner at Collegese House. It was interesting to observe how widely the educational institutions of Nashville were represented by executives, professors and students. Dr. Alice Miles Woodruff, of the Vanderbilt Medical School, made the clerk's report; Prof. W. M. Deacon, of Vanderbilt, wittily went on record for the board of deacons; Prof. H. E. Meleney, of Vanderbilt Medical School, spoke for the cabinet; Mr. A. R. Rucks was most interesting as he represented the board of trustees. The valuable corner owned by the Church is rated by conservative realty men as worth about double its purchase price.

PROJECT PLANS in First Church, Tampa, Fla., are most interesting and will count toward making this Church 100 per cent on the apportionment. Not only does the Church as a whole have an interesting program for apportionment-giving and missionary education, but every class in the Sunday School and each organization in the Church takes a definite portion of some one of the Church's projects as their share, and is busy, not only promoting interest in the project, but in raising the money for it. For instance, some of the children's classes correspond with

the children in the Home Missionary Sunday School, which is the Church's project. In addition to this, as many as possible of the families of the Church have mite-boxes at home and the aim of each is to put at least one penny a day into the box. These boxes are bought of the Cook Publishing Company at a rate of 3 cents apiece. The young people of the Church are raising money for delegates to Camp Immokalee by selling "whole wheat greaseless doughnuts," known as "Brown Bobbies." They have their regular customers and are doing very well. The pastor of this Church, Rev. Walter Metcalf, is vice-president of the Tampa Ministers' Association.

THORSBY INSTITUTE

Thorsby Institute began its second semester with an enrollment of 94. It has the largest senior class it has ever had, and one of the largest freshman classes.

Recently the State inspector visited the school and commended it, among other things, for its neatness, exceptional work done by the students, the tone of refinement that prevails throughout the school. Through a bequest of Miss Carrie Bartlett, of Athol, Mass., quite a number of good books have been added to the library. Before the year is out, \$500 is expected from her estate as student aid.

Two students from Crestview, Fla.—Camilla Mae McCallum and her brother, T. A.—enrolled as juniors after Christmas. They have been active in the Congregational Church at Crestview, where Rev. Joseph E. Each, now pastor at Thorsby, was once pastor.

On February 21st comes the annual declamatory contest. Four boys and four girls will participate. A prize of \$5.00 will be given to the girl who does the best, and the same amount to the boy who is judged the best speaker of the boys. Rev. E. L. Benson, of Elgin, Ill., has been giving the money for these prizes for several years.

CAMPAIGNING IN NEW ENGLAND.

Miss Marguerite Davison, extension worker for the Southeast, spent the month of January meeting speaking appointments in Massachusetts, Rhode Island and Connecticut. She was kept very busy attending rallies, group meetings, missionary societies, business women's leagues, young people's clubs, district meetings and Church suppers. The first three weeks of the month were spent in and about Greater Boston, with a run into Rhode Island for a special occasion. Certain Churches have undertaken Miss Davison's support; that is, she has become their project. She met every group in those, in order that all might be acquainted with her work. This meant speaking four and five times a Sunday in these Churches.

The last week of the month she spent in Connecticut, meeting groups in each of the four districts. At Hartford, delegates from all of the Churches of the district were invited to the town and county club to hear about "Highlands and Lowlands of the South." A cordial group of ladies gathered there and showed great interest in the work by their questions during the question period which followed the address. The young people and pastors of the Eastern district met at Windham for a Sunday night young people's rally, at which Miss Davison was the speaker. Lively groups from several Churches were there. At Torrington, the ladies of the Western district gathered and gave the speaker a cordial welcome. The last appointment was at New Haven, in the United Church house. This meeting was sponsored by the Southern district, and a good representation was present in spite of a snowstorm.

On her way South, Miss Davison stopped at Westfield to see Mrs. Olive Pearson Patch, and addressed the ladies of her Church.

E-D-I-T-O-R-I-A-L

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NEWS EDITOR

W. C. WICKER**PRINCIPLES OF THE CHRISTIAN CHURCH.**

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A LAND OF PLENTY.

(Editorial Correspondence.)

Orlando, Fla., Feb. 14, 1931.

I have heard less complaining and seen fewer evidences of "hard times" since arriving in Florida six days ago than I have heard in the same length of time anywhere my travels have taken me in the last eight months. It is a happy combination here. Florida has a plenty of all but money, and tourists from everywhere seem to have brought the necessary money—many of them, at any rate. Was there ever such a crop of oranges, grape fruit and the whole line of citrus products; and now of winter vegetables—cabbage, beans, celery, strawberries? Verily, the earth has yielded her increase in these portions, and mankind need not go hungry here. Moreover, the sunshine is so soothing, abundant and balmy, the refreshing breezes from the neighboring gulfs add their good gifts to nature's beneficence, so that one is made to feel grateful for being alive and tarrying here.

The first signs of spring greeted and gladdened us as we came South out of Jacksonville, where the peach trees were in full blossom and roses were budding and blooming in open gardens, and every day since has brought new evidences that spring is here, so far as Florida is concerned. We went out two days ago into the truck fields, where hundreds of busy men and women were cutting and crating spring-grown cabbages, picking strawberries, boxing celery, pulling and packing beans, trucking them all off in great loads to nearby railway stations to be sent North and West.

At this time of the year, Florida does the gardening and supplies the fresh vegetables for the East, with California doing the same for the West. Evidently Columbus never dreamed of what a really great land he had discovered. And many of us who live in it now fail to grasp its meaning and its magnitude. Of all peoples on this globe, we of the United States of America should be the happiest, and certainly the most grateful.

Truly, God has not only given us a land flowing with milk and honey, but a climate that makes the milk wholesome, and fruits, flowers and vegetables that make the honey savory and sweet. And our land is so favored and varied that if one cannot find health, happiness and contentment in one part or climate of it, he can in another. I was talking yesterday with a man here from Chicago. He is in his ninety-second year, and declares he never has enjoyed life quite so fully and keenly as he does now. He looks as if good for a hundred or more. He has had a "hacking cough" from an incurable bronchial trouble now for fifty years. He has traveled over much of the habitable earth and declares that there is no place or climate where he finds relief as he does in central Florida. So, for the last twenty years, when cold weather begins to swoop down on the West, he takes up his abode here—and gets young and spry again. I eat three times daily beside a man at table who worked his way up from the humblest and poorest-paid railway employee, through all the vicissitudes of the system, to vice-president of one of the great railroads of the West. He still holds that office, though non-active in it, now at eighty-two, and in the full enjoyment of all his physical and mental faculties. He spends his summers inland at springs or in the mountains, and all his winters in Florida. He does not need a doctor. God's good climate and a knowledge of how to comply with the laws of health keep him happy and young, though well past his four-score years. Truly, and after all is said and done, God is the great Physician and His cures are widespread and abundant if we will but learn and apply them.

I went to Sabbath School this Saturday morning. One cannot get over the marvel and the wonder of these Adventists' Sabbath Schools. This writer has never found anything like it among other denominations. Why, the secretary not only records the bare facts of the school and the session; she wields a pen that would fascinate the most indifferent, and writes minutes that would thrill the deaf and electrify the blind. The glory of every song, the anxiety and responsibility of superintendent and every teacher shines forth from her report, and the sacrifice of every giver and pupil in the school is made manifest in her record. It is wonderful indeed how a good secretary can add to the life and worth of a Sabbath School. And every officer in this school seems as much interested as the secretary. All offerings go for missions. Imagine a school of 122 pupils, none of them rich or even wealthy, giving the regular every-Sunday collection from \$40.00 to \$60.00! I noticed the primary department, little tots, thirty-nine in total enrollment, have as their goal \$4.00 per Sabbath; and the leader told me they always went over their goal by 25 to 50 cents each Sabbath. I know many schools with more than that number of grown-ups in them whose total offering each Sunday is far less than what these little tots get and bring in and give.

No wonder Adventists collect more money for missions and send out more missionaries than any other denomination! They teach missions to their children from tenderest years. The pastor of the Church here tells me that of the million dollars extra the Adventists raised for missions last year, only one-fourth of it has been spent, \$750,000 still being in the treasury, and instead of sending out fewer missionaries they are sending out more

than ever, and instead of hard times decreasing their missionary offering, they were increasing. Surely these people have learned one biblical lesson well, and that is the lesson of self-denial for the sake of their Lord, that they may share with others the knowledge of Him whom to know aright is life eternal.

Yes, we are living in a great country, and in it God has many and varied agencies for good, just as He has made in it varied climates, resources and conditions. When man shall quit sinning, become grateful and take God at His word, he will be able to again look up and say, with the writer of Genesis, "And God saw all that He had made, and behold it was very good." J. O. A.

THE PULPIT'S PLIGHT AND POWER.

The pulpit never has had a finer opportunity for rendering real service to God and man than at present. The plight of the pulpit at present affords the opportunity to reveal its power. Preachers sense the weight and worry of widespread and disheartening business depression. Many pastors, with salaries far behind, face their people from Sabbath to Sabbath. They see the Church budget dropping off, and their appeals are met with stories of hard times and inability to give or to pay. On all sides we see the signs and every hour hear the words of hardship and gloomy outlook. A favorite slogan seems to be "Cheer up, the worst is yet to come." The topic of conversation by the roadside, in the shop, in the home, when neighbor meets neighbor, is the present widespread depression; but we agree with a recent writer, who said, "The present opportunity of every pulpit in the Church is to help create a better morale among all the people." If the pulpit can now help with words of good cheer, unmistakable courage and a spirit of hope, it will render a real service to humanity, and its real power will be revealed and appreciated. We are not speaking of a blind and silly optimism. We are speaking of that spirit of optimism, however, that looks squarely at difficulty and discovers opportunity, and with a strong hand and stout heart turns seeming defeat into obvious victory.

One of the unmistakable elements of strength in our Lord's life was that He refused to be discouraged, and never lost hope. The same is true of that great expounder of the Christian faith, the apostle Paul. He faced infinite difficulties, disappointments, hardships, but refused to be depressed or overwhelmed with despair.

The last place for whining, for fault-finding, for despair, or for distress is the pulpit. Conditions are not so bad but that they could be worse. More than half the human beings of the world, living under such conditions as CHRISTIAN SUN readers live under, would count themselves fortunate and rich. Our darkest days should be our strongest days in the service of the Lord. These days call for men of strength, determination, consecration to the God who never fails. His grace is sufficient and His supply is abundant.

If the pulpit doesn't help to strengthen and create a new morale in our day, it deserves to be in a pitiable plight and to stay so. The time calls for stout hearts, steady hands, faithful souls, hopeful messages from the pulpit; and the pulpit never had a finer opportunity for revealing its power than at present. Now is no time for a preacher to cry out, "Hard times." Let weaker souls do that.

When Paul was writing about the open door, he said: "A great door, and an effectual, is open unto me, and there are adversaries." He did not say, "but there are adversaries." It is ever so in the New Testament, and in the Word of God. There are opportunities, and there are difficulties.

Here is God, and there are difficulties. There is light, and there is darkness. The pulpit needs to sound now the call to service for the Lord and for self-denial in His name, and for courage and conquest in His might and majesty. There is something far better in this world than material prosperity, and that is spiritual growth and attainment.

J. O. A.

ORIGIN AND RESPONSIBILITY OF DEACONS.

Little seems to have been written about deacons in Church histories, theologies, sermons, or any Church literature. Even great commentaries do not furnish data necessary to a clear exposition of this important office. The Bible furnishes the main information on this subject and reveals the importance of the office.

Various names and functions in different ecclesiastical bodies give some idea of what Churches think of this office. The Roman Catholic, Anglican, and Reformed bodies differ in what these officers do and their function in the Church; but Protestantism is almost a unit in the name, function, and relation of deacons to other officials of the Church. The common duty of deacons is to assist the minister in the administration of the Communion and to co-operate with him in looking after the poor of the congregation.

In tracing the history of deacons, four things may be mentioned.

I. ORIGIN.

It started by trouble in the Church; and trouble sometimes results in good. The Grecian members murmured against the Hebrews because their widows were neglected in the daily ministrations of help for the poor. The Church had increased in numbers, and no doubt the alms were distributed by Hebrews, as they were in the majority; and the Hellenists thought they were partial in the distribution of alms, and this provoked complaint. Criticism sometimes corrects conditions and introduces methods of great improvement. That condition of the minor group feeling neglected remains until this day; but there are ways of correction, and in this case all of the seven were chosen from the Grecian members.

II. HOW CHOSEN.

1. The twelve apostles called the multitude of the disciples together and said to them: "It is not reason that we should leave the Word of God and serve tables. Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business; but we will give ourselves continually to prayer and the ministry of the Word" (Acts 6:2-4). This "pleased the multitudes, and they chose Stephen, a man full of faith and the Holy Ghost; Philip, Prochorus, Nicavor, Timon, Parmenas, and Nicholas, a proselyte of Antioch" (Acts 6:5).

2. They presented these seven before the apostles; and, "when they had prayed, they laid their hands on them" (Acts 6:6). Then the word of God increased and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith. Stephen, full of faith and power, did great wonders and miracles among the people. Stephen and Philip were the only members of the seven who became prominent, but all did good work.

III. QUALIFICATIONS.

1. Blameless and of good reputation; grave, not double-tongued, not given to much wine, temperate, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience, and let them first be proved.

2. The above qualifications would make them spiritually-minded. The chief thing in a minister—and deacons were ministers—is to be spiritual in thought, conduct, and influence. They

must also have business capacity to handle the funds for the poor and to distribute them wisely.

IV. DUTIES OF DEACONS.

1. To assist the minister and live above reproach. Deacons rank as ministers and must be careful in conduct, associations, and business. It is a great honor and a great opportunity to be chosen as a deacon and ordained to this high office. It is a sacred and responsible position.

2. To care for the poor of the Church. This opens a large field of usefulness and a great opportunity for knowing people, helping them, and growing in the graces that adorn Christian character. Their duty was to look after and care for the poor of the congregation. If that principle had been adhered to, it would have held the poor within the pale of the Church, and their needs would have been supplied without the help of outside organizations; and it would work today. If people would line up with some Church, attend Sunday School and regular Church services, the Church would aid them in their need. All suffer by neglecting Bible standards—the Church, the deacons, and the poor. There is a great opportunity for deacons to help to lead the Church back to New Testament standards—for preacher, deacons, and people.

W. W. S.

"WHY PROHIBITION HAS FAILED."

BY THOMAS C. AMICK.

(In reply to an article of the above caption by Henry Knight Miller in "Psychology Magazine" for December, 1930.)

II.

The next argument, when reduced to its final analysis, simply means that all law should be made null and void. Mr. Miller tells us that if the people of one State wish to regulate the liquor traffic and the people of another State wish the open saloon, the people of the first State nor the people of the United States as a whole have no right to interfere with the second State. Following this line of argument further, if one county of any State wishes to have the open saloon, that county being a self-determining unit, the other counties of the State, and not even the State itself, has a right to interfere. Pursuing still further this line of argument, if any township of a county, as a self-determining unit, wishes to have the open saloon, then no other township, neither the county, the State, nor the United States government has any right whatever to molest or interfere. And further, this means that if any individual person—he being an individual, self-determining unit—wishes to set up a saloon or to participate in any sort of crime whatever, then no person or government has any right to come in and tell him nay. This "reduction ad absurdum" argument can be applied to practically every wet argument, and we can demolish the "wet" argument just as readily as we have demolished this one. No, Mr. Miller, the Civil War made us one nation, not simply a group of separate States. What would be done with the interstate commerce act, the Mann white-slave act, the anti-trust laws, and all the other laws of our nation if Mr. Miller's arguments and the arguments of the wets prevail? The Civil War was fought once for all, and the decision of the sword was that the majority of the States have a perfect right to dictate to the minority.

The next reason offered by Mr. Miller as to why prohibition has failed is that prohibition failed to take the profit out of liquor. Who is to blame for this? Mr. Miller attempts to answer this question in his next argument, in which he tells us that human nature has not yet evolved to that plane of perfection at which the average man can resist the appeal of easy money. In justification of his statement, he tells us that one boot-

legger boasts that his trucks cover sixteen States unmolested and that his protection pay-roll amounts to one hundred million dollars a year.

The Roman historian Sallust pictures the bandit Jugertha after he had paid a visit to Rome and had bought off the magistrates from punishing him for his crimes, when leaving Italy for his native shores of Africa he turned back his eyes on Rome and cried out, "O venal city, thou wouldst sell thyself if thou could find a purchaser." It was but a matter of time after this until Rome fell and was plundered by her foes.

Does Mr. Miller mean to tell us that the American people have lost their virtue and their valor? Have we lost our ashes of honor? Have we become like the venal magistrates of Rome? If Mr. Miller is correct, he brings an awful charge against the American people. It is time for us to arouse and strengthen our moral fiber! It is high time for us to get behind our prohibition laws and see to it that they are absolutely enforced and every such sleuth as he has mentioned must be driven from the land.

Let us call the roll of a few of our immortal heroes and ask if their spirits are dead. Spirit of William Lloyd Garrison, have you forsaken your country forever? You who fought and gave your life that the slave might be free, are you not calling us to liberate and free our country from a galling servitude to rum and drink? E. P. Lovejoy come and help us to fight again the battle against slavery to alcoholism. Spirit of John B. Gough, have you departed from your country forever because of the evils and machinations of the liquor men? Let the spirit of Frances E. Willard come again and lead the forces of temperance and prohibition to the most glorious victory over all their foes. May the spirits of those immortals who have fought and bled and died that man might be free under law from the field of Runnymede down through Pym, Hampton, William the Silent, Washington, Lincoln and Wilson animate the hosts of righteousness and temperance to greater conquests than we have yet known. Yes, "new immortals" will rise when necessary and the whole "wet" crowd will be silenced forever.

This is not a real argument against Mr. Miller's sixth and seventh statements. It is simply a statement of faith in our people. Mr. Miller gave one lone piece of statistics in support of his argument—that of the man whose liquor trucks cover sixteen States. If Mr. Miller knows the facts, as he claims, and if Mr. Miller is a good law-abiding citizen of our country, why does he not report this flagrant violation of law to the United States prohibition agents and let us see whether or not all our people will accept bribes? A good, law-abiding citizen would be so incensed at such violation of law that he would take up the cause himself and never rest until such a sleuth and his henchmen were brought to justice.

The last argument of Mr. Miller is that intoxicating liquor "in moderation" promotes conviviality, breaks down frigid barriers between men, cause men to forget for the time being all their troubles, throws a glamor over a drab, hard life, and creates sociability. He then gives an illustration of a crowd of men attending a banquet, when conversation grew dull, and the banqueters lost interest if intoxicating drinks were passed, as if by magic, the whole atmosphere changes, smiles replace frowns, laughter replaces sighs, songs break out, and good fellowship becomes contagious. Let us ask what decent, well-thinking men would care to attend such a banquet as this? Was ever a poorer argument produced in favor of strong drink? Who is to decide what "in moderation" means in a case of this kind? Will not

(Continued on Page 14.)

CONTRIBUTIONS

SUFFOLK LETTER.

On Monday night, February 9, 1931, the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church celebrated its nineteenth anniversary. The attendance was large and the exercises were encouraging. Mrs. C. C. Rawles presided. Orchestral music was a leading feature of the service. Mrs. Clarence Harrell sang "There is a Green Hill Far Away," illustrated by colored slides by Rev. H. S. Hardcastle; dialogue by Mrs. W. H. Yates and daughter, Miss Alice Yates; duet, "When I Look on His Face," by John M. Eley and Mrs. M. F. Hall; a trio by Mrs. M. F. Hall, Mrs. Clarence Harrell and Mr. John M. Eley; an illustrated song, "In the Cross of Christ I Glory," sung by the choir and the congregation; reading by Mrs. Hall; piano selections by Mrs. I. W. Johnson; musical numbers by George Earle Rogers on the violin, Linwood Judkins on the cornet, and Edward Harrell on the saxophone.

The meeting was spiritual and missionary throughout. The occasion was the climax of an interesting and suggestive history which all enjoyed. The society was organized on February 19, 1912, with one hundred charter members, and now has one hundred and fifty members. The growth and work of the society have been conservative and steady, always seeking to maintain the Christian attitude toward the cause for which it prayed and labored.

Its financial history is a lesson of value to all who study it and learn a lesson from its progress. Its annual receipts were as follows:

February, 1912, to October, 1912.....	\$ 111.06
October, 1912, to October, 1913.....	199.87
October, 1913, to October, 1914.....	174.55
October, 1914, to October, 1915.....	176.10
October, 1915, to October, 1916.....	167.10
October, 1916, to October, 1917.....	290.78
October, 1917, to October, 1918.....	405.73
October, 1918, to October, 1919.....	957.41
October, 1919, to October, 1920.....	664.38
October, 1920, to October, 1921.....	864.09
October, 1921, to October, 1922.....	1,010.34
October, 1922, to October, 1923.....	985.62
October, 1923, to October, 1924.....	994.98
October, 1924, to October, 1925.....	1,239.55
October, 1925, to October, 1926.....	1,170.56
October, 1926, to October, 1927.....	1,242.79
October, 1927, to October, 1928.....	1,252.76
October, 1928, to October, 1929.....	1,121.93
October, 1929, to October, 1930.....	1,014.46

Total receipts in 19 years..... \$14,044.36

An average of \$739.15 per year from its organization in 1912. Of course, this does not represent what the Girls' Missionary Society, the Church and individual members of the congregation have given for missions; but it may be a suggestion to other missionary societies to press on in the good work and help to save the world for Christ and the Church.

The work and achievements of this Woman's Home and Foreign Missionary Society show what could be accomplished in this field of service if all Churches and all societies would give their heart, their money, and their time to the great missionary cause. This society holds monthly meetings, and they keep the matter on their minds all the time. They find satisfaction in the personal sacrifice they make, and they realize the truth of "the words of the Lord Jesus, how He said, It is more blessed to give than to receive" (Acts 20:35).

The society has had only three treasurers—Miss Bessie Norfleet (3 years) collected \$485.78; Mrs. C. B. Duke (15 years) collected \$12,544.12;

Mrs. M. F. Hall (1 year) collected \$1,014.46—total, \$14,044.36. This is a good lesson; worthy of study and copy.

W. W. STALEY.

ELON LETTER.

In the home began education, work, play, government, and religion. It briefly epitomized all the relations of life. The head of the family was teacher, labor boss, play supervisor, political sovereign and religious priest. His will was final. The members of the family enjoyed such rights and privileges as he accorded them. No man was privileged to interfere with the prerogative of the head of the family in exercising his powers, and we have coming down to us from that day a proverb to the effect that a man's home is his castle.

One by one, the school, the workshop, play activities, government and religion have won their independence of the home, only themselves to be transformed in the light of the enlarging experiences of the human race as to what is good, wholesome and desirable for the life of man. No man today undertakes to exercise autocratic authority in the home. His wife has ceased to be his personal property. She has become his equal socially and before the law. He cannot discard her according to his fleeting fancy, and he cannot even maintain a rough-house unless his neighbors consent to it. His children, too, have rights which he must respect. He must not put them to labor at too tender an age. He must send them to school, and he must treat them kindly and considerately. They are no longer his beasts of burden for economic profit. If he fails in any way to measure up to the ideals of his neighbors in his relation to his children, he will find himself in the toils of the law. We find people lamenting the decay of the home's authority. They forget that many of the things which we cherish most in our relationships today between father and child between husband and wife, have come out of the so-called decay of the authority of the home. It has been transformed and changed for the better.

An examination of the school, of industry, of our leisure life, of government, and of the Church will reveal a similar and parallel transformation. Education, for example, was, for many years, looked upon as a discipline to which the mind of growing persons should be subjected. Education was something possessed by the teacher to be passed over through the alchemy of instruction into the mind of the learner. If the mind of the learner resisted the benign impartation of this magic lore, the pedagogue was privileged to quicken its into response through the application of a peach-tree limb, but today educators deprecate such a procedure. They assert that learning takes place only when the mind of the pupil is active and that interest should be capitalized as the friend of learning. School teachers may no longer flog learning into their pupils. The lecture system has been discredited. The textbook method is being very much discredited. The problem project method, based on life situations, ideal or actual, involving the active participation of the mind of the learner, dignifies the school room today and makes it the seminary or, better still, the arena of real living.

Industry, too, is no longer regarded merely as a means of supplying the physical satisfactions of life, but as an organized method by which men may give expression to their desire to serve their fellow-men. Many capitalists and many labor leaders have not caught this vision of the place of industry in life, and so we have warfare be-

tween capital and labor. Eventually we shall have peace, because the interests of both capital and labor are the same when industry is properly conceived as an organized effort by which capital and labor may express their desire for the service of humanity. There is nothing selfish in this ultimate view of industry; but, on the other hand, there is everything that is ennobling and inspiring.

The leisure which our modern civilization provides for men is a challenge that too often has not been heard, and if it has been heard has not been met with the best success. The militaristic leaders of pre-war Germany were opposed to shortening the hours of labor. They feared that the unoccupied individual would bring about a dangerous situation. The time should come, however, in the progressive march of invention and the conservation of human energy through temperance when it will be unnecessary for the human race to labor long hours in order to produce the conveniences and the comforts that minister helpfully to human living. If there is one thing that we may be sure of, it is that leisure will increase for men. The use that men shall make of this free time is to be the engrossing problem of the future. It offers the human race its finest opportunity for progress and development, or it will become its greatest menace if improperly used. It is my thought that leisure offers us the opportunity for those personal, social, and spiritual ministries which are so necessary to the completest living, and here's hoping that wisdom may be given men in instituting helpful and upbuilding methods of utilizing their leisure time.

Government was originally despotic. It did not think it necessary to secure the consent of the governed for the measures it proposed, but the appreciation for individual man which the great Nazarene taught, through slow culminating processes, made necessary the appearance of democracy as the proper political organization, and Thomas Jefferson as spokesman for the American people in 1776 was able to carry conviction to the hearts of men in the Declaration of Independence when he penned those immortal lines, "All governments derive their just powers from the consent of the governed." We have not yet fully comprehended the implications of the Jeffersonian democracy, but we are beginning to do so, and the day is coming not only when war shall cease, but when nations will conceive their highest function to be in the realm of human welfare, when they will become actually the servants of the life of people and not rulers over them.

One hesitates to speak about the Church, but it, too, has undergone a wholesome transformation during the nearly two thousand years of its organized life. We cannot forget the thousand years of darkness which settled down upon the human race when the Church autocratically undertook to control government and business and home life and the thoughts that men should think and to prescribe for them, under pain of excommunication, the methods by which they should order their life in even its minutest detail. The Church became the oppressor of the life of men. It tyrannized over their liberties. Freedom became a mockery. Then it was that Martin Luther led the revolt that has given us a divided Christendom. We cannot humanly see how it could have been otherwise, but we now recognize the sin of our divisions and are devoting ourselves earnestly and prayerfully to the effort to answer the prayer of our Lord for the oneness of His followers. We recognize the Church today as the servant of the life of men and not as its overlord. Much as we love the Church, much as we are devoted to it, we cannot but see that it, too, has been good for the development and the enlargement of the life of men.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE LETTER.

PREPARATION FOR LARGER SERVICE.

This institution is one of the American schools which believes in humanity; therefore, it labors to open its doors to culture to every boy and girl within its jurisdiction. The creed of our fathers was liberty and equality for all. We believe that all men have a right to be of as much use as they can in the world, and to prove our faith in the perfectibility of all we are willing to share their their investment in order to give them an education.

The demand of our time is a rational system of education, and this system of education will take account of changes in society and keep pace with their evolution. The true teacher today is essentially a man of the world. He looks about him to see the life for which he must train his pupils, and thereby shape his program. Judging by the direction of the most vigorous creative activity of the present day, we may say that we live in the age of industry. As feudalism was the supreme offering of the ninth and tenth centuries to history, so our industries will be our contribution to progress. Into them go the imagination, the inventive genius, the daring of the American people.

While pedagogues were arguing behind closed doors the perennial question of the humanities versus the modernities, the facts of life, which have an inveterate habit of keeping in advance of thought, came knocking without and crying, "In God's name, open! Dispute no more whether air or water is most necessary to our children's life, but think you what meat you will set before them, for they are sore hungry and would eat." The facts of life and their good friend, common sense, demands a school for the plain man. Just such a school you will find at Piedmont.

Too many are lured into the profession of teaching or some desirable occupation before taking any work in college, much less to graduate simply because they can earn a little money "now." If our poorhouses are ever filled with men and women they will be filled with those who have wasted human resources, by not fitting themselves for anything but a pauper's life by their ill-starred attempts at early self-support through lack of interest in due preparation for larger service.

Our youth not only lack knowledge of suitable vocations, but they need to be stimulated to think of their own qualification for the work of their generation. "Know thyself," said the old philosopher, and surely, in the choice of a vocation, self-knowledge is the beginning of wisdom. Yet it would seem that self-knowledge is a lost art in this romantic age. People are interested more and more in outward, objective things, forgetting that things are important only for their value and that value is an expression of personality.

An inspiring fact about charitable, neglected and corrective work is that it gives us better methods of handling normal individuals and opportunities, as is true with this hill section of the State of Alabama. These boys and girls have ambitions, ideals, and talents, just as the rest of the world. It is the task of the school to get hold of these, quicken and sustain them till they are lifted through education to a place of honor and service. Who knows what funds of usefulness are yearly squandered in people who come to nothing—good or bad—because their real abilities have never been given proper outlet in activity for lack of cultivation. And who can hesitate to prophesy that the national happiness and prosperity would be a hundred-fold augmented if every human being could find himself and do just that thing he came into the world to do.

Wadley, Ala.

S. L. BEOUGHIER.

"I was a peacemaker today," said a little girl. "I knew something that I didn't tell."—Anon.

YOUNG PEOPLE OF CHATTANOOGA DISTRICT.

The Congregational young people of Chattanooga district met at Soddy for the conference planned at the young people's rally held in Pilgrim Church, Chattanooga, during the State Conference. Enthusiastic representatives from our four Churches enjoyed a delightful fellowship in the day and a half of inspirational meetings, discussions and recreation. After registration at the Soddy Church, the group went up to the hill-top home of the pastor and met for a brief sunset service out-of-doors. Miss Grace Hair was in charge of this service. She was assisted by Soddy young people and by Miss Ruth Raymond, whose violin added so much to the worship.

Rev. and Mrs. DeJarnette opened their home to the young people for the supper and evening programs. Every one enjoyed cooking supper over the open fire and entered into the games which followed with fine spirit. Pilgrim Church young people presented an excellent one-act play, and other groups followed with stunts and songs. At the closing business session, plans for the year were made and committees appointed.

In spite of the weather, a good group assembled for the discussion of problems in personal religion, led by Miss Dorothy French. At the morning worship service, Rev. G. W. Blount, of East Lake, brought the message and Daisy Church furnished music. After dinner, at the Church, we returned to the home of the DeJarnettes for a discussion led by Mr. DeJarnette and for another fellowship supper about the open fireplace.

The Christian Endeavor meeting in the evening was led by Mr. Jesse Stinecipher, of the Pilgrim Church. Dr. C. Rexford Raymond, pas-

tor of Pilgrim Church, conducted the evening service. The following officers for the ensuing year were elected: Robert Murphy, of Chattanooga Pilgrim Church, president; G. Leslie Poe, of Daisy, vice-president; Grace Hair, of Soddy, secretary-treasurer. It was voted to have four week-end conferences during the year, so that each Church of the district could entertain. East Lake invited the next conference to meet in Chattanooga and promised most cordial entertainment. The exact date for that meeting was not determined. A committee to plan the program was appointed, and we look to Azille Johnston, Jesse Stinecipher, and Grace Hair to make this East Lake meeting of lasting value to all. An appropriate name was selected by the delegates, who voted to call themselves "The Congregational Comrades of the Chattanooga District."

"To use liquor is, to the nervous system, like placing sand in a watch; it wears it out rapidly, making it a worthless, useless thing."—*Luther Burbank.*

"A few years ago, 80 per cent of the men in the British navy took the rum ration; today it has been reduced to 29 per cent. The abstainers get 3 pence per day allowance in lieu of the rum."—*International Record.*

WHEN IN RICHMOND EAT AT

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805 E. Grace Street, - - Richmond, Virginia

Opposite Richmond Hotel.

ALL SELF-PRONOUNCING

Holman Testaments

Holman Vest-Pocket Testament
Size, 2½x4½ inches



Specimen of Type.
AND the third day there was a marriage in Cana of Galilee; and the mother of Je'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles.....	\$.50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles.....	.60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.....	.85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp gold titles, round corners, gold edges.....	.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges.....	1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.

13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges.....	.90
15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included.....	1.35

Holman Jewel Testament
INDIA PAPER ONLY—Size 2½x4½ inches x¾ inch

The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4½ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type
ST. MATTHEW 2 *The three wise men*
carrying away into Bab'-
ylon, and from the carry-
ing away into Bab'-lon
unto Christ are fourteen

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges.....	\$1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included.....	1.50
5026PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms.....	2.60

COMMAND ATTENTION AND APPROVAL

Holman GEM Testament

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Je'sus to the multitude, and to his disciples,



The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3¾x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

4102P. Black silk finished cloth, gold titles, round corners, red burnished edges, with Psalms.....	\$.90
4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	1.35
4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included.....	1.90

RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	1.50
---	------

INDIA PAPER GEM TESTAMENT

4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms.....	3.00
4136XPRL. Red Letter Edition with Psalms, same binding as 4136XP, but with the Sayings of Christ Printed in Red.....	3.25

Old Folks Testament
Extra Large Print
Pica, 16mo. Size, 5¾x7¼x¾ inches

Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines. It is the most readable edition of all large print Testaments.

Specimen of Type.
THE book of Je'sus

PSALMS INCLUDED

2902P. Black Silk Finished Cloth, gold titles, round corners, red edges, with Book of Psalms included.....	\$1.50
--	--------

THIN BIBLE PAPER EDITIONS
Same Large Print as Above

2913P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included.....	2.95
--	------

RED LETTER EDITION
Same as above, with the Sayings of Christ in Red.

3913PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included.....	3.10
--	------

All styles sent postpaid at above prices

MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

Father of mercy, cleanse and keep Thine own from sin. Forgive, and bring us to tread only Jesus' path of perfect love and conscious duty. Make us doers whose work shall stand. As we bridge the expanse of time for eternity, show us that technical understanding with intensest application to directed effort, unless it produce the power to endure and to make returns in service, is resource but wasted. Teach us the value both of active endeavor and passive strength. Material structures admit of no slack nor slight. Grant us, Father, insight, eagerness, to build as well the "stately mansions" of the soul. In Jesus' name we ask it. Amen. L.

CHRISTIAN MISSIONS AND INDIA'S AMBITION.

(An address delivered at Madison, Wis., by Rev. V. M. Samuel before the Congregational-Christian Foreign Missions Conference, October, 1930.)

Coming from India, as I do, let me bring to you the heartiest greetings of the Indian people, the Church of Christ in India, the South India United Church, the American Madura Mission, and the Madura Church Council, of which I am a member.

India's whole ambition is to become a member of the family of nations. India longs for a true international fellowship and friendship. Here I must take the opportunity to most heartily congratulate the members of the American Board and the people of America for building Foreign Missions, which, without any shadow of doubt, are the greatest monuments for their love and friendship for the people of other lands, and which, speaking for India, I should say have brought India and America closer together than any other organization ever did.

Students of history know that for a long time the contact between East and West has been on political, economic and cultural lines. The superior ability, diligence, organized effort and perhaps the unscrupulous methods of the Western imperialistic nations, with capitalistic motivations, combined with the foolishness, indolence, ignorance, and disorganized condition of the Oriental nations, led to the economic and political domination of the Occident over the Orient. This situation has on the whole been selfishly in the interests of the West itself rather than of the East. Fortunately, Christian missionaries appeared on the scene; and the result has been salvation to millions, education to thousands of youths, special work for women, schools for the blind, deaf and dumb, healing of diseases, cleansing of lepers, elevation of the untouchables, advancement of the depressed classes, illumination to the criminal tribes, protection to the orphans and converts, asylums, sanitariums, gospel of love for all, the breaking down of the barriers of color, caste, and race, and the establishment of healthier relationships between East and West.

I am not at all claiming perfection in their behalf, but I am stating a fact when I say that history has no parallel to their unbounded love and consecration to work for the elevation, advancement, and emancipation of countless human beings. They did not come to India for the purposes of commerce, or professional gain, or official work, but for utterly disinterested service for the sake of the Master. They were men with signal

devotion to their ends, who even in the deepest darkness never despaired of light. I can bear personal testimony to the unflinching devotion of many missionaries to help and educate the youths of India, so that they become leaders in the various walks of life in the India that is yet to be.

India, while rich in one way, is the poorest country in per capita wealth. You can see pinching poverty in all its implications. Millions of people do not know where their next meal is coming from, and many more do not have one good meal a day, even though a single meal costs about three or four cents at the most. The average income of an Indian is about eight cents a day. The factory conditions are still worse. The mill centers are the birthplaces of tuberculosis. Every minute one man dies of malaria, while many other diseases carry away millions year after year.

There is very little relief to these poor, helpless people. The average span of life of an Indian is about twenty-three years, while the average life of an American is about fifty-three. India's average length of life is perhaps the lowest in the world. Are not these facts a living challenge to all Christians? Can the Christian America close its eyes to this tragic situation which demands immediate solution? Have not the missions a noble part to play in this connection? In India, most of the people live in villages, but 99 per cent of them do not have a single dispensary or hospital. How can India afford to lose these devoted helpers that the missions send from time to time?

After 150 years of British rule, only ten in a hundred can read and write in their own vernacular—one woman in a hundred. Probably more than 40 per cent of the literacy we now have is due to mission schools. Is there any greater challenge in the world today than to attend to the sacred duty of educating the millions of boys and girls? Take my beloved alma mater, the American College, Madura, the only first-grade college entirely run by the American Board. It is a great force for righteousness in South India. It sends out many young men year after year to be leaders of India.

It is there as a symbol to Christian love and service. There the students, who formerly would not eat with one another because of caste distinctions, are now living together as members of the same family. Both Christian and non-Christian students go out year after year with a keen sense of duty and a burning desire for service. Does not such a college deserve the sympathy of every one? What India needs is education which will fit men and women for higher and nobler tasks. To be blind to this sacred duty is to demonstrate the negation of humanity.

Then what about the millions of people who have never heard the name of Jesus? Can we still be Christians and remain indifferent to the holy call of preaching the gospel to all the world? Is there any justification for the existence of the Church if it gives up evangelism in all its import? Considering all these things and many others, I am forced to believe that at a time when "the world has tried war with force and utterly failed," when there is a passionate cry for international good will and trust, and when thinking people all over the world are more than sure that education, fellowship, mutual understanding, genuine sympathy and the law of love will be the ultimate factors to peace and prosperity of all the nations, foreign missions can be one of the most effective means to this end, and the greatest force for righteousness.—*Missionary Herald*.

THE MESSAGE OF THE PULPIT.

We must recast the message of the pulpit, and recast the life of the Churches, if we are to lead our generation up to God. In the last few months I have seen a score of Churches whose cost was in the aggregate more than a million dollars each. What is the value of ecclesiastical architecture if there is within it no Shekinah, if the fires upon those altars have gone out and men stand shivering in doubt and fear, whereas by humbler altars their fathers glowed with warmth in the triumphs of faith? When marble stands in the way of men, the marble must go. When form has become powerless, forms must go to the scrap-heap.

We pass across England, we see the ruin of a stately cathedral. Its towers are crumbling, its roof has fallen in, its walls are moss-grown, and its rose window is emptied of beauty and color. Near by is a humble chapel. Its structure breaks all the laws of architecture, and, as a building, it ministers to aesthetic mortification instead of satisfaction; but on its homely altars spiritual fires are ablaze—humble men and women, on their knees, catch there a new inspiration, and from thence they go out to face the cares and denials and sorrows of life and to conquer them through a wisdom and power greater than their own. The aesthetic may minister to the sense of beauty, but it ministers to the soul's development only when it is the shrine and mouthpiece of spiritual consecration.

Perhaps there was never a time when the ministry of America had a broader training in human wisdom. It is familiar with history, philosophy and theology; but our schools of the prophets must be the center of a spiritual devotion if they are to make mighty the messages of human wisdom. Our ministers must be something other than "pickers-up of philosophic trifles," or expert promoters and organizers and money-getters. Is it not time for the prophetic note which only can unfold the glorious evangel?

Long ago, an earnest prophet cried, "Woe is me, for I am undone, because I am a man of unclean lips and dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." When the prophet had seen that vision, something was sure to happen. It was then that there came the touch of a live coal from off the altar and the voice of the Lord, saying, "Whom shall I send, and who will go for us?" It would mean the bringing in of a new day if from every manse and from every pulpit the cry of a new devotion should thrill the lips of every pastor—"Here am I, send me." It is such a commitment on the part of the ministry and laity that will bring us the glorious evangel which the Church so needs today.—*Dr. Goodell, in Missionary Review*.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 14, 1931.

Sunday Schools.

Previously acknowledged	\$1,852.78
Antioch, Harrisonburg, Va.....	2.85
Liberty (Vance), Henderson, N. C.....	2.62
Zion, Sanford, N. C.....	1.00
Leaksville, Luray, Va.	.73
Bethlehem, Broadway, Va.....	1.48
Linville, Va.	5.17
Pleasant Ridge, Guilford College, N. C....	.51
Mayland, Broadway, Va.....	1.87
Mt. Carmel, Carrsville, Va.....	2.24
Suffolk, Va.	25.00
Grace's Chapel, Sanford, N. C.....	4.90
Mt. Pleasant, Overhills, N. C.....	5.95

Mt. Olivet (G), March, Va.....	12.78
Antioch (R), Moffitt, N. C.....	2.70
Smithwood, Liberty, N. C.....	8.75

Total \$1,931.33

Specials.

Previously acknowledged	\$1,161.01
J. K. Eppard, Stanley, Va.....	35.00

Total \$1,196.01

Summary.

Previously acknowledged	\$10,675.15
Sunday Schools, regular	78.55
Specials	35.00

Total to date \$10,788.70

J. O. ATKINSON, Sec'y.

GANGSTERS AND PROHIBITION.

Many men and women in our great cities who are opposed to the legalized liquor traffic have, nevertheless, been led to believe that prohibition is responsible for the immunity from punishment of gang leaders and their gunmen. The illicit traffic in liquor, they believe, makes these enemies of society powerful by making them wealthy.

Certainly these men have filled their pockets with the proceeds of bootlegging and rum-running. None of this money has come from prohibitionists; it has all come from men and women who are willing to use these thugs as criminal procurers of forbidden goods. To the extent that bootlegging supports gangsterism, the wets are responsible.

However, it has been said with probable truth that bootlegging does not produce more than 20 per cent of the revenues of these organized gangs. In Chicago, for instance, the gambling racket is productive of a greater income to the murderous gangs of the city than the traffic in liquor. The distinguished Mr. Capone is reported to have said "prohibition has caused nothing but trouble," and so it has—trouble for him. If it were not for prohibition, he would, no doubt, be conducting a perfectly legal business in liquor; but there is no reason whatever to believe that his activities in other directions would be less extensive or productive than they are now. Nor do we think that they would differ in character. He would probably depend upon these other undertakings for the greater part of his income, and he would no doubt support them with the same strong measures which have served him so well in recent years.

The repeal of prohibition would not in any way wipe out gangs, eliminate gangsters, or stop racketeering. These are problems of crime, productive crime, and so long as crime can be made productive it will continue until it is suppressed by honest and efficient government.

Gangsterism in Chicago has been laid fairly wide open to public gaze in recent months. Beginning with the post-death exposure of Mr. Jake Lingle, late of the Chicago *Tribune*, the people of Chicago have been made to realize that gangsterism exists because it has friends in influential places. When Chicago is served by a police force, by a judiciary, and by prosecuting agents unitedly determined to crush gangsterism, that blood-sucking business will be crushed, and not before. Prohibition has nothing to do with it; the liquor traffic has less to do with it than many people think. Let good citizens learn to know their friends in public office as well as the gangsters know theirs; let them demand the kind of government to which they are entitled; let them resent effectively the journalistic conduct of a wet propaganda which stimulates the bootleg trade, and there will be no difficulty in handling commercialized crime.

Christian Orphanage

Dear Friends:

It has been the custom of the good women in our denomination for a number of years to send us Easter dresses for the girls, and little suits for little boys. We trust this year will be no exception to this custom. We make it a rule, and it has been our rule for a number of years, to give each girl a new dress for Easter and a new pair of Sunday slippers. Our girls get Sunday slippers for Easter, and they are supposed to make them do for Sunday for a year. It is one of the joys of the year to watch them march off to Sunday School on Easter Sunday morning dressed in a new dress and new slippers, and they are one happy bunch. We trust the good women will be good to us again this Easter season.

We also need sheets. It takes lots of sheets. They will wear out through constant use every week. We buy new plows and they wear out. New wagons will wear out. Why not sheets? Keeping an orphanage home in good trim all the time is just like a private home. Hardly a day that something is not needed. We make it a rule to buy only the things that we just have to have, and we do our best to stretch every dollar as far as it can be done.

Belews Creek (N. C. & Va. Conference) joined our monthly offerings this week. Just four more to get on the list and it will be a 100 per cent Conference. The North Carolina and Virginia Conference stands even with the Western North Carolina Conference now, and it is going to be a race to see which Conference gets to be a 100 per cent Conference first. What school in these two Conferences will be the next to join?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 19, 1931.

Brought forward \$1,751.59

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Bethel	\$ 2.00
New Lebanon Sunday School.....	2.00
New Lebanon Baracca Class.....	2.00
Mt. Zion	2.00
Belew Creek	1.00
Shallow Ford	2.17
Ingram	5.00

16.17

Eastern N. C. Conference:

Wentworth	\$ 7.88
Piney Plains	5.30
Youngsville	1.00
Shallow Well	2.71
Pleasant Union	7.00

23.89

Western N. C. Conference:

Pleasant Ridge	\$ 2.55
Biscoe	1.94
Shiloh	1.43

5.92

Eastern Virginia Conference:

Wakefield	\$ 2.85
Suffolk	30.00
Berea, Nansemond	10.00
Cypress Chapel	7.31

50.16

Valley Virginia Conference:

Antioch	3.43
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Alabama Conference:

Wadley	1.54
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Special Offerings.

W. A. Lee, Durham, for children...\$ 7.50	
A Friend, Durham, N. C.....	10.00
Miss Leona Kelly, Elon College....	3.10
	20.60
Bethel, Thanksgiving offering.....	4.00

Grand total \$1,877.30

COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

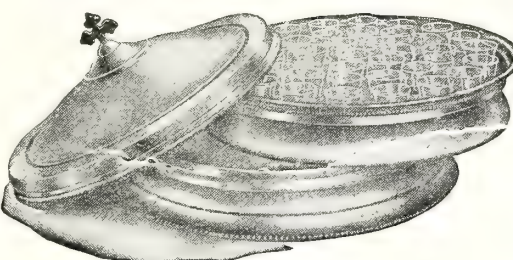


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	\$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

SILVER-PLATED.

The Silver-plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses.	\$22.00
Base No. 1—Silver-plated; fits Silver Tray 85.	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00
(For Silver Bread Plates, see under No. 90.)	



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).	\$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



Bread Plate No. 3—Narrow rim.....	\$ 9.00
Bread Plate No. 4—Broad rim.....	9.00
Filler—Silver lined	6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

Celebrating the fiftieth anniversary of the founding of Christian Endeavor by Dr. Francis E. Clark, the Christian Endeavor Societies of the Christian Temple, Norfolk, Va., and the Newport News Christian Church held special anniversary banquets. Rev. H. S. Hardcastle spoke at the Newport News banquet.

Miss Jewel Truitt, field secretary of the Board of Christian Education of the Southern Christian Convention, is at her home in Glen Raven, N. C., for a two weeks' vacation. Owing to the amount of summer work to be done, some Church workers find winter vacations most enjoyable. Miss Truitt plans to be in her office after March 1st.

Young people of our Churches are always working unobtrusively at their tasks. Several young people of the United Christian Church, Raleigh, have helped Dr. Kirby and Miss Chase in providing leadership for the Caroleigh Christian Church during this winter. Reports have come in during the past few months that Christian Endeavorers of the Burlington, Pleasant Ridge (N. C. & Va.), Greensboro Palm Street, and Newport News have helped in organizing several young people's societies in near-by Churches.

Dr. L. E. Smith, minister of the Christian Temple, is planning a series of Sunday evening services on the "Modern Home." Dr. Smith plans to discuss "The Modern Girl," "The Modern Young Man," "The Modern Mother," "The Modern Father," "The Modern Home." In securing material for this series of sermons, Dr. Smith has written fifty different persons on some of these topics for their ideals and suggestions. A frank and helpful discussion, such as Dr. Smith will give on these topics, should make a great contribution to the homes of our day.

The leadership training school held at United Christian Church, Raleigh, N. C., February 8-12, enrolled twenty members in the classes taught by Dr. J. Edward Kirby, Miss Priscilla Chase, and Miss Jewel Truitt. Sunday School teachers and workers of the Auburn, Caroleigh, Piney Plains, and Raleigh Churches were in attendance upon the school. The school was very successful in spite of the fact that there was quite a bit of sickness in the city during the time of the classes. Raleigh plans to hold a similar school each year. Several young people took work for credit, and five leaders of young people studied in the class on "Young People's Materials and Methods."

The members of the four Sunday School classes of the senior and young people's departments of the Waverly Christian Church enjoyed a Valentine social on the evening of February 5th. The social was held in the main auditorium of the new Christian education building which the Waverly Church erected last summer. Mr. M. L. Gray, teacher of the young ladies' class, directed the recreation. Rev. F. C. Lester, pastor, presided over the business session. Officers for the combined senior and young people's department were elected as follows: Miss Mary West, president; Miss Rosemond Knoeller, vice-president, and Miss Mable Cox, secretary-treasurer. The young people of the Church plan to make a larger use of the splendid new building and equipment which is now available to them.

ADVENTURING IN THE CHRISTIAN QUEST.

A special chart, outlining some suggestions for work and study, is being used by some of our young people's groups. These charts may be used by a Sunday School class, a Christian Endeavor or missionary society, or by a department in the local Church. There is no need for a special organization, as any group can use the chart.

The chart outlines seven pathways we may travel in our quest for the best in Christian living. These pathways are the pathways of worship, play, study, service, training, organization, and fellowship. For each of these pathways, there are listed on our chart ways to guide us in making our quest successful. For instance, under the pathway of study, the following things are listed for the young people in your Church to do:

1. Study the life and teachings of Jesus Christ during the year in a class, or at least 50 per cent of your young people reading the gospels and a book on the life of Jesus during the year. (During some years the first part of this point would be taken care of in your Sunday School classes. If that is not the case this year, then you can score 100 per cent on this point if half of your young people read the four gospels and a life of Christ during the year.)

2. At least six missionary meetings during the year, with emphasis on the study of new fields which the Christian Church has entered.

3. At least six meetings of young people, where matters of Christian conduct are discussed.

4. Provision for the study and discussion of stewardship. (These points are to be worked out through the organization that each Church already has. Thus, in some Churches, there will be only the Sunday School classes; in others, Sunday evening meetings, and in others, missionary societies. Most pastors will be glad to co-operate with their young people in planning a larger program of work for the Church.)

All the pathways are not as easy to cover as the one on worship, given above, happens to be. The pathway that calls for most work in one Church may be exceptionally easy in another Church. But each Church is to work up the points that it needs to work up, and to keep a record of all of its work. Any group wishing a copy of this chart with further suggestions for its use, may have the same by writing Miss Jewel Truitt, Waverly, Va.

"And now life calls me to a quest,
To love, to laugh, to work, to play,
To serve, to sacrifice, to pray—
He calls, and He shall have my best."

"Take us on the Quest of Beauty,
Poet Seer of Galilee,
Making all our dreams creative
Through their fellowship with Thee.

"Take us on the Quest of Knowledge,
Clearest Thinker man has known;
Make our minds sincere and patient,
Satisfied by Truth alone.

"Take us on the Quest for Service,
Kingly Servant of man's need.
Let us work with Thee for others,
Anywhere Thy purpose leads.

"All along the Quest's far pathways,
Christ our Leader and our Guide,
Make us conscious of Thy presence,
Walking always at our side."

—Eleanor B. Stock.

CHRISTIAN ENDEAVOR.

Sunday, March 1, 1931.

TOPIC: "What Jesus Teaches About God Our Father."

SCRIPTURE: John 4:23-26.

In the Old Testament, we find the story of the Hebrew people as they searched for a God whom they could worship. When they were at war, God was a god of war to them, leading them in their battles. He was always interpreted by them in terms of their own experience and knowledge.

But the heart of God was grieved that His people should have such an unsatisfying idea about Him. And because it is important that man should know God as He really is, God sent His own Son to reveal Himself. It is in the life and teachings of Jesus that we learn of the true character of God.

The first recorded words of Jesus are, "Knew ye not that I must be about my Father's business?" To Jesus, then, God was Father. Jesus taught that God is the Father of mankind, too. As Father of all, He cares for our needs; He watches tenderly when we sin; He rewards our prayers with the best answers; He is impartial and loves every child of His; and He seeks our love.

Jesus came to earth to work the works of the Father who sent Him. God began work long before man was ever upon the earth, and He still works today. God does not work as man works, though. Man has learned by hard experience even the ways by which he can accomplish anything. With his meager knowledge of the natural laws of the universe, man has done wonderful things. But man has only worked on the surface. God directs the universe from the center of things. His work conforms to all the divine laws, natural and spiritual, many of which man has never even dreamed yet.

Jesus, by His words and work, taught many fine characteristics about God. But, summing up all of them is the declaration of John that "God is love." God in His infinite wisdom and love has done for us far more than we could ever have known or asked. How thankful we should be that God is a God of love!

For this topic, your Bible is your best source for information. The concordance will help in finding helpful passages for study. Select the thoughts about God that you want discussed and assign them as far ahead of time as possible. One topic may be discussed by two or three different people, as each person's thoughts will be different.

Daily Readings.—Monday, John 3:16; Tuesday, Matt. 6:25-34; Wednesday, Matt. 6:1-6; Thursday, Matt. 5:43-48; Friday, Matt. 22:34-40; Saturday, John 3:21.

BOOKS FOR YOUTH.

"Youth-Ways to Life" (by W. H. Foulkes; International Society of Christian Endeavor; \$1.00; 150 pp.). In this book for daily devotions covering a period of nine weeks, Dr. Faulkes has suggested nine pathways by which youth can attain the "abundant life." He presents the pathways of work, love, truth, beauty, play, duty, ambition, service and faith. Such a book is helpful in building a habit of daily devotions. The material found in this little book is also helpful in planning devotional services for the society or class.

"A Girl's Book of Prayer" (by Margaret Slattery; The Pilgrim Press; 35 cents; 64 pp.). In this book, Miss Slattery has given prayers for the girl on many occasions. Frequent reading of this book will help the girl who does not find it easy to word the prayers that are in her heart to find expression for herself in prayer to God.

Sunday School Lesson

BY REV. H. S. HARDCASTLE.

JESUS SENDING FORTH MISSIONARIES.

LESSON IX—MARCH 1, 1931.

GOLDEN TEXT: "The harvest indeed is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that He send forth laborers into His harvest."—Luke 10:2.

THE TWELVE—THE SEVENTY.

"And He called His twelve disciples together, and He sent them to preach the kingdom of God and to heal the sick . . . and after these things the Lord appointed other seventy also, and sent them two and two before His face." The twelve and the seventy were ordinary men, flesh and blood, every-day kind of folks. But they loved their Lord and they were willing to put at His disposal whatever gifts and capacities they had. Usefulness is not primarily a matter of ability, but of willingness to use what one has for God.

They went out two and two—there was mutual comfort and confidence and courage in going that way. The Master remembereth our frame, and He will always deal with us according to wisdom and love. Those who yield themselves to Him will find that He will help them to develop naturally and joyfully.

It is to be noted, however, that Jesus warned His disciples that they were to be as sheep among wolves. They were going out into an unfriendly world. That prophecy has been fulfilled again and again and is being fulfilled in our day. The world is not always friendly to the ideals and the spirit of Jesus. There are many phases of life that do not want Jesus to rule over them.

HARVEST—LABORERS.

"The harvest indeed is plenteous"—it was true in Jesus' day, and it is true today. There are still large numbers of people and large areas of life which need Jesus and His gospel. "The laborers are few"—the work is inadequately manned; there is too much for the too few.

Jesus' solution to the problem is suggestive. The kind of workers whom He needed and whom He sought were not humanly called. They were to be divinely called—there must be a sense of divine commission in their inner lives. Therefore, men were to pray the Lord of the harvest that He would send forth laborers. Prayer would do two things: it would release God's spirit in the life of these who prayed, and perchance give them that divine commission which God had for them, but which He could not give them because they were not in a receptive mood; and it would release the power of God in the lives of others, and they would hear the divine summons to the great task. The modern Church needs to give heed to the Master's words—the solution to the problem of the need for workers is prayer.

FAITH, SIMPLICITY, EFFICIENCY, FRIENDLINESS.

The instructions which Jesus gave the seventy need to be read in the spirit which maketh alive and not in the letter of the law which killeth. Underlying the seeming strange and apparently impractical suggestions which Jesus made were the deeper qualities and principles which should govern all Christ's workers. They were to go in faith that God would provide for their needs. Their minds were to be free from worry, so that they could devote all their energies to the work at hand. God would provide for them if they gave themselves to Him. They were to live in a simple, sincere way, without ostentation and display, content with the necessities of life and gladly denying themselves the luxuries of life. They were to be up and about their Lord's business—there was much to do, and they were to do it

well. In all their contacts with men they were to be friendly, even to those who were unfriendly to them. They were to bring comfort and peace and healing to the sick. These injunctions have as much binding power today as they did in Jesus' day when they are seen in their true significance.

Joy.

"The seventy returned with joy"—they had found a new joy in their religious life, the joy of working for God. Jesus Himself put a premium upon doing things when He said, "If ye know these things, happy are ye if ye do them."

And Jesus also "rejoiced in the Holy Spirit." He saw in the work of the seventy the beginnings of the work to which He had set Himself to accomplish. His joy was enriched by the fact that it was not necessary for men to be "wise" and "understanding"—that is, they did not have to be "high-brows—in order to learn the secret of the Lord, to do His work, or to find His joy. It was to "babes," those with the teachable spirit, that the rich secrets of God should come, and the rich joys of service should abide.

There are, alas! all too many today who are losing the joy of religion because they are not giving themselves in service to the Master.

NEW IDEA ENFORCED.

"It took well-nigh 100 years of agitation to get the prohibition of the slave traffic enacted into law, but on the last day of 1807 the slave traffic ended legally in the United States. In 1810, however, President Monroe, in his message, speaks of the illicit traffic which has grown up and calls for stricter laws making for better enforcement against the illicit traffic of slaves. In the thirties we read that over 200,000 slaves annually were smuggled across the Atlantic Ocean. In 1871 we have the last act against the slave traffic that appeared in our congressional records, according to the testimony of Du Bois. It is evident that had we tested our ability to win out against the slave traffic when the prohibition against it was six years old, we should probably have lost out on the ground that it could never be enforced. But the fact that we had passed the law blazed the trail by which in the course of two generations we got that law enforced."—*Testimony of Mrs. Elizabeth Tilton, before a subcommittee of the Judiciary of the U. S. Senate, 1926.*

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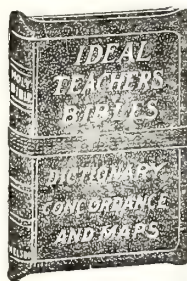
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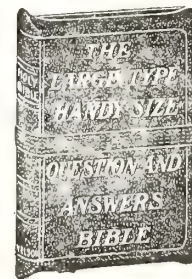
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

OUR HONOR TO ANOTHER.

"The journey that thou takest shall not be for thine honor; for Jehovah will sell Sisera into the hand of a woman."—Judges 4:8-16.

When General Barak was called to deliver his country from the attacks of Sisera, the Canaanite warrior, and his host, he refused to go to the war unless a woman, the prophetess Deborah, would go with him. "I will go with you," said stout-hearted Deborah; "but because you insist upon a woman's presence and upholding, the Lord will give the honor of the victory to a woman, and not to you." So it was that Sisera was slain by Jael, the wife of Heber, and not by General Barak or any of his warriors.

Thus it was that when Moses, terror-stricken at the prospect of facing Pharaoh, told God that he could not be the spokesman of God's people, his brother Aaron was appointed to speak for them, and Moses came near to losing his rightful place as the leader and deliverer of his nation.

What is the work for which we have been equipped by the school of God's providence and trained therein by the patience of the All-wise? That is our work, and no other's. We are not to look to the honor of it; but if we do not honorably perform it, it is to our dishonor.

Prayer.—O God, give us the bravery to assume our responsibility. O God, help us to complete our task. O God, may we not sell our own honor to another. *Amen.*—Wells.

TUESDAY.

A CONTRITE PRAYER.

"Wash me thoroughly from my sin; purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow."—Psa. 51:1-9.

A true consciousness of sin does not see the sinful acts of life only, but is sensible of the deep depravity of the heart, and find there, possibly, a terrible fountain out of which flows evil. Jesus says, "Out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies."

This is certainly a contrite and noble prayer of David's, but any one can be spared the humiliation which he suffered and which was the source of his penitence. We do not have to learn contrition that way. We can do it by preventive grace; that is, quench the fire of sin before it bursts into a flame, stamp the eggs of the snake before they are hatched. If we ask God for it, He will not fail to so shape our lives that we shall not taste the bitterness of sin.

A sense of sin is necessary for contrition. Without this, we cannot know the sweet and blissful peace of His mercy, but we may save ourselves the stain of guilt by preventing the acts of sin. The fellow who crosses the bridge safely is better off than the fellow who falls off and has to be rescued with broken bones.

Mary said to her Lord, "If Thou hadst been here, my brother had not died." That is a little cross-section of preventive grace. If we have the Lord with us at all times, we will be spared much bitterness and be closer to and nearer like our Master.

Prayer.—Lord God, we do not often feel the deep humility of David; but we so feel the terrible consequences of sin. We are truly wretched at times. Cleanse Thou us from secret and all faults. Heal us and make us more like the Master. *Amen.*

WEDNESDAY.

A DESERTED FIELD.

"He looked that it should bring forth grapes, and it brought forth wild grapes."—Isa. 5:2.

Are our lives like a deserted field? They will be unless we care for them in Jesus.

God has made us temples for His indwelling. He has planted us to be His Church. He has protected us with His power and fidelity. He has appointed us keepers of His house; watchmen and stewards of His vineyard. What is there that He has not done for us?

Of a truth, there is seen among us falsehood, deceit and injustice, idolatry and covetousness, enmity and contentions, gluttony, drunkenness and lasciviousness; and one of the sad aspects of it is that many who avoid these things look calmly on and say or do nothing about it.

God's love should imbue and embellish us all with the beautiful and bountiful fruits of His Spirit. For us to fail in this means to lay our soul vineyards to waste, and He will look on and find "briers and thorns."

Prayer.—Dear Lord, have mercy upon us. May we see the good we may bring forth out of the vineyards of our souls, clear them of all rubbish, and let the Spirit of God and grace be our guide to bring forth the fruit of righteousness—Thy kingdom. *Amen.*

THURSDAY.

IN A NUTSHELL.

"Behold, the Lamb of God that taketh away the sins of the world."—John 1:29.

This Scripture presents to us the sum and substance of the gospel, viz: Christ died for our sins; by Him we are made clean, and whosoever believeth on Him hath eternal life. Upon this faith, we may build our soul's confidence.

Paul had been, as he calls himself, the vilest of sinners, yet he received mercy and power for his ministry for Christ. You and I find hope in His grace, and that the promises of God fail none who trust in and rest on it.

Prayer.—O God, give us humble and believing hearts. For Jesus' sake. *Amen.*

FRIDAY.

TWO WAYS OF PRAYING.

"When thou prayest."—Matt. 6:5.

We wonder if we do not often feel like the Pharisee in his prayer. Isn't it true that we have a little subconscious habit of making sure in advance that we are not like somebody less fortunate than ourselves, and in thus making sure of ourselves we are really, after all, much like the Pharisee?

The fault of the Pharisaical way of praying is that he is only in the presence of himself and those who are looking upon him, or who are observant of his life, and he really does not come into the presence of the Lord. His mouth speaks with God, but his mind and heart is on something else. "Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The Pharisee knew no law but that of self-love, and he does not doubt that he is a good and pious man. He did not ask for mercy and he received no mercy.

The publican stood before God and knew his sin and begged for forgiveness. He did not compare himself with others. He seemed to be con-

scious of the presence of none but God and himself. His prayer is earnest and sincere, God responds, and he goes from his prayer gratified.

God has presented these two men to us in order that we may see ourselves in them; that we may come into his presence, see Him and be strong in communion with the Infinite. Really, we never become too good to pray, "God, be merciful to me, a sinner." In this spirit we have the assurance that we are the children of God.

Prayer.—Dear Lord, give us this humility, this experience of Thy mercy, and this gift not only of prayer but of coming into Thy presence, that we may partake of Thy soul and Thy righteousness. *Amen.*

SATURDAY.

EXPECT NOTHING ELSE.

"If ye are reproached for the name of Christ, blessed are ye, because the Spirit of glory and the Spirit of God resteth upon you."—1 Peter 4:12.

Martin Luther once said that a pastor "should study diligently, and suffer himself to be vexed and criticised by every one." That is true also of every Christian. Vexation and criticism are the Christian's normal lot. He has no time to fight against them. He does not want to waste his strength against them. He is humble enough to believe that he deserves them. He knows proudly that his Master does not deserve them.

If we were never attacked, if we were never mocked and spit upon, if we were never vexed and unjustly criticised, how could we feel that we were crucified with Christ? What a small corner of His cross we are bearing, any way! How little of His infinite sufferings do we share!

Prayer.—Our Blessed Redeemer, we tarry but on the outer fringe of Gethsemane, and we are sleeping at that. Thou art deep in the darkness of the olive trees. Thou art in the clutch of the oil press. What we have to endure is but the shadow of what Thou hast endured for us. Count us worthy, we pray Thee, to share Thy full reproach. *Amen.*—Wells.

SUNDAY.

COUNT THE COST.

"Which of you, desiring to build a tower, doth not first sit down and count the cost?"—Luke 14: 25-35.

The United States is still paying pensions for the War of 1912—one hundred and eighteen years ago! Nine widows of veterans of that far-away war are now on the pension list, drawing from the government fifty dollars a month. How far the black cloud of war extends its shadow! Since the Pension Bureau has been established, it has paid out to veterans and their widows the enormous sum of nearly eight billion dollars—not a cent too much; but think of the saddened lives, think of the human loss, which this immense amount of money is wholly unable to measure!

And think of the long cost of any wrong, any sin. How it drags on over the years, a steady weakness and incompetence, a steady sorrow and shame! If, before a sin is committed, we would only sit down and count the cost! If we would only train ourselves to look ahead in our lives and make sure of a happy future! There is only one way to do it, and that is to live with Jesus Christ.

Prayer.—Our Saviour, we wish to build the tower of our lives. We wish to raise it on the one foundation, strongly buttressed against every wind that blows. We wish it to be beautiful, rising white and pure and lovely into the blue sky. Oh, be Thou the Architect, be Thou the Builder, our Prudence to plan, our Wisdom to direct, and our Strength to complete. *Amen.*—Wells.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE CHURCH'S ONE FOUNDATION.

By DR. W. W. STALEY.

"Other foundation can no man lay than that is laid, which is Jesus Christ."—1. Cor. 3:10-23.

(This sermon was delivered by Dr. W. W. Staley at the anniversary service of First Christian Church, Portsmouth, Va., and furnished The Sun "Pulpit" by the pastor, Rev. H. C. Caviness.)

1. Solomon's temple was the greatest building ever erected. Total number of men employed was 183,300 for seven years; total cost, \$2,874,930,000. St. Peter's, in Rome, cost \$50,000,000, or one-fifth as much as Solomon's Temple. In other words, the greatest building in all time was a house of worship—a Church.

2. The Mosaic dispensation was the greatest dispensation until Jesus came and founded the Christian dispensation on Himself—"and other foundation can no man lay than that is laid, which is Jesus Christ." The Christian dispensation is the greatest dispensation this world has ever known.

3. Solomon's Temple was the greatest building of the Mosaic dispensation, but the Christian Church is greater than Solomon's Temple, because it is a spiritual structure, "for the temple of God is holy, which temple ye are" (v. 17).

Let us consider four things concerning the Church:

I. CHRIST THE FOUNDATION.

1. Man can lay no other foundation than that is laid. The Bible is not the foundation of the Church; history is not the foundation of the Church; education is not the foundation of the Church; theology is not the foundation of the Church; numbers and wealth are not the foundation of the Church. Christ is the only Foundation.

2. Isaiah revealed this same truth seven hundred years before Christ, when he said: "Thus saith the Lord God, Behold, I lay in Zion for a foundation stone, a tried stone, a precious cornerstone, a sure foundation" (Isa. 28:16). Revelation, in the Old and New Testaments, confirms this great truth, that the only foundation of the Church is Jesus Christ, who is God manifest in the flesh. The Church is not a human institution, but a divine, spiritual institution.

II. THE PEOPLE ARE THE TEMPLE.

1. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16.) The Church is not built of stone, but of redeemed souls. By regeneration, human souls are fashioned into material out of which God builds His Church; and this "temple of God is holy, which temple ye are" (v. 17). It is a spiritual building in which God dwells.

2. A house does not make a home; it is the family, with its love, its associations, its heart relations, that wood, brick and stone cannot build. The people in the Church make the temple founded on Jesus Christ. There may be a fine building and a poor Church; or there may be a poor building and a great Church; and there may be both in one.

III. MINISTERS ARE THE BUILDERS.

1. The prophets of the Old Testament prepared the way for the coming of Jesus and built up a great religious nation. Out of that nation Jesus was born and became the Foundation of the

Christian Church. The foundation is the main thing in a building as revealed in the house built on the "sand" and the one on the "rock" (Matt. 7:24-27).

2. Jesus sent His disciples forth to teach or make disciples of all nations, to make Christians of all nations (Matt. 28:19); and His Church is composed of disciples won to Him by preaching the gospel. It is safe to preach Christ, and not the wisdom of men.

Real gospel preaching is building out of gold, silver, precious stones; but any other preaching is building out of wood, hay, stubble (1. Cor. 3:12).

IV. THE FINAL TEST.

1. At the judgment. No human authority can settle the destiny of the Church. That will be at the final judgment day.

2. By fire. The test will not be of the foundation, but for the Church built on that foundation—the people; if of gold, silver, precious stones, the building will stand the fire; if of wood, hay, stubble, it will be burned.

3. God will be the Judge, and He will determine all. The work of ministers may be burned, but they will be saved if they have made an honest and faithful effort to preach the pure gospel of Jesus Christ. Christ is the Foundation for (1) faith, (2) doctrine, (3) conduct, (4) character.

THE DEMOCRATS.

The political leaders and office-holders of the Democratic party, particularly from the South, have a job to do, and they should do it now.

They are being told that the next presidential election will certainly result in a Democratic victory if they will consent to the nomination of a candidate who is opposed to prohibition. The political experts of New York City are assuring them that the South really opposed Governor Al. Smith because he was a Roman Catholic and not because of his wet views and will accept a wet candidate if he is a Protestant.

Besides, say these New York experts on Southern and Western politics, the South is hungry and disillusioned and disgruntled about this and that, and the dry West is in precisely the same state of mind.

The Southern and Western Democratic political leaders will do well to trust what they know themselves about the South and West rather than swallow the abysmal ignorance of the wet politicians who make their headquarters in or around Hoboken. They know nothing whatever about the millions of plain, sensible, hard-working, intelligent Americans of the West and South—men whose fathers followed George Washington from Lexington to Yorktown in defense of a principle, and who themselves are just as ready to sacrifice today for the right to go to the polls with an assurance that their ballots, there cast, will actually achieve decisions. Let the Democratic senators and representatives and governors think of the men who are despised on Broadway, but who not infrequently stand in the furrows waiting for the dawn in order that they may start long hours of toil which yield the nation bread and clothing. Let them think of the women who were never inside of a beauty parlor, but who scrub their children on Sunday morning, pile them into the family "flivver" and proceed devoutly to Church. These people may be despised by the men who control the national Democratic organization; they

may be held to be so unintelligent or so spiritless that they can be herded like sheep into the following of a wet-machine candidate, but it will not be safe for their local leaders to hold them in such contempt.

Do you remember, you Western and Southern Democratic leaders, that you were told before the election of 1928 that any one was a fool to think that any Southern State would go Republican? You are being told the same thing now. It is just as true now as it was then, and was just as true then as it is now. Let Democracy be not deceived by incidents which have occurred since 1928. They indicate only that the people of the revolting States want to be Democrats—that, and nothing more!

A great many of the people have been seriously offended by the adoption of the name "The Young Crusaders" by an organization devoted to the return of the legalized liquor traffic. "Crusaders" carries the suggestion of followers of the cross, and its use in such a connection is unfortunate. The organization has recently been very much better named by a Washington wit, who suggested that it be called "The Young Boozaiders."

"In a State, pecuniary gain is not to be considered prosperity, but national prosperity is found in righteousness."—*Confucius.*

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RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

EDUCATIONAL PROBLEMS FOR PSYCHOLOGICAL STUDY. By Goodwin Watson and Ralph B. Spence. Macmillan; \$2.00; pp. 352.

Educational psychology, according to this book, is best learned by the solution of actual problems. Twenty fields of interest and one hundred and sixty-seven specific types of problems are considered as covering the general field problematically. A case or group of cases is given for each specific type of problem, followed by a group of searching questions which are to be answered by investigating the suggested source materials. The bibliographies are most valuable. A class or an individual teacher can use the book to splendid advantage. Not all the problems will necessarily be considered by any particular person or group, but only those that have significance for the present experience. It is a book that will not soon grow old. One of its chief values is its group of appendices, and particularly that appendix which is entitled "The A B C of Educational Psychology." To real thinkers, here is a real book. Any others will find it tiresome, not to say insipid and boresome.

THIS NEW EDUCATION. By Herman Harrell Horne. Abingdon; \$2.50; pp. 280.

Few men in our day are able to evaluate the new trends in education as Dr. Horne is able to do it. He is, himself, in the sweep of the advancing educational process, and yet he is able calmly and serenely to sit in judgment on what is taking place. Few men can do this.

A doctor of philosophy of Harvard, trained under Royce and James, and with an unusually successful record as teacher and writer, Dr. Horne describes himself as half-and-half—not wholly old nor yet entirely new. Those who know his magnetic personality would claim for him that he connotes all that is good in the new trends as well as preserves the best of the old, and that he expects more light yet to burst upon us.

He treats of education in its total aspect and as conditioned by age trends, and does not leave religion out. It is doubtful if any assessment of the new education can surpass that given in chapters three and four of his book. Chapters eleven to sixteen will be especially helpful to pastors and religious educators, whether in the home or in the school.

The book is heartily commended.

CHURCH WORK WITH THE YOUNG PEOPLE. By Harry Thomas Stock. The Pilgrim Press; \$2.00; 236 pp.

This is a very practical treatment of the problems met in Church work with young people. Mr. Stock considers the conditions in the local Church. He shows leaders how to adapt and apply approved plans and methods for effective organization and growth of a Sunday and week-day program for the young people who are in our Churches. He deals with the objectives of young people's work, its organization, the building of the curriculum for the Sunday School class, the program for the young people's society, the training and methods employed by leaders, the program of worship, service activities, financing the budget, the recreational program, the pastor and his young people, and the relationships between the younger and the older people of the Church. The suggestions made by Mr. Stock in this book are challenging, fundamental, and very usable.

WHY PROHIBITION HAS FAILED.

(Continued from Page 5.)

some "coercion" have to take place? Why did not Mr. Miller tell the whole story? Why did he not tell the story of Alexander's feast?

Since Mr. Miller was afraid it would terribly mar his argument if he told the full story, we turn to others. They have given us the sequel to Mr. Miller's banquet. The great English painter William Hogarth has left behind pictures of the aftermaths of such banquets as Mr. Miller wishes us to have—virtuous womanhood violated, the banqueters lying under the tables, dead drunk, wallowing in their own froth and slime until they came out from under the influence of the poison, fights, brawls, the banquet hall turned into bedlam—all this to the shame of the banqueters, we ask why Mr. Miller did not paint the remainder of the picture? If Mr. Miller did not do the painting, Hogarth did it from life, and the stench was just a little too strong for Mr. Miller's nose.

Such an argument as this shows the flimsiness of the liquor men's appeals, and there is not a single argument that the whole host of them can produce but is as flimsy as this one. We wonder why Mr. Miller did not add still that other old

gag that we must have whiskey because it is "good for snake bites."

This ends Mr. Miller's arguments. We have endeavored to look at his arguments candidly, sincerely, and in the light of reason. We leave it to our readers to determine whether or not we have been convincing. Of course, the "wet" will not be convinced. But in the mind of him who has the best interests of his fellow-man, his nation and himself at heart, there is no compromise with evil. "They enslave their children's children who make compromise with sin." The man who looks for a forward and upward move in civilization bares his brow to nobler ideas and ideals, to loftier and holier sentiments than that found in the stench of the whiskey bottle or the rum-soaked devotee.

Mr. Miller promises another article outlining a plan which will meet with the approbation of both wets and dries. He sets himself up as the repository of all knowledge as he so confidently tells us that all will approve of his plans.

To our mind and to our way of thinking, anything less than we now have will be a subterfuge, and nothing will be acceptable to the good people of our country less than the absolute prohibition of the liquor traffic.

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b Mercy and truth
c together; righteousness
d kissed each other.
e Truth shall spring

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10 For a day in thy courts is better
a Gen. 15, 1.
b Ps. 56, 1.
c & 57, 1.
d 2 Cor. 11, 1.

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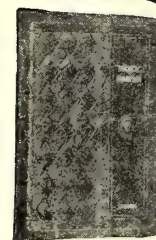
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OBITUARIES.

McCAULEY.

John William McCauley departed this life at his home, Union Ridge, N. C., February 4, 1931, aged 47 years. He is survived by one sister and one brother. He had never married. In his life and manner he was quiet, modest and unassuming. He was a good neighbor, friend and citizen. He attended Union Christian Church. The funeral services were conducted from the home by the writer and his body laid to rest in Union Church Cemetery by the side of his parents, who fell on sleep some years ago. May the Master comfort the bereaved.

P. H. FLEMING.

MOORE.

Mrs. N. Willie Moore was born September 15, 1878, and was called home from labor to reward November 29, 1930, at the age of 52. In early life, Sister Moore made a profession of faith in Christ and united with Catawba Baptist Church. After her marriage to Bro. H. Willie Moore, December 5, 1898, she moved to the Pleasant Grove Christian Church community, Halifax County, Va., and has been a faithful and devoted member of this Church for 32 years. To this union, there were born nine children, six of whom, together with her husband, are living to mourn their loss.

She was devoted to her family, a faithful wife and companion, a devoted mother, a kindly neighbor, a devout Christian. Her devotion to her home was beautiful, and all who knew her loved her. The funeral service was conducted by her pastor from her Church, and the large concourse of friends who attended her funeral testify to the high esteem they had for her.

Mother.

"If when the mists and shadows come,
And starless are the skies,
You, that brought heaven's light to home
And made of earth a paradise,
Might heal the wounds of dreary years
And kiss away our childish tears.

"If we might know the love again,
Blind to every act of wrong,
And welded be the golden chain
When all life thrilled with song—
Ah, what, with your tender cares,
Could bar in life such happiness?

"Childhood's rosy ways should teem
With joys that only you can bring,
If walking from the golden dream
You might come to soothe the sting
Of loss that only hearts may know
Whose loved ones are called to go.

"But while time's hand is weighing down
Upon us with increasing years,
A hope that binds all wounds is found
To assuage sorrow's tears
A promise that, beyond the pain,
Love's broken circle shall live again."

W. C. WICKER.

TUNSTALL.

Mrs. Ellinor J. Tunstall, daughter of Austin and Lucretia Newman, was born November 2, 1842, and died January 19, 1931, at the ripe age of 88 years. In childhood, Sister Tunstall professed faith in Christ and united with Mt. Auburn

Christian Church, Warren County, N. C., was fondly called, lived with Allie Hayes, and has been a faithful and devoted member of her Church through all these years. She was married to J. D. Cole at the age of eighteen, at about the beginning of the Civil War. They lived happily together until May, 1892, when her husband died.

She was married to William Tunstall in 1915, and they lived happily together for about fifteen years, until his death. After his death, "Aunt Ellen," as she

Funeral services were conducted by her pastor from the Mt. Auburn Christian Church, and many friends from far and near were present to testify to their high appreciation of her radiant Christian life. Life's labor done,

Life's blessings all enjoyed,
Serenely to her final rest she passed,
While the soft memories of her virtues
Yet linger like twilight hues
When the bright sun is set.

W. C. WICKER.

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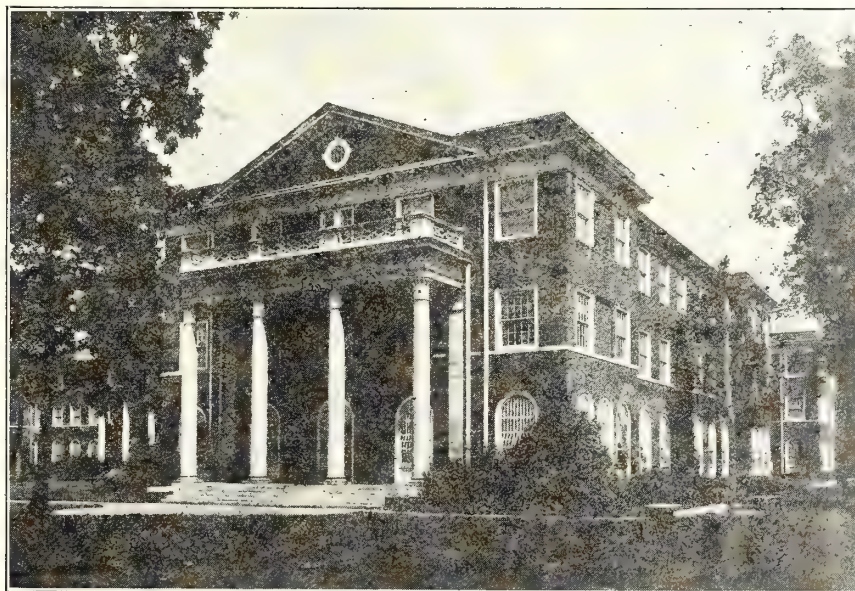
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LANGSTON.

On January 18, 1931, Bro. David I. Langston passed from labor to reward; age 55 years, 6 months. At an early age in life he professed faith in Christ and united with the Christian Church at Auburn. On April 10, 1901, he was married to Miss Annie Gupton.

Mr. Langston was a charter member of the Henderson Christian Church, being first ordained deacon, first superintendent of the Sunday School, then teacher of the O'Kelly Class for some time, and at the time of his death he was teacher of the Wellons Bible Class. In his death the Church has sustained a great loss.

He is survived by his wife, five children, two sisters, two brothers, and many other relatives and friends. Services were conducted from Henderson Christian Church by the writer, assisted by Rev. W. C. Cummings, pastor of First Presbyterian Church, Henderson, and interment was made in Elmwood Cemetery, Henderson. May the Lord of love comfort the bereaved.

H. E. CRUTCHFIELD.

BLANCHARD.

Mr. F. U. Blanchard passed from time to eternity at his home near Hopedale, Alamance County, N. C., January 28, 1931, aged 93 years and 20 days. His wife preceded him to the grave some three years ago. Eight children survive. He was a Confederate veteran and one of the oldest, if not the oldest, in the county. On November 10th he united with Long's Chapel, of which Church he was a member at death. He served his day and generation to a ripe old age. A

husband, father and substantial citizen has ended his pilgrimage. Funeral services were conducted from Long's Chapel by the writer, and his body was laid to rest in the Church cemetery. The Lord comfort the bereaved.

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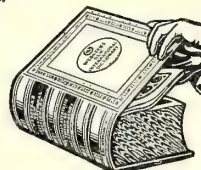
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VOLUME LXXXIII

RICHMOND, VA., THURSDAY, FEBRUARY 26, 1931

NUMBER 9

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

DR. EDDY RETIRES.—

Dr. Sherwood Eddy has retired from the Y. M. C. A. and will give the remaining years of his life to the advancement of Socialism. He expressed this purpose publicly at a Y. M. C. A. dinner tendered him by the National Council at New York City a few days ago. He is one of the most fascinating Christian leaders in the world today.

CORNELL AIDS CHINA.—

The association entered into between the New York State College of Agriculture at Cornell University and the University of Nanking, China, has a typical Chinese name. It is "The Cornell-University of Nanking-International Educational Board Co-operative Crop Improvement Project." By the arrangement made, members of the department of plant-breeding at Cornell agree to spend their sabbatical years in China through a five-year period, helping to develop crop improvement work. Twelve missions and government agricultural stations have entered into a co-operating organization under the leadership of the college of agriculture and forestry of the University of Nanking.

MARRIAGE ADVICE.—

A marriage advice bureau, which is thought to be the first project of this kind in the United States, has been opened at Labor Temple, Fourteenth Street and Second Avenue, New York City. Dr. Abraham Stone and his wife, Dr. Hannah Stone, will be in charge, and they will counsel with those married and about to be married in regard to the basic problems of married life. Such a bureau should teach people how to get married and stay so. There is entirely too many hasty marriages, too lax rules in securing divorce in America, and too little regard for the sanctity and moral obligation of the marriage ties. Jesus was very strict in His interpretation of the marriage relation as taught in the Scriptures.

CHRISTIAN ENDEAVOR JUBILEE.—

Plans for the British Isles' celebration of the jubilee of the World's Christian Endeavor are going forward. At least 10,000,000 members, during these fifty years, have owed their training in Christian service to the Christian Endeavor. The meetings will be held in the Albert Hall on May 23, 24 and 25, in London. As a permanent memorial of the jubilee, there is to be a new headquarters for the movement in London; the fund of \$50,000 for this purpose is rapidly approaching completion. They recognize with gratitude that this society is one of the debts which the Church of the British Isles owes to the United States, where, at Portland, Me., on February 2, 1881, Dr. Frances E. Clark formed the first Christian Endeavor Society.

BAER PASSES.—

Dr. John Willis Baer, pioneer Christian Endeavor leader, educator, and banker, died at his home in Pasadena, Calif., February 8th, of heart disease, at seventy years of age. From 1890 to 1900, Dr. Baer served the International Society of Christian Endeavor as general secretary; from 1900 to 1906 he was assistant secretary of home missions of the Presbyterian Church, U. S. A. He became president of Occidental College in 1906, which position he resigned to enter the banking business. In 1919 he was elected as moderator of the Presbyterian General Assembly. His life was a blessing to thousands of young people in the Endeavor and college life, and many of them will mourn his going.

CHURCH UNION IN CHINA.—

The triennial meeting of the General Assembly of the Church of Christ in China met in Canton in December. It was announced that since the last meeting in 1927, the English Church in Shantung and the ten district associations of the United Church of Canada in Szechuan have joined this indiginous Chinese Church. Another strong pronouncement on the imperative need for organic unity of the Churches in China was made and sent to all other Protestant bodies in China. After expressing the conviction that responsibility for administering and directing Christian work should rest upon the Churches, the assembly affirmed "that the services of missionaries are both greatly needed and ardently desired." We wish to go one step further and say that the need for missionaries today is greater than ever before.

TEN BEST BOOKS.—

It is difficult to name the ten best books in any field, but more especially so in the field of religion. Dr. Eislen, of Garrett Seminary, names the following: "The Universe Around Us" and "The Nature of the Physical World," by Jeans; "An Emerging Christian Faith," by Nixon; "Pathways of Certainty," by Brown; "Creative Religious Culture," by Culler; "Jesus and the American Mind," by Luccock; "The Authority of the Bible," by Dood; "Character Through Creative Experience," by Bower; "Our Economic Morality," by Ward, and "The Doctrine of God," by Knudson. I have three of these books and have read others and find that there is some clear, creative, courageous Christian thinking in store for those who read this list, and they are recommended to young preachers as stimulating, uplifting, inspiring.

FOSDICK DEDICATES CHURCH.—

The formal dedication of the Church which has recently been erected by the munificence of John D. Rockefeller, Jr., Riverside, New York, has just been conducted. The pastor preached the dedicatory sermon. While the Church has been opened since early fall, the crowds show no de-

crease in their attendance, and any stranger wishing to get a seat for the service has to go early or be crowded out. When preachers give people something to attend to when they go to Church, they usually go again. The crying need of this age in the ministry is thorough preparation. You may or may not like Fosdick or his liberalism, but his style of thought fits into the present century and meets the spiritual needs of the present age. Educate the ministry better than the scientists are educated, and then the scientists will hear them, and everybody else. There is no premium on ignorance in the pulpit.

EFFECTIVE MINISTRY.—

"Making Our Ministry Effective," is the general subject announced by the Convocation of Ministers in Illinois, which held its first session a year ago and determined, by unanimous vote, that the convocation should be an annual affair. Over three hundred ministers attended the first session and the attendance this year will be greater. This year the program will follow the same line of thought as last year, except that a part of each day will be given over to group conferences on vital subjects, led by men of authority on the subjects discussed in the conferences. The Church can never prosper under the leadership of an unprepared ministry, but when ministers take their preparation and improvement as seriously as the leaders do in other fields of professional life, the Churches will be well attended and religion will prove itself to be one of the most engaging fields of human interest that is open to intelligent investigation.

INTERNATIONAL COUNCIL.—

The International Council of Religious Education will soon hold its annual session and the Christian leaders will find in it an opportunity for further study and preparation for the great task which challenges their best thought and devotion. It is said that everybody who is at all prominent in religious education will be there. There will be no fewer than twenty-one separate sections, commissions, or conferences, most of which will meet concurrently. Religious education is becoming more and more a highly developed technique and will require as specialized professional training as that of academic education. The Jewish people began the work of religious education. After the return of Ezra and Nehemiah from Babylon, religious education devoted to the strict study of the law of Moses engaged the active attention of the scribes and Pharisees. From time to time since emphasis has been placed on religious education, but in recent years, with the development of the science of education, religious education is receiving a new impulse along scientific lines, but "the little done, the vast undone," applies here as in many other fields of enlightenment.

NOTES-PERSONALS

"The Preacher and His Missionary Message," by Dr. Stephen J. Corey, is, in our judgment, one of the best volumes of a decade on the topic treated. Dr. Corey has not confined his discussion to any single phase of the gospel, but to the gospel message as a whole in its saving power. It is indeed a wonderful book. It is published by the Cokesbury Press, Nashville, Tenn.

Last year the people of the United States did a business of ninety billions of dollars (an inconceivable sum), but there are only eight and one-half billions of actual dollars in existence. Now, the difference between the eight and one-half billions of dollars actually in existence and the ninety billions of dollars not in existence represents the faith and confidence of the people in each other. That is to say, more than ten and one-half times as much business is done solely on faith as is done on fact. Strike down faith and you paralyze business and destroy trade and commerce. The essential feature in business, as in religion, is faith—faith in folks and faith in God.

WINDSOR, VA.

Brethren, isn't it a fact that we are hearing much today about a "new age"? Aren't we being told that we have largely outgrown the Bible? that many things written in the sacred Scriptures are not practical for the "new age"? It seems to me that there is much unhallowed speculation about the sacred person of our Lord and Saviour Jesus Christ, and a clamoring for a modernized theology, new truth and a twentieth-century gospel. My honest conviction is that the gospel of our Lord Jesus Christ—the gospel of Calvary—is still "the power of God unto salvation to every one that believeth"; sufficient for the world's need for all time. It is no more a failure than sunshine is a failure. It needs no revision by mortal man. We should remember that those who have denied the deity of our Redeemer, not one of them has ever been able to explain the source of His wonderful life and marvelous power.

In these "new days" we need a new discovery of Almighty God in the vastness of His unlimited wisdom, power, grace and love, and a new obedience and loyalty to Him. We must re-enthroned the Redeemer—Jesus Christ. We must bring back the King of Glory and restore to Him the glory of His deity. Jesus only can satisfy the immortal soul. He only can regenerate, sanctify and illuminate. He will inspire with new ideals, holy desires, and unselfish and sympathetic helpfulness.

The greatest need of the Church is not more members, but more people growing God-ward. Those who are called to the Christian life must show some likeness to the Holy Christ. Beloved, it should be our constant aim to glorify God, the Creator, and His pure and holy Son, Jesus Christ the Saviour, and we can do it in no better way than by seeking the salvation of lost souls. A high obligation rests upon every Christian to try to bring some one else to Christ. Time is too short for idleness on the part of God's workers in the white harvest field of lost souls. Our daily lives should tell for the divine glory of the sacred Godhead. We need hearts large enough and sincere enough to feel every brother's sorrow, hands strong enough to aid, and words kind enough to inspire the weakest child of our loving Heavenly Father in life's battle. The need of the hour is Jesus in us. Our lives must be Christ inspired and Christ controlled.

E. B. WHITE.

ROSEMONT CHURCH.

Sunday, February 15, 1931, was a great day for the Rosemont Christian Church. It was not only the opening services of the new Church, but the dedicatory services as well. The Sunday School was aglow with a new spirit of enthusiasm as the boys and girls, men and women met at 9:45 A. M., and all were happy, even though all the new chairs and pews had not arrived.

At 11 A. M. the congregation gathered in the main auditorium of the Church, for the opening Church service. There was a spirit of gracious worship from the very first that prevailed over the entire audience, and we were aware that we were not only in the presence of a beautiful building, but that the great Head of the Church was very impressively present in the power of His Spirit. Rev. J. N. Cutchin read from the Word and led in our opening prayer. The choir sang most effectively the anthem, "Spring Blooming in My Heart." Mr. A. C. Dyer sang inspiringly, "The Holy City." The pastor brought a brief message on the subject, "I Love the Church—Why?" The choir led in the singing "There Is a Fountain Filled with Blood," during which six came and accepted Christ as Saviour and united with the Church, and two others united by letter. These were welcomed into the Church.

For the afternoon service at 2:30 the people gathered early. They came from all sections of Tidewater Virginia. The Church was filled, and yet the people continued to come. Many were turned away for lack of room. The service opened with a piano prelude by Mrs. J. F. Morgan, which was followed by an anthem, "Jesus, I My Cross Have Taken," sang beautifully by the choir. Rev. O. D. Poythress sang as I had never heard him sing before, "Open the Gate of the Temple." Bro. J. M. Darden brought a message to the children; Mr. B. F. Mitchel, our Church architect, spoke beautifully, and the audience got a look at and a bow from our contractor, Mr. J. L. Abbit. Dr. L. E. Smith, pastor of Christian Temple, Norfolk, preached a great sermon on the subject, "This Is the House of God." Dr. W. W. Staley conducted the formal dedicatory service, and Rev. J. E. McCauley led the dedicatory prayer, and Rev. Ira S. Harrell, of the Raleigh Heights Baptist Church, pronounced the benediction, and the second service was over.

At 6:30 P. M. the Christian Endeavor Society held a great service, in which the society was dedicated to Christ and the new Church. This was a most unique service, and most helpful.

At 7:30 we were again in the main auditorium for the closing service of the day. Miss Elizabeth Mills rendered the piano prelude to the delight of all; the choir sang the anthem, "Praise the Lord, O Jerusalem"; Mr. A. C. Dyer and Mrs. T. M. Rust sang most helpfully, "O Love that Will Not Let Me Go." Dr. Charles Eldred Shelton preached a splendid sermon on the subject, "My Church." Two more were received and welcomed into the Church while we all sang, "O Happy Day."

We are proud of our new Church. It has meant hard work, much prayer and sacrificial giving. For more than three years we have been struggling, and it is because of the hard work before hand that enabled us to get the Church paid for by the time we entered it. We are tired, but glad and so thankful.

The building committee was as follows: O. F. Smith (chairman), A. L. Guynn, J. R. Morrison, Jr., W. H. Farrow, Dr. L. C. Ferebee, Mrs. O. S. Mills, Mrs. E. H. Cuthrell, H. R. Morrison, and H. L. Bondurant. The whole Church is grateful to this committee for its fine work, and on behalf of the Church we say to them we thank you; also for every thing that any one has done to help us in this building program we are so grateful.

J. F. MORGAN.

METHODS CORNER

BY REV. ELISHA A. KING, D. D.
Miami Beach, Fla.

One of the most valuable efforts put forth for the local Church is the "Friendly Visitation Day." Churches are often asking for money, or for something that has money at the end of it. For this reason, it is fine to do something that is not, at least immediately, a bid for money. It surprises the neighbors! It gives something delightful for members of the congregation to do. It creates sociability and widens acquaintance. And, best of all, it does the Church a world of good. Furthermore, it relieves the pastor of the Church from the sole responsibility of calling.

It is easy to do. It can be done by a committee, or by the woman's society, the men's club, or whatever society can get at it quickest and do it most efficiently. I might suggest, from ample experience, that the date should be set at least a month in advance. The pastor is the logical one to make up the calling list, though the various societies in the Church could add many names. An examination of the Sunday School record cards would yield many names. What one needs is names, names, names! However, it is not wise to put on this list names of people known to favor some other Church. When the names and addresses are selected, the next important thing is to select teams of two each who will call. Either the supervising committee (with the pastor) or the pastor alone should designate the personnel of the teams and assign the names. Of course, the names should be put on cards. (In some Churches it might be well to let the teams select their own cards.) I believe, however, it is better to have the pastor decide, because this visitation is for the purpose of making new contacts, and if left to voluntary choice, people will select friends or acquaintances to visit.

The visitors should have something to take with them when they call. An attractive folder could be printed, telling something about the name of the Church, its location, the name of pastor, residence and phone number. Perhaps it might state something of what the Church stands for religiously. By all means, it should give the hours of all services. Something of this kind would help to introduce the visitors. In case you were to have a Mothers' Day service, the visitors could focus on that and invite people to attend it.

Just one more thing about these calls. There should be a blank registration card, and where the people are willing, the visitors might record the names of those who make up the family, their Church relations, and perhaps the business of the father or members of the family. No attempt should be made to do this unless the people are willing. In this way, many new families are found, changed addresses learned, and a general spirit of friendliness shed abroad.

NOTICE.

At the last session of the Virginia Valley Central Conference, action was taken authorizing the holding of a mid-year session of conference, Bethlehem Church to be the place of meeting, and time left with the executive committee. The committee has decided on Saturday, March 10th, as the time, Conference to be called to order at 10 A. M.

Churches are urged to send at least two delegates, and as many more as they can. Dinner will be served by the Ladies' Aid Society of the Church at a reasonable price. Those expecting to attend will please notify Miss Ella Pickering, Broadway, Va., as soon as convenient. This will be of great help to the ladies in planning the meal.

R. L. WILLIAMSON.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, *and* REV. M. J. SWEET, *Associates*.

JUPITER, FLA.: Rev. Frederick Held and his workers have recently organized a junior Christian Endeavor Society with twenty-one members. Mr. Held declares that he never was so happy and so hopeful.

HOLLY HILL, FLA.: Dr. Edgar S. Rothrock is pastor of this Church and has been afflicted with a serious throat trouble, and Dr. John Richmond and Superintendent Gillette have supplied for him on recent Sundays.

C. E. ANNIVERSARY: In connection with the Christian Endeavor anniversary, it was brought out that the first Christian Endeavor Society in the State of Florida was organized in the Union Congregational Church of Jacksonville. Miss Martha Race, of that Church, was secretary of the State union soon after its organization.

DR. C. T. ERICKSON, formerly American Board missionary to Albania, and now director of the Albania American School of Agriculture, has been visiting in Winter Park, where he spoke at the Congregational Church on Sunday evening, February 8th. Dr. Erickson has had a remarkably interesting missionary experience and a service of immeasurable value to that interesting country.

A CHRISTIAN-CONGREGATIONALIST is president of the Men's Club of Pilgrim Church, Chattanooga, and is active in the Rotary Club and other civic organizations. He is Mr. Emerson P. Poste, whose father was an influential Christian Church pastor and educator. The Men's Club programs follow dinners and are attended by from thirty to forty men, who are addressed by notable speakers.

ORMOND, FLA.: This Church has recently added to its Sunday School and social building a well-equipped kitchen. A largely attended supper marked its first use. Superintendent Edwin C. Gillette was the speaker on this occasion. The Sunday School of this Church is well organized and has a splendidly equipped Sunday School building, with individual class-rooms for all classes. The pastor of this Church is Rev. Geo. D. Owen.

JACKSONVILLE, FLA.: Union Church has served Sunday dinners on recent Sundays for the families of unemployed or families who were in distress in the city. While not undertaking to feed large numbers, those that were fed were particularly needy. In one instance, the funds for the dinner were provided by a donor who gave the dinner instead of giving flowers for the Church in memory of a deceased member of his family. This Church has a remarkable record and tradition for charity in times of distress. The pastor of this Church is Dr. H. Samuel Fritsch.

MIAMI BEACH, FLA.: The Community Church at Miami Beach celebrated the tenth anniversary of the Church on February 8th. The Church calendar carried a picture of Dr. Luman H. Royce and a paragraph honoring him as the organizer of the Church. During the years the Church has made a remarkable record, having built a beautiful Church and parsonage and paid off all indebtedness, even to the grant from the Building Society. The pastor, Dr. Elisha A. King, has led this Church ever since it was organized by Dr. Royce. Dr. King has recently been elected president of the newly organized Miami Beach Welfare Federation, and is also a member of the Dade County Welfare Board.

CHATTANOOGA, TENN.: On February 1, Dr. C. Rexford Raymond celebrated the fourth anniversary of his pastorate with this Church. His pastorate has been a notable one in the record of this Church. The total growth in membership during that period was 159, a net increase of 133, raising the membership from 173 on February 1, 1927, to 306. During these years the Church has given for missions on the apportionment \$2,921, and for all benevolences \$4,311, and for local expenses \$33,574. Dr. Raymond has not only been a successful pastor of this Church, but a real leader in the Southeastern fellowship.

CONFERENCE OF CAROLINAS will be held May 5, 6, 7, this year. The meeting-place will be at Burlington, with the Christian Church, or with the United Church, Raleigh. Definite announcement will come later. This meeting will be a most significant one, in that a proposition to unite Christian and Congregational Churches into a united State conference will be considered. At least eighteen representatives from Christian Churches have already been appointed. Dr. John Brittan Clark, moderator of the Congregational Conference of the Carolinas, is preparing an overture to be sent to the Christian bodies, asking them to meet with power to act at this meeting. All Christian Churches may send delegates if they so desire.

ATLANTA UNITED: The pastor-at-large, Rev. Milo J. Sweet, dropped in on a mid-week meeting of this "big city" Church recently and found a most cordial welcome. A fine group of splendid people, with a happy pastor. Superlatives were exhausted in their praise of the sermons their pastor is giving them these winter Sundays. Large plans are being made for their ministry to Atlanta, and it looks as though the harvest will be abundant. Miss Brackin, borrowed from Alabama for a season, has just completed an extensive survey which has resulted in furnishing the pastor with certain facts which will prove to be helpful in the days to come. The ladies of the Church volunteered to furnish papers and magazines to Miss Campbell for her work in South Georgia. This is co-operation which marks a going Church.

EASTER FELLOWSHIP SERVICE at Star, March 29th. Under the direction of Rev. J. O. Atkinson, D. D., the second fellowship meeting of the five Christian and five Congregational Churches in and near Star, N. C., is being prepared for March 29th, a fifth Sunday. This, too, is a straw. It is indicative of the ability to meet "the ultimate test" of the union of the two denominations. More and more, as Christian and Congregational Churches in contiguous territory fellowship together, the union will become effective in splendid co-operation. The world is looking to us to see whether or not we can stand the test. Here at Star is a laboratory of the spirit of union, the most outstanding in the Carolinas. These fellowship meetings will help the people of both denominations to become acquainted with each other. And when they know each other well, they will know just how to serve their community best.

DR. CADMAN IN FLORIDA.

Dr. S. Parkes Cadman, pastor of the Central Congregational Church, Brooklyn, N. Y., will deliver a series of addresses at the University of Florida in connection with the annual observance

of "Religious Emphasis Week." His addresses will be especially for students and members of the university, but the public in general is invited. Several of his addresses will be broadcast over WRUF. The ministers of the State are especially invited to visit the State university and listen to the addresses of Dr. Cadman on Monday and Tuesday, March 2-3. At special gatherings with the ministers there will be discussion of their individual problems.

NEW CHAPEL FOR ROLLINS.

President Holt has announced that funds sufficient to build a new chapel at Rollins College this year have been provided by Mrs. George E. Warren, of Boston, and her sister, Mrs. Homer D. Gage, of Worcester, Mass. The chapel is to be named in memory of Francis B. Knowles, father of the donors and himself an early benefactor of the college. It will supplant the present "Knowles Hall" which was given in 1911 by the widow of Mr. Knowles. Three years ago Dr. Holt announced that Mrs. Warren and Mrs. Gage had given \$100,000 with which to build a chapel, but this was found to be inadequate for a building that would meet the standards of the whole architectural plan for the college.

The chapel will be designed by Ralph Adams Cram, one of the best-known Church architects in America. It will be Spanish in style, of the fifteenth century parish-house type, with a beautiful tower. This will be the fourth building in the new architectural plan, all given during the last eighteen months. Mrs. Warren also gave Rollins last year \$35,000 toward the endowment.

WORSHIP.

BY REV. WALTER METCALF,
Pastor First Congregational Church, Tampa Fla.

(Written at the Congregational Ministers' Convocation, Daytona Beach, Fla.)

All nature worships!
Even the sea oat,
Bathed in silvery spray,
Lowly kneels
Before God's sunrise altar
To receive
The early kiss of dawn.

Doth not the fragrant rose
Feel in its soul
The breath of life divine?
And,
In expression of the highest,
Blossom red . . .
Like Calvary?

And man—
The image of his Maker;
Doth he not feel
The vital stirrings
Of life's all-conscious thought?
Bound by his yesterdays,
And ever-present now,
Doth he not know
The energizing urge
Of God's eternal morrow?

To sip the nectar out of yesterday:
To really live our present
Regally,
Without consuming fear;
And consciously
To feel
The God Transcendent,
Yet immanently near.

Is not this,
To longing souls,
True worship—
Royal and supreme?

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SOME SUNSHINE.

(Editorial Correspondence.)

St. Petersburg, Fla., Feb. 21, 1931.

The State highways, thronged with automobiles, and the railway trains crowded with passengers are pouring their thousands of health-seekers and sunshine lovers into Florida every day now. People have the "flu," and the "grip," and "bad colds" largely because they are housed up in winter or go from steam-heated or over-warmed offices out into the shivering cold. So thousands of people come to Florida, especially in February, the peak of the cold winter, to avoid coal bills and doctor's charges. One "tourist" from the far North told this scribe recently that he could live in Florida the three coldest winter months—December, January and February—on what it cost him to heat and keep comfortable the house in which he lived back home. "Why shouldn't I come to Florida and live out in the open sunshine where our Creator furnishes the natural heat, and throws in good health besides?" So thousands leave their houses to the cold and come where sunshine consumes disease germs and gives warmth and good cheer at the same time.

Two days ago a good friend from Pennsylvania invited me for a ride out to the Gulf and along the beach. After half-hour we were looking on the green waters of the Gulf of Mexico glimmering gloriously in the sunshine, and the bathers were having their afternoon plunge and dry-out on the warm, sandy beach. For miles the white sands gleamed in the distance, the balmy breezes blew in from the Gulf, and the far-reaching, pla-

cid waters, broken only by the surge of the ebbing or flooding tide, told a story of God's wisdom and wonders in providing for the needs, as well as the pleasurable pursuits, of man. God has done His best to make ours a bountiful and a beatific world, and through it to reveal His majesty and His goodness that we might be humble before Him and grateful for His rich provisions for our eye and heart as well as for our body and mind.

Today we drove out forty miles to the city of Tarpon Springs, made famous as being "the largest sponge exchange" in America. The city has a large Greek colony, who do most of the diving for the sponges, and preparing their "catch" for the market. These divers go down as deep as seventy-five to 150 feet under the water to "fish out" the sponges with hand. They stay down from twenty to thirty minutes, having on diving suits, and frequently bring up or send up large catches as a result of one dive. These divers sold, through the city exchange, in 1927, \$886,381 worth of sponges; in 1928, \$729,676 worth, and in 1929, \$692,259 worth, or \$2,308,316 for the three years. The same boats that carry out divers also carry tourists and other fishermen, and from this source bring in an additional \$250,000 a year to the industry—over a million dollars a year revenue in this small town, and mostly by the Greek colony in the town. Sponges grow quite rapidly, and grounds fished over one year may be fished with equal profit the next year. Sponges go out from here to all parts of the world. Grapefruit and oranges and sunshine in winter are not the only assets of Florida.

Yesterday we drove out to a "bird hatchery," where they were hatching, raising and sending to all parts of the country "canary birds." The beautiful little "yellows" sell at \$10.00 each, though mixed colors and poor singers sell for one-fourth that sum, or less. So on, on the earth, under the waters, and out of the air come blessings and benefits to serve and enrich man. When God made the earth He told man to subdue and have dominion, and man has come very near to obeying that command.

I was talking to a man yesterday who three years ago was "down, out, and done for," so far as health was concerned. He came out of a frigid North with all his rheumatism and aches and pains to try to spend his last days of suffering in a comfortable climate, and so try to face impending death with as much composure and complacency as possible. Well, he didn't die. Now he looks as well and healthy and healthful as any man I have seen here. He says the sunshine and God's great open did it all for him. He is an apostle of sunshine. Surely God is good to all His creatures, and that which man most needs God made in infinite abundance—sunshine. Whether in Florida or in Timbaktu, each one should try to get his share of sunshine. J. O. A.

CHURCH ORGANIZATION.

In this day of organizations, the Church, without close and logical organization, will suffer loss and decline. The day for personal domination has passed away. God works through organizations. The heavens are organized. The earth is organized. Man is organized. The body is one, and hath many members; and all the members of that one body being many, are one body. Society is organized. We are members one of another. God works through organizations, and the Church can work successfully in no other way. Organization is not a matter of opinion or choice, but a necessity. "The children of this world are wiser in their generation than the children of light" (Acts 16:8). That is, the people of this world are wiser for their generation, for their purposes, than the people of God for their

purposes. The Church can learn from the world and make worldly wisdom honor God. Wisdom can be converted as well as sinners.

The Christian Church can be congratulated upon many of its original conceptions and the introduction of new ideas—for example, religious newspapers, co-education—but she has been slow in organization for solidarity and effective service, and numerical growth. People cannot be held together over large areas without sub-organizations closely related to the main organization. The United States can function only through States. Cohesion is essential to efficient co-operation, and this can be accomplished through closely and wisely organized groups.

The Southern Christian Convention cannot guide the whole membership except through annual Conferences. The Convention can speak to Conferences, the Conferences to the Churches, and the Churches to the people. The key-man between these related organizations is the pastor. He must not only know, but feel, his responsibility. The Convention is composed of representatives from the Conferences representing the Churches and people. Convention calls should be heeded as obligations self-imposed upon the pastors and members of the Church, for this relation implies promises made to support the policies and institutions of the Church. Calls for the support of missions, THE CHRISTIAN SUN, the Orphanage, and Elon College are obligations binding upon all the ministers and members of the Southern Christian Convention.

The Christian Church has accomplished great things for the kingdom by suggestion, example, influence; but the time has come for self-development for greater kingdom service. No doubt, her liberal position toward education, woman, private interpretation, and unity have led others to think and act more fraternally; but the Christian Church needs closer organization to make her position more vital and potent in the thought and conduct of the Christian world. W. W. S.

KEEPING THE SABBATH.

A day of rest and worship is essential in both the Jewish and Christian religions. With the Jews, the original Sabbath, or the seventh day, was set apart for this cause. With the Christians, the Lord's Day, or first day of the week, is the one set apart. The first day of the week, or Sunday, was adopted by the Christians in honor of the day of the resurrection of our Lord. Since that is true, and was approved by our Lord, we, as Christians, ought to keep that day and use it for the cause and purpose for which it was set apart.

The Jewish and Christian religions are so closely allied with the Sabbath and Sunday that when you take away or desecrate the holy day, you take away the heart of the religion. A time and place for regular worship is essential in the life of every devout soul. The Sabbath appointed and adopted are the workings of the Divine Being. God has appointed a time and place for His children to meet and worship Him. If the human races destroy that sacred day, either by wilful neglect or by carelessness, its religion is doomed. There must be a day of recognizing God's power over the destinies of mankind. He has said in His word, "Remember the Sabbath Day to keep it holy." So long as the Jews did that, they never forgot God, they maintained their national and religious independence and prospered as a nation. But when they failed to keep the Sabbath, they soon forgot God, went away after idols, failed in their religions, and lost their national independence. They were carried away into captivity time and time again. They were usually carried away because they failed to keep God's law. The book of lamentations and many of the psalms were written while the children of

Israel were in captivity. According to the testimony of the sacred writers, they forsook the command of God in not remembering the Sabbath Day and worshiping God at the appointed time and place. In every instance where the Jews were taken into captivity, there was a season of neglect on their part prior to their going.

Has not the Christian religion been subjected to similar experiences? Does it not face some trying ordeals just now? It is a known fact that wherever we have an open Sunday, the morals are low. In Spain, Mexico, and other countries, the Christian Church was founded long before this country was discovered. But the Lord's Day is made a day of amusements, and, as a result, disorder reigns. In the cities of America where they have a wide open Sunday, we have the greater portion of the crimes of this country. If the nation as a whole ever gets to the place where it neglects that day as a day of rest and worship, then it is just as sure to fall, as the Jewish nation did. We will do well to ask the same question here that Jeremiah asked, "Is it nothing to you all, ye that pass by?" Is it nothing to you, Christian friend, that the day the Lord has appointed is being attacked by the evil forces? It is up to the devout in soul to see to it that His day is kept holy.

J. E. McC.

HINES CHAPEL.

Hines Chapel, Guilford County, N. C., Rev. J. L. Neese, pastor is one of our splendid rural Churches, ripe with years and experience, but is still vigorous and progressive. Recently remodeled and improved by removal of the old tower and the addition of a Sunday School room, which room, by opening folding-doors, becomes a part of the main auditorium. The building has been recovered with heavy asphalt shingles, and cement steps have taken the place of the worn wooden ones. The cost of the improvement was \$900, all of which was paid as bills came due. There are Sunday School rooms across the entire rear of the Church, one entrance to which is shown on the above cut. One of our best and most active rural Sunday Schools is the hope and promise of this prosperous and progressive congregation.

Rev. J. L. Neese, Greensboro, is not only the preacher, but a real pastor to this people. THE SUN editor worshiped recently with this congregation when the additions were completed and the Church opened for service.

J. O. A.

FILLING THE AIR WITH RELIGION.

The largest single enterprise on the air today is religious broadcasting under Protestant leadership. That will be news to many people, but it is announced by the joint radio commission representing the Federal Council of Churches and the Greater New York Federation of Churches, which, we read in the New York Sun, met recently with the National Broadcasting Company and elected Dr. John W. Langdale, book editor of the Methodist Episcopal Church, as its new chairman.

Approximately \$100,000 annually is reported necessary to maintain programs worthy of national reception, the facilities, operating and wire charges, valued commercially at \$1,000,000, being furnished free of charge by the National Broadcasting Company.

Protestant services, exclusive of the contribution of the National Broadcasting Company, we are informed, cost last year \$84,853.44, this total including a combined program expense of \$67,247.23 for providing musical artists of the highest type, and \$17,606.21 for the administration of the national religious radio department.—*Literary Digest*.

"THE DOUBLE CURE."

By Rev. H. V. Cox.

I.

For what saith the Scriptures (Rom 4:3)? It is not the writer's intention to try to answer that question or to convey the thought that he is able to tell all that the Scriptures say and teach. But I trust, by the help of the Spirit, to lift out of them that the "double cure" is essential and vital to our salvation, and it is something that cannot be dispensed with if we are to finish our course successfully and have that "abundant entrance in."

First, notice that our Lord tells us (John 5:39) "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of (Jesus) me." That is what our Lord said to do with the Scriptures. And again He says (John 10:35) "The Scriptures cannot be broken." Then the psalmist sang out of his heart, "For ever, O Lord, Thy word is settled in heaven." This leaves the Word absolutely unchangeable by man, no matter how much he tries to change it to suit his own notion. So the only wise thing he can do is to conform his life to its teaching and requirements. But the natural man cannot do this; he must be born again before he is eligible to be taught spiritual things. For the apostle Paul tells us that "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." "But as many as



HINES' CHAPEL.

receive Him (Jesus), to them gave He power to become the sons of God, even to them that believe on His name." And again, "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father."

This is the experience of one who was born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." This excludes all who are trying to go to heaven on hand-shaking, card-signing, or just "believe" (without really repenting of their sins), and this "decision day" stuff which is filling the Church militant with worldliness today. There is a great difference between a child's being born into a family and its being adopted into it. It was said of a little girl who had been adopted into a family, that one day she ran, sobbing, to her mother, saying, "Mamma, am I really your little girl?" The mother assured her that she was truly a member of the family, and inquired, "Why do you ask such a question?" The little girl replied, "My sisters have been telling me that I am not truly your little girl, but that I was 'dopted; that Daddy found me on the doorstep, and you took me in and 'dopted me." The mother continued to comfort the little child, and finally the little one said, "Mamma, was I really born to you?"

It is a sad, deplorable fact that thousands have been and are being taken into the organized Church in this modern age without having been scripturally born again. They are only "dopted" into the Church family, and as a result do not understand spiritual things, having no real

heart experience. Their faith is just standing in the "wisdom of men, and not in the power of God."

But after having been born from above, we need to study to show ourselves approved of God, for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." We certainly need all the help we can get, and especially in this age of corruption that seems to be sweeping through this nation both politically and religiously, to say nothing about the unbelief, skepticism, infidelity that is creeping into the organized Church on every hand and making it a place of entertainment instead of a house of prayer. Just as Jezebel brought idolatry into Israel, so the modern Church weds Christian doctrine to pagan ceremonies. And some of their ministers have strayed so far from the straight and narrow way that they attend the moving-picture shows and indulge in all sorts of athletic games and are recommending that their brother-ministers do likewise. The modern Church is thus going forward with the slogan, "Onward, Christian Soldiers." They are going forward, all right, but what to? But that doesn't sound like the apostle Paul, who said, "I press toward the mark for the prize of the high calling of God in Christ Jesus." The child of God is commanded to abstain from all appearance of evil. The writer has personal knowledge of ministers, who once preached against the above-mentioned worldliness, including needless ornaments, radios, swimming-pools, and such like. And later these sins became so mild that they indulged in them.

Paul foresaw that the Church would be infested with ministers of this class, when he wrote, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Doesn't that sound like the need to "be ye holy, for I am holy," to be able to stand against such things as Paul describes in this verse? For he tells us that where we look for angels we will find devils standing where they ought not to be. But the baptism of the Holy Ghost, which constitutes the "double cure" will enable one to distinguish between sheep and wolves. For as our Lord tells us, "My sheep know my voice and a stranger they will not follow for they know not the voice of a stranger."

Enoch also was privileged to view this condition that the Church militant is being infested with, and prophesied, "Behold, the Lord cometh with ten thousand of His saints to execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Every sinful act of man is against God. David realized this fact when he caused Uriah to be killed in order that he might take his wife (Bath-sheba) for his wife. And said, "Against thee, thee only, have I sinner, and done this evil in Thy sight." But wherein David repented of his sins and got right with the Lord again, most of the backsliders and unbelieving Church members cover up their sin and hide behind the fig bushes in society and say it is impossible to live without sin.

"But what saith the Scriptures?" "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." But Jude goes on farther and classifies the so-called sinning Christian: "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's per-

(Continued on page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

There is loss and gain in the Church as well as in business. This is revealed in the modern relation of the Sunday School to the Church. There is a growing tendency for men, women and children to attend Sunday School, then return to their homes, or elsewhere, and neglect Church attendance. Organized adult classes, so far as surveys reveal facts, do not furnish more than 25 per cent of their attendance at Church, though most of them are members of the Church. Many children are sent to Sunday School and return home while parents remain at home during Sunday School, and then go to Church. This is discouraging to pastors and regular attendants at the preaching services of the Church.

The question has arisen in many anxious minds whether, if this practice continues, Sunday School will be a real benefit to the Church or the preaching of the gospel a real help to those who attend Sunday School and absent themselves from the Church. New questions arise as human society moves forward in education and prosperity. How to overcome this seeming lack of interest in the gospel and the Church is a problem that demands solution. It is plain that the Church is the first in its historic organization and development. There would be no Sunday School but for the Church. There would be no place, no leaders, no literature, not even a Bible, but for the Church. It is like children neglecting their parents when their parents have provided for their development and their place in life.

This condition is not so serious in the country as in the city. In the country the family all go to Sunday School and all remain for the public worship in the Church. Conditions make this difference. They all ride to Church and must all ride back together, as part of them will have to walk. That makes it a delight to preach to a country congregation. Adults, young people and children are all together in the pews. The congregation seems like one big family. That is as it should be. The Bible is for all ages, and all conditions. Religion is at its best when it teaches all minds and all hearts as they sit together in one group. Singing is then at its best, prayer is at its best, preaching is at its best. The sermon must be learned enough to meet the learned, and simple enough to be understood by the child. If the present tendency keeps on in the city, the sermon will be a one-sided deliverance. Any preacher with experience knows that it requires better preparation to preach to a country congregation than to a city congregation. There is a greater variety in the audience and those who think the sermon over more when they go home. Country custom should be kept up in the city.

W. W. STALEY.

ELON LETTER.

Last week in the Elon Letter we considered the changes that have taken place in the institutional organization of our life. Parallel with these changes are the changes in the concept of man, and also the concept of God, which are even more fundamental than institutional changes and which affect life in a very decided way. We shall consider these in this way.

It is a long story to describe the transformation that has taken place as respects man's relationships to man. Every transformation which has touched this fundamental concept of our life's relationships has expressed itself likewise in the institutions and organizations that minister to

man's life. Herein is a fruitful field of study, with much profit and understanding of human progress. For our purpose at this time it is only necessary to say that in the beginning man conceived of his relationship to his brother-man in terms of vengeance. If his brother-man had done him an injury, it was his privilege to do him a greater injury. The times were terrible in those days for humanity, and in that era of beastly struggle the wonder is that human life was able to survive at all. Later we find the law-giver with his demand for justice in social relationships, and then as the heart of man was touched by human weakness and frailty there arose the prophet with his plea for mercy as tempering justice. Finally there appeared the Master Teacher, the God-like Christ, who taught love as the fulfillment of the ideals of men's relationships to one another, love grounded in forgiveness and expressing itself in sacrifice. It was not enough for him to forgive a man once or even seven times, but an unlimited number of times. It was not enough for him to do unto others as he would that they should do unto him, nor to love one's neighbor as one's self. He could be satisfied only through the complete giving and sacrifice of Himself in love for His fellows. That is the hopeful, prophetic transformation in social relationship toward which the human race must ever look with wistful expectation, and in the realization of that ideal the kingdom of God will have become real and actual in the world.

Men's conception of God has conditioned their concept of man and expressed itself in the institutions and civilizations of life. The most determinative force in individual and in social living is the view that men entertain as to God. When men conceived of Him as bent on vengeance, they themselves practiced vengeance with reference to one another, and the institutions of their life were organized in the same terms. When they later conceived of Him as just and impartial, they themselves desired to be just to one another, and their institutions reflected that aspiration. When they later conceived of Him as merciful, they themselves became charitable and brotherly in their attitudes toward one another and expressed this brotherliness and fraternal spirit in the organized institutions of their life. In our day, when men conceive of God as Christ-like, as loving in His attitudes toward His spiritual offspring, as anxiously concerned for the growth and development and happiness of their life, we find ourselves anxious likewise to express this same affection in our relationships with our brother-men and to organize it into the institutions that minister to our life. We cannot conceive that there should be any finer revelation of God than that which we have in Jesus Christ, but we do recognize that the Holy Spirit is able to interpret to us in a larger way from day to day the meaning, the inner meaning of this concept of God, and we believe, too, that the Holy Spirit is leading us constantly into more becoming applications of this concept of life as expressed by God's attitude toward men in our personal and institutional life.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE LETTER.

PROGRAM FOR CHRISTIAN CIVILIZATION.

Our educational program is largely religious. Never before has the call to duty and devotion been quite so strong to Protestant America as today. To maintain the Christian civilization as we know it in America is going to be a tremendous

strain upon the moral stamina of the next generation. American youth needs more specific training than general education, more good example than dogmatic precept, more Christ-like moral stability than mere intellectual sharpness, and greater power for work and service than ability to avoid them.

Education must be reduced to practice through training for work and service; training must be surcharged with the ideals of Christian practice, to the end that the individual and his service shall aid and not hinder society. There must be a more practical education for the needs of the present and for future generations, and both education and training must be predicated upon an applied Christianity by the trained individual himself.

The first emphasis in the education of young people should be in the development of character, to the end of attaining stability, dependability, and habits of right living. They should also receive training which will fit them to earn a living through production and service, giving them the possibility of maintaining their independence in modern society. Culture should produce refinement in speech and action, thus fitting farmers, doctors, merchants, mechanics, lawyers, homemakers, judges, nurses, bankers, stenographers, ministers, teachers, journalists, engineers, and the like to be peers in their associations with one another.

Every Christian Church should stand back of her educational institutions, for the Church as a whole is an educational institution and should be fundamentally recognized as such, and the Church will not function rightly nor will human society be right until she does. The Church and the schools are more closely related than are recognized to be in American society at the present day. We need not go to the extreme of making the Church absorb the school or the school the Church, as that is opposed to the principle of the division of labor in social evolution, which holds for institutions as well as individuals. There can be and should be the closest co-operation between the school and the Church. The Church has, in a sense, the most important education of all to carry out for our youth—the education in the higher social values, in moral and religious ideals.

If the Church is to create a Christian world, it must control in larger measure public opinion, which is the ruling force of our time and the real sovereign of democracy. But to do this the whole method and machinery of the Christian Church must be modernized. The Church must make a larger use of scientific, sociological and psychological knowledge of every sort through her colleges. The Church must be profoundly interested in promoting and diffusing social and religious knowledge. The world is perishing for lack of knowledge of the way in which human beings should live together. The Christian movement will develop its full power only when it allies itself with social science and when it seeks and diffuses the fullest scientific knowledge of social conditions.

Wadley, Ala.

S. L. BEOUGHIER.

A GOOD BEGINNING.

The first four words of the Book, "In the beginning God (Gen. 1:1), have been revolving in my mind for some time, especially since January 1, 1931. Perhaps many others have associated the same words with the "beginning" of the new year, for they embody a great central thought applicable to place as well as time. Once upon a time, this scribe knew of a woman, Mrs. A, who was a pronounced chronic grumbler. She made perpetual complaint against something or some person; but especially was this true of Mrs. A towards Mrs. B. She hated Mrs. B because she

said that Mrs. B told so many scandalous falsehoods on her, and no matter who visited her, especially her pastor or any other preacher, in answer to the inquiry, "How are you, Mrs. A?" her reply was, "Oh, I'm all down and out because Mrs. B has told another scandalous falsehood on me."

The preacher tried to console Mrs. A by telling her that Mrs. B or any one couldn't harm her very much by a falsehood; that it was only a scandalous truth, upon proof, that could ultimately injure one. So Mrs. A took the preacher's reply as suggestion of a trial and court procedure. Without giving the detailed legal course that was pursued when on trial before the court, the judge very courteously asked Mrs. A, the plaintiff, to state her grievance against Mrs. B. All agitated, she said, "Oh, where shall I begin? where shall I begin?" Some one knowing Mrs. A and her pedigree said humorously, "Woman, begin with Adam"; another said, "No, begin with Eve"; another said, "No, begin with the serpent." After a pause, the judge said, "No, let us begin with God." So they did, and the result was the plaintiff, Mrs. A, lost out, and the defendant, Mrs. B, was exonerated. Now, such has been, and is, and will be true in the final victory for those who begin and continue with Him who said, "I am Alpha and Omega—the beginning and the end."

"In the beginning God," and also the ending God. The first and the last (Rev. 22:12). Not the beginning and ending of God, but all things else, for He is without limitation. Such used to confuse me, because I misread into the Word, "In the beginning of God." Here our little finite mind can easily and foolishly plunge into unthinkable depths (John 11:7-8; 1 Cor. 1:21).

"In the beginning God." In the beginning of what? Not God, but of everything else, except sin. That began with Satan, but in God's presence. In the beginning, all things were made by Him, and without Him was not any thing made that was made (John 1:3). Such is all-inclusive and exclusive. Shall we, as finite beings, try to think of and about Him who is infinite in His being and attributes, viz: He that cometh to God must believe that He is (Heb. 11:3). Such is the place of beginning. There is a text that reads, "Before the world was, I am." The beginning of all worlds and all things. Ages planned and worlds framed by His word (Heb. 11:3). How sublime the Bible! The book of Genesis is the book of beginnings.

Can we conceive of a time, perhaps billions of ages ago, when God, in His Holy Trinity, said, let us make a universe and all that is included and implied by the word universe? Was there ever a time when nothing existed, nothing lived and moved in infinite space but a self-existing "I am"? Yes, by faith—not by intellectual reasoning—we may understand that the worlds were framed by the Word of God; that things which were seen were not made of things which do appear (Heb. 11:3).

Yes, everything began with God. How suggestive and worthy of our thinking and meditation! This writer loves to think about these things. The Lord knoweth our thoughts, even afar off (Psa. 94:11, 139:2). No wonder the good evangelist, Dwight L. Moody, when meeting good and great men and women, was often heard to say, "Give me a good and great thought." And Queen Elizabeth said in her last moments before her exit into eternity, "Oh, give me a great thought to die with." But God in the beginning and in the ending is far better!

Finally, brethren, "Whatsoever things are true, whatsoever things are lovely, whatsoever things are of good or correct report, if there be any virtue, any help, and if there be any praise, think

on these things" (Phil. 4:8). For "as we think in our hearts, so are we." Some of us, no doubt, think of making new resolutions between the exit of the closing year and entering the portal of the new. And if so, this writer knows of no thought better than the one suggested by the first four words in the Book, beginning with God.—*The Thinking of B. N. (Back Number).*

"THE MOURNER'S BENCH."

There is an old term that ought to be restored. Some of our younger people today have never heard it used only in a spirit of contempt. The time was when men held eagerly "to the mourners' bench." This recalls the old-time Church and the old-time camp meeting, the rural schoolhouse, with its improvised bench in the front where hundreds, if not thousands, of men who helped make the Methodist Episcopal Church up to the present generation, found their way into the kingdom of heaven. Personally we found Christ at a bench at a camp meeting. "The mourners' bench!" How significant! Yes, and today how largely repulsive! Think of a man mourning about his

sins, or over his spiritual condition! What substitute have we made for being sorry for our transgressions? It would be a good thing if the Church would "go into mourning" for the present state in which she now finds herself. If some one could find a bench and invite the Church to come again, in sackcloth and ashes; yes, in a mourning spirit, in a repentant attitude, perhaps a new spirit would come in upon us. We have enough grouching over and complaining of a depressed situation. In reality, we need to mourn over our sins of omission; not the faithful who have kept true during the past months, but those who have forgotten and grown cold; those who have neglected the means of grace; those who have forgotten the Holy Communion; those who have permitted themselves to become indifferent; those who have sold themselves to the spirit of secularism; those who have become victims of this world. There is going to have to be "mourning" on the part of many people who have forgotten God in the past few years if they ever get on the road to heaven again.—*Western Christian Advocate.*

"Ye shall know the truth, and the truth shall make you free" (John 8:32).

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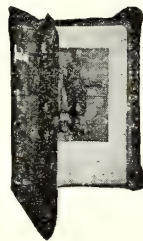
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b Ps. 56. 1.
c 27. 1.
d 27. 1.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Father of mercy, cleanse and keep Thine own from sin. Forgive, and bring us to tread only Jesus' path of perfect love and conscious duty. Make us doers whose work shall stand. As we bridge the expanse of time for eternity, show us that technical understanding with intensest application to directed effort, unless it produce the power to endure and to make returns in service, is resource but wasted. Teach us the value both of active endeavor and passive strength. Material structures admit of no slack nor slight. Grant us, Father, insight, eagerness, to build as well the "stately mansions" of the soul. In Jesus' name we ask it. Amen. L.

STEWARDSHIP AND THE CHURCH.

I.

MEMBERSHIP AND STEWARDSHIP.

Although coming into the Church may be with some no more than a religious gesture, both early example and accepted Christian ethics refuse to sanction such assumption. At the preaching of Peter, in the instance of the three thousand, there was no delusion or pretense, nor today does constituted Christianity doubt the sincerity or depreciate the value of voluntary religious response en masse. However, it is to be deplored that, in much of modern usage, wheedling and methods of indirectness dishonoring to the Holy Spirit, employed to induce persons to offer for Church membership, constitute cause for discriminating judgments. It is providential that these judgments do not, and cannot, affect the actuality of salvation. In the matter of being saved, finality now is as it was when Peter preached—of and by the Holy Spirit. And the Holy Spirit's work of grace upon the heart, only God discerns and appraises. He knows both the wheat and the tares, and He seals and adds to His Church those that are saved.

Whatever types prevail in its realm, evangelism—the indispensable, vital, first step in kingdom procedure—is the active influence that achieves Church membership. But Church membership accomplished, even when entered upon by reason of genuine change of heart, in itself is a cake in process, properly begun, containing all requisite ingredients, headed for perfection, but only half done; in a sense, a cake not turned, therefore unpossessed of the highest nutritive or productive value. To make it self-enriching and efficacious, stewardship must complete the baking. For the stewardship conscience to pervade a Church constituency, local or general, stewardship principles and teaching must be active in the parent loaf—the official, administrative membership. S. S. L.

TITHING IN HARD TIMES.

The Layman Company has twelve new bulletins on its list, including one written especially for the present day, "Tithing in Hard Times." This is the best of all times to spread the truth about tithing. Minds and hearts are open.

Send post-card for pamphlet, "Teaching the Church to Tithe," containing full directions for a ten weeks' program of silent, Church-wide education at trifling expense. Non-profit, non-sectarian, non-legalistic, but simple, clear and workable. Address The Layman Company, 730 Rush Street, Chicago. Please mention THE CHRISTIAN SUN; also give your denomination.

MISSIONARY OFFERINGS.

REPORT FOR FEBRUARY 21, 1931.

Sunday Schools.

Previously acknowledged	\$ 1,931.33
Palm Street, Greensboro, N. C.....	6.00
Long's Chapel, Mebane, N. C.....	2.56
Durham, N. C.	17.45
Happy Home, Ruffin, N. C.....	.75
Pleasant Hill, Liberty, N. C.....	3.93
High Point, N. C.....	2.31
Berea (Nans.), Driver, Va.....	5.60
Woods' Chapel, New Market, Va.....	1.00
Dendron, Va.	4.45
First Church, Norfolk, Va.....	5.06
Oakland, Suffolk, Va.	7.00
Bethlehem, Altamahaw, N. C.....	8.39

Total \$ 1,995.83

Individual and Church Collections.

Previously acknowledged	\$ 988.94
Providence-Memorial, Graham, N. C.....	6.40
Rev. Joe French, Nashville, Tenn.....	6.20
Rev. G. D. Hunt, Roanoke, Ala.....	1.00
Mt. Auburn, Manson, N. C.....	3.10

Total \$ 1,005.64

Specials.

Previously acknowledged	\$ 1,196.01
Junior C. E., Lynehburg, Va.....	3.00

Total \$ 1,199.01

Mountain Work.

Previously acknowledged	\$ 4.22
Junior C. E., Lynehburg, Va.....	1.00

Total \$ 5.22

Summary.

Previously acknowledged	\$10,788.70
Sunday Schools, regular	64.50
Individual and Church collections.....	16.70
Specials	3.00
Mountain work	1.00

Total to date \$10,873.90

J. O. ATKINSON, *Sec'y.*

"THE DOUBLE CURE."

(Continued from page 5.)

sons in admiration because of advantage." But, remember ye the words which were spoken before of the apostle of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the spirit." The last word explains all "having not the Spirit." For we are told, in the Scriptures "Now, if any man have not the Spirit of Christ, he is none of His." So many trying to live a Christian life without the Spirit and the reason they have not the Spirit is because the world cannot receive Him. And our Lord has clearly stated, beyond any controversy, that the world is not eligible to receive this gift. There is, on the part of those classified as the "world" something lacking in their make-up that makes them incapable of receiving the gift of the baptism of the Holy Ghost. Again, he said the reason they could not receive Him was "because they did not see Him, neither did they know Him."

But what saith the Scriptures on my subject? It would seem that the disciples were enjoying a

relationship with the Lord to be coveted by all of us poor creatures; better still, they were told that their names were written in heaven. And when our Lord sent them out to preach the gospel of repentance, they had revivals, the dead were raised, the lame made to walk, the blind made to see, the ears of the deaf were unstopped, and they came back rejoicing and telling their Lord that the devils were subject unto them. But our good Lord said to them, in substance, that they needed and must have another "Comforter." I can imagine the apostle Peter saying, "Lord, didn't I get all that when I left the fish-nets to follow Thee?" No, Peter, you have yet "two minds." You have both the spiritual and carnal minds, and you will be overcome by the carnal (man) mind, and will deny me thrice before the cock crows. "No, Lord (the spiritual mind speaks), I will go with you into prison or to death, though all the rest forsake you I'll not." Then our Lord speaks to Peter and said, "I have yet many things to say unto you, but you cannot bear them now. Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth." "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you."

Dear reader, have you received the Holy Ghost since you believed? If not, why not? The plan has been completed for you to have this "double cure." "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." This is the kind of circumcision Moses was talking about when he told the children of Israel, "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." And the apostle Paul brings out the same thought, "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ." Paul realized the need of the "double cure" when he expressed himself thus, "When I would do good, evil is present with me." It seems that the apostle Paul immediately sought for the remedy, and found it, as he speaks thus in the next chapter, "There is, therefore, now no condemnation." He had gotten relief, the burden had been lifted, and he says in the next verse, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Paul was now a free man. What was the matter of Paul before he received this relief? Why, there were two men trying to live in the same house. And as the good book tells us, two cannot walk together, except they be agreed. Ishmael cannot dwell in the house with Isaac. He will have to be cast out or there will be trouble. And James tells us, "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts ye double-minded." Who is a double-minded man? It must be a fellow with two minds. Then, if a man has two minds, what are they? It must be the carnal mind that he brought here with him, and the spiritual mind that he received when he was regenerated. "A double-minded man," James tells us, is unstable in all his ways. He tries to serve two masters, but he can't do it. If he happens to be a preacher, he may be straight in his theology, but you cannot rely upon him, for you cannot tell which mind he will follow. If he gets with a worldly crowd, he is one of them. And when he is with the saints, he tries to be a saint. I believe our Lord described this character thus, "They honor me with their lips, but their hearts are far from me." They are usually good hands to advise others how and what they ought to do, but they seldom practice what they preach.

*(To be Continued Next Week.)

Christian Orphanage

Dear Friends:

Our hearts were saddened last Friday evening (February 20th), about 10:30 o'clock, when the news went to the cottages that Mrs. Mary S. Trigg, head matron in the "Baby Home," where the smaller children live, had passed away. She had been in her usual good health, except a slight cold, up to the time of her death. She ate her evening meal as usual and sat by the fireside talking to the children and others of the building, and went to her room about 9 o'clock and was taken ill about 10 o'clock. She called Mrs. Wagener, the other matron, who went to her room at once; she then called the head matron, the superintendent, and the doctor, and all reached the building in just a few minutes, but she had breathed her last.

Mrs. Trigg accepted work in the Christian Orphanage six months ago, and had charge of the smaller children. She knew children and knew how to reach them and develop the best in them. She was a fine Christian character, with high ideals, and could inspire a child to do its best. During her six months' work in the Christian Orphanage she had won her way into the heart of every child, every helper and all those with whom she came in contact. She was a real mother to the little children who were in her care. Her heart of sympathy and love went out to them as tenderly and affectionately as if she had been their own mother. All hours of the night if one coughed she went to its bedside. If it was sick she would sit by its bedside and sympathize with it.

The children loved and respected her as a real mother. They know they have had a great loss, and at the little service just before the body was carried to the station to ship back to her home town in Missouri, there was not a child in the institution whose heart was not crushed with grief, and but few eyes not filled with tears.

We will miss her in her building, we will miss her on our campus. Her work is finished. But her kindly disposition and her wholesome influence will live in our hearts till time is no more. Surely a good woman has gone to her reward.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 26, 1931.

Sunday School Monthly Offerings.

Brought forward	\$1,877.30
N. C. & Va. Conference:	
Bethlehem, Nov.-Feb.	\$ 7.86
Greensboro, Palm Street	6.00
Reidsville	6.65
Kallam Grove	1.03
	21.54
Eastern N. C. Conference:	
Christian Light	\$ 4.00
Mt. Auburn	3.10
	7.10
Eastern Virginia Conference:	
First, Richmond	\$10.63
Dendron, Jan.-Feb.	4.25
First, Norfolk	4.15
Windsor	4.56
Franklin	11.38
First, Richmond	10.28
Oakland, Dec.-Jan.	8.00
	53.25
Valley Va. Central Conference:	
Leaksville	\$ 1.76
Bethlehem	1.79
Winchester	5.07
	8.62

Western N. C. Conference:	
Pleasant Union	1.00
Alabama Conference:	
Roanoke	1.00
Special Offerings.	
J. M. Darden, Suffolk, Va.	\$99.87
Z. H. Cox, support children.	30.00
Junior C. E., Lynchburg, Va.	1.00
	130.87
Centerville, Va., Thanksgiving offering.	4.50
Grand total	\$2,105.18

WITHOUT GOD WE ARE WITHOUT HOPE.

The supreme need of our country today is a general revival of religion throughout all its wide-extended domain from ocean to ocean.

Upon such a revival depends even the return of national prosperity to the nation.

The wisest business men of the land declare that the financial depression is largely attributable to the religious declension of the people.

Hard hearts have had no small part in the making of hard times. Gambling and mammon worship in many forms having enfeebled the interest of the people in religion, have brought commercial and industrial depression as the inevitable result of departure from God.

But a revival of religion cannot be sought and secured as the means for curing the financial depression.

Repentance for sin must be genuine sorrow for godlessness, not piteous lamentation for commercial adversity.

If the deep depression in the realm of material things constrains the people to forget the loss of mere things, and to return to God, the want of prosperity will prove an immeasurable blessing.

Both preachers and people must repent for their excessive dependence upon earthly goods and return to God, who only is our hope and salvation.

We can welcome poverty with thanksgiving if it revives piety by bringing us back to our Heavenly Father.

The distressing want of the prodigal son drove him to return to his father's home and heart.

It is time for this wayward prodigal nation to cease bemoaning its loss of goods and begin to bewail its loss of God.

To multitudes, God is dead. They are horrified by professions of atheism, but they practice the worst form of atheism, which is living as if God did not exist.

"Men without God are without hope in the world" (Eph. 11:12).—Bishop W. A. Candler, in *Christian Advocate*.

WET OR DRY?

Is the Wickersham report wet or dry? Let the report itself answer:

1. The commission is opposed to repeal of the eighteenth amendment.

2. The commission is opposed to the restoration in any manner of the legalized saloon.

3. The commission is opposed to the Federal or State governments, as such, going into the liquor business.

4. The commission is opposed to the proposal to modify the national prohibition act so as to permit the manufacture and sale of light wines and beer.

5. The commission is of opinion that the co-operation of the States is an essential element in the enforcement of the eighteenth amendment and the national prohibition act throughout the territory of the United States; that the support of public opinion in the several States is necessary in order to insure such co-operation.

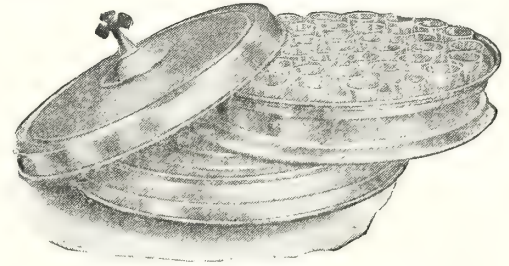
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Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

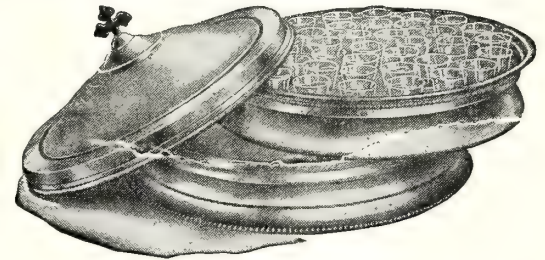


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	\$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.	2.25
Bread Plate No. 1—Narrow rim.	1.60

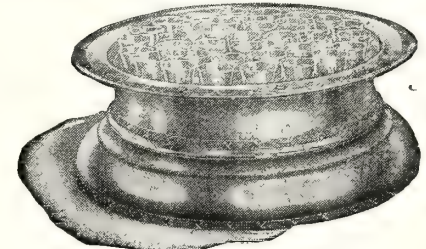
SILVER-PLATED.

The Silver-plated Ware is of the very lightest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses.	\$22.00
Base No. 1—Silver-plated; fits Silver Tray 85.	11.00
Cover No. 5—Silver-plated; fits Tray No. 85.	16.00
(For Silver Bread Plates, see under No. 90.)	



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).	\$22.00
Base No. 2—Silver-plated; fits Silver Tray 90.	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



Bread Plate No. 3—Narrow rim.	\$ 9.00
Bread Plate No. 4—Broad rim.	9.00
Filler—Silver lined	6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

WHEN IN RICHMOND EAT AT

Mrs. Cook's Cafeteria

805 E. Grace Street, - - Richmond, Virginia

Opposite Richmond Hotel.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

WANTED: LEADERS!

Wanted: Leaders in our Churches.
 Wanted: Leaders to teach Sunday School classes and study classes.
 Wanted: Leaders in our young people's work.
 Wanted: Leaders to show the way, to assume responsibility, to finish the task.
 Wanted: Leaders who are consecrated and devoted and unselfish.
 Wanted: Leaders who are not afraid of hard work.
 Wanted: Leaders who are not seeking the easy part.
 Wanted: Leaders who inspire others.
 Wanted: Leaders who lead, and follow.

Every Church or Church organization that is progressive has a leader or many leaders. The Church that is dead, or dying, lacks a leader. No Church can have too many leaders of the right kind. Leaders co-operate. Leaders go before the group and show the way; they invite others to follow; they persuade; they open up the way; they lead on by their own example; they persevere. They may not be recognized as leaders, but, under their direction, tasks are accomplished. Leaders are needed in every Church, in every organization, on every committee. Plan to be a leader. Prepare for leadership.

Wanted: Leaders!

A big tri-motored Ford plane was resting on a landing-field. The engine was in perfect running order. The tank was full of gasoline. Every mechanical device which the skill of man had developed for the safety and efficiency of flying had been included in the make-up of this plane. The seating capacity was filled. But the big plane did not move. The crowd grew impatient, tired of sitting in the same place, seeing the same things, when they could and should have been making progress toward their desired destination. One thing was necessary before the purpose for which the big ship had been created could be achieved—a pilot, a person who would apply his intelligence and skill to the control and direction of the potential power of the monster plane, a human engineer.

The Church can be compared to this airplane. The Church organization, in its many different forms, is not sufficient by itself. It takes Christ at the head. It also takes men and women and boys and girls in their respective places. Christ has left His work to us. If we fail Him, there is no other way provided. It is our privilege to speak the word or do the work that is going to win some person to more active service in the Church. Christ does His part, but He cannot and will not do ours. We dare not be lacking.

All have a share in the beauty,
 All have a share in the plan;
 What does it matter what duty
 Falls to the lot of a man?
 Some one has blended the plaster,
 And some one has carried the stone—
 Neither the man or the Master
 Ever has builded alone.
 Making a roof from the weather,
 Building a house for the King;
 Only by working together,
 Men have accomplished a thing.

—Selected.

YOUTH AND THE CHURCH.

The youth of today has a task to perform. It is the task that has challenged every generation since the days of Christ. It is the putting of the influence of the Church into the every-day tasks of the world. The example of Jesus, if a serious attempt were made to follow it, ought to lead us into this simple yet satisfying way of life. We put our Church in our place in our lives, and our politics, our moral and social problems, our cultural and intellectual interests in other places. We do not dare mix them! This makes life complex and perplexing.

There should be a unity in life. To be full and abundant, life must be unified. The ideals in one part or section of our lives should be as high as our ideals in regard to other things. The example of our Master teaches that sometimes the simplest action or word has infinite meaning. And sometimes the seemingly important matters are of but little consequence. But in everything, the spirit of love in our hearts counts for a great deal. The Church is at work in a world that is concerned with all of life and with all the problems of men and women. The sooner the world seeks the will of God in solving its problems, whatever their nature, the sooner will peace and harmony reign between the nations. Individuals must seek God in all times and places before nations will ever do it. Do you count God your intimate Friend and Companion in every relation of life? If not, will you begin to seek Him as such a Friend today?

"If our lives were but more simple,
 We should take Him at His word;
 And our lives would be all sunshine
 In the sweetness of our Lord."

—F. W. Faber.

LIVING.

Living is not getting
 Jewels, land and gold.
 These, despite our striving,
 Long we cannot hold.

Living is not finding
 Pleasure's maddened whirl.
 Pleasure is but fleeting—
 It is of the world.

Living is but giving
 Balm to heal life's woe,
 Strength and power to lighten
 Tasks our comrades know.

Living is but loving—
 Christ would have it so.
 He's our great Example;
 Live with Him—and know!

MEDITATION.

Today I went to my Church. I like my Church. I believe in my Church. For me it is the best Church. It is my home. I am familiar with its services. I can approach God through its worship. I know the folks who worship in the pews around me. We know each other's faults and joys and sorrows. We are neighbors and friends. Unconsciously we are helping each other by being in God's house. I cannot afford to miss going to God's house because it brings strength and power for the daily tasks.

CHRISTIAN ENDEAVOR.

Sunday, March 8, 1931.

TOPIC: "What Is the Church?"

SCRIPTURE: Eph. 2:18-22; Rom. 12:4, 5.

The Church is the organization or institution which was founded for the purpose of establishing the Christian way of life. Not many people have ever seriously doubted that the Christian way of life is the best. But there has been a constant clamor that the Church is not living up to what Jesus taught and lived. Christ is generally recognized as the religious Leader of all time, and His way of salvation for individual and for civilization is conceded to be the only way.

Judging from what the Church is, rather than by what it could and should be, causes some to doubt its value. A study of the history of the world brings one to respect the Church as the preserver of Christianity, learning and civilization. There is something in the Church worth the investigation and support of any individual. To ignore the Church because it is not perfect is cowardly. Brave and dauntless young men and women follow its standard in seeking the best in life.

"The Church cannot be greater than the vision and consecration of those who constitute it. God's presence must be real and vital in the lives of Church members and His spirit felt in the services of the Church or it will not be different from the hundreds of other present-day organizations. Christian leaders who have endeavored to discover the causes of the present ineffectiveness of the Church think that the lack of insight, power, and unity of purpose that come from public and private worship is one fundamental cause. Hence the great emphasis at the present time upon worship.

"The Church as an agency for righteousness should be a champion of world peace, social justice, and the brotherhood of man. It is a blot on the record of the Church that other institutions have been organized for the purpose of bringing about changes in our social order that were fundamentally the work of the Church. In recent years the Church has been taking a fearless stand on many of the great moral issues that confront civilization. The Church can no longer be silent on things involving Christian principles.

"The failure of the Church to comprehend its responsibility for the total welfare of humanity has been a large factor in permitting some very distressing social conditions to develop. The conditions of crime, poverty and disease that infest our present civilization are so serious that they have led to the formation of agencies outside the Church to meet the situation. Social welfare organizations for the relief of these distressing conditions have been formed. Workers are trained and employed to learn and remove the causes of these conditions. But these methods are all very impersonal and mechanical. The Church should permeate every agency that is concerned with human welfare with an appreciation of the dignity and worth of human personality and with a spirit of warm-hearted, Christian love. Work commonly known as 'social service' should be done under the inspiration of the Church and in the spirit of Jesus."

"THE STARS ALSO."

The world could get along somehow
 With the sun and moon, I know;
 But after God had finished these,
 He "made the stars also."

The world will get along somehow
 If I give grudgingly, I know;
 But, rather, I would give like God,
 Who "made the stars also."

—Alice Crowell Hoffman.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

THE GOOD SAMARITAN.

LESSON X—MARCH 8, 1931.

GOLDEN TEXT: "Thou shalt love thy neighbor as thyself."—Lev. 19:18.

LESSON: Luke 10:25-37.

THE QUESTION.

"Teacher, what shall I do to inherit eternal life?" It is a great question; one of life's fundamental questions. In this instance, however, it was not asked in the spirit of sincere seeking after the truth, but in order "to make trial of Jesus." There are a great many people who raise questions about religion simply to get into a discussion or to avoid an issue, and not to obey the truth involved in the answer. Honest doubt has a legitimate place in the religious life. Mere speculation, divorced from any earnest moral effort to find and obey the truth, is damnable.

THE ANSWER.

"What is written in the law?" The man was a lawyer, one who was supposed to be well versed in the law of Moses and the traditions. It was a favorite custom of Jesus to answer a question with a question, which always put the problem in the true light. The lawyer, cornered by his own question, promptly replied that to love God first with heart, mind, soul and strength, was the first great law, and the second was to love one's neighbor as one's self. Like so many of us, He knew what he ought to do; he simply lacked the power or the willingness to do what he knew.

THE PROBLEM.

"And who is my neighbor?"—he asked this question to justify himself. The thing started early. Adam and Eve tried to justify themselves in the Garden of Eden. When they faced the demands of moral ideals and saw their failure, they tried "to pass the buck"—Adam, in justifying himself, blamed Eve, and Eve, in justifying herself, blamed the serpent. In a measure, all of us try to justify ourselves for our moral imperfections by blaming heredity, environment, circumstances, or companions.

THE SOLUTION.

In reply to the question, "And who is my neighbor?" Jesus told the immortal story of the Good Samaritan. No comment can do justice to it. It is its own best interpreter. In this case, however, the writer of these notes desires to call attention to the three types of people represented in the story, this scheme not being original with him.

Those who beat up travelers on life's highway. The robbers stripped him and beat him and departed, leaving the man half dead. They are typical of that large group of people in our modern life in every community who try to get from others all that they can. They prey upon human life. They do not always use open and strong-handed measures; in fact, it is usually just the opposite. Let any man think for a minute, and he will readily call to mind the type here represented—those who, in the ultimate analysis, are, by their ideals and their actions, enemies of mankind, robbing them of life's real riches and beating them in ways far more harmful than would be the case if they simply used physical means.

Those who pass up travelers on life's highway. The priest and the Levite did not have any part in beating up the man. They were probably a little shocked to find him in that condition. They probably delivered a mild protest against a man who would do a thing like that. But they did

not do anything about it. They passed by on the other side, or came near and did nothing. There are still those who are content with negative goodness. Their only boast or claim in matters religious is the things they have not done. There is no positive, out-going, constructive output to their lives. The eternal indictment against the priest and the Levite was not that they did not beat up the man, but that they did nothing about it when they found him beaten up. Inasmuch as ye did it not—Jesus said there are sins of omission as well as commission.

Those who lift up travelers on life's highway. The good Samaritan came and lifted him up and set him on his own beast. He was typical of that large following of the Master who go about doing good unto all men, whether they are of the household of faith or not. Their deeds are not heralded in the papers and they are often simple and unostentatious. But they are sympathetic and constructive, and they not only bind up the broken hearts of life, but they develop the spirit of friendship and good will.

Every man determines to which of these three classes he belongs. But in Jesus' answer, "Go, thou, and do likewise," all those who name His name find their example and their inspiration.

THE REVIVAL.

Many are of the impression that the old-time revival has passed. Nevertheless, we are holding them at various places while men stand by observing the results. Reports coming to our office would lead us to believe that the collective revival is still functioning. From various parts of the State where this paper serves, we receive announcements of meetings indicating that revival campaigns are proving successful. One district superintendent writes that eight of his Churches have held revivals that resulted in scores of conversions. Indeed, it continues to remain a conviction on the part of many people that the gospel has power to draw men and to work the conversion and regeneration of repentant souls. Why should this not be true? The times never get away from God where He has men committed to His will. The revival may be had where the pastors of the Churches are willing to pay the price in sacrifice, self-denial, devotion and application for it.—*Western Christian Advocate.*

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Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



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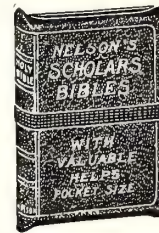
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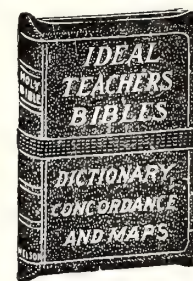
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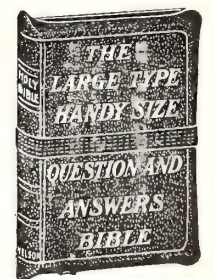
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

BY DR. AMOS R. WELLS.

MONDAY.

THE MIGHTY TONGUE.

"Death and life are in the power of the tongue."
—Prov. 18:15-21.

Matthew Simpson, the great Methodist bishop, made a set of rules for his life. His first three rules were: "(1) Never injure the feelings of any person with whom I converse or am associated, unless that injury be the result of the declaration of a truth which it becomes my duty to utter. (2) Speak evil of no one; never utter disrespectful words or indulge in a conversation wherein any one is unnecessarily spoken against. (3) Suffer not myself to give way to a jesting or jocose spirit, or to talk upon unimportant subjects."

Those rules are good for the humblest Christian as well as for a bishop. Probably no one but the recording angel has any idea of the vast mass of wrong done by careless, critical words. They are malarial. They spread on the wings of the wind. But life, as well as death, is in the power of the tongue. It is as easy to speak praise as blame, and praise brings forth rich and plentiful fruit. Praise is joy-producing. Praise makes for energy and efficiency. Praise is creative. Thank God for the praisers of earth!

Prayer.—Fill our tongues with life, O Thou who spake as never man spake! Fill our mouths with life and love, O Thou Word of God, Spokesman of love divine. May we speak as in Thy presence and filled with Thy Spirit. *Amen*

TUESDAY.

DREAMERS AND DOERS.

"In the multitude of dreams there are vanities, and in many words; but fear thou God."—Eccl. 5:1-7.

"You cannot dream yourself into a character," said Froude; "you must forge and hammer yourself into one." Many of us are forever thinking that we will be stronger, purer, wiser, more kindly, more courageous. Some way we are satisfied with these dreams as if they were reality. We see ourselves so clearly as we want to be, that we imagine we have already attained our ideals. But at the first temptation how easily we fall! How swiftly our house of dreams tumbles into the dust!

It is better to walk a rod on the solid earth than a thousand leagues up in Cloudland. It is better to do a single loving deed or speak a single kind word than fancy ourselves the most glorious saint in heaven. It is better to rise and accomplish one of the many practical little tasks that crowd upon us than to sit in an easy chair and make out a schedule of the tasks we hope to accomplish, day by day, for a year to come. Dreams, even a thronging multitude of dreams, are only vanities, only emptiness. Let us fear God, and get to work.

Prayer.—When we sleep, our Father, let the sleep follow work and be the preparation for more work, the dreamless slumber of Thy toilers. Free our lives from the mirage of vain imaginations. Grant us the substance of labor with Thee. *Amen.*

WEDNESDAY.

CENTER AND CIRCLE.

"His heart is fixed, trusting in Jehovah."—Psa. 112:1-7.

Archbishop Trench, who wrote so many wise and inspiring poems, wrote the following sagacious stanza:

"Wouldst thou go forth to bless,
Be sure of thine own ground;
Fix well thy center first,
Then draw thy circles round."

Perfect circles cannot be drawn except by first fixing the center. A compass must keep one arm on the center, and then the other arm may swing around an exact circumference; and you can widen out the circumference at will, circle outside of circle endlessly, each circle parallel to the first. It is like the beautifully growing series of waves that follow the throwing of a stone into still water; but first the stone must make the center.

Young people often fail to realize this. They plan their lives on lines that reach out in one direction after money, in another direction after fame, in another direction after pleasure, in another direction after social graces and influence. Such lives have no continuity, no congruity, no balance or harmony or force or growth. They have no fixed center from which to grow, about which to organize their existence.

Prayer.—Infinite Spirit of order, Thou creative power who dost bind the universe in one, we fix our souls upon Thee. From Thee we start all our plans. We work on Thee and we rest in Thee and in Thee we make our happy progress. Thou shalt be, throughout eternity, our All-in-All. *Amen.*

THURSDAY.

ACID-RESISTING.

Resist the devil, and he will flee from you."—James 4:1-10.

A man who died recently, Frank Limberg, is said to have been the first to make an enamel that would resist acids. In that acid-resisting enamel is a parable for us all. The world is full of corrosive influences, agencies that cut and eat and tear down, acid habits and acid words and acid cruelties and lusts. Our souls are easily attacked, easily depreciated. It is hard to maintain our integrity and purity.

But there is an acid-resisting enamel, a preservative covering of the spirit, with the aid of which we can go through life exposed, as we must be, to evil influences, yet holding our souls clean and strong, sweet and pure, meet for the Master's use. This resistance is given us by religion, and by nothing else. It is applied often in the heat of fiery trials. But whatever hardship it involves is wonderfully rewarding.

Prayer.—Our Father, who art in heaven, lead us not into temptation, but deliver us from the evil one. Give us power to resist the devil. Cause him to flee from us. Enclose us in Thy protecting armor, and we shall have no fear of any harm. We ask it in Thy name. *Amen.*

FRIDAY.

A RIVER SURVEY.

"Everything shall live whithersoever the river cometh."—Ezek. 47:1-12.

Our national War Department is engaged on a vast work of peace. It is surveying two hundred rivers of the United States, and the work will require three more years, costing more than twelve million dollars. The aim is to learn the

river resources of the country so that they can be developed.

Such a river survey might well be undertaken in our spiritual lives. Ezekiel, in the best known of his prophecies, has a marvelous picture of the river of influence proceeding from God's sanctuary, growing ever deeper as it flows, bordered with ever-fruitful trees, and bringing life wherever it goes. Has that river reached our lives? How much is it to us? Have we ever surveyed our spiritual resources? Do we know our wealth in God?

Prayer.—Flow into our hearts, O water of holiness! Lift us on thy swift waves. Wash us with thy purifying current. Bring us to our desired haven. Through riches of grace in Christ Jesus our Lord. *Amen.*

SATURDAY.

MEDITATION.

"Oh, how love I Thy law! It is my meditation all the day."—Psa. 119:97-104.

Various persons have been confessing to the newspapers their reading habits, and some have admitted the reading of from ten to twenty books a day. However we may envy such ability, we may console ourselves with the reflection that, for the best fruitage, time is necessary. Meditation is required if one would get the most out of his reading. The psalmist, because he loved God's law, meditated on it all the day.

They tell us that men, in these rushing days, and especially in our hurrying country, have lost the art of meditation. That may be so, though the many thoughtful readers of this page of daily meditations go far to prove the contrary. If it is so, and in proportion as it is true, our country is woefully poorer. Meditation is the fertilizing element that enriches the soil of our mind. Meditation is the time element that contributes sturdiness to our spiritual fiber. Meditation is the tempering that changes our iron to steel. Meditation goes far to make men.

Prayer.—Holy Spirit of God, brood over our souls. Admit us to the secret recesses of the divine nature. May we dare to be much alone with Thee. *Amen.*

SUNDAY.

AN UNWALLED CITY.

"He whose spirit is without restraint is like a city that is broken down and without walls."—Prov. 25:17-28.

It does not mean much to us that a city is not shut in behind walls, and no walls would furnish any protection against modern artillery; but in the ancient days a city without walls, however large, was no more than a big village. It was at the mercy of any foe, and its inhabitants might as well have dwelt in the open fields. That was why Nehemiah wept so bitterly when he heard that the walls of Jerusalem were down. Every Jew had been proud of that great and beautiful city, but Jews could be proud of it no longer.

Equally defenseless is a "spirit without restraint." There are walls for the soul which seem to the thoughtless to confine it, and reduce its independence. Really, as in the case of the city, they enlarge it and render it independent of its adversaries. The restraint of laws means liberty. The restraint of obedience means governing power and authority. To be shut in with good things means the shutting out of evil things.

Prayer.—Be Thou our wall, God of all freedom. Be Thou our restraint, Lord of all liberty. Defend us by Thy restrictions. Enfranchise us by Thy loving bonds. Be our fortress and our strong tower forever and ever. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

"I WILL BUILD."

BY REV. WM. T. SCOTT, B. D.

(A sermon preached in the Whitley Auditorium, Elon College, on the eighth anniversary of the fire, which occurred on January 18, 1923.)

"It was in the heart of David, my father, to build a house for the name of the Lord God of Israel, and the Lord said unto David, my father, Whereas, it was in thine heart to build a house unto my name, thou didst well that it was in thine heart. Nevertheless, thou shalt not build the house, but thy son that shall come forth out of thy loins, he shall build (the house) unto my name."—1 Kings 8:12ff.

These words are from the lips of King Solomon, the son of David of Israel.

"And these all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." These words are from the Hebrew Hall of Fame, found in the 11th chapter of Hebrews.

Elon, too, has her fathers who have dreamed dreams, seen visions, and had it in their hearts to build a great sanctuary of learning to the glory of God. Elon, too, has her Hall of Fame, yet it seemed not to be the will of God for the visions and feelings of heart of these pioneers, who founded Elon in 1888, to be completed in their day, though all these attained a good report through faith and faithfulness to their cause. They, like David, had it in their hearts, and that was well, but God had provided some better thing for us: that they, these early ambitions of the founders of Elon in the nineteenth century, without us (of the twentieth century) should not be made perfect.

The second and greatest epoch in Elon's existence began on that memorable 18th day of January, 1923, when it seemed that all previous heart ambition lay low in the crumbling ruins of older Elon. There it lay, the work of over a generation, in a massive heap of smoldering debris! To us, whose hearts and lives had been strangely touched and molded in those sacred halls of learning, that sight on that January morning came as something of a death-knell to much we had held dear. If there was ever a work-day for Elon and for those who loved her, it was January 18, 1923. If there was ever a bright day for Elon and for those who love her, it is January 18, 1931!

Eight years ago today all was dark for Elon, it seemed. The administration building, which had long graced the campus of giant oaks, and which had served as the only class-room, library and office building for over thirty years, was in ashes! With \$25,000—the only insurance on the building—anxious hearts asked: "What can be built with that sum? What will Elon's future be?"

Those moments we would not like to live over again, for they were too heart-rending; yet not one of us who was here that day would have the sacredness of those moments erased from memory.

One who experienced it cannot forget the meeting of the student body in the boys' gym that day, while the air was still filled with the smoke of destruction, when, in the tenseness of the moment, heroic hearts of Christian Church leaders and members of the student body hailed the catastrophe as a stepping-stone to greater things; that out of those smoldering ruins and that heap of ashes would rise greater halls of learning; and

out of the pathos and emotion of that moment rang out as never I have heard before or since:

Here's to dear old Elon,
Faithful and bold;
Here's to her banner
Of Maroon and Gold.

Here's to men and women
Who have come and gone
Singing the victors' song
Of old Elon.

Out of the challenge of that moment—divine as it was—a leader of the student body proposed that each man and woman stand by Elon in her distress, and to that challenge came a unanimous approval of the student body. They stood by, every man and woman of them, accepting inconveniences with a glad smile.

All waited anxiously through those days for future hopes and plans for our beloved alma mater. Our noble president and other leaders fought bravely through those dark and trying days, and they won—we all won—a great victory. Soon, indeed, we saw through the cloud, which had overshadowed Elon's future—a silver lining, which is being realized in such a definite way on this eighth anniversary.

Eight years ago today we saw no humor in the occasion, for we thought there was none to be seen, but today we can recall many of those ridiculous scenes and happenings. For once, the boys saw the girls without any make-up, for the powder-puff was lost in the rush; one fellow was seen carrying down the steps of east dormitory—and without much difficulty—his trunk, which took three men to carry back after the fire. And we shall not forget the girls in the boys' dormitory throwing bedding, suits, hats, and all other manner of wearing apparel out of the windows. Many a young fellow diligently searched the campus, as the evening shadows began to fall, in a fruitless effort to recover the picture of his best girl, which had been thrown from the fire-threatened alumni building, either through spite or otherwise, by the fire-fighting heroines of Elon College. And, last but not least, we cannot forget those brave lads in search of an axe in order that they might cut down the trees on the campus, that they might not be ruined by the fire.

But I see I am not doing what I am perhaps supposed to do. I am supposed to preach a sermon for this occasion. Lest I completely desert my task, let me again call your attention to the deeper significance of this day. I want us to consider some of the material, spiritual, and idealistic progress of Elon since those epoch-making days of 1923. If I should dare take a subject after making all these preliminary statements, I should simply take the statement and assertion of Jesus, which pertained to all institutions dedicated to His cause, "I will build," for indeed Elon has built, and Christ has been the motive power. Eight years have marked a great change in her equipment, usefulness, and position.

The past eight years have indeed been an executed plan of advance for Elon College. In that period she has built at least three structures which will last through eternity; and we, the sons and daughters of Elon's founders, have it in our power to realize and perpetuate some of the ideals and visions of those pioneers, yet to be attained: "God having provided some better thing for us, that they, and their work, without us should not be made perfect." The open door of a new day lies before the new Elon. It is ours to let her pass, fully equipped, through that door on into a future

of opportunity, service, and leadership for the quest of the abundant life in all of the world's relationships.

As never before in the history of Elon, she has built herself into the hearts of her alumni and friends. Since 1923, her equipment has been increased to a valuation of nearly \$1,500,000; her endowment has been increased to \$550,000; she has raised over \$50,000 in cash each year for current expenses, and \$600,000 in cash for the greater Elon.

All this has been made possible, under the leadership of Jesus Christ, the Builder, by the response of generous hearts of alumni and friends, like the citizens of Alamance County, the Carletons, the Orbans, the Dukes, the Dardens, and others. These responses were made because of a pride of Elon's past and the promise of her future, and because these donors had confidence that you and other students of succeeding generations were worth it all and that you would do your utmost, in loyalty, to perpetuate the cause.

In Elon's loss in 1923 there was felt a great need; and out of the efforts necessitated for Elon's recovery, which were genuine sacrifices on the part of many, there has been born and grown a new and more abiding love for Elon College. It is always in the hour of sacrifice that a new faith, hope, and love issue forth.

But the work is not all done. There falls to

(Continued on page 14.)

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THE SUN'S PULPIT.

(Continued from page 13.)

us our task; and without our best efforts, the noble start for a bigger, better Elon cannot be fully realized, for God having provided some better thing for us, that, the work before us, without us should not be made perfect.

The million-dollar campaign rises before us as our task. Our alumni, students, and friends can perpetuate Elon's noble past by a noble response to that call. It was my privilege to talk with an alumnus of Elon soon after the plans for the million-dollar campaign were announced. He is one of the finest athletes Elon has ever produced, and today he holds one of the best positions in the State school system. He heralded this campaign as one of the finest opportunities ever to face Elon, and further he pledged himself to do his utmost to help his alma mater realize her worthy ideal, for indeed he felt he owed her a debt which nothing short of his best possible gift in life and service to her would pay. This is the sort of attitude and loyalty it will take to carry this task of ours to a successful finish.

Elon has built character during these past eight years. That which makes a building is the life it molds.

We are all blind till we see
That, in the human plan,
Nothing is worth the making
Unless it makes the man.

Just here I should like to pay my own personal tribute to my alma mater, for truly she is that mother to me, and for all I am or hope to be, Elon will be largely responsible. She is my benefactor; I am her debtor. And, God giving me strength, I shall give her my best in living the life she has taught me and in giving her of my best material gifts.

I have little time or place for the ungrateful son or daughter of Elon, who says, "I don't owe Elon anything." It was my privilege, or rather task, to meet one such person while I was a field secretary for Elon. That person, a graduate of Elon and a member of a family of other graduates of Elon, said to me when I approached him for a gift for the college, "I don't owe Elon anything." I said, "How do you have the heart and ingratitude to say that? Here you are in one of the best positions society has to offer, and you can say you don't owe Elon anything! She has put you where you are today." "Well," he said, "I could have got what Elon gave me at any other school." Yes, you might have," I said; "but, as a matter of fact, you didn't. You got it at Elon. You might have been given a better chance by some adopted parents than that which your own father and mother gave you; but, as a matter of fact, your own father and mother reared you, and yours is an everlasting debt to them. Likewise, Elon is a parent to you. She administered to your need of mental discipline and development, and she guided you in character development—not some other school. Therefore, you owe Elon an everlasting debt of gratitude. You can't refuse her call and need, and keep your self-respect."

For some reason, that fellow saw the light, and gave me his check for twenty-five dollars, and promised more. That man, I believe, redeemed his own self-respect. Any person who has received his training, or a part of it, at Elon owes her a debt, and should respond to her call. We grow only in proportion to our sharing.

Elon has built a place in the world's structure of education in quest for the abundant life, and she is an instrument of the kingdom of God. Her equipment and faculty offer a real opportunity of service to the Christian world. Her standards and leadership in the field of Christian education, both in theory and practice, have merited and received world-wide acclaim.

It has been my privilege to study at two great universities since graduation from Elon, and in

these schools of higher learning and scholarship, the most kindly reference was made to the pioneer work of Elon in the field of Christian education. Her experiment in laboratory demonstration in the field of Christian education was cited in the class-room on many occasions as having intrinsic value in developing lay and professional leadership for the Church school. It was with a sense of pride that I could say I was from Elon.

Not only has Elon built a place in the field of Christian education, but also in the field of liberal arts and science. During the past eight years she has achieved membership in the coveted Southern Association of Colleges and Secondary Schools. This in itself is the highest honor that can come to a college in this area of the United States.

But again, even if Elon has built three structures which will have eternal significance, the task is unfinished, and it is ours to perpetuate and make more noble, and pass on to succeeding generations a greater Elon, through a genuine response of students to her leadership and through an unselfish response of alumni and friends to her every need, for "God having provided some better thing"—for Elon, that without us she should not be made perfect.

Elon claims our best and noblest life. We personify her life, her place in the world. What kind of an Elon will we give to the world of men? It is within our power to answer!

Most of you are members of the Christian Church, and I want to say this word to you. Elon is the product of the Christian Church. The history and the present effectiveness of the Christian Church in the South is bound up so intricately in the work of Elon College, that to think of one is to think of the other. Look at your Church "year-books"; read the names of the ministers and lay leaders and their accomplishments

in the Southern Christian Convention, and facts will convince you. About 85 per cent—and that is a sane estimate—of our ministers and lay leaders are products of Elon. If this is true of the past and the present, the future makes its call and promise on the same quality of leadership.

To support Elon is to support the Christian Church. Yea, and more—to support Elon is to support a united Church. Our larger Congregational-Christian fellowship will be turning its eyes upon Elon for leaders. Will Elon measure up to the need and opportunity? Will we allow her to measure up? That answer lies largely within the response of the membership of our local Christian Churches. If these will lead out upon this present million-dollar campaign with a response commensurate to the opportunity and responsibility, others who are financially capable of doing greater things will follow.

To support Elon is to support the kingdom of God, for the ultimate aim of Elon is to search for and apply truth. Jesus was bold enough to say that to know the truth is to make free. To know and to live the truth is to practice the reign of God, for the kingdom of God is the reign of God in the hearts and lives of men.

If we would perpetuate the message of those early Christian Church leaders; if we would carry their message of Christian union on to a joyful realization, let us make Elon measure up to its opportunity, for it is to Elon that we shall look for leaders in the future as we have in the past.

"And these all having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

"And they said, Let us rise up and build. So they strengthened their hands for this good work.

"So built we . . . and the halves were joined together, for the people had a mind to work."

ALL SELF-PRONOUNCING



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Specimen of Type
ST. MATTHEW 2 *The three wise men*
carrying away into Bē's-
y-lon are fourteen genera-
tions; and from the carry-
ing away into Bē's-lon
unto Christ are fourteen

ing interpreted is, God
with us.
24 Then Jō'seph being
raised from sleep did as
the angel of the Lord had

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OBITUARIES.

HOLLAND.

Miss Martha F. Holland was born July 2, 1863; died January 2, 1931. She joined Liberty Spring Church in her early girlhood and remained a loyal member until her death. She gave her life in service for others as long as she was able. For the past several years she had made her home with her sister. Although afflicted and confined to her room, she was patient and resigned to her Heavenly Father's will.

Her funeral service was conducted at Liberty Spring Church by Dr. I. W. Johnson and her body laid to rest in the Church cemetery. May the dear Heavenly Father comfort the dear sister in her lonely hours, who so lovingly and faithfully administered to her every need in her last days, and we pray God's richest blessings may rest upon her.

Resolved: First, That we record our appreciation of her faithful life and service, and hereby extend our sympathy to the beloved family.

Second, That a copy be sent to the family, a copy be entered upon the Church record and a copy sent to the Christian Sun.

MRS. I. T. BYRD.
MRS. O. L. BAKER.
MRS. E. F. BRINKLEY.
E. B. RAWLES.
R. E. ROGERS.
E. F. O'BERRY.

BUTLER.

Whereas, God, in His all-wise providence, has removed from our midst one of our faithful and loyal members—Mrs. Cora Duck Butler—we, the members of the Ladies' Aid Society of the Franklin Christian Church, offer the following resolutions:

1. That, while we mourn the departure of our friend and co-worker, we bow in humble submission to God's will, knowing that He doeth all things well.

2. That we extend to her bereaved husband and children our heartfelt sympathy in their great sorrow, and pray that faith in God may give them comfort in their hour of need.

3. That a copy of these resolutions be sent to the family, a copy sent to The Christian Sun for publication, and a copy be spread upon the records of our society.

MRS. E. L. BEALE,
MRS. L. B. NORFLEET,
MRS. J. E. LAWRENCE,
Committee.

GARNER.

Lillie Maie Garner, daughter of Mr. and Mrs. H. C. Garner, was born May 25, 1912, was called to be with Jesus on February 8, 1931, at the age of 18 years, 8 months, and 14 days. She professed faith in Christ more than a year ago and has let her light shine for Jesus ever since. Her last testimony was that she was going home to be with Jesus and she wanted her friends and loved ones to meet her some day. Funeral service was

held at Pleasant Union Christian Church in the presence of a large audience, and was conducted by the writer. The body was placed beneath a beautiful mound of flowers to await the resurrection morn. May the loving Spirit of Christ comfort the beloved family.

B. H. LOWDERMILK.

WHITE.

Little Mary Lee White, 5-month-old daughter of Mr. and Mrs. R. B. White,

died at the home of her parents, 209 North Fifth Avenue, Hopewell, Va., at 11:30 o'clock February 11, 1931. The funeral service was conducted from the home at 3 o'clock P. M., February 12, 1931, by the writer, and the interment made in Appomattox Cemetery, Hopewell, Va. Surviving her are her parents, two brothers and two sisters, John T. and Ralston B., Jr., Erma and Hettie White,

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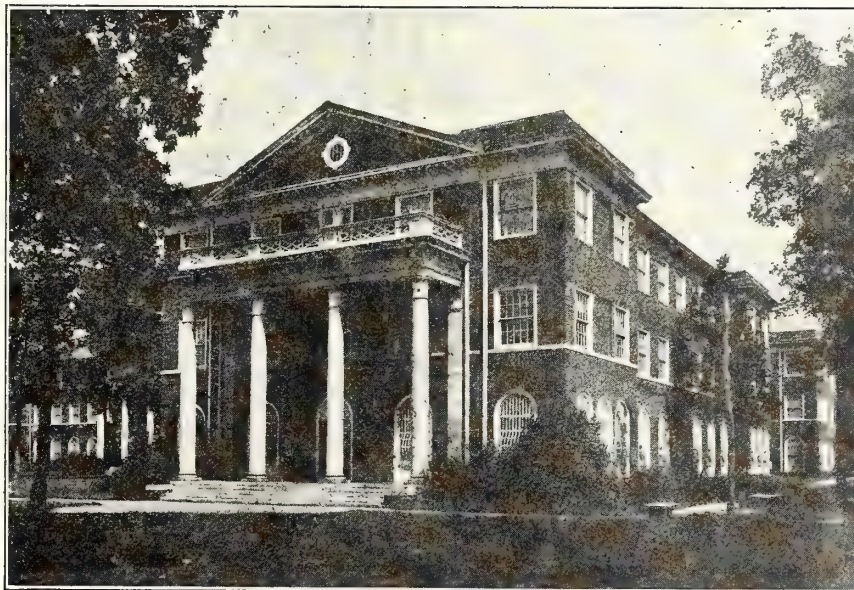
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GARRISON.

Wallace West Garrison was born May 18, 1898, and died February 6, 1931, in his 33rd year of life. He leaves his wife, who before her marriage was Miss Josephine Brown; one small daughter, Ramona; his father, Mr. E. D. Garrison, of Burlington; two half-brothers, Charles and Dan; three half-sisters, May, Nina and Pearl; one sister, Mrs. Louise Walker, and many other relatives. He was a member of Reidsville Christian Church and a fine Christian gentleman. His friends were legion, as shown by their presence at his funeral on the evening of February 7, which was held in the Church, conducted by the writer and Dr. C. H. Rowland. His body was tenderly laid in its final resting-place in the family lot in Ocean View Cemetery to await the resurrection of the dead. The grave was covered with the many beautiful floral designs.

Jesus said, "What I do, thou knowest not now, but thou shalt know hereafter." May the sorrowing loved ones and friends be submissive to the will of our Heavenly Father and await the unfolding of His divine plan.

R. A. WHITTEN.

STRICKLAND.

Miss Tamsie D. Strickland died January 27th, at the home of her niece and with whom she made her home, Mrs. J. Settle Sharpe. She was about seventy-five years of age at the time of her death. Funeral services were held in the New Lebanon Church, conducted by her pastor, Rev. B. A. Whitten. Interment was made in the Church cemetery.

For many years and up until the time of her death she was a member of Mt. Bethel Church. She loved her Church

and expressed herself as ready to answer the final summons a few days before she was called from labor unto rest. She leaves a number of relatives to mourn her going. May God comfort each sorrowing heart.

R. A. WHITTEN.

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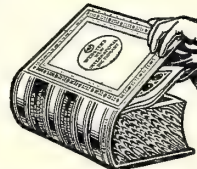
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VOLUME LXXXIII

RICHMOND, VA., THURSDAY, MARCH 5, 1931

NUMBER 10

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

MISSIONARY CONDITIONS.—

The chief cause of the unrest in India is the tragic poverty of the people and their resentment under present conditions; for they must pay the salaries and pensions of their British overlords. The poverty of the people in India is the most pathetic thing that one could see in the Orient. The population of India has increased 50,000,000 in fifty years. Increase of population is a principle of their religious life, and all life with them is sacred. In China and Japan, conditions are not much better than in India, and they are calling for missionaries to guide them to the light of Christian civilization. Shall our people send the light?

EPISCOPAL LIBERALS.—

Several speakers of the liberals in the conference of the Episcopal Church held at Philadelphia, early in this month, urged a revision in the Church canons so that bishops could be recalled, and protested against Bishop Manning's action in barring a Presbyterian minister from conducting Communion in a Church of his diocese. It is charged that in the last twenty-five years quite a number of bishops have secured election through political accidents—not outstanding men intellectually or spiritually. When a bishop's conduct and teachings are contrary to those of his Church, it is contended that the diocese should have the privilege of recall.

WEEK-DAY SCHOOL OF RELIGION.—

A recent report of the enrollment of week-day schools of religion in Cincinnati shows a total of 9,059 for the first term, a gain of 319 over last year. It would be a great thing for all city Churches to conduct a week-day school of religion each year, and a greater thing for rural or country Churches to provide for similar instruction in the teachings of the Scriptures, the life of Christ, the teachings of the gospels, and other subjects for a better understanding of the Christian religion. It would be a great help to the minister to have a background of preparation for his people. It would make preaching more effective and helpful. Groups of Churches could cooperate in such schools and denominations could unite in such work.

A NOTABLE LEADER PASSES.—

Dr. Anna Carlin Spencer, special lecturer in social science at Teachers' College, Columbia University since 1920, died February 12th, in New York City, following a heart attack, at eighty years of age. Dr. Spencer was ordained and installed as minister of Bell Street Chapel in 1891, and served as pastor of this Unitarian Church for fourteen years. She frequently preached in liberal and Unitarian pulpits. She was one of the

founders of the Congress of Religious Liberals, following the parliament of religion held in Chicago in 1893. She held a number of professorships. Her life and influence should inspire many an ambitious young woman to undertake great things, expect great things, and achieve great things in the pursuit of worthy ideals.

DESIRE FOR UNITY.—

About three hundred ministers of nearly a dozen denominations assembled at Springfield for the second annual session of the Illinois Convocation of Ministers, February 9-11, expressed a desire for unity, even something approaching some form of organic Protestant unity. The attendance at the convocation was well attended, despite the fact of the depression in the financial situation. Such a meeting of such a large number of ministers reveals the fact that ministers are anxious to study the problems that confront the present age and study them in group thinking. In council there is wisdom, and the counsel of the combined wisdom of such convocation will throw light on many common problems. Our ministers of the Christian Church do well to assemble themselves for study and mutual improvement.

EVANGELISM OF TOMORROW.—

The evangelism of tomorrow will be characterized by four things. First, it will be largely outside of Church walls. The day of mass-evangelism has passed. You have to have a man about four-fifths converted before he will come to Church. Second, it will be personal. Personal evangelism is more lasting, more in keeping with Christ's method of reaching people, and will result in greater loyalty to the kingdom. Third, it will be a lay activity, pastor-led. The pastor will direct the evangelistic campaign, but the membership of the Church will do a large part of the work. Churches must get away from the idea that they can hire a preacher to save the souls of the community. Fourth, it will be case-work in character. In the cure of sick souls, we must use the same method that the physician uses for the body. He carefully diagnoses each case, learns the specific difficulties with each case, and plans his treatment accordingly.

TIMES HAVE CHANGED.—

"Jesus never saw a Church or Sunday School, a hospital or a clinic, a missionary society, or a peace society, a battleship, a railroad or an automobile, a radio or telephone, a submarine or a twine-binder. And He never saw a carbine or a rapid-fire gun, an electric light or a wireless machine, a flying-ship or a typewriter, a cash register or a skyscraper. The common things all around us that are a part of our necessary daily life, Jesus never knew. There were no public schools and no State universities in Jesus' time.

There were no scientific ways for the battle against diseases, no anesthetics to relieve the agony of pain, no immunity from awful plagues that now yield to the skill of discovery in the realm of medicine and surgery. The old and the poor had no organizations worthy of the name to care for them. The social conscience was unborn. The brotherhood of man was a dream far more than now, and about the only institution on a large and world-wide scale that is here after all these centuries like that of Jesus' day is war."

DR. CHARLES' DEATH.—

Dr. R. H. Charles, archdeacon of Westminster, whose death is announced, deserves more than a passing notice. He was a famous scholar in apocalyptic literature. He began his studies in apocalyptic literature in the close of last century and has become the greatest apocalyptic scholar of this or any other century. It is no exaggeration to say that since he began his studies in this field, he has made as deep impression on our thinking as any theologian of his day.

His great work on Revelation is but one of many. His work on the apocrypha is an accepted authority in the schools of religion at the great universities. He began and remained a broad churchman, especially in recent years, when it became his turn to preach in the abbey he would deal fearlessly with various debated issues, such as the nature of resurrection, the teachings of the gospels on marriage, our visions of last things, and kindred subjects. Bible scholars of the entire English-speaking world owe him a debt of gratitude for his studies in apocalyptic literature.

CALVANISTIC AMERICA.—

"Predestinating America" was the general theme of Dr. Finley in his address in the Inter-denominational Pastoral Conference of the Pacific School of Religion, held in the First Congregational Church, at Berkeley, Calif., February 10-12. He said in his address on this theme that "It was almost at the same moment that John Calvin was born that Copernicus was developing his history of a heliocentric instead of a geocentric cosmos. Thus, though America was baptized under the Ptolemaic system and claimed by a Catholic sovereign, the colonies which became the United States of America were settled under the Copernican system, and its first settlers were most of them fed upon the spiritual doctrines of John Calvin. Men of Scottish ancestry were the first to declare for independence. They had a determining part in winning independence, and they had an important, and even dominant, part in framing and securing the adoption of the Constitution of the United States, which, like a decree of destiny, no whim of day can repeal." The eighteenth amendment is predestined to stand in the Constitution of the United States, since the Supreme Court has declared it constitutional.

NOTES-PERSONALS

Among the visitors at THE SUN's office this week was Dr. L. E. Smith, President of the Southern Christian Convention and pastor of Christian Temple, Norfolk, Va. Dr. Smith is carrying on two men's work, but he is doing it well, and it certainly seems to agree with him.

Dr. W. A. Harper and Mr. Geo. D. Colclough, of Elon College, were in Richmond on business during the first of this week, and spent some time at the office of THE SUN. Dr. Harper seems quite enthusiastic over the "Million Dollar Campaign," and we bespeak for him great success. He deserves it.

The Ladies' Missionary Society of the Union Christian Church, Union Ridge, N. C., sponsored a prayer meeting, which was held Sunday night, February 22nd, in the Church auditorium, with Mrs. W. H. Garrison presiding. The meeting was held in observance of the "World--Wide Week of Prayer," and the members of the Church and Sunday School were invited to join the society in the prayer, song, and discussion of the hour.

The very regrettable news comes that Pleasant Cross Church, Rev. H. V. Cox, pastor, Ramseur, N. C., was totally destroyed by fire on a recent Friday morning. There was no insurance, and therefore the fire occasioned a complete loss. Our Pleasant Cross congregation has courage and faith and will rebuild, though that will mean sacrifice in this time of depression. If any CHRISTIAN SUN reader has the money, here indeed is a fine opportunity for making an investment in kingdom service.

Pre-Easter services at Salisbury, N. C., mark another advance movement in this virile Church, with Rev. William T. Scott as pastor. The evangelistic committee, appointed by the Church at its annual meeting, recently got together and outlined, in counsel with the pastor, a full program. Each member of the committee to enlist two or three others to act as a sub-committee. The Young People's Sunday School Class, under direction of Mrs. Scott, will act as another group, each group to make lists of possible candidates for membership. Weekly meetings will be held to check up on what is being done. The pastor will hold special Lenten services, emphasizing evangelism, and Easter as a good day to join the Church, the visible body of the living Christ. The program is commendable and worthy of being copied. Another interesting work at Salisbury is the Boy Scout troop and the boys' Sunday School class, Dr. Frank Kirk, teacher. As the teacher, and in conjunction with another male member of the Church, a dinner was given to all these boys and their fathers as guests Friday night, February 27th. The dinner was served by the ladies of the Church, in the parlors of the Church, and a great time was had.

WELL, SUPPOSE IT WEREN'T TRUE?

For the sake of argument, then, let Jesus be a myth. Let Christianity itself be a myth; let the whole Christian Church be founded on a legend—a mere child's story. What will the doubter have gained, and what will religion have lost?

Let us see.

Well, replies Thomas F. Opie, who brings up the question in the *Churchman* (Episcopal), "this ideal—this myth—this legend—this fairy-tale for

children has been the most potent single force in two thousand years of civilization." Yes—

"This mere idea has transformed life. This figment of the mind's vagaries has given us love for hate, purity for lust, fineness for filth, hope for despair, optimism for cynicism, brotherhood for misanthropy. Such an idea is grandly pragmatic. Such a fairy-tale is phenomenally potential. Such a legend is miraculously transforming."

So long, then, as it has given us all this and been the inspiration of the best in life, let the myth persist.

"Yes, in the name of God and of heaven, long life to the ideal!" exclaims Mr. Opie. "The world's noblest literature, the world's highest art and the world's divinest music may have been produced because men and women have followed a figmentary ideal—and not the actual personification of the Godhead!"

"But look about—gaze, seriously and appraisingly, at current life! Has it not been worth while? The greatest intellects of nineteen centuries have believed in this ideal; 'purest women, strongest men, and simple children have believed it—and have believed in it—and all who have devoutly believed it as a truth and who have lived by it as a truth have become exemplary for all that is beautiful in holiness.' If this be a myth—let Jesus be a Myth!"

"Confucius doubtless lived. Ask Confucianism, 'What are the higher powers?' The answer comes, 'We cannot know the higher powers.' This is a kind of religious agnosticism. It has given us China!"

"Buddha doubtless lived—or was this a myth? Ask Buddhism what are the higher powers. 'The universe is the highest power,' comes the answer. This is religious pantheism, so to speak. It has produced India!"

"Mohammed doubtless lived. Ask Mohammedanism what the higher powers are. The reply is, 'Law is the highest power—inflexible law.' This is a type of religious fatalism. It has produced Turkey!"

"But Christianity says, 'God in Man is the Higher Power.' This may be termed revelation—call it what you will—a myth! Call Jesus, the Great Discloser of God, a Myth! But in doing so, do not blink the facts! Christianity has produced England and America!"

"If Jesus, a Myth, can lift civilization to its zenith—and men and nations never have risen higher than their religions; if the legend of the Galilean can put heart into men and women and transform a Saul to a Paul and a Cephas to a Peter—all honor to the Legend! All hail to the Myth! Jesus, Good Paragon! Thou Crystal Myth!"—*Literary Digest*.

ALL HOPE IS NOT LOST.

Merle Thorpe, editor of the *Nation's Business*, published by the Chamber of Commerce of the United States, declares that we are entering the final stage of our folly, and explains that he refers to the whispering campaign of gloom and prediction. The talk of trouble ahead, and the frequent and insistent complaints regarding conditions and what has gone before, appear, at least to him, as about run their length. Advising a turning away from all who talk of depression and unemployment and inferences suggesting that the worst is yet to come, Mr. Thorpe takes up a defense for 1930, which has been greatly abused, to prove by facts and figures that not everybody is idle, not all factories are closed. While admitting that some are distressed, he declares that many are only frightened.

"The folly of too many of us is to accept the echo of the locker-room and the club-car as the voice of America," says Mr. Thorpe. "For ex-

ample, consider 1930, lately interred. Now lies he there, and none so poor to do him reverence. Yet that maligned year loaded and unloaded 45,-800,000 freight cars, and with three million trucks on the job, too. It made and sold a new automobile for each ten families, at a cost of \$2,159,600,000, and saw registrations highest of any year, with a gasoline consumption of 399,-000,000 barrels, an all-time record!"

There are some other interesting figures given for 1930; the statement indicating the usual two and a half pairs of shoes made for each inhabitant—315,000,000 pairs—and 4,500,000,000 yards of textiles manufactured. Work was provided for more than forty million men and women. Earnings, through dividends reported, were about \$4,500,000,000. "Nineteen hundred and thirty saw to it that expenses of living did not exceed income," Mr. Thorpe finds, "evidenced by hundreds of millions of dollars increase in savings banks and eighteen and a half billions of new life insurance."

METHODS CORNER

BY REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

Many Churches, especially small ones, do not engage in publicity work because they cannot afford it. Let me give you a bit of experience. I was pastor of a very small Church in the West. The Church was "run down" in almost every way. It seemed to me that the Church needed advertising, so more people would know where it was and what it proposed to do. I was the new minister, and it seemed to me that something must be done to arouse interest. I proposed to the board of trustees that they provide me with a "clerical fund." That meant creating a small fund for the minister's use in getting out mimeographed letters and announcements, sending them by mail to members and constituency, and, of course, providing stationery and postage.

It seems odd enough now, but at that time my board would not appropriate the money. They said that it was hard enough to get money to pay the necessary bills. But I pled with the board to give me the privilege of trying to raise money enough to start it. Reluctantly they yielded. On the night of our meeting, as we left the Church, one of the trustees came to me and shook hands, saying, "I think the idea a good one. Here is something to start with," and he left a bill in my hand which turned out to be five dollars. Thus encouraged, I proceeded.

I drew up a letter to the people, telling them that we needed some money for publicity, stationery, postage, etc., to begin a real advertising campaign to make our Church better known. I enclosed in every letter a small envelope with the words, "Clerical Fund" printed on the outside. We set a day for the return of these gifts. I asked them to give 10 cents, 25 cents, 50 cents, or \$1.00, as they felt they could. To my great delight, the response was generous. The people saw the advantage of such a business-like move and supported it. This became an annual affair and a successful one.

It is not right for a Church to expect the minister to provide the stationery, postage and printed announcements out of his salary, though I have known many ministers who were obliged to do so. The smallest Church can have a sort of business office (probably in the minister's home), where carefully-worked-out publicity can be supervised. It pays large returns. In the case I have cited above, we reached a great many people and aroused their interest, and they came to Church and some joined the Church and some gave money to it. It is a little thing, but very efficient.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

DR. ROBERT A. GEORGE, of Memphis, Tenn., spent two weeks visiting his brother at West Palm Beach. He preached at the West Palm Beach Church on February 15th.

DR. J. DELMAN KUYKENDALL, of Coconut Grove, Fla., has purchased a printing press, he having had experience along that line in his early newspaper work. With the help of some of the boys of his Church, an attractive Church bulletin is printed weekly.

THE PROMOTIONAL COUNCIL of the Commission on Missions is holding a meeting this week on Tuesday and Wednesday at Waltham, Mass. Superintendent Gillette is attending this meeting as a member of the council. He will also visit Hartford and New York.

DR. EDGAR S. ROTHROCK, who has been filling the pulpit at the Holly Hill, Fla., Church this season, has been afflicted with a throat trouble and his doctor has ordered him to give up preaching for some months. He has, therefore, resigned at Holly Hill, but will continue to reside there until later in the spring.

DR. JESSE K. MARDEN, who, with Mrs. Marden, is visiting at Mt. Dora and Windermere, Fla., is speaking at a number of our Churches, including St. Petersburg, Tampa, Winter Park, Mt. Dora, Tavares, Sanford, Orange City and Daytona Beach. Dr. Marden is one of the outstanding medical missionaries of the board and has charge of the medical work of the mission at Athens.

CONGREGATIONAL MINISTERS who have been spending a vacation in Florida are Dr. Samuel Lane Loomis, formerly secretary of the American Missionary Association; Dr. Dan Bradley, formerly associate moderator of the National Council, and Dr. George LeGrand Smith, formerly superintendent of the Cleveland Congregational Extension Society. Dr. Smith was recently taken seriously ill and has returned to Cleveland with Mrs. Smith.

WEST TAMPA MISSION: The annual meeting of the directors of the West Tampa Mission was held at the mission on February 17th. Rev. and Mrs. Carl H. Corwin served dinner to the members of the board and to the staff of the institute. Rev. C. DeW. Brower presided and was re-elected as president of the board. Most satisfactory reports were given as to the progress of the work with regard to Church attendance and enrollment in the day school and in the work generally. Mr. Corwin reported that he had made 2,175 calls during the year and that the teachers had made 440 calls, making a total of 2,615 calls. We challenge any other Church or institute to exhibit an equal record.

NEW MEMBERS at Gaillards marks the beginning of the pastorate of Mr. Crawford Moncrief, recently called to be pastor and preacher of this fine rural Church of Central Georgia. Mr. Moncrief is owner, manager and editor of the *Georgia Post*, published at Knoxville, Ga. He is a layman of unusually fine spirit, well thought of by every one in Crawford County, and has been a licensed preacher for the Methodist Church. He was originally a Congregationalist, and has recently united with the Pleasant Hill Congregational Church, at Gaillards, and became its regularly called pastor. Two or three other Congregational Churches of middle Georgia are considering asking Mr. Moncrief to act as their

pastor, and it is thought that he may be able to bring these Churches together into another "greater parish" in Georgia.

DR. NEIL McQUARRIE, after putting forth a final effort to make his Church at Columbus, Ga., happy by continuing the pastorate, finally decided he would better leave it in others' hands. The people were loyal, and, with deep regret, very reluctantly let him go. He will return to Stuart, Fla., where he will make his home. It will be remembered that it was four months ago that Dr. McQuarrie was stricken at the close of a Sunday morning sermon and has been steadily regaining health since, but is not well enough to go on with the work he so dearly loved. In connection with the above, it is good to hear that the Church is looking for another pastor. It is also planning to hold a series of revival meetings, beginning Sunday night, March 1st, with Rev. C. C. Hamilton, of LaGrange, as preacher. The Church is also looking toward a reorganization, including a union with the Congregational Church, and possibly other Christian bodies.

SERVICE HYMN BOOK.

This book of hymns and service has been compiled by the Congregational Seminar on Worship for general use in the Churches, and is published by the Commission on Evangelism and Devotional Life. It contains 177 hymns and responses, also responsive readings and a very fine series of worship services, with several pages of prayers, affirmations of faith and other devotional material. The selection of hymns is very well made and is most serviceable for the ordinary Church. It includes several of the more familiar hymns of the so-called "Gospel Hymn" type, and also hymns that have come to be the finest expression of the devotional life.

NATIONAL COUNCIL DIGEST.

Compilation of all the important acts of the National Council of Congregational Churches from the date of organization at Oberlin, Ohio, in 1871, down to the meeting of the Council in Detroit in 1929, has been published under the direction of the Executive Committee of the National Council. It has been compiled by Dr. Charles Emerson Burton, secretary of the National Council. It is very thorough and is the result of exhaustive study and will be of great service to all those who have occasion to trace the development of the National Council or to refer to its actions on any subject over the years. A debt of gratitude is due Dr. Burton for this service to the denomination.

DR. DAY AT CIRCULAR.

Dr. Day spoke in Circular Congregational Church, Charleston, S. C., Sunday morning, February 15th. His thesis was that the two focal points of our own development from our Puritan ancestors, liberty and fellowship were the two essentials in the developing life of other Churches besides our own. While in the early years of American life, the passionate desire for freedom to worship God had built up independency and had finally and fundamentally separated Church and State, yet it was the corresponding principle of fellowship which was now working out a democratic unity in our own Church and bringing a new spirit of unity into the divided members of the Protestant Church in America. His ac-

count of the way in which the men of his Church in Bridgeport had organized a successful campaign for membership told to the men's class was an inspiration to undertake something of the same kind in Circular.

Dr. Day also gave a most interesting message to the Plymouth Church (colored) in the evening, telling them of the whole nation-wide work of the denomination to which they are a contributing factor. Dr. and Mrs. Day were much interested in viewing some of the historic and artistic features of Charleston and enjoyed a morning chapel concert of spirituals at Avery Institute.

FOUR CHURCHES UNITE.

Four Churches unite to call Mr. Theodore L. Leverett of Yonkers, N. Y., to the pastorate of the Macedonia Larger Parish, Ga. They are Macedonia Church, Brazelton; Liberty Church, Bowman; Sardis Church, Oxford, and New Trinity Church, Lawrenceville.

The process of union began at the State Conference last October. It was then the pastor-at-large was asked to visit each of these Churches and advise them how to proceed toward a unified program which would result in each Church having a pastor as well as a preacher one Sunday in the month. The recommendation was made early in December by a personal visit to each Church. It was evident that two things were much needed by the Churches. First, a closer, finer local organization, whereby each Church would come to understand itself, its obligations, its opportunities, its possibilities, its relationships to the community and its further relationship with the great denomination to which it belonged.

The second thing needed was a working program, assumed in a strong, dignified way and entered into sincerely and faithfully by each Church. Reorganization was soon begun, and the suggested program vigorously adopted. The trustees of each Church put on a well-planned every-member canvass. The work was thoroughly done by each Church. Result: Fourteen representatives of these four Churches met the pastor-at-large, Rev. Miles J. Sweet, at Hoschton, Friday, February 13th, compared notes, voted to call Mr. Leverett, who is to begin service March 1st. It is a settled conviction of these Churches that no Church can live and prosper without a pastor. They have had good preaching by some very able preachers who have nobly supplied the pulpits each month, but the lack of pastoral leadership and personal contact have been a constant handicap which good preaching could not overcome. With a settled pastor, permanently on the field, it is expected that these Churches will come to vigorous life and strong community influence. The enthusiasm of the representatives at the Hoschton meeting indicates a new life and a determined effort to bring great things to pass.

Another fine piece of work was the organization of these Churches into a "Fifth Sunday Fellowship Club." Mr. James Mahaffey, of the Macedonia Church; Mr. C. L. Butler, of the Sardis Church; Mr. P. J. Gunnells, of the Liberty Church, and Mr. G. A. Brown, of the Trinity Church, were elected a committee, with Mr. Mahaffey chairman, to prepare the first program for an all-day meeting at Macedonia Church May 31st next.

One of the most significant features of this union of these Churches is the fact that other groups of Churches in the Carolinas and Georgia are studying this movement, and it is believed within the year several similar unions will be consummated. It seems a most practical way to secure pastors for each Church, and, as stated above, that is the only way good communities can develop good Churches. Without a pastor, no Church will long make progress.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship, and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to commune or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE GREATEST MIRACLE.

One does not have to go to the Bible alone to find miracles. The growth, the influence, the power of Christianity itself is the supreme miracle of all time. Think of it. Not two thousand years ago just a few men and women in Judea, without organization, program, educational or other institutions, accepted the challenge and the commission of Christ to tell the world about Him. Those few men and women were bold and daring enough to believe that this task could be done, and in doing it a different and a better order of things would take place. They believed, these unlearned and untrained men and women did, that love and not force, truth and not error, justice and not injustice, mercy and not might could rule in this world. In the light of such belief they began their missionary task. They began a crusade of righteousness in the name of Him who had been crucified. Today that crusade is the mightiest single factor on this earth. It has changed the course of history and made the world and humanity different. There isn't a nation on earth, nor a tongue spoken among men that is not different and far better than it would have been but for that handful of devout, though daring, dauntless, untutored men and women who took Christ at His word and went forth to bear witness of Him. Take this one instance, and behold what a miracle. When Robert Morrison went to China about a hundred years ago he faced contempt, danger and constant threat of death. He toiled seven years before he had his first convert. He stood, during those years, alone, ridiculed and

hated. But today there are more Christians in China than in the whole Roman empire one hundred years after Pentecost. A majority of those in the President's cabinet are Christian men. There is now a Chinese Home Missionary Movement in China dedicated to the task of reaching all China for Christ. There are 500,000 converts to Christ, with six Christian universities headed by Chinese Christian men.

And the miracle that has taken place in China is taking place on a scale equally as marvelous in India, Africa, Japan and the islands of the sea. The supreme miracle of all time is the power of Christianity in the remaking of a world.

J. O. A.

MISSION MONTHS.

Our Christian Church calendar gives March, April, May and June to missions. This was done that Easter, the resurrection, the cross and the victory through Christ might be included and emphasized in this supreme task and mission of the Church. Through His crucifixion and resurrection, our Lord was acclaimed by men and angels an all-sufficient Saviour and Redeemer. He is able. He is sufficient. Through suffering and sacrifice He came to victory over all foes. Now is the time of year to emphasize that glorious truth in all the Churches, and before all peoples. To this end He came to the world, and for this purpose was the Church founded. Unless the Church is missionary, is ready, willing, anxious to proclaim to all the world that Christ is risen, and that in Him alone is salvation, then the Church has no excuse for living.

During the four months now before us, the Christian Churches of the Southern Convention have the opportunity and the task of proving to the world that they are a part of the body of Christ, and as such have a mission to fulfill, a duty to perform, a message to deliver. Only through sacrificial service can this be done. These four months will test the validity and prove the power or the impotency of our Churches as no other period of the year will or can. What will be the answer of pastors and people? God help us.

J. O. A.

WEAKNESSES OF PROTESTANT CHURCHES.

The Hudson Presbytery of the United Presbyterian Church names two weaknesses in Protestant Churches:

"In the conviction that two of the greatest weaknesses of our Protestant Churches in America at this time are: First, our failure to reach about one-half of the children and youth of the nation with religious education, and, second, our failure to enlist, train and use any large proportion of our Church members in active personal spiritual service for Christ."

It is difficult to decide which is the greater weakness of Protestantism, the failure to give any adequate instruction in religion to the youth or the failure to enlist Church members in spiritual service for Christ. There is one spiritual service that the Church of the present is sorely lacking in, and that is in the service of winning others to Christ. Take our Southern Convention as example the past year. Here in the home land it required 150 of us Christian Church members a whole year to win one person to Christ. This with millions of dollars of Church property at our disposal or to assist us in our work. Not a very good showing at best. Are we very anxious, very zealous in winning others to Christ when, on an average, we require a whole year for 150 of us to win one soul as a recruit in kingdom service?

J. O. A.

RELIGION CONFORMS TO EXISTING CONDITIONS.

In early ages, emotion controlled the world. It was the childhood age of the world. Feeling dominated mankind. In the early stages of this country, primitive conditions had not faded out entirely, and emotion entered largely into religious meetings and experiences. Shouting told of new converts and happy hearts. The appeal of sermons was to the emotional nature. People enjoyed religion in that experience, whether in apostolic times or uneducated conditions in society. The old-fashioned protracted meetings were types of the emotional expression of religion. Sermons were plain, biblical, loud and appealed to the heart. Under conviction for sin, penitents fell upon their knees at the altar, cried aloud for mercy, and when relief came arose and shouted for joy, embracing their friends and telling them what the Lord had done.

The second age of religion was belligerent. Nations warred. Individuals quarreled and fought. Duals were common. Arguments were bitter. Co-operation had little place in society. Independence and unfriendliness characterized the age. It developed great energy and effort, but it was selfish in its spirit and practice. The Church caught the spirit of that age and divisions arose and new denominations came into existence. Great leaders were developed, great preachers proclaimed the denominational positions and people grew apart in their religious thinking, worship, and meetings. Each denomination thought it was contending for the "faith once delivered to the saints." The age was more religious than Christian, more contentious than spiritual, more selfish than liberal.

The next period was educational. Education entered into the mind of society, schools sprang up in the form of Sunday Schools, public schools, seminaries, and people came in contact in a new way that changed their attitudes toward one another. By study together, they grew more and more into harmony. Out of this new condition, denominations grew more friendly, and religion grew more co-operative and what is known as practical. The shouting age has passed. The belligerent age is gone. The educational age takes its place. As the emotional age was often wild, and the divisive age was often belligerent, so the educational age was intellectual and skeptical. Education was everything. To be illiterate was to be irreligious. Mind ruled, and education was the religion of many saints. It remains true that religion conforms to the ruling condition of the age.

The last historic age is the financial. We have already entered that period. Money is the controlling factor in the thought, purpose and effort of men and nations today. To have money is to wield influence. To give liberally is to win position in the Church. Religion absorbs the ruling passion of society and conforms to its life. At one period, members of the Church were measured by their expressed emotion; at another time by their advocacy of their denominational position; at yet another by their learning and intellectual standing; and last but not least by their wealth and their money contributions to the Church and its enterprises. A niggardly Church member in this age has no religious standing, and hence no religious value. Religion has produced this great financial age, and religious people must share its money with the Church and its great institutions and benevolences.

W. W. S.

"Never hesitate to promise large things to God, for thus you make God your Partner, and He will reward your trust."

"When religion is worn as a cloak, it has no warmth in it."

The Elon Million-Dollar Campaign.

REPRESENTATIVE MINISTERS SPEAK OUT OF THEIR HEART.

By DR. L. E. SMITH, *President Southern Christian Convention.*

A committee of the board of trustees of Elon College, consisting of the writer as chairman, P. J. Carlton, Dr. W. W. Staley, Mrs. R. J. Kernodle, Dr. C. H. Rowland, L. L. Vaughan, Rev. S. C. Harrell, Rev. A. W. Andes, and Col. J. E. West, has issued a statement to our ministers, calling upon them to support the college by immediately raising the quotas in their Churches. I feel sure that our ministers will do this, because they know the value of our college.

Below I am giving some quotations from letters that representative ministers have written in the last few days, giving their whole-hearted endorsement to this campaign. I trust that our leaders will read these endorsements, because they mean that Elon has a large place in the hearts of our ministers.

From Rev. H. S. Hardcastle, Suffolk, Va.:

"Any one who wants to know the place that Elon College has in the life of the Christian Church needs only to call the list of the ministers of the Christian Church and to check off the names of those who have either graduated from Elon or who have attended Elon. He will readily see that an overwhelming majority of our ministers are Elon men; furthermore, a list of the members of many of our Churches will show the names of many Elon students, and in a great many instances these Elon students have responsible positions in the Church life and wield a large influence for the things which concern the kingdom. Because of these facts and other facts which might be named, it is to be hoped that the members of the Christian Church will respond as liberally as possible in the effort which is now being made in behalf of the one-million-dollar campaign for the college."

From Dr. G. O. Lankford, Burlington, N. C.:

"Going back to the early years of the college, to the days when it had to struggle terrifically for its very existence, the people of this section, as well as many others, manifested a spirit of real sacrifice in seeing to it that this enterprise did not fail. At that time, many gave their prayers and their means that it might be maintained and that it might go forward to a larger usefulness and service to the youth of our great country. And it may be said that there has not been a year since the college was founded that this spirit has not been in evidence on her behalf. The spirit of loyalty was never more evident than in 1923, when the great fire laid the college in ashes, when great numbers of our people responded to the call for assistance at that time. Even during the past year, notwithstanding the unusual depression under which the country has been struggling, the community has continued its loyal support."

"Now that the college is seeking to continue and to enlarge her service to the youth about us, and to do this is launching in the near future a campaign to raise \$1,000,000, our people in every walk of life should feel obligated and impelled to continue their interest, loyalty and support. The college needs us, and we need the college. The community and the college are parts of each other. When the time comes for this campaign, let us be true. Let us not desert our own in the time of her need and in the day of her great opportunity to serve the world."

From Rev. Elwood W. Jones, Havre de Grace, Md.:

"The campaign in behalf of Elon College has my unqualified endorsement. My own years in a college under Christian influences, and the years I have spent in the ministry, years enriched and

made more useful through a refined and cultured college training, convince me of the value of the denominational college. My more recent experience as an accredited teacher in standard training schools, a period of five years, gives me great appreciation of Elon College's fine course in religious education."

From Rev. R. L. Williamson, Winchester, Va.:

"I heartily endorse the action of the Southern Christian Convention authorizing the raising of a million dollars for Elon College. This fund, when raised, will help the college to render an even greater service to the Church and to the cause of Christian education. I am expecting our people to rally nobly to this most worthy cause."

Rev. W. T. Scott, Salisbury, N. C.:

"To do their most effective work, Elon's leaders must be relieved of some of the impending financial crises which they have had to face every year since her founding. In the million-dollar campaign, the opportunity to do this now opens to the Church, the alumni, and friends of Elon."

"Elon has standardized her faculty and literary requirements during the past eight years; she now deserves a financial standardization. The opportunity to accomplish this comes to us through this million-dollar campaign. To succeed in this will enable Elon to complete payment for her excellent physical equipment and to raise her endowment sufficiently to allow her president, unmolested by these annual and avoidable financial hazards, to devote more of his time and genius to the leadership towards scholarship and character training. Let us respond to our opportunity."

From Rev. J. W. Patton, Elon College, N. C.:

"You are hereby invited to accept the invitation to contribute to the million-dollar endowment fund for Elon College."

"Look not on this as a duty, but as a privilege and an opportunity to do good."

From Rev. W. C. Hook, Winchester, Va.:

"Elon is naturally and of necessity the shrine of our Church in the South. It is here that we prepare our leadership; it is here that we gather for summer schools, conferences and conventions from which we receive inspiration and direction in the various programs of the Church."

"The college represents our laboratory, our library, our workshop, our adjusting agency, our service station, by which we are kept running smoothly and successfully in our whole scheme of affairs, and we must not forsake her in her financial crisis. In fact, the Church that fails to support its educational institution with both its young people and its money soon drops into the line of march toward decay and extinction, and my earnest desire is that every Church shall make an honest effort in the support of this very worthy enterprise."

From Rev. D. R. Moffitt, Coleridge, N. C.:

"In regard to the campaign for the college, I am willing to do what I can in my Churches in the campaign, although times are hard."

Rev. Alfred W. Hurst, college pastor, Elon College, N. C.:

"Elon College has rendered a notable service in the forty years of its history in providing a trained leadership for the Churches of the Southern Christian Convention, both in pulpit and pew. It now has the unqualified endorsement of leaders in the Congregational Churches as a college which they feel is destined to occupy a place of larger usefulness in the life of the United Churches in the Southeast."

"Denominational colleges are facing grave financial problems, and many are being closed for lack of adequate support. Those colleges which survive and receive the generous support of thinking people in the future will be colleges with a unique program enabling them to render a unique service. Elon has that in its program of Christian education which is the unifying center of the entire college program. There is nothing comparable to it elsewhere in the country. Elon has a physical plant and an educational program designed with a definite, clear-cut purpose—the training of Christian leaders for the Churches. With adequate endowment, the college will face a new day of usefulness. The necessary million dollars which is being sought should be provided at once, so as to relieve the college of its financial burden and set the college free to fulfill its primary mission—the building of Christian character. Elon college is the child of faith, vision, sacrifice, and Christian devotion. This very fact should endear the college to all our hearts and cause us to give to the limit for the institution of our heart's desire."

From Rev. R. A. Whitten, Reidsville, N. C.:

"Elon has produced fruitage in the training of ministers, teachers and laymen for Church work which makes its value to the Church incalculable. Their interests are inseparable. A contribution to Christian education today is an investment in the Church of tomorrow. I would, therefore, urge the enthusiastic support of every one in this major campaign to a successful end."

From Rev. B. J. Earp, Harrisonburg, Va.:

"When Elon calls, her friends have always responded. Many have done so at a sacrifice, but they have denied themselves only to be the happier later. When the standardization call came, friends proved their loyalty. After the fire, another proof of our love for Elon was manifested; now the million-dollar campaign for dear old Elon will test the real love and loyalty of her sons and daughters and friends, but we will respond and later be the happier that we did. Our Conference should go over the top. Every ordained minister making report last year was a product of Elon College. I am for the campaign most heartily."

From Rev. M. T. Sorrell, Danville, Va.:

"Notwithstanding the present depression all over our country and the scarcity of money or at least the poor circulation of money at the present, I feel that it has become necessary for the million-dollar campaign for our college to be placed before the people in order to maintain the high standard for which we are proud that Elon has now. I am sure that none of us would be willing for this high standard to be lowered or for the college to lack, if we could possibly avoid it. I feel quite sure if the people will respond as far as they are able, the amount can be reached and the work of our college can be carried on effectually."

"The value of our college to our Churches cannot be estimated in dollars and cents. If we hope to train men and women for the future, who will have our Church at heart and its work, we must train them through our own school. Our Church can only grow and broaden as we train men and women for this great task. If we ever hope to attain to the far-reaching program that our founders had at heart and in mind, when they founded our great denomination, we surely must remember that our educational program will play a great part in this work."

From Rev. M. F. Allen, Newport News, Va.:

"I am glad to add my endorsement to the million-dollar campaign for the college, and to pledge my prayers and my very best efforts toward reaching the goal. Great shall be the reward of the denomination that can point to a well-equipped

(Continued on Page 14.)

CONTRIBUTIONS

SUFFOLK LETTER.

The annual Elon Alumni banquet was held in the Fellowship Hall of Suffolk Christian Church on Friday night, February 27, 1931. Sixty-nine tickets indicated the number present. President Rev. F. C. Lester called the group to order, and Rev. R. E. Brittle led in prayer. Rev. F. C. Lester delivered the address of welcome, and Mrs. Frank A. Holladay responded in befitting words. Dr. J. E. Rawls, head of Lakeview Hospital, was toastmaster, and called on the following alumni and alumnae, who rendered topics announced by the toastmaster: Rev. H. S. Hardcastle, Mrs. Mills Riddick, Rev. J. Cleveland Barrett, Dr. L. E. Smith, and Dr. N. G. Newman. Miss Margaret Corbett presided at the piano for the song service, which was led by Rev. H. S. Hardcastle, and while Mrs. Mills Riddick rendered a poetic number.

Dr. J. U. Newman, a professor in Elon during its entire history, was to have delivered the main address on "Reminiscences," but, to the disappointment of all present, was unable to attend on account of sickness. His brother, Dr. N. G. Newman, by request at the late hour substituted successfully for him, as he graduated in the first class at Elon College. The Philathea Class, taught by Col. J. E. West, served what was spoken of as a delicious dinner, which all seemed to enjoy. It seems, from the Jewish Church before the Christian era, feasts have been enjoyed by group gatherings. The background of all social gatherings is the religious festival. The best in educational, commercial, and social organizations is the religious element of feasting, and it is not found outside of religious sentiments either false or Christian.

On account of time, President F. C. Lester did not deliver his prepared address, but substituted an appropriate extemporaneous speech in place of it. It is hoped that he will furnish his written address for publication in THE CHRISTIAN SUN.

Dr. J. E. Rawls, in the business meeting, was elected president for the coming year.

The occasion was brimful of hilarious enjoyment from start to finish; and it was full also of genuine enjoyment through memories of the past and the renewal of living friendships. It was a campus in a fellowship hall, a commencement in after years, a night of stars and songs that recalled Elon College days. The value of Elon as an institution of learning is not measured by class-work alone, but by friendship, association, service and histories written by the lives of alumni and expressed in banquets and renewed associations.

A picture of this meeting would have been a fine advertisement for Elon, and next year's banquet should have a photographer present to snap the whole group in attendance. Institutions are giving more attention to their alumni, as they have come to realize that they market their alumni in the world's activities. Commencement day is simply the cradle roll in the field of education. The great world outside is the great school, and the examination is not for answers to questions, but for service to meet the requirements of society. A diploma in this school is of much more value than the diploma on parchment from the college.

W. W. STALEY.

ELON LETTER.

A large and influential group of sincere Christians have said, in effect if not in language, that a man's life consists in the abundance of the

things he believes. There is no doubt that faith fills a large place in the Christian experience. The great Paul said that Christian faith is the real substance of the objectives for which we hope in Christian living, and further, that it is the proof to the believer that the things he aspires to achieve will ultimately be realized. We should not, therefore, under any circumstances, depreciate or under-value faith as a fundamental factor in Christian character. The saints, the prophets, the reformers, the progressives of the kingdom have always exhibited a splendid faith, a faith that comprehended in its grasp their own personalities, their fellow-men, and God. We may well, therefore, emulate those who teach that life consists in the wealth of its beliefs, and we should be anxious to include in our own attitudes this essential quality of the Christian way and program.

However, faith is not the all-inclusive abundance of the Christian life. Even in Paul's day there was dissatisfaction with the tendency to make it the whole of the Christian obligation, and James, reputed to be the brother of Jesus, protests against this view in no uncertain terms. James insists that he will show his faith by his works. He is in his contention the stalwart representative of a vigorous group of Christian believers. These energetic persons think that life consists in the abundance of the things which a man does. Unfortunately, in some instances, those who have believed in works as evidence of the Christian life have not been able to appreciate those who have believed in faith as its foundational principle, and contrariwise it is difficult for the man of devout and trustful faith to comprehend the busy and aggressive activity of the man whose spiritual convictions must seek an outlet in reformatory service. The truth of the matter is found in neither view taken separately and alone. The truth of the situation is found in a synthesis of faith and deeds. We should trust God as if it all depends on Him, and then work as if it all depends on us. There is no question that Christian faith should properly express itself in Christian conduct. It is inevitable that such a dynamic faith as Christianity is should bear fruit in the life of those who have embraced it. Its Founder said that His followers would be known by their fruits, that there would be evidence in their daily living and attitudes of that change of heart which had been wrought within by the sincere and ardent embracing of His teachings.

We speak in these days of Christian civilization. This is as it should be, but we are far from having yet achieved a special order that may be properly characterized as Christian. The realization of such a civilization is the goal of the Christian life on earth, is what Jesus Himself described as heaven on earth, as the kingdom of heaven in contradistinction from the kingdom of God, and the realization of this spiritual kingdom can only be achieved by the wedding together in happy wedlock of Paul's principle of faith and James' principle of works, the welding of these two principles into an indissoluble union, "one and inseparable, now and forever." The social gospel is personal faith expressed in co-operative effort to redeem the world and its institutions, and to render them truly Christian in outlook and influence. This is what we mean when we speak of a college as Christian. We do not mean a "goody, goody" place where prayers are said and converts are wont to be made, though both will be done there, but primarily a place whose very atmosphere is tense with the spirit of the

social gospel, a place where young men and young women become motivated in terms of Christian idealism and go forth into the world activated to serve as Christians in whatever vocation they may choose. We mean even more than this—we mean that such a college will send forth as its fruits men and women who will make any calling they may select itself Christian, or who will find another avenue of expressing their Christian good will for the world. When an institution does this, it is the embodiment of the social gospel, is contributing its part to make our civilization Christian, and may itself be properly designated as a Christian college. This is a severe test, but none too severe.

W. A. HARPER.

CROSS-BEARING.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."—Gal. 2:20.

Many times we hear people speak of their crosses, as they call them, such as loss of money, disappointment of plans, sickness, and troubles of all kinds, saying as they do so that they are so hard to bear. But they should not be called crosses, for they have no significance with the cross of Christ. Jesus had the same circumstances to contend with, yet the cross was ever before Him, leading Him on through the Garden of Gethsemane, through Pilate's judgment hall, and up the hill to Calvary. He had no place to lay His head; the plans He tried so hard to have men follow were cast aside and mocked at; sickness of all kinds were ever around Him; and troubles of others were brought to Him and He bore them as well as His own. Did He ever speak of them as crosses? We have no record that He did, so we should not speak of what we have to bear as crosses. Our cross is to put self out of account, even as He did, and then give ourselves over to Him in all that we have and are for His loyal service.

Jesus bore the cross of guilt and shame, bore it that we might be free from sin. Our cross is not full of shame; it is only the yielding of our will to His will. We must do the yielding for man is a free moral agent; God made him so and does not force His way in where He is not wanted. To the stubborn will that wants its own way, God wants to show that His way is best, for He can see what we cannot see. That is our cross: our surrendered will, our mind, our heart; that His will may be done in us; that He may think His thoughts into our minds; that His love may fill and thrill our hearts and overflow to those around us in deeds of kindness and words of cheer. May we say as He said in the garden, "Not my will, but Thine be done."

In Hebrews, Paul speaks of "looking unto Jesus, the Author and Finisher of our faith, who, for the joy that was set before Him, endured the cross." Dr. Adam Clarke, the commentator, says: "It never can in any sense be said of Jesus that He endured the cross in the prospect of gaining an everlasting glory, when He had the fullness of that glory before the world began. It was the joy of bringing back the lost, of lifting up the fallen, of binding up the broken-hearted. For these, 'He endured the cross, despising the shame, and is set down at the right hand of the throne of God.' We may also share in the same joy if we follow in His footsteps, denying self to carry out the will of the Heavenly Father.

"Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there, that knows no measure,
Joys that through all time abide." W.

"THE DOUBLE CURE."

By REV. H. V. COX.

II.

Again, the "double cure" is necessary in order to have the mind of Christ. One cannot have that perfect love with a dual-nature experience, much less the mind of our Lord. For to be carnally minded is death, but to be spiritually minded is life and peace. Yes, the writer has heard the remark by quite a few that they did not have that peace in their soul that they once enjoyed. What had gone wrong with their experience? For "the increase of his government and peace there shall be no end," not only are we to have the peace of God in our souls, but it is to increase, and not decrease. Oh, beloved, the trouble is that they do like the nine lepers did: instead of returning to the Lord for the "double cure," they go away and dry up and die spiritually. But in order to receive this perfect love, one must have a desire to be cleansed from all sin. For our Lord said, "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." But thus spake he of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified. Herein lies the secret of the Christian making the race successful, and not selling out like Esau of old when he gets hungry, for he will then realize that his hope is not of this world, and he will be found to be continually drinking from the "upper springs" in order to stay dead to carnal things and alive to the spiritual. Again the Scriptures tell us the way to keep the blessing is to do like our Lord said, "He that sent me is with me; the Father hath not left me alone: for I do always those things that please Him."

Here is the secret of being kept unspotted from the world, and to be able to stand before the white throne uncondemned. For "Herein is our love made perfect, that we may have boldness in the day of judgment; because as He is, so are we in this world." For Jesus saith unto Thomas: "I am the way, the truth, and the life." "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him." And "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

It certainly does seem like the hour of temptation, which was to come upon all the world has arrived. But it makes my heart rejoice to know all I have got to do is to keep the word of His (commandments) patience, to stay where I can be kept from the hour of temptations. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way to escape, that ye may be able to bear it." While many will go down when they are tried, because they are "drawn away of his own lust, and enticed"; but "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him." While the enemies without are many, the worst enemy is within."

As long as the "old man" has place, he will keep Christ from having the pre-eminence, and sooner or later the old serpent will be victor. If the devil can't get at you in any other way, he will come at you through your children. I know a man who had a son that was tried in the courts, convicted and sentenced to the road; but the friends of the father got the judge to let the boy off on good behavior. And the judge said to them: "If the boy gets into any trouble within (I believe it was) two years, he will have to serve

his sentence." And he was to bring two good character witnesses to each court to state how the boy was behaving. The boy did fine for a while; then got in more trouble. But when court came on, the character witnesses were on hand to give the boy a good character. One of them was a minister, and the other a good layman. A brother that was at court at the time these witnesses were giving this young man a good character said to the writer: "I can't help from believing that these two men knew that the boy had broken the laws of the country." I said, "Yes, brother, that is bad; but I see a more willful sin than these two character witnesses committed. The one that got them to swear the lie. Here is where the old serpent has gotten many a man, and woman, too. Of course, we parents love our children, and want to do all we can for them. There is such a thing as our children getting where we cannot help them and go with God. Eli, no doubt helped his sons out of trouble when he knew they were guilty, and lost his life. Oh, brother, it will take the "double cure" to keep a man true to God when his own flesh and blood is tried in the courts, to not commit a willful sin.

If you have not gotten rid of that besetting sin

that has caused you all the trouble that you ever did have, and the thing that has broken not only God's laws, but the laws of the nation, for Jesus' sake and your own soul's sake, don't delay any longer, but plunge in and be made every whit whole. For we read, "The curse causeless shall not come"; for if there is no cause for a thing it will not happen. In other words, the unchangeable law of cause and effect decrees that back of the curse there must be a cause. Correct the cause and the effect will cease. "We know that whosoever is born of God, sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." I know that Satan is powerful, and "as a roaring lion, walketh about, seeking whom he may devour." And yet he is helpless except as we submit to him and his suggestions. We generally hear it put the other way, "Impossible to live without sin." But in this article we declare that it is utterly impossible to fall away if certain conditions are met; for instance, it is impossible to steal until one first thinks and plans along that line. Sin begins in thought; hence, bring into captivity every thought to the obedience of Christ. God gives every one

(Continued on Page 15.)

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2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
10 Mercy and truth
gather; righteousness
kissed each other.
11 Truth shall spring

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better
Gen. 15.1
Ps. 56.1
2 or, all

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8 I Jē-hōi-ā-chin was 8 years old when he began t

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

O God, our heart's desire and prayer for the nations is that they might be saved. Saying so, may the Lord's redeemed give their first and best to make it so. We pray, Father, in the Spirit's power, send out Thy Church to succor and save. Why its being, if not to advance! Thou, Father, who givest life and opportunity, reveal unto us Thy holy will and bestir within us the sense of our own high privilege; thus, confidently, loyally, shall we carry forward our Lord's compassionate quest for souls until His judgment fills the earth. In His precious name. Amen.

A BUSY DAY IN PORTO RICO.

My dear Dr. Atkinson:

Sunday, February 1st, was a busy day for me in Porto Rico. You especially will be interested in following my trail on that day, as I visited once again some of the mission stations we visited together nearly ten years ago. I pass this bit from my diary on to you because I believe many of our people will be interested to know of the splendid work I found being done by our small but consecrated force on that hot and unsanitary Caribbean coast in which our field is located. And it surely was hot on that busy Sunday, February 1st—and the mosquitoes! a million (more or less) attacked me when I was doing nothing more harmful than trying to write a letter Saturday night.

On this eventful Sunday, I arose early after a sleepless night under my mosquito net, due (not to mosquitoes this time) to the outlandish noises accompanying the celebration of the anniversary of the Ponce firemen's organization half a block away on the Plaza.

At 8:30 A. M., Mr. Barrett and I started out in that faithful Chevrolet furnished by the women of the Eastern Virginia Conference. (It did another good day's work, I assure you, in spite of the fact that we hit an awful bump that broke its springs and almost broke my neck again. I feel it yet.)

We drove straight east along the shore of the Caribbean through countless cane fields in all stages of harvesting and along that wonderful road lined on both sides with those flamboyant trees. They are not in bloom now, but I enjoyed them just the same in anticipation.

After some twenty-three miles, we drew up in front of our Salinas Church; but only for a moment, for I was bent on another immediate errand. I carried with me two beautiful sprays of roses and ferns from the garden of dear old Dona Delfina Zayas de Rivera, our Bible woman in Ponce. We drove on out from Salinas, winding and bumping along until we reached that little poverty-stricken fishing village, Salinas Playa by the sea, where our beloved Miss Williams so often went. There were the remains of the coconut palms (just beginning to recover from the hurricane of 1928), where Miss Williams so often gathered the children and taught them drawn and beadwork to help them make a living, and taught them, too, out under the palms before the chapel was built, the beautiful stories of Jesus. And there was the little chapel still standing untouched by the hurricane, glistening in its whiteness against the somber of the thatched-roof huts all about, a fitting symbol of the purity of the gospel and the love of this woman of God in whose memory it was built and for whom it stands as a fitting and useful memorial.

And there were the inevitable children, coming from everywhere and nowhere in countless num-

bers almost ere the car had stopped, some dressed and some in birthday array, but all eager to see and hear.

Into that little chapel we went reverently to place a spray of beautiful cut-roses on the little pulpit and breathe a prayer of gratitude for Olive G. Williams and her life and work. Then back we went to Salinas in time to talk to one hundred and fifty fine men and women and boys and girls in a well-organized and efficient Sunday School. The Salinas Church, well-nigh wrecked by the hurricane, has been splendidly rebuilt—thanks to our good friends everywhere who gave us the hurricane relief and reconstruction funds. But it is still too small, but there is cause for encouragement. The pastor, Roman Romero, seminary-trained and earnest, with his helper, Carmen Perez, have visions of better and still better work. But he must have another room or two to take care of those two classes of bright-faced little folks I saw melting out under the trees. I don't know what they do when it rains.

But we must hurry on. We rush back toward Ponce (Salinas is our farthest point east) to Santa Isabel, where Placido Vasquez and his loyal helpers were busy as bees in a Sunday School numbering one hundred and sixty-seven that Sunday morning—and how they did sing! We laid our other spray of beautiful roses on the pulpit at Santa Isabel and breathed another prayer of gratitude for those great and good friends, Rev. and Mrs. W. H. Martin. Here, too, we heard expressions of joy at the mention of the Martins and Miss Jennie Mishler, and I almost forgot to say that I found at Salinas those who dated their interest in Christianity back in the days when Rev. T. E., White labored so effectively among them.

It was nearly noon now, so we rushed back to Ponce for a hasty dinner at the Barretts'—but our day was really only a third gone. After dinner we picked up Dona Delfina and Inez Correa and took them out to a Ponce suburb, where they spent the afternoon in visiting and in Sunday School work. But we could not wait for that today. We hurried to pick up Mr. Colon, a barber, and his daughter, who are helping in the work at Arus. We took also Miss A. Vasquez and started for Arus, where we left Mr. Colon and took the two girls and a young man from Arus to conduct another afternoon Sunday School at Palyita. But before leaving Arus, let me tell you that that Sunday morning I stopped there to get a picture of the Arus Church and a new Church (Catholic) just across the road. As I did so, the padre, or Catholic priest, rushed into view, symbolizing the determined intention of the Roman Church as expressed in their slogan, "A Catholic Church opposite every Protestant Church on the island." We Protestants must move more rapidly if we really mean to win Porto Rico for Christ.

It was a winding and tortuous road, far off the main highway, back to the little fishing village of Playita. As we approached it, Mr. Barrett said, "There is the most poverty-stricken village in all Porto Rico." I could well believe him. Signs of poverty were everywhere—in the thatched-roof huts set with no thought of order, the occasional razor-back pig and the tiny, under-fed chickens, the old men and women marked forever in their faces with the scars of suffering, suffering, suffering; and the children! children everywhere and already indicating by the hungry looks in their eyes the omen of what lies before them. I asked myself the question, "Why should they suffer so, these children? Why should they have to live like this? What have they done to merit such

unkindness?" You know the answer. It comes mighty near lodging in some of our Churches and some of our own selfish hearts.

We left our three young friends to conduct the Sunday School and hurried on to another village in the cane fields, Descalabrado, and once again I was thrilled to see a beautiful little white chapel glistening among the dirty brown huts of the village. Warren, Ind., Church put that chapel there, a witness to their faith in Christ and their desire to share Him with others. Here we found our friend, Placido Vasquez, pastor at Santa Isabel, conducting a Sunday School of twenty-five or thirty boys and girls as happy as could be.

Then back we went to speak to the school at Playita we had left an hour before. They were just closing, and after our greetings, Mr. Barrett asked them to sing their favorite song—forty-nine little bedraggled boys and girls with shining eyes—and how they sang! I did not know Spanish, but no one could fail to know that song. It was, "Brighten the Corner Where You Are."

From here we hurried back to Arus for a few brief words to that school of fifty; then on to Ponce in time to meet Dona Delfina coming from Clausells with a report of forty-four at Sunday School.

A few minutes of rest and a bite to eat and we were ready for the evening service at the Ponce Church. Following our message to an audience of seventy-five or one hundred, Mr. Barrett conducted a Communion service in Spanish, which I could not understand, but I caught the spirit of it reflected in the faces of these earnest and devout Porto Rican people.

After the service it was a joy to meet so many of our workers and to know of their hopes and aspirations. Dona Delfina looks not a day older than she did ten years ago, and is just as active and interested as ever. And the fine young people, including five of the Barrett family, gave one great hopes for the future. Our Porto Rican young people think a lot of Miss Adams and want her to return soon.

I went to my room that night after a walk through the Plaza, crowded with people, conscious of the fact that the only hope for Porto Rico is in just such work as I had seen that day as I visited those half-dozen or more stations which comprise only part of our work. And I felt a thrill of new joy as I realized that from now on we are to work as a part of the new United Evangelical Church of Porto Rico, with still great opportunities for service. It was a busy but a happy Sunday for me in Porto Rico.

WILSON P. MINTON.

MISSIONARY OFFERINGS.

FEBRUARY 28, 1931.

Sunday Schools.

Previously acknowledged	\$1,995.83
Spring Hill, Waverly, Va.	1.00
Pleasant Ridge, Ramseur, N. C.	3.50
Biscoe, N. C.	2.36
Liberty, N. C.	2.25
Holy Neck, Holland, Va.	8.00
Antioch (R), Bennett, N. C.	.70
Berea (Norfolk), Hickory, Va.	4.50
Mt. Bethel, Summerfield, N. C.	1.77
United Church, Lynchburg, Va.	3.76
Newport News, Va.	9.00
New Lebanon, Wentworth, N. C.	6.51
Ebenezer, Cary, N. C.	1.90
Shiloh, Kemps Mills, N. C.	2.00
First Christian, Portsmouth, Va.	14.05
Liberty (Vance), Henderson, N. C.	1.00
Hines Chapel, McLeansville, N. C.	3.00
Youngsville, N. C.	1.00
Wadley, Ala.	1.10
Ether, N. C.	1.03
Ingram, Va.	4.00
Wakefield, Va.	2.63

Noon Day, Wedowee, Ala.	1.69
Noon Day C. E. Society, Wedowee, Ala. . .	.45
Total	\$2,073.12
Individual and Church Collections.	
Previously acknowledged	\$1,004.64
Miss Stella Sharp, Summerfield, N. C.	5.00
Total	\$1,009.64
Specials.	
Previously acknowledged	\$1,199.01
Mebane Sunday School, Mebane, N. C.	2.00
First Church, Portsmouth, Va.	25.00
Burlington Sunday School, N. C.	68.62
Total	\$1,294.63
Dollar-a-Month Club.	
Previously acknowledged	\$ 52.00
C. W. Louderback, Stanley, Va.	1.00
Total	\$ 53.00
Summary.	
Previously acknowledged	\$10,873.90
Sunday Schools, regular	77.29
Individual and Church collections	5.00
Specials	95.62
Dollar-a-Month Club	1.00
Total to date	\$11,052.81
J. O. ATKINSON, Sec'y.	

MISSIONARY PROGRAM FOR MARCH.

By MRS. W. M. JAY.

Women's Societies.

Service of worship—For the completion of our own conversion.

Map talk on Greece.

Roll call—on Greece.

Frontier Americans.

Prayer.

Please send in your news items, for we are all anxious to hear about your good work. This means all the societies in the Southern Christian Convention. The "World's Day of Prayer" is over, and every society has had a splendid service and quickening of spirit. Tell THE SUN readers about it.

Young People's Societies.

Program of Chapter V, "Islam in India."

I. Business.

II. Study period.

1. Leader remarking that in the last chapter we saw something of the gods and the religious life of the Hindu side of the house of India, and that today we are approaching the Moslem side. The leader may use as much of the introductory section (pages 67-70) as may seem desirable.

2. The great mogul dynasty—Its accomplishments and failure (pages 70-74). A member.

3. A Moslem custom—By a girl member.

4. "There is No God but Allah" (pages 75-78). A member.

5. Leader use the word picture, "Brothers" (pages 79-81), as the transition from study period to worship program, bringing out the fact that the Mohammedans are nearer the Christian ideal in that they recognize only one God, but that their mistake lies in the fact that they have misplaced Mohammed, and that they do not have the light of peace which Messiah brings to the hearts of men. That it is his spirit only which will bring peace and real brotherhood to the people of India.

III. Worship service. Theme: "Christ the Messenger of Peace."

1. Old Hundred.

2. Call to worship—"Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

3. Hymn, "Hark! Hark! My Soul!"
4. Scripture—The Beatitudes (Matt. 5:1-12).
5. Prayer—That the peoples of India and the peoples of America "may know Him, and the power of His resurrection and the fellowship of His sufferings." That we may set a higher valuation on our most "priceless possession"—our Christian religion!
6. Offertory—"Follow the Gleam."
7. Hymn: "Speed Away, Speed Away."
8. Benediction.

Willing Workers.

I. Worship period. Topic: "The Treasure Hunt." Theme: "Friendship."

1. Call to worship. A man that hath friends must show himself friendly: And there is a Friend that sticketh closer than a brother" (Prov. 18:24).

2. Song: "Jesus is All the World to Me."

3. Scripture: "Friendship of David and Jonathan (1 Sam. 18:1-3, 20:4; 2 Sam. 1:26). Have this given by three members.

4. Prayer: O God, our Father, help the Churches in Arabia, Persia and Turkey to know about Jesus. Show us how to be friends to them, and may many more of them give their hearts and lives to Jesus. Amen.

5. Have member read following poem:

The Little Trail of Being Friends.

"The little trail to being friends

Is one that never, never ends.

Upon it you may travel far

To where the nicest places are!

It holds for you great vistas fair,

And sunlit fields and fragrant air,

And better views around the bends,

The little trail to being friends."

6. Offertory: Have pianist play softly, "I've Found a Friend."

II. Study period. Chapter VI, "The Treasure Hunt."

1. Leader briefly review the chapters studied leading up to last chapter. At the close a discussion may be held, based on question (page 27), "Suggestion for Leaders," which accompanies "The Treasure Hunt."

2. Song: "I've a Story to Tell to the Nations."

3. Benediction. We have made many new friends. We have tried to prove our friendship by learning all we could about the countries and peoples. Our Father, as we think about these people we want them to have the joy of loving Jesus and following Him. May we do our part to help them. Amen.

NEWS ITEMS

Mrs. W. A. Warner sends in an interesting bit of information about the doings of the Hopewell Christian Church. Their Missionary Societies are all busy at their year's work, with regular meetings and the study of the study books, "A Cloud of Witnesses" and "India on the March." Much interest is being manifested and they are encouraged with the progress. On New Year's Eve the societies gave a public program on stewardship, using Scripture and other readings concerning the four-point spiritual life.

Recently the Young People's Society gave a missionary pageant which was greatly enjoyed and an inspiration to all.

NOTICE.

It has been found necessary to change the time of meeting of the midyear conference that meets with Bethlehem Church to Thursday, March 12th. We hope all of our Churches will send delegates. Don't forget to notify Miss Ella Pickering, Broadway, Va., if you wish dinner prepared for you. The meal will be served at moderate cost.

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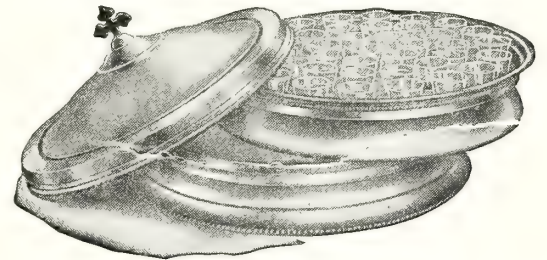


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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

OPPORTUNITY.

By ROBERT LEE HOUSE.

(The writer of this article is a graduate of Duke University and a minister in the Eastern North Carolina Christian Conference. He is one of the leading young people in the Southeast Convention, and is departmental secretary of publications of the Youth Fellowship and president of the Eastern North Carolina Sunday School and Christian Endeavor Convention.)

One must qualify for the better things of life. Some are born with opportunity, some have it thrust upon them, others qualify for it. No one would dare hope for an opportunity as a physician unless he had studied medicine. One must qualify in order to enter high school and college. Many years of practice were required to qualify Babe Ruth for an opportunity in the big league. Only a short time ago E. Stanley Jones had an opportunity to become a bishop. Some insignificant preachers doubtless wondered why they were not the lucky person. But opportunity is not so much a matter of luck as it is of pluck and preparation. The world is full of opportunities, like the sound-waves of the radio, which can be enjoyed only under certain conditions. The wind may blow, but we are helpless until our sail has been set.

The rich young ruler might have had a glorious career with Jesus, for Jesus loved him; but he didn't qualify for the opportunity. Those disciples who went to sleep on the watch had an opportunity to enter the holy of holies in communion with Christ, but they did not qualify.

Some people wait for an opportunity to knock at their door; others make bold to knock on the door of opportunity. Are you going to wait for an opportunity to find you, or are you going out to find the opportunity? A dog might sit and wait for a rabbit to come by, but any good dog knows that is not good psychology. If you want a thing, then by all means go where the particular thing is supposed to exist. If you are looking for water, you don't go to a desert. If you are interested in spiritual matters you go to the Church rather than to a dance, to a deacon of the Church rather than a criminal, to a preacher rather than a bootlegger. If it be that opportunity is at the top of the ladder, then begin to climb!

There is a popular misconception that opportunity comes only once. The statement is familiar. "Well, I had my chance and didn't take it." Too often we recognize an opportunity when it has passed, and fondly gaze in the direction where it has disappeared, failing to realize that others will follow. Having lost an opportunity, we fail to recover it or even look around for another. Usually, a mistake is merely a neglected opportunity. But all make mistakes. God gives a man the second chance; yea, the third, and as many as he wants. Where there is life there is hope, and it may be that there is hope beyond life. "Behold, I stand at the door and knock." The divine opportunity knocks at the door of your heart, not only once, but continually.

It is certainly true that the happiest folks that live are the ones who are helping other people. Perhaps their only pay is gratitude, but this gives a joy that money cannot buy. Greater yet is the joy of seeing the hungry fed, the sick get well, the discouraged made hopeful again, and the lonely and the sinful respond to friendly service.

IF HE SHOULD COME.

"If Jesus should tramp the streets tonight,
Storm-beaten and hungry for bread,
Seeking a room and a candle-light
And a clean though humble bed,
Who would welcome the Workman in,
Though He came with panting breath,
His hands all bruised and His garments thin—
This Workman from Nazareth?"

"Would rich folk hurry to bind His bruise
And shelter His stricken form?
Would they take God in with His muddy shoes
Out of the pitiless storm?
Are they not too busy wreathing their flowers
Or heaping their golden store—
Too busy chasing the hubble hours
For the poor man's God at the door?"

"And if He should come where the Churchmen
bow,
Forgetting the greater sin,
Would He pause with a light on His wounded
brow?
Would He turn and enter in?
And what would He think of their creeds so dim,
Of their weak, uplifted hands,
Of their selfish prayers going up to Him
Out of a thousand lands?"

—Edwin Markham.

During these weeks just preceding Easter, young people's groups will be wanting to discuss their relation to the Church and how they can give their lives in greater service to the Christ who suffered, died and rose again at Easter-time. At this season of the year the Christ has an especial appeal to youth. He appeals to youth because during the last weeks of His life He exhibited dauntless courage. Such a Christ has a challenge for any youth.

To those young people's groups who are interested in living better lives as Christians, the booklet, "What Does it Mean to Be a Christian?" (10 cents) is of especial interest. In it are outlines for discussions on what it means to be a Christian in comradeship, at home, in play, at school, at work, with money, as well as two general discussions.

Other groups will be interested in studying "Acquainting Youth With Christ" (50 cents). The task of winning other youth to Christ is the richest in results and joy of any task a young people's group may undertake. Do not pass up this opportunity during 1931 if there are young people in your community who do not know the fullness of life in Christ Jesus.

Order "What Does it Mean to Be a Christian" from the Christian Publishing Association, 219 S. Ludlow Street, Dayton, Ohio; order "Acquainting Youth With Christ" from the International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Mass.

"Facing North," a book recently from the presses of Richard R. Smith, is written by O. G. Herbrecht. It would make an especially nice birthday present for one of the boys of the family, and is a valuable book for group leaders or anyone interested in youth. Written in language that the boy understands, it carries a veritable atmosphere of woods and camp.

CHRISTIAN ENDEAVOR.

Sunday, March 15, 1931.

TOPIC: "My Responsibility to the Church."

DAILY READINGS: March 9, "Duty to Attend," Heb. 10:24, 25; March 10, "Duty to Serve," Rom. 12:3-9; March 11, "Duty to Give," Gal. 6:6, 9; March 12, "Duty to Foster Peace," Rom. 14:19; March 13, "Duty to Help Needy," 1 John 3:16-19; March 14, "Duty to Back Up Leader," 1 Pet. 5:5-8; March 15, "My Responsibility to the Church," 1 Pet. 4:7-11.

Three Thoughts on the Topic.

1. "No one would feel complimented at being called a parasite. The dictionary gives this definition for the word parasite, 'A hanger-on . . . a plant or animal living in, on, or with some other living organism . . . at whose expense it obtains its food, shelter, or the like.' One cannot avoid applying the word parasite to the person who is unwilling to assume any responsibility in the Church. We are every one living off of the benefits and products of the Church. A big daily paper in the city of Chicago gave two full pages recently to pictures of some of the marvelous new Church buildings in the city. The daily paper considered that good advertising for the city. A real estate man always considers a Church an asset in selling property. We have no respect for the young person of training and ability who continues to live off his family when he should be sharing in its responsibilities. We cannot respect the citizen who refuses to assume any of the privileges and obligations of citizenship. Can we keep our self-respect if we live like parasites on the blessings and advantages of the Church and make no contribution in return?"

2. Churches do not run themselves. They have to have workers in them. The Church has generally depended upon volunteer help, which is most desirable because it is based upon consecration and the recognition of the stewardship of life. The Church needs the service of each member. There is a task for all, though all cannot do the same things. We cannot excuse ourselves because others can do certain things better than we. In Matthew 25:28-30, Jesus gave His opinion of those who refuse to do their share because others can do what they do better than they can. All cannot be Pauls and Johns, but some can be Mary Jones and John Smiths; and who knows but that their reward will be just as great as if they were a Paul or a John? We have reason to believe that every act of service will be sufficiently rewarded.

3. "The need of the hour is not more factories or materials, nor more railroads or steamships, nor more armies or more navies, but rather more education based on the teachings of Jesus."

"Statistics of every nation indicate that true religion is the power necessary for the development of its resources, and for its successful continuation. The challenge goes out to every man to support his Church, to take an active part in the religious life of his community, to live according to the simple principles upon which this, the greatest country in the world, was founded three hundred years ago."—Roger W. Babson.

A Closing Worship Service.

Hymn: "I Would Be True" (first stanza).

Leader:

"Could'st thou in vision see
Thyself the man God meant,
Thou never more would'st be
The man thou art content."

Hymn: "I Would Be True" (second stanza).

Prayer hymn: "Have Thine Own Way, Lord."
Mizpah benediction.

Sunday School Lesson

BY REV. H. S. HARDCASTLE.

JESUS AMONG FRIENDS AND FOES.

LESSON XI—MARCH 15, 1931.

GOLDEN TEXT: "Ye are my friends if ye do the things which I command you."—John 15:14.

LESSON: Luke 10:38-11:54.

MARTHA AND MARY.

Martha represents the dominant mood of our modern life as well as of our Western world. She put a premium on activity. She felt that the important thing was doing things. Our modern life is under the spell of this philosophy. The tendency all along the line is to speed things up, to get things done, to be busy. And it is not altogether a false emphasis. An individual and an organization ought to produce something. Life is too precious to be wasted. There is too much to be done. But we should not lose sight of the fact that quality as well as quantity is to be considered when thinking of life. The kind of man that does the work has some significance. Jesus therefore rightly said that Mary had chosen the good part, not the only part or even the best part, but the good part. Those who would do most effective service for Jesus must spend time alone with Jesus. There must be an infilling before there can be much outpouring. One had better be still and know God if he desires to do something for God. Worship and service, meditation and activity should be kept in their proper proportions. Our modern life, with all its hustle and bustle and stress and strain, needs the lesson of this simple story.

HUMAN NEEDS AND DIVINE RESOURCES.

Jesus arrived at some of his greatest truths about God by reasoning from man up and out. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" How much more—the emphasis is upon these words. God is above and beyond the highest wisdom and the deepest love in man. It is to be noted, too, that Jesus does not say that God will always give us what we ask for. But He does say that God will give us of Himself. The highest motive in prayer is not seeking things from God, but seeking God Himself. He is to be greatly desired above all that He can give.

A STRONG MAN—A STRONGER MAN.

They accused Jesus of casting out evil spirits through the power of the devil. He replied that He cast them out by the finger of God. And that inferred, said Jesus, that God was stronger than the forces of evil. He who sets himself to walk in the way of righteousness will find that He has One who is stronger above all others. He that is in us is greater than he that is in the world.

THE MENACE OF AN EMPTY MIND.

Nature abhors a vacuum. The mind that is not filled with good and clean and constructive thoughts will soon become the breeding-place of bad and unclean and destructive thoughts. It is not enough to be negatively good. It is not enough simply to put bad things out of the life. It is necessary to take good things into the life. As a matter of fact, the easiest and best way to keep evil thought out of the mind is to be busy thinking good thoughts. And the easiest and best way to guard against bad actions is to be busy doing good things. Be not overcome of evil, but overcome evil with good.

OUTSIDE OF CUP AND INSIDE OF LIFE.

The Pharisees were very careful about the details of the washings of cups and vessels which they used, not simply as a matter of sanitation, but as a matter of ceremonial cleanness. Jesus

suggested that it was far more important to keep the inner life clean than simply to give attention to the outer forms and ceremonies. Clothes, homes, social position are comparatively trivial as compared with the inner state of the heart. It is from within, out of the heart, that come the things that defile a man. Keep thy heart with all diligence, for out of it are the issues of life.

STRAIGHT, PLAIN TALK.

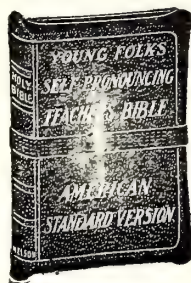
Jesus spoke so pointedly and directly that the Pharisees knew that He was talking about them. In the verses of this lesson He is trying to emphasize the importance of inner spirit as opposed to the relative importance of forms and ceremonies, and even actions, that do not proceed from the right spirit. It is poor preaching indeed that does not help men to make a personal application of truth to their own lives and reveal to them their needs as well as the divine resources. Ministers and Sunday School teachers are to preach and teach the truth in love.

THE CHURCH IS NOT DYING.

A recent number of the *Current History* has published an authoritative study on "The Present Position of American Churches," by H. Paul Douglass, formerly secretary of the American Missionary Association, which provides a very good offset to the pessimistic presentation by Charles Stelzle in the same magazine a few months ago. Dr. Douglass says: "There is not a shred of external evidence that the American people are tending to discard the Church. . . . Church establishments today are worth more than three times what they were in 1906. Per capita expenditures for Church work rose from \$4.82 in 1916 to \$10.22 in 1926. Church membership has increased slightly faster than the population between 1916 and 1926—an increase of thirty-nine per cent for all Churches, with the Catholic Churches lagging behind Protestants in this advance. Though there are two hundred and twelve denominations listed, the few well-established, older faiths still contain over ninety per cent of the nation's Church membership. Not fewer than eighteen denominations actually completed mergers between 1916 and 1926." Dr. Douglass says: "Many thoughtful minds doubt whether the value of the Church is commensurate with its bulk and power. But we should be unwilling to be stampeded in our judgment of the times because ecclesiastics with little perspective and short memories report that Church business is bad."—*The Congregationalist*.

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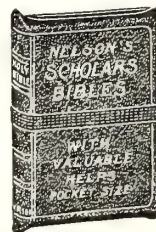
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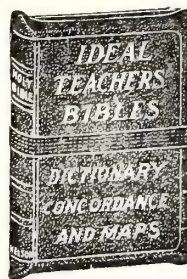
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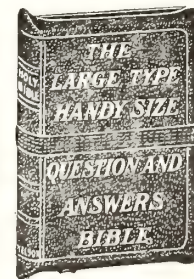
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

SUBJECTION A CONDITION TO GOOD WORK.

"Be subject to the principalities and powers; . . . be ready for every good work."—Titus 3: 1-7.

These two graces are one. It is remarkable how often the apostles exhort believers to obey civil authorities. Since this is true, it must be a matter of vital importance and consequence in Christian behavior; and there must have been a strong temptation for humans to be disobedient to those in authority over them. At least, we must conclude that this admonition has been given for a good cause.

We all will agree that if we allow free scope to our personal inclinations and appetites we are unfit for anything good, but we slide into vices. We are supposed to do better than this. Paul reminds his people that nothing more than foolish lawlessness is expected of heathen or those who know no law; but, now that we are regenerated and made partakers of God's light and mercy, we have received a loving and meek spirit. Therefore, we must prove our spirit by submission and obedience, and, as Peter puts it, "That with well-doing ye may put to silence the ignorance of the foolish." Therefore, he who does this shows good sense, and does good. He who does not is a worker of iniquity.

Prayer.—Lord, point out to us the royal path of humility and give us strength to follow it. Give us not only the vision, but the courage, to withstand the evil of wilfulness, and save us and the world for Jesus' sake. *Amen.*

TUESDAY.

NEVER SAY DIE.

"As in Adam all die, so in Christ shall all be made alive."—1 Cor. 15:22.

It is good to realize that "Where sin doth abound, grace doth much more abound." That is to say, "there is more good in the world than there is iniquity." It is certainly true in Christ, for we are able to do all things through Him that strengtheneth us. It is thus that Christ is our resurrection from our death in sin to the life everlasting in Him.

Of a truth, there is much sin of many kinds in this world. It appears that the whole network of humanity is poisoned with it. Super-added to this are the countless transgressions in the life of every human being. When we consider the poison of every sin, who can tell the enormity of it? Yet, the grace of God in Christ is more than all this.

Let us not be deceived by humoring Satanic influences, but obey the Word of God and rejoice in the glory of God.

Prayer.—Dear Lord, we are put to shame in the thought of our waywardness and sin. Help us to surrender to Thy gospel this day, and give us the necessary grace to do so. Help us to lean on Thy free gift of love and salvation and overcome. For Jesus' sake we ask it. *Amen.*

WEDNESDAY.

WAXING OLD.

"When I kept silence, my bones waxed old."—Psa. 32:1-5.

The psalmist meant to say that when he would not confess his sin he was without peace and happiness. We wonder if that is not also true with us! At times we feel somewhat the sting of conscience, but, due to pride, thoughtlessness, worldly-mindedness, etc., we fail to humble ourselves and gradually come to feel all-secure.

In addition to this, is it not also true that we lose our sensitiveness of soul in the lack of soulful exercises. If the body gets no exercise, it stiffens and petrifies—grows old. The lack of religious activity likewise stiffens our spiritual selves into security and uselessness.

Even when this does happen, one is not beyond hope. Forgiveness follows confession. While we are asking, He answers and puts away our sins. Away with the idea which says, "I am no worse than God made me"! Away also with the idea that one cannot accept God's mercy because he does not feel the plan of God's cleansing power. That is the devil's cunning. We can trust God, who has promised to answer while we are calling upon Him.

Prayer.—Merciful God, we confess our transgressions before Thee. Forgive us and let Thy Spirit enlighten us, that we may always fully believe and be saved. *Amen.*

THURSDAY.

SWITCHING BACK.

"Be careful for nothing; but in everything, by prayer and supplication, . . . let your requests be made known unto God."—Phil. 4:6.

Prayers by the saints, like this before us, God has always caused to be recorded for our sakes. It is a part of his great plan to teach us to come to Him for our wants. When we get off the track, we are not to become discouraged and give up. Turn to Him and get on the right track again. If burdened, we are not to go down beneath the weight, but we are to cast our cares on Him who careth for us. Then instead of keeping sorrow in the heart, rejoice in the Lord forevermore.

However, one thing is needful: seek of the Lord "understanding according to His word (v. 169). We must incline our hearts not according to our own wisdom and inventions, but according to His Word.

Prayer.—Lord, teach us to pray, and quicken us according to Thy Word. Make Thy face to shine upon Thy servants now and forever. *Amen.*

FRIDAY.

ROMANCE.

"I have this against thee, that thou didst leave thy first love."—Rev. 2:1-7.

The Ephesian Church was full of good works. It was patient, it endured persecution, it rebuked the evil, it condemned heretics; but the glorified Christ missed in it the zeal and joy and wonder of its first love for Him. The romance had gone out of the Church's affection.

How quickly we can tell whether two old married people are lovers still, or have settled down into the boring routine of married life! This leaving of one's first love is perhaps life's commonest tragedy. It is a tragedy born of a thousand little heedlessnesses, perhaps on both sides. And it is absolutely unnecessary.

So when Christians leave their first love for Christ; it is because they are not enough with Christ. They do not do enough for Christ. They forget His benefits. They do not praise Him to

others. Their mind does not dwell on His beauties and glories. The Son of God has gone forth to war, but they are not following in His train. No wonder the romance has left their religion.

Prayer.—Jesus, Lover of our souls, we treasure Thy love above all possessions; we prize it above all opportunities; rejoice in it all the day long. We meditate upon Thee, we are proud of Thee, we march in Thy ranks with our heads held high. May the romance never go out of our Christianity, Jesus, Lover of our souls! *Amen.*

SATURDAY.

MONEY IN THE MOUTH.

"Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof . . . this is the gift of God."—Eccl. 5:10-20.

A boy on Cape Cod received a silver quarter of a dollar to purchase admission to the movies. On his way to the theater he stopped to play football with some boys, putting his quarter into his mouth for safekeeping. In the rough tumbling of the game, he got a jolt which caused him to swallow the coin. That put an end to his plans for the movie.

Money is a good thing, if it is in the right place; in the wrong place, it is a very bad thing. Only when wealth is recognized as the gift of God, only when it is used as God wants it used, does it become food for the soul, ministering to eternal life. There are many rich men who eat and drink, expecting for the morrow nothing but death. There are other rich men who eat and drink as at the Lord's Communion table. Which shall it be with us?

Prayer.—Giver of all things richly to enjoy, we want no wealth unless Thou dost give it, and we want it only in the way Thou dost give it, and to be used with Thee. Direct us, we pray Thee, in all our earning, all our receiving, and all our spending, for the silver and the gold are Thine. *Amen.*

SUNDAY.

FOOLS TEAR DOWN.

"Judge not, that ye be not judged."—Matt. 7:1-6.

Once for two years a theological student wrote criticisms of the sermons preached by his fellow-students. His criticisms were brilliant, sharp, searching, and even those whose good opinion of themselves suffered were compelled to acknowledge that they were just. The critic all this time had a weakness of the throat which prevented his preaching any sermons that might be criticised in their turn, but at last he was able to preach a trial sermon, and in it the brilliant critic of others broke down completely! He himself admitted it. "I see now," he said, "that any fool can tear down a palace, but it needs skill and wisdom to build a hut."

Tearing down is easy—about the easiest thing in the world. All we have to do is to remove the underpinning and gravity will do the rest. Building up, on the contrary, has gravity against it, all the forces of the natural world, and it is anything but easy. Let not our foolish ability to destroy palaces blind us to our childish inability to build even a hut.

Prayer.—Infinite Architect of the universe, Thou divine Builder, teach us Thy patience, instruct us in Thy charity, enable us to rear worthy structures toward the sky. Help us into the love that thinks no evil, but humbly and gladly believes all good of our fellow-men. In the name of Thy Son. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

TRUST IN THE LORD.

BY REV. J. W. FIX.

*"Trust in the Lord with all thine heart,
and lean not on thine own understanding."*
—Prov. 3:5.

Man is a dependent creature. As a baby, he depends upon his mother for food and care. In maturity, he depends upon those about him for advancement and the development of society. In sickness, he depends upon a physician for treatment. At the close of life, he depends upon the minister and mortician for burial. But, back of all of his dependence upon his fellow-man, he is dependent upon God for life and guidance. At any chosen moment, God may stop the heartbeat or cause physical disaster to destroy him. The goodness of God is evident by His tolerance and goodness toward those who are slow in acknowledging Him.

Many there are who are unhappy today. Their lives are marked by greed, malice, selfishness and worldly attainment. These people do not realize the sublime fact that in all things God is supreme, and from His bountiful hand cometh every good and every perfect gift of life. For such people, the writer of Proverbs has a message in which he seeks to bring mankind into a closer fellowship with God. In the third chapter and fifth verse he stimulates him to have faith in God, saying:

1. Trust in the Lord with all thine heart. Here the wise man of old is saying that the children of God need, above all else, to trust in God and to have faith in the one who created us and who knoweth our frame, and to remembereth that we are as dust is a mark of wisdom.

We turn to the prophet Isaiah and read that God will keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee (Isa. 26:3-4). On this subject the psalmist has much to say. Listen to him admonishing man to "trust in the Lord," with the promise that, "verily he shall be fed."

Faith, such as man needs, is like a coupling which attaches the car to the engine. All the power, speed and momentum of the locomotive then becomes transmitted to the cars.

"With reason's eye we seek out God

And catch occasional glimpses of His face;
But when we cannot see at all, faith comes,
And we trust Him where we cannot trace."

In the text the writer of Proverbs admonishes men to trust the Lord with all thine heart. The value of whole-hearted trust in Him is illustrated by a story of two men, one a poet and the other an artist, who long ago examined a painting by the great Poussin, representing the hearing of the two blind men of Jericho. The artist asked the poet, "What seems to you the most remarkable thing in this painting?" The poet replied, "The grouping is fine and the coloring is excellent. The face of the Master is magnificent, and truly I say that the entire work is superb." "But," said the artist to the poet, "look on yonder steps from whence came these men to be healed, and you will behold a discarded cane. Why," said he, "the blind man sat for days and days on those steps with cane in his hand; but when he heard that Christ was nearby, he left his cane and, in faith, ran to Him. He knew he would no longer need a cane. Faith in his Lord would be sufficient to uphold him all his days."

He was right. Too often we hold on to canes and crutches and other means of self-help, when all we need to do is to "trust in the Lord with all thine heart." In this connection, may the words of Frances R. Havergal ring in our ears as they sing us to a life of true-hearted, whole-hearted surrender to Him.

"True-hearted, whole-hearted, fullest allegiance!
Yielding henceforth to our glorious King.
Valiant endeavor and loving obedience,
Freely and joyfully now would we bring.

"True-hearted, whole-hearted, Saviour all glorious!

Take Thy great power and reign Thou alone.
Over our wills and affections victorious,
Freely surrender and wholly Thine own."

2. Lean not on thine own understanding. "It is better, "sings the psalmist," to trust in the Lord than to put confidence in man." "Some there are who trust in horses and chariots, but, as for us, let us trust in God rather than in man." "He that trusteth in riches shall surely fail, but the righteous shall flourish as a branch" (Psa. 11:28). Indeed, saith the psalmist, "He that trusteth his own heart is a fool."

The prophet Jeremiah writes concerning the sin of Judah. The Lord saith to them, "Cursed be the man that trusteth in man and maketh flesh his arm. He shall be like a heat in a desert and shall inhabit parched places of the desert."

It is unwise to lean on thine own understanding or to trust in the decisions of men. Man's mind is subject to error, for it is finite and limited; but God is infinite and perfect. Many of the outstanding characters who live and move and have their being throughout the pages of sacred literature are men and women who trusted in the Lord with their whole hearts and leaned not on their own understanding. The famous gallery of saints so vividly pictured in the eleventh chapter of Hebrews is composed of men who trusted in God rather than in man. Let us view some of them.

1. It is observable that God has not thought fit to say anything of the faith of our first parents, for He did not enroll them in the list here recorded as individuals of great faith. It would be interesting to know just how He regarded them; but suffice it to observe the faith of one of the sons of Adam and Eve, whose name was Abel. Of all the sons of Adam who lived and who died in faith, Abel stands foremost as an example for the Hebrews to follow.

After the fall of man, God opened a way for a return unto Him. Cain, the brother of Abel, was not willing to trust God or make such an offering; but through faith Abel brought the firstlings of the flock unto God. God had respect for Abel. Indeed, it is pleasing to God to behold such examples of faith as exemplified in the lives of men like Abel, for without faith it is impossible to please God.

2. By faith, Noah, being warned of God of things not seen as yet, moved with fear and prepared an ark to the saving of his house, by which he condemned the world and became heir of the righteousness which is by faith.

God usually warns sinners before He strikes; and where His warnings are slighted, He usually strikes the harder. We know not how God spoke to Noah, but we do know that He chose him to

prepare an ark for the saving of those who were obedient unto His voice. Noah leaned not on his own understanding, but through faith in an unseen God prepared the ark that saved all of God's obedient children. Because of his trust, he became an heir of the righteousness of Christ.

The faith of Abraham is here recorded. God said unto him, "Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee." This call, which was answered on the grounds of faith, led Abraham to be converted from idolatry of his father's house. By faith he answered a call from sin to inherit a land of riches and promises. Abraham yielded implicitly to the call of God.

Again the faith of Abraham is portrayed when the word of the Lord said unto him, "Take thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah and offer him there as a burnt offering upon one of the mountains where I will show thee." Take thy son—not one of the beasts of thy pasture, but thy son, whom God gavest thee through faith of Sarah thy wife. Thus a greater trial was never placed on any human being than that on the father of Isaac. Because of the fact that he acted on faith and leaned not on his own understanding, God showed his mercy and rewarded Abraham by allowing him to keep his son.

Franklin, Va.

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EVANGELISM.

There was a meeting of American evangelists held recently at the Moody Bible Institute, Chicago. Over a hundred men and women were in attendance upon that gathering. These same are permanently in the field. They consider themselves among that class of Christian workers which the Bible is pleased to call evangelists. They are having their difficulties. Evangelism is suffering hard sledding. These leaders doubtless have bewailed the situation, as others, who know the day when evangelism brought the most enjoyable periods of the year to the local Churches. They have no solution for the problem of evangelistic depression other than that which is commonly accepted by the traditional element of the present-day Church. Time goes on. Old methods pass away. Old passions burn out. However, let it be remembered that the same urge and the same passion for souls and the same need for salvation continues, no matter how the method may change. If group evangelism passes away, then the Church will lose one of its most useful means in reaching adult life through the preaching of the world and pulpit ministration.

The spiritual clinic may have its place, and will doubtless increase in value, but the work of saving the world can never be accomplished by dealing with men personally and by plucking them one by one as brands from the burning. God help us to see that if evangelism as the Church has known it in the past hundred and fifty years passes away, we shall lose ourselves in the wilderness of ritualism. Clinical methods cannot reach the multitudes. There cannot possibly be a substitute for mass-evangelism which operates under the direction of the Holy Spirit. —*Christian Advocate.*

BRANCHES OF METHODISM.

The religious census, compiled by the United States Bureau, shows the following different branches of Methodism organized into separate denominations, with the number of members: Methodist Episcopal Church, 4,740,643; Methodist Episcopal Church, South, 2,654,833; Methodist Protestant Church, 191,495; Free Methodist Church, 40,437; Wesleyan Methodist Connection, 21,910; Primitive Methodist Church, 11,990; Congregational Methodist Church, 9,691; New Congregational Church, 1,229; Reformed Methodist Church, 391; Holiness Methodist Church, 459. Colored branches of Methodism—African Methodist Episcopal Church, 650,000; African Methodist Episcopal Zion Church, 456,813; Colored Methodist Episcopal Church, 202,713.—*Richmond Christian Advocate.*

"THE DOUBLE CURE."

(Continued from Page 7.)

power to do this. Avail yourself of it. We hope that no one will get the idea that we are teaching that old heresy, "Once in grace, always in grace"; or, in modern language, "eternal security."

"Every branch in me that beareth not fruit he taketh away." Those who teach this fallacy, "eternal security," go to one of two extremes, namely: they set aside man's free moral agency, which leaves him a mere machine, or they go to the other extreme, and make God responsible for the salvation of a man without his co-operation. They presume on the love of God, assuming that He decrees that one shall be eternally saved, irrespective of his behavior.

But what saith the Scriptures? It says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven." What is the will of the Father? He wills not the loss of any, but that all should come to repentance. And again, "This is the will of God, even your sanctification." Did it ever occur to you that our Blessed Lord Himself was not fully

equipped to preach until he was baptized with the Holy Ghost. "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel."

No marvel, then, that our Lord said to the disciples after he had told them that their names were written in heaven to stay in the upper room, "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days

hence." "Ye shall receive power after that the Holy Ghost is come upon you." What was this power to be given them to do—"Be witnesses unto (Jesus) me." This clearly explains why only a few are found to be "earnestly contending for the faith which was once delivered unto the saints."

Isn't it high time that we were bestirring ourselves, and get beyond just singing, "Be of sin the double cure, save from guilt and make us pure," and launch out into the deep and cut all the shore lines, and lift up the flood-gates of your soul, and the King of glory shall come in.

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Obituary and Marriage notices of 100 or less words are published free of charge; all over 100 words, at 1 cent a word. Remittances should accompany copy. Please write names distinctly.

OBITUARIES.

McCOLLUM.

Frank Vance McCollum was born May 23, 1903, and died January 30, 1931, age 27 years. He was a member of the New Lebanon Church, where his funeral was conducted by the writer on January 21, and his body laid to rest in the Church cemetery. He was a son of the late Monroe McCollum. He leaves his wife, who before marriage was Miss Ludie Pearson; two small children, Edgar Vance and Geraldine; his mother, Mrs. Monroe McCollum; four sisters and eight brothers, besides a number of other relatives and friends.

"Now we see through a glass darkly." Until we reach the perfect day may our sorrowing friends bow to the will of Him who doeth all things well.

R. A. WHITTEN.

ANDREWS.

Mrs. Elizabeth Catherine Andrews died February 14th, at the age of 79 years, 6 months and 22 days. She was the widow of J. A. Andrews; seven children, three

daughters and four sons, three step-children, thirty-two grandchildren and two great-grandchildren survive. Funeral services were conducted from Apple's Chapel Christian Church on the evening of February 16th, in the presence of a large congregation of relatives and friends, and her body was laid to rest in the Church cemetery.

Sister Andrews united with Apple's Chapel Church at an early age and remained throughout her long life a loyal member. She died with a victorious faith in her Lord. Her testimony before going was that she welcomed the summons to be ushered into the land of the blessed. May the fruit of her long Christian life bear an abundant harvest for the kingdom of our Lord.

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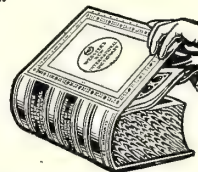
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VOLUME LXXXIII

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NUMBER 11

THE SUN'S OBSERVATORY

By Dr. W. C. WICKER.

CHURCH SCHOOLS.—

"If unused schools were opened to the 15,000,000 adults possessing the barest education above an ability to read and write, thousands of unemployed teachers in turn would be given work. Also attention of the public would be nearer." If all the Church schools were used as were the synagogues among the Jews to educate young and adults for a thorough understanding of the Bible, we would have more people prepared for active service in religious activities.

EGYPTOLOGIST DIES.—

Dr. John Baikie, widely known Egyptologist, died at his home in Lasswade, Midlothian, February 6th, at sixty-six years of age. Dr. Baikie was extension lecturer on Egyptology at Oxford University, and had written many books dealing with ancient Egypt as well as the Near East. On a visit to the British Museum, it was my privilege to see the Rossetta stone on which a decree of a king of Egypt was engraved in Arabic, Greek and Egyptian languages, from which scholars first learned to decipher Egyptian hieroglyphics and made possible the work of Egyptologists.

LENTEN SERVICES.—

The Roman Catholic, the Episcopal, and the Lutheran Churches, with their traditions of Lenten observance, are, in our large cities, naturally giving the season most attention, but many of the evangelical Churches are planning and holding special services. Regardless of the source of this custom and practice, it would be a blessing for all the evangelical Churches to emphasize a deeper spiritual life and spiritual preparation for the Easter season. In many instances, it would be well to plan for a series of evangelistic meetings to follow Easter as a time awakening new life.

JAPANESE IN NEW YORK.—

It is stated that not less than 3,000 Japanese travelers, men of means who often have their wives with them, pass through New York City every year. Also some 500 professional, official and business men from Japan are living in the city. Seventy per cent of them are less than thirty years old. The most choice young men are sent here by government agencies, banks, steamship lines and industrial firms. After staying in this country a year or two they go to London or some other European city, and finally return home to become leaders of the affairs of their country.

UNEDUCATED ADULTS.—

"America today has probably 15,000,000 who cannot read well enough to follow directions in manuals issued by their employers," L. R. Alderman, of the Office of Education, stated recently.

The old notion that adults cannot learn has proved fallacious. Hundreds of thousands of unskilled workers have been dropped from the pay-rolls. It is possible for them to be trained in a short time for some useful occupation. Untrained adults in Christian education can be trained in a short time to do skillful service in this field, and every Church should have a training-school or class for Christian service.

CHURCH SECRETARIES.—

During the Pastors' Institute in Minnesota and other contiguous states, an interdenominational conference was held for Church secretaries. A considerable number of young men and women assembled for the meeting to study the problem of correct Church records and statistics, with a view to better preparation for their work. So far as is known, this is the first meeting of its kind ever held. It would be a fine thing if such an institute for Church secretaries should be held in connection with our Chautauqua to train secretaries in service and young people for such service. A course in statistical methods and instruction in making reports would greatly improve the records of our Church and give much-needed statistics.

OVERSUPPLY OF MINISTERS.—

Speaking before the institute held for ministers at Garrett Seminary, President C. F. Eislen predicted that the oversupply of ministers would compel theological seminaries in the near future to strictly limit admissions. The present enrollment at Garrett, he said, was too large for current demands, and this fall admission will be greatly reduced. Two factors are cited by the president as causes of the oversupply of ministers. First, the merging of the smaller Churches in rural districts, and the second, the return of foreign missionaries who seek pastorates at home. He might have added a third, which is the number of short-cut seminary courses and the admission of ministers to fields of service without adequate preparation.

UPPER ROOM.—

Just before Pentecost the one hundred and twenty disciples were assembled for ten days in prayer, expectancy and hope of being endued with power from on high in fulfillment of the promise of the Father, and on the day of Pentecost the Spirit came in great demonstration and power. Three thousand souls were converted and added to the Church. A pastors' upper-room meeting in preparation for the evangelistic campaign would result in great good to the pastors themselves, to the Churches to which they minister, and to the cause of the kingdom. Why cannot each conference devote such attention to the work of the kingdom? It worked in the first century of the

Church, and it will work in the twentieth century.

INSTITUTE FOR MINISTERS.—

The Methodists of the Northwest are to hold an institute for pastors this week, under the leadership of the home mission board of that denomination. All pastors are invited to attend. The program will deal mainly with the city Church problem. Such an institute for the ministers of the Christian Church would be helpful to the entire Church through the study of all phases of the missionary problem in the home and foreign fields. This is a day of institutes and conventions for the study of every phase of Church work in the progressive Churches. Duke University has just closed a two days' missionary institute on missions, with speakers from their mission boards and the foreign fields.

HOCKING ON "HUMANISM."—

The Causey conferences at Oberlin College bring outstanding men of liberal attitudes to the campus twice a year. The themes usually discussed are on economics and sociology, but this year (February 12-13) the conference took as its theme a religious topic, "Religion as Resource." The four speakers were W. E. Hocking, Rufus M. Jones, Justin Wroe Nixon, and Kirby Page. Dr. Hocking, speaking on "The Inherent Values of Religion," took issue with humanism's creed exalting mankind. "The worth of human life," he said, "is conditioned on the kind of life it is. That human life is of supreme worth per se is the illusion of humanism. I would almost say that the supreme worth of human life is best represented by man worshiping. 'Religion is our relation, through symbolism, to the highest realities of the universe.'"

INSTITUTE ON FAMILY RELATIONS.—

Plans are being developed for an Institute on Family Relations in New York City. This institute would give information in preparation for marriage and the problems of marriage to young people about to be married. The American Hygiene Association has informally approved the plan, and the Social Welfare Commission of the New York Federation of Churches has had the proposal before them, though no formal action has been taken. It seems more than fitting that the Churches should tackle the problem of divorce from this point rather than devote all its energies to the preservation of unhappy marriages. "An ounce of preventative is worth a pound of cure" applies here as it does in other phases of Christianity. Christ's method emphasized beginning salvation with the child, but made also provision for the salvation of the mature from sin. Insight here should give foresight against the social ills of the marriage state.

NOTES-PERSONALS

Two good women sent the Mission Secretary this week \$4.00 (\$2.00 each), saying, "Accept this offering for missions and credit the same to our Church. We got the money by selling our Sunday eggs." Such a declaration reminds us very vividly of the act of the woman spoken of so significantly and so beautifully in Matthew 26:6-13 and in Mark 14:3-9.

The First Christian Sunday School, one of the smallest schools of Richmond, loaned its orchestra to the First Baptist Sunday School, possibly the largest, on Washington's Birthday. There were twenty-four members of the orchestra present, and a most attractive program was played. The orchestra gives its regular monthly concert at the First Christian Church on next Sunday evening, March 15th, at 8 o'clock.

Instead of offerings to missions through Conference apportionments, our Convention and Conferences and Churches have agreed to take a free-will offering for missions at Easter, or at the nearest service convenient thereto. To this end, envelopes have been sent out to the secretaries of all the Churches, so that the Churches may prepare for this annual offering through which the Church seeks to share the life and the love of our Lord with others.

Rev. A. P. Hurst, Elon College, N. C., was called to Summerville, N. J., the past week by the death of his eldest daughter, Mrs. Nannie Hurst Fultz. His wife, also his son, Rev. Alfred W. Hurst, brother of the deceased and pastor of Elon College Christian Church, accompanied him, returning to Elon College Friday night, March 6th, after the burial on March 5th. Our sympathies are expressed to these friends and the family in their bereavement.

One of our very faithful and beloved pastors writes: "We are experiencing every opposition the devil can exert, it would seem. Souls are being saved; it has aroused his hatred." That is a thought-provoking sentence. When God's people get busy and in earnest, the devil always becomes aroused and does his best. The statement from our brother's letter reminds one of that sentence from Paul's writings: "A great door is open unto me, and there are adversaries."

Rev. W. T. Scott, pastor United Church, Salisbury, was a visitor at the editorial office, Elon College, the past week. Pastor Scott feels much encouraged, as the Sunday School has more than tripled its membership and the Church attendance is very considerably increased since the beginning of his work in Salisbury. He looks forward to the day when the present plant in the business section of the city can be disposed of and a Church house accessible and adequate can be established.

Rev. G. C. Crutchfield, under date of March 4th, writes: "Last Monday night, February 23rd, we put on what we styled as 'Church Night,' with a fine supper. Rev. G. W. Ports, of the Second M. P. Church, came out and gave us a fine speech. Had a large crowd present and a most enjoyable time. After the supper, we launched a drive to raise the last note and be free of all indebtedness as a congregation, the note being only \$1,000. We have not collected all facts as yet, but making satisfactory progress toward our goal. The Lord is blessing and leading, and we are sure He will lead on to success."

From the *Missionary Herald*, we learn the following about the pastor on the foreign field whom our Suffolk Christian Church is supporting: "Rev. K. Kitano, Jr., pastor of the Sendai, Japan, Christian Church, who has spent several years studying in America, has recently returned home to resume his active pastoral work. While in America, Mr. Kitano met many of our people, and a host of friends on this side will follow his work in the years to come with renewed interest and prayers."

The following very interesting item comes from the *Missionary Herald* regarding the merging of our forces on the foreign field: "Dr. Fred Field Goodsell, executive vice-president of the American Board, recently asked a number of American Board secretaries and other foreign mission leaders connected with the board to name the ten missionary achievements of the past year which they considered of most news value, and without exception the merger of the foreign work of the Congregational and Christian Churches appeared in every list. This is most significant and should give us new courage as we go forward in this great experiment in Christian union."

Our pastor, deeply interested in the growth of his own congregation and the enlargement of the kingdom of our Lord, writes: "I have distributed about 100 copies of the 'Guest Book,' and from a number of sources I am receiving good reports as to the interest and value of the book. We are having many delightful visits in our own home over these people (the guests of the book coming to us from twenty-eight mission fields), and our whole family is enjoying the experience." If all our pastors cultivate such a spirit and create such an interest in their own homes as this one, we shall witness growth and enlargement as well as a deepening of the spiritual life of our Church membership throughout all our borders.

The *Sunday School Times* publishes the latest Sunday School statistics: "Number of Sunday Schools in North America, 159,817; number of officers and teachers, 2,179,312; number of pupils, 21,851,027." This is for North America only. Numbers enrolled in other countries are: Central America, 20,930; South America, 170,855; West Indies, 188,694; Europe, 9,317,750; Asia, 1,567,382; Africa, 789,658; Malaysia, 108,624; Oceania, 880,430. There has been an increase in Sunday School enrollment since 1924 of 4,594,213 pupils. Surely the lines of the Sunday School have gone out to all parts and are binding the youth of the world to Him, who said: "Suffer the children to come unto me."

A good friend, writing approvingly of his pastor and missions, says: "Our pastor has preached on missions practically the entire year. Our prayer-meeting has been turned into a study of the mission book about India; our women are meeting every week or so studying missions. Our Church has had publicity on the subject of missions, and if we do not get our full amount for missions in the annual offering, it will not be on account of failure of publicity or preaching on the subject." One could wish that such information would come from every pastor and Church in the Southern Convention, because it is through missionary message and preaching that the spiritual life of the Church is deepened and quickened, souls are born into the kingdom, and the Church membership is increased.

In the passing to the better world of Dr. Job G. Holland, Holland, Va., on February 14th, as noted by Dr. Jay in our obituary column, one of the very best of our Christian type and kind goes from us. Born and reared by a father who was

one of the most beloved of our Christian ministers, this son of his lived up to the very best traditions and teachings of a devout parentage, and in his own life reflected that which is best, truest and most abiding in Christian character and conduct. Dr. Holland loved his Church even as his own home and life, and to it and its enterprises he was loyal, faithful and true, in season and out of season. Not only will the Holland Church and people miss his benign presence and influence, but the whole Church, of which he was a part, is the poorer for his going, except as the memory of a most faithful and loyal son shall cast a halo upon the deeds of love and charity and benevolence with which his life was so filled and adorned.

MISSIONARY SOCIETY MEETS.

The Woman's Missionary Society of the Monticello Church met in its regular monthly session February 13th. There were twelve members present. Mrs. W. F. Burton, the president, presided during the business session.

The program for the evening was under the leadership of Mrs. J. E. Cumbie. The subject for the meeting, "Our Missionary Heroes." Mrs. W. R. McKinney discussed the life of Paul; Mrs. D. C. Michael discussed the life of David Livingstone; Miss Maud McKimney, the life of Ansgar; Mrs. M. C. Faucette gave an interesting talk about Boniface, and Miss Myrtle Rudd a talk about St. Patrick, of Ireland; Mrs. Lacy Wagner gave a reading about Roy Elder, and Miss Virginia Ferguson read a poem about Barnabas. Prayer was offered by Mrs. J. L. Neese.

Following the program, a social was enjoyed. Refreshments were served by Mrs. M. C. Faucette and Mrs. J. E. Cumbie. The society was glad to have their pastor, Rev. J. L. Neese, present for this meeting.

MYRTLE RUDD,

Corresponding Secretary.

STEWARDSHIP AND THE CHURCH.

II.

THE PENTECOSTAL IMPRESS OF STEWARDSHIP.

In the whole account in the Acts, sharing and giving (and that not alone of one's means) constitute the most challenging point of Holy Ghost pressure. Today perhaps the foremost need of and for the Church is to interpret stewardship in Pentecostal terms of service as it relates both to spiritual values and to the Church's material support and expansion. Evangelization and Christian stewardship retroact, so to speak. The soul caliber that produces greatest evangelistic outreach comes through giving of what we have and are, not outward gifts only but inherent, intrinsic virtues and talents, to make possible the taking of the world for Christ. The Holy Spirit was given, that the Church might qualify for world evangelization. There are qualifications which in portance transcend those dependent upon financial gratuity.

The basis upon which we are each to render material aid to the Church is indicated by God's earliest dealings with the human race. Not that then, or now, God would lay upon any an exacting rule or tax simply for the sake of doing so, but He does it as a means of discipline, resulting grace of which becomes in one a sustaining virtue and an ever-enlarging spiritual experience; also a disseminating, circulating holy example—a legacy divine for all who come after. Lack of a faithfully applied stewardship in all the phases of Christian activity, including, as paramount, proper management and support of the Church, is preventing the Church from being what she ought to be, what the world needs and wants her to be, what she must be before Jesus can come to claim and receive her as His holy bride. S. S. L.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

REV. CHARLES W. SMITH, veteran Alabama Church-builder, cleaned away the debris from his burned Church at Phenix City, rebuilt a section of the brick wall, and now has the structure under a new roof. His faith and energy are inspiring.

SALISBURY, N. C.: The pastor, Rev. Wm. T. Scott, has announced an interesting series of sermon topics for the Lenten season. They are as follows: "What Shall I Do With Jesus?" "Shall I Betray Him?" "Shall I Deny Him?" "Shall I Condemn Him?" "Shall I Compromise Him?" "Shall I Mock Him?" "Shall I Crucify Him?" "Shall I Glorify Him?"

CHICAGO PEOPLE have found the section of South Alabama near the Gulf of Mexico and of Mobile Bay to be a delightful tourist region. At Magnolia Springs, near Foley, Mr. E. Y. Horder, who was president of the board of trustees of First Church, Oak Park, and had the same birth date as his friend, Dr. William E. Barton, is the leading citizen of the village.

JUDGE R. G. BROWN, a member of the First Congregational Church, Memphis, Tenn., who practiced law in Memphis for over fifty years and was the oldest lawyer in the city, recently passed to his reward. He was a trustee of our Seminary Foundation at Nashville. A Southerner of the South, it was Judge Brown's conviction that our Church was admirably adapted to the Southern temperament.

COUNTRY LIFE ACADEMY: Trustees will meet at the academy Saturday, March 21st, at 10 A. M. There are twenty-one trustees, and it is important business to be done. At noon the trustees will take lunch with the faculty and student body in the academy dining-hall. Dr. William R. Kedzie will be present with President Harper, of Elon College, to make a complete survey of the work and plans of the academy.

SOUTHERN PINES, N. C.: One of the recent sermon topics used by Dr. Elmer Willis Serl was "Waiting for the Sun to Rise." A recent bulletin of the Church had several questions under the heading, "Do You Want to Help?" One of them was "If there is any feature of the work of the Church of Wide Fellowship which appeals to you as being of worth and interest and you would like to help, feel free to volunteer your service."

JUPITER, FLA.: Rev. Frederick Held, the pastor, recently organized a stag supper which was very largely attended, and as a result a Men's Club was organized. Meetings will be held monthly. The effect of this was an evident increase in the number of men attending services and the pastor reported that half of the congregation last Sunday evening were men. The congregations in this Church have been steadily increasing.

A NEW HOME: With the help of people from three of the Churches of his circuit, Rev. M. L. Hargraves, pastor of the Haleyville, Ala., Circuit, recently built a good-sized house as a parsonage. There are seven children in the family, one son and six daughters. All were much interested to work for the new home, but just after they moved into it, the loved mother sickened and died and went to a new home of her own. The family has the sympathy of many friends.

STAR GREATER PARISH, please take notice and prepare for the second fifth Sunday fel-

lowship meeting at Country Life Academy, at Star, March 29th. This meeting will be held under the direction of Dr. J. O. Atkinson, and will, by all signs, be far superior to the last meeting held November 30, 1930. The hour for this meeting is set at 2:30 P. M. Every Congregational Church, as well as every Christian Church, should come with large delegations filled with expectant enthusiasm.

MISS MARGUERITE DAVISON spent her vacation partly in visits to her family at Brighton, Mass., and to relatives in Vermont and Quebec. She reported her area by addresses in and around Boston, in Rhode Island, Connecticut and New Jersey, speaking about thirty times in Sunday Schools, young people's groups, business women's clubs, missionary society, and at Church suppers at district meetings. Her hearers were interested to know of the young people's program being carried on in our Southeast, and were grieved to hear of the economic stress suffered by the people in the mills and on the farms.

MIAMI BEACH, FLA.: The Woman's Association of the Church gave a Spanish garden party on March 5th at the estate of Mrs. Harvey S. Firestone. This was one of the outstanding social events of the season and was largely attended. The Christian Endeavor Society sponsored a moonlight boat ride on Biscayne Bay for the purpose of raising money to send delegates to the young people's conference at Camp Immokales in June. Dr. King, the pastor, has announced the following as his Lenten sermon topics: "Jesus the Working Man," "Jesus' Affirmations," "What Made Jesus Great?" "The Need of a Divine Saviour," "The Joyous Christ," and "Daybreak."

SEC. A. W. SPARKS, who is supply for the present quarter in the United Church of Birmingham, spent a week in visiting the pastors and Churches of the Central Association of Alabama. Secretary Sparks, who was the national home mission secretary, is now associated with Dr. Dana in the rural Church department of the United fellowships. The Churches which were much pleased with his friendly spirit and messages were East View and Mountain Springs Churches, Rev. A. Calvin Nelson, pastor; the Mountain Creek Church, Rev. J. Marion Dopson, pastor; Mount Olive Church, Rev. R. A. MacKay, pastor, and East Tallahassee Church, Rev. James I. Barker, pastor.

CITY BOY SCOUTS have a fine time when they get down to business with their work. The First Church of Memphis has three patrols in its troop, which has had the same assistant Scoutmaster for a number of years. Recently the troop "rallied" another troop from a very large and wealthy Church and in the parish house of the other Church. The boys from this Church had been encouraged by many kinds of rewards, and thought of themselves as sure winners. When the score was announced it was rather embarrassing for the friends of the First Church boys, as the tally was 50-10. Inspection, fire lighting, signaling, wig-wagging, and first-aid were among the tests. Scouting brings city boys into the touch with nature that the older generation had in rural environments.

AVON PARK, FLA.: A Sunday evening forum was recently held at this Church under the leadership of the pastor, Dr. Arthur P. Vaughn. The general topic was "Jesus and Human Fellowship, His Behavior as a Man Among Men."

Among the questions discussed were the following: "How widely was Jesus willing to fellowship with other and different men?" "Was any human need, material or spiritual, beyond Jesus' willingness to sympathize and serve?" "Was Jesus' fellowship with sinners and the ungodly sincere?" "In Jesus' teaching, what is God's attitude towards the willfully degenerate?" "Did Jesus preach a universal moral code, to be practiced by all mankind?" "Is its practice possible to all?" "Is its practice possible to those not accepting His kingdom and spiritual empowerment?" "Did Jesus teach non-resistance to those who do you material injury?" "Did He practice this?" "Are there instances of its modern practice by large groups?"

GEORGIA CHURCHES' ORGANIZATION.

This work, at the suggestion of the State Conference, made last October, is slowly moving forward. At one time, all these Churches were strongly organized and working well. As time went on, many minutes of meetings and other important papers were lost, and now these Churches are looking steadily toward better records and stronger organization.

Another point of real interest is the number of these Churches which are adopting the method of raising money for the Church by use of the budget and every-member-canvass system. Among the Trinity, Macedonia, Duncan's Creek, Center (Atlanta), Countyline, and, of course, the stronger Churches in urban districts and larger towns. These other rural Churches are planning this movement for early operation: Walker's Chapel, Pleasant Hill, at Gaillard, Columbus, LaGrange (to complete the canvass started in January), Cochran, probably, and doubtless several others. This movement augers well for all these communities. It is the most effective way recently discovered to finance Churches.

RELIGIOUS PARLEY.

The annual Intercollegiate Religious Parley will be held at Rollins College, Winter Park, March 13-14. The purpose of this parley is given as "an analysis of vital religious values and their application to individual and group living." The faculty and student representatives from colleges in the Southeast are invited, and other interested visitors. Some of the questions that will be discussed are as follows: "Can we standardize religious behavior?" "Is authority in religion possible?" "May one be religious without being good?" "Does vital religion contribute to self-expression?" "Should we group ourselves on the basis of beliefs, or ideals?" "Is religious certainty possible?" "How shall we behave toward people of contrasting convictions?" "What is the ideal use of a college chapel?"

The secretary of the parley, Mr. Everett R. Clinchy, is a member of the staff of the Federal Council of Churches. The presiding officer will be Dr. Samuel McCrae Cavert, general secretary of the Federal Council. Among the number who will serve as leaders at the round-table are Ray Stannard Baker and Irving Bacheller, both well-known writers; Raymond Robins, well-known leader in social work; Claud Nelson, a leader in the World Student Christian Movement; Benson Y. Landis, social scientist; Dr. Henry Stiles Bradley, former pastor of several Congregational Churches in Portland, Maine.

Rollins College recently celebrated its annual "Founder's Week," and among the well-known speakers participating was Dr. S. Parkes Cadman, who preached the annual founder's week sermon and delivered an address. The college conferred upon Dr. Cadman the LL.D. degree. President Hamilton Holt announced that Mrs. Edward Bok had given the college \$100,000 for the building of a Little Theater.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SOUTHERN CONVENTION ACTION.

A joint report of Executive and Finance Committee to the Convention, which met in Raleigh last May, divided the goals and the calendar year for the Churches as follows (see "Annual" for 1930, page 26):

"Financial goals for the various departments of the Convention were discussed and agreed upon as follows: Missions (home and foreign), \$50,000 annually; educational, \$45,000; Orphanage, \$30,000; Board of Religious Education, \$4,500.

"Also the committee recommends that the Church year for educational and financial purposes be divided and allocated as follows: January and February, for schools and colleges; March, April, May and June, for missions (home and foreign); July, August, September, October, November and December, for Christian education (it being understood that the Board of Education is to share this period with the Board of Christian Education).

"These departments of the Convention are to have access to individuals at all times, but are respectfully requested not to overlap each other in their appeals to the Churches."

This committee who discussed and agreed upon the above was composed of Drs. L. E. Smith, I. W. Johnson and W. W. Staley, Col. E. E. Holland, Mr. J. A. Williams, and Mr. K. B. Johnson. The report was unanimously adopted by the Convention.

In the discussion it was mentioned that four months were given to missions, because both home and foreign missions had to be considered and cared for, and if they were divided each would have two months. Since we make no distinction and go upon the basis of dividing half to home

and half to foreign, we call upon the Churches for only one offering.

Two things are, therefore, exceedingly important to bear in mind at present:

First: That whatever the offering is in the Churches, unless otherwise designated, one-half will go to home, one-half to foreign missions. This is the only time during the year that the Churches have the opportunity of giving to missions, home or foreign—except the amount for Church extension, which some local Conferences look after through their own Conference apportionment. The sole support for our mission cause, so far as the Churches are concerned, comes in these four months through whatever offering or contribution may be made.

Second: Pastors, Churches and people should certainly turn their mind with singleness of purpose to the one item of missions, since missions is the foundation of Church life, and the one channel through which the Church grows and enlarges its borders and increases its membership. Christ founded the Church, that it might reveal Him to the world, and no Church from the day of its foundation till now has grown and enlarged her borders except through missionary endeavor. Our Christian Church, with its heavenly and holy Principles, has never come into its own, not from lack of proper principles and polity, but because it has not been missionary in spirit, in activity and in giving. The command of our Lord and the declaration were imperative, "After that the Holy Ghost is come upon you, ye shall be witnesses of me, both in Judea and unto the uttermost parts." Only as a people obey that, does the Holy Spirit abide with them, and does the kingdom enlarge itself, and does growth come with power and prestige.

J. O. A.

GIFTS OF GOLD, FRANKINCENSE, MYRRH.

The forty-day period through which we are now passing to the crucifixion and resurrection of our Lord calls to mind the wise men of the East, who took their long and mysterious journey to find the Christ-Child, and with them on their journey their gifts of gold, frankincense and myrrh. These gifts, on the one hand, signified sacrifice, and on the other adoration. Wise people always go in this two-fold aspect—self-denial on the one hand, adoration on the other.

We thank God for His unspeakable gift. He made the supreme sacrifice by the offering of His Son on the cruel cross, and thus proved Himself worthy of our highest adoration and devotion.

We shall best prepare ourselves for Easter; we shall best get in tune with the spirit of the resurrection by denying ourselves, that we may carry a gift, even a gift of gold, frankincense and myrrh. The wise men went a long way to honor Christ, and it was out of sheer devotion to Him that they made their long and mysterious journey.

One is reminded of a later period in the life of our Lord when in a house at Bethany a woman came also with a gift. She poured it upon the head of her Lord; made her offering of sacrifice and devotion. She did so without any hope of reward, and only that she might declare her adoration to her Lord. She denied herself and made her gift, that the expression of her adoration and devotion might be made perfect and complete. In reply to this, our Lord paid the highest tribute of praise to that woman that ever fell from His lips while on earth: "Whosoever this gospel shall be preached in the whole world, this, that this woman hath done, shall be told as a memorial of her."

In these weeks, the Churches and people of the Churches are called upon to bring their gold, frankincense and myrrh and make an offering on the altar of their Lord, purely in the name and for the sake of their Lord. This is the spirit of missions. This is the work of missions. It is the most Christ-like and unselfish gift and offer-

ing we shall ever make for any cause under heaven. This is done out of sheer love for our Lord, because it is His name that we magnify and glorify through our offering, and it is His message and the might of His love that we are trying to share with others through our missionary giving and activity.

Through self-denial we come to the most devout act of adoration and devotion. Our missionary giving means spiritual enrichment, since it is solely in the name and for the sake of Him who said, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

J. O. A.

PRAYING FOR A REVIVAL.

One Church paper, going to tens of thousands of subscribers weekly, puts this pertinent question in big, bold type to its readers: "Are you among those who are praying for a revival of spirituality in the Church?" The same paper then declares, "That such a revival is needed, every Christian knows. It's the dearest dream of thousands of praying hearts."

The declaration in the same statement is made, and then this pertinent question is put, which is good for every lover of our Lord to ponder: "But will such a revival come upon people who live in luxury, without ever knowing, from the cradle to the grave, what sacrifice means? Will it come upon the richest people the world ever saw, who yet allow every interest of Christ to languish and fail? Will it come upon those who concentrate 95 per cent of their gifts upon themselves while three-fourths of all the people on earth do not acknowledge His name?"

Jesus said, "If any man would come after me, let him deny himself and take up his cross daily and follow me." We certainly have not learned yet the practice of self-denial. We still want all for self and are willing to forego little for our Lord.

One wonders how many CHRISTIAN SUN readers there are who are willing to deny themselves the price and the cost of three meals, and the earnings of a day, between now and Easter, and give the price and the earnings to the cause of missions, to the cause, in other words, that undertakes to share the life and the love and the cross of our Christ with others.

The poorest and the most needy people on earth are not those who are suffering for bread for their earthly bodies, but those who are dying without a knowledge of the bread of life, the broken body and the shed blood of our Lord. It was through sacrifice and self-denial that He gave Himself, and we make Him known to the world through our spirit of sacrifice and self-denial.

We want a revival. We need a spiritual revival. How many are praying for such a revival? How many are earnestly longing for such a revival, and such spiritual enrichment in this time of material impoverishment? Surely, the opportunity is ours, and the call of God sounds loud in the land, saying, "Come unto me, all ye that labor and are heavy laden. Take my yoke upon you and learn of me, for my yoke is easy and my burden is light."

J. O. A.

PASTOR AND PEOPLE.

The relation between pastor and people is a mutual relation, and it is binding on both sides. The pastor must look after the people, and the people must look after the pastor. There is a difference between social and pastoral relations. There is a difference between a social visit of a doctor and a professional visit. Some Church members prefer a social visit of the pastor to a pastoral visit. The doctor looks after the physical condition; the pastor looks after the spiritual condition of his members. The preacher may make social visits, but he is not under obligation

to make such visits. Social visits are matters of choice; pastoral visits are matters of obligation. Well and busy people do not need pastoral visits as much as sick and shut-in members.

It is the business of members of the Church to keep the pastor informed of sick people and people in trouble; not only members of the Church, but members of the congregation and even outsiders. It is then his business to visit such people. It is his business to visit the aged, the infirm, the bereaved, the sick, and he cannot know of all these unless the people help him. This mutual relation reaches people who are not members of the Church, as well as members. The whole congregation is under obligation to help the pastor in his visitations. It is a waste of time and energy for the pastor to do much social visiting. Some of this is important because it may win outsiders to Jesus Christ and the Church.

There is no more flimsy complaint than finding fault with a pastor for not visiting a home, when he has not been informed of sickness, accident, or misfortune. The best remedy for seeming neglect on the part of the pastor is to attend Church regularly, and that contact and personal touch prevents feelings of neglect and complaint on the part of members. In fact, if the relation of pastor and people is a mutual relation, both are under obligation to attend Church regularly. Complaints almost always come from irregular attendants. When pastor and people meet together, worship together, and greet each other on Sunday in the house of prayer, there is maintained a feeling of mutual good will and fellowship. Try it.

W. W. S.

THINGS NEW AND OLD.

We are living in an age when people like adventure, thrills and new experiences. Many are going into crime, that they may satisfy the longing for something new. In a recent trial, the accused young woman was asked why she committed the crime. Her reply was that she wanted some real thrills and new adventures. Her conception of thrills and adventure is like a large number of people of the present age. But their conception of such is entirely wrong. All sin, crime and anti-social conduct is old, staid, worn-out.

The anti-social conduct is as old as the human race. Crime had its origin with the first-comers. "But the fearful, and unbelieving, and the abominable, and murderers and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21: 8). This category practically covers every sin. They were tried out in years gone by. They have been denounced all through God's Word. They are old. The lie had its origin with Adam and Eve. The second generation brought forth murder. Greed and lust accompanied both of them. Unbelief was present in both generations. Fear and worship of idols are of long standing. If we read carefully the Old Testament, almost every sin conceivable is mentioned therein. The only thing now connected with sin in this age, as compared with former years, is the method of committing the sin. Those who engage in a life of sin are not so wise as they might think.

On the other hand, the Christian way is ever presenting a new problem. It is a real thrill to undertake something for God. There are new souls to be won, new programs to be put on in His Church, a new gospel to be preached, for every time we read His precious Book something new presents itself. There are new fields for us to enter to carry the gospel, that we may teach all the world the way of life. When the world wakes up to the possibilities of its real Christian privilege, then will be brought to pass the vision of John as seen in Rev. 21:1, "And I saw a new heaven and a new earth."

J. E. McC.

OUR CHURCH SCHOOLS.

The Christian Churches of America are in the field of education. They have been so from the very beginning. The Roman Catholic Church has its parochial schools. It takes children from kindergarten and holds them until they graduate from their own universities. The great majority of their young people never have an opportunity to get a Protestant or secular interpretation of life. They even do not have opportunity to learn the prevailing interpretation of American history.

The Protestant Church has a great system of education. Almost every denomination has its own schools. These are supposed to be dominated by a motive of religious education. However, these same schools are not distinctively denominational. A visitor would not know that they belonged to any Church. Indeed, he might not discover that they were under the control of Protestant religion. Some of them have become so secular in their atmosphere that little difference can be seen between them and a State institution. This is not true of all of them. There is a type of Protestant denominational schools that carry strong markings of religious and spiritual and intellectual culture. These are the ones that justify the Protestant system of education. They furnish an atmosphere of idealism and of intel-

lectual culture. They develop a type of American citizenship to be found in all of the communities of the nation. These college graduates go into the professions with their Christian idealism, or at least with their cultural ideas which enable them to stand for the best American ideals. They are not altogether secular, while they may appear to be so. No man can go through a denominational school without carrying into life the point of view of Protestantism, with its special interpretation of citizenship and its cultural values of a high-grade personal life.

One of the most encouraging phenomena for observation today in American life is the cultural contribution being made to the life of the nation through the functioning of the denominational schools.—*Exchange*.

SPECIAL NOTICE.

What Church is planning to invite the Sunday School and Christian Endeavor Convention of the Eastern Virginia Conference to meet with it on Tuesday following the third Sunday in July? By vote of the Convention, it is to be entertained on the Harvard plan. Please let me hear from you by return mail.

JOSEPH E. McCAULEY,
505 S. Main St., Norfolk, Va. Exec. Secy.

Fifty Thousand Dollars for Missions! A CALL TO SELF-DENIAL

The last session of the Southern Christian Convention voted unanimously in calling upon our people and Churches this year to contribute \$50,000 for Missions—\$25,000 for Home, \$25,000 for Foreign work. Our Year-Book shows there are 32,000 of us. If we of the Southern Convention will give \$2.00 per member—\$1.00 to help build Churches and support the Gospel at home, in needy places; \$1.00 to carry the Gospel to those who are perishing without it—we will easily reach our goal.

Thus far, since September 1st, the Sunday Schools, Women's Missionary Societies, and a few individuals of their own volition have contributed to March 1st \$11,052.81. This leaves a balance of \$38,947.19. What shall our answer be? How much prayer shall we offer? how much preaching shall we do? how much self-denial shall we practice in order to make this the best year for the ingathering of souls, the output of means, and spiritual enrichment of our Churches and people we of the Convention have thus far had?

Prepare by self-denial for a great Easter offering. Let every one have some part in this great and good undertaking.

THE MISSION BOARD
SOUTHERN CHRISTIAN CONVENTION

J. E. WEST, *Chairman*

J. O. ATKINSON, *Secretary*

CONTRIBUTIONS

SUFFOLK LETTER.

What is the greatest need of the Church in this good year of the Christian era? It is not education. Public schools, private schools, colleges, universities, professional schools, technical schools have been gaining in extension and numbers as the years have passed. From Sunday School to seminary the work has gone forward in the field of religious education; in law and medicine, mechanics and domestic science, music and art, in every line of human endeavor schools open their doors and students go in. Education is within the reach of all in this great country, and men and women are devoting their time and energy to the work of teaching anxious and even indifferent minds. Greece may have produced greater scholars than the United States, but this nation, in her schools, covers a larger range of subjects and reaches a much larger per cent of her people than Greece ever dreamed of in her classic days.

Wealth has increased in proportion to her population and her education. Millions now take the place of thousands in other days; and appropriations by State legislatures and Congress at the present time make similar figures a century ago look like the day of poverty has gone to return no more. Contrasts between conditions make well-to-do families of other days look like paupers now. Poor people spend more for luxuries in this day than rich people did even fifty years ago. Population has increased, it is true, but it has not kept up with the increase of wealth. In some instances, advanced thinkers, so-called, and even ministers, advocate reduction in population by birth control; but no welfare philosopher has suggested decrease in the production of wealth or the multiplication of conveniences and luxuries. What they want is more money and smaller populations. The Bible is not wrong when it says "The love of money is the root of all evil" (1 Tim. 6:10). To increase wealth and decrease population would be a menace to society. The fact is patent that increase of wealth multiplies temptations and increases the means of indulgence. Hard times may be necessary to put the brakes on the present speed produced by education and wealth. Night and sleep are just as necessary as sunshine and work.

What this age needs is a great revival of religion—a new spiritual experience in the heart of the Church, a new emphasis on sin and the necessity for repentance and regeneration on the part of the unsaved, and obedience to the law of God and the law of the land. Prohibition is the friend of man, and the violation of it is the enemy of the race. The Church depends too much on forms, contributions, charity, and education, and not enough upon the Holy Spirit and prayer. The great agent for spiritual experience and revival is the Holy Spirit and the great means for securing His help in prayer. The great revival of Pentecost was preceded by ten days of prayer.

W. W. STALEY.

ELON LETTER.

What the objective of life is or should be has always been an interesting consideration on the part of thoughtful people. Last week I wrote about faith and works as satisfying the thoughts and ideals of certain groups of Christians with reference to this project of living.

Among the many other answers given to this project, there is a third—that life consists in what a man knows. It finds incarnation in the public

school system of our country, for the education of our people costs us annually more than two billions of dollars. In addition to this, we have constructed a system of higher education in which we invest annually some \$500,000,000 more. Universal education has become the passion of the American people, and back of this passion lies a philosophy. This philosophy says that a man's life consists in the abundance of the things he knows. In response to this national educational creed, we have witnessed the constant enrichment of the curriculum of our elementary and secondary schools. More subjects are taught in these schools today than were offered in our best colleges a century ago. A corresponding expansion has been witnessed in our system of higher education until today there is no subject which may not be found adequately taught in the great universities that are the crown and the glory of a great people's devotion to learning and of their confidence in its adequacy.

In order to increase the fund of human knowledge, great scholars bury themselves in research, and rejoice to have lived in the service of truth if they may have been able to add even a small iota to the sum total of the things we know. We do not know it all yet. There are air-pockets, so to speak, in the mental realm as well as in the path of the aviator. There are great oceans and trackless forests of truth that must be explored and charted. The scholars of the world are devoting themselves to the performance of this duty, and to them it is a sacred duty. We are amazed sometimes at the pronouncements that come to us as a result of the discoveries which these patient investigators have made. When the scientists, for example, tell us that there is enough energy in a piece of radium the size of a pin-point to lift a hundred million tons to the top of the highest mountain in the world, we are amazed, and have a right to be. The universe is fearfully and wonderfully and powerfully made. Our scholars are aiding us to understand it.

Our young people are resorting to college as never before in the world's history. There has never been anything comparable to the influx of American youth to our colleges and universities. About 300,000 freshmen will continue to enter our various institutions of higher learning each year. The total enrollment for 1928-'29 in these institutions was beyond three-quarters of a million. Eight times as many attend college in America, as in England. Some people have concluded that too many of our youth are attending college. Ben D. Wood, of Columbia, thinks 15 per cent of our high school graduates is the limit. That will depend upon the purpose which has influenced the individual student in his decision to enter college. We are told again and again that young people go to college because of its social embellishments; because of their interest in the college activities of the literary or athletic type; because it will enable them to make more money; because it will enable them to render larger service to the world.

When Woodrow Wilson was president of Princeton, he said that the side-show in the educational world had become of so much more importance than the main tent that it was hardly worth while any longer to teach. Others have shared his view. Is college to be a crusade or is it to be a circus? The individual student must answer, but, in the answering, the whole purpose of life is involved. The college offers the forward-looking youth of the land the choice opportunity of acquiring knowledge and of amassing

information which will be useful to him in making his contribution to the world. College days should be a genuine crusade in the discovery of truth, but the experience may be debauched into a circus to the hurt of the individual and of the institution which he attends.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE LETTER.

YOUR OPPORTUNITY.

Your opportunity confronts you. What will you do with it? There never was a day that did not bring its own opportunity for doing good that never could have been done before, and never can be again. Vigilance is watching opportunity; tact and daring is seizing upon opportunity; force and persistence is crowding opportunity to its utmost possible achievement.

Do not wait for extraordinary opportunities; seize common occasions and make them great. Weak men wait for opportunities; strong men make them. Things do not turn up in this world until somebody turns them up. It is the idle man, not the great worker, who is always complaining that he has no time. Some young men will make more out of the odds and ends of opportunities which many carelessly throw away than others will get out of a whole lifetime. Like bees, they extract honey from every flower. Every person they meet, every circumstance of the day, adds something to their store of useful knowledge or personal power.

Many have seized the opportunity for making money, but, fortunately, there is coming a new generation of artists upon the stage of action who will find opportunities, thick as thistles, for doing something nobler than merely amassing riches, for wealth is not an end to strive for, but an opportunity; not a climax of a man's career, but an incident. It is all right to make all we can legitimately, but not to can all we make.

Young men and women, why stand ye here all day idle? Was the land all occupied before you were born? Has the earth ceased to yield its increase? Are the seats all taken? the positions all filled? the chances all gone? Are the resources of your country fully developed? Are the secrets of nature all mastered? Is there no way in which you can utilize these passing moments to improve yourself or benefit yourself or others?

Born in an age and country in which knowledge and opportunity abound as never before, how can you sit with folded hands, asking God's aid in work for which He has given you the necessary faculties and strength? With the world full of work that needs to be done; with human nature so constituted that often a pleasant word or a trifling assistance may stem the tide of disaster for some fellow-man, or clear his path to success; with our own faculties so arranged that in honest, earnest, persistent endeavor we find our highest good; and with countless noble examples to encourage us to dare and to do, each moment brings us to the threshold of some new opportunity.

Some men have three hands—a right hand, a left hand, and a little behindhand. No clock can tick for us the moment gone. Two centuries ago a great sun-dial was reared in All Souls' College, Oxford, England. Over it was written in letters of gold the Latin words, "Horae preunt et imputantur"—hours pass and are set down to our account. Opportunities come to all, but the trouble with too many is that they do not make anything out of them. Some persons go through life sighing for opportunities, while others, with like means, chances, circumstances, privileges, achieve results, do heroic things, win for themselves honor or renown. The secret is not in them or their environment.

The financial needs of Piedmont College have been set forth in THE CHRISTIAN SUN and letters sent to the Churches in the Southern Christian

Convention for the past few months, and to date but few have responded to this urgent call. Most every member of the Christian Church in the whole Southland should give something to Piedmont Junior College, and give it now. If they do not respond they may regret it later. Opportunity is like the doctrine of election—you can tell nothing about it from the front, but may see millions in it from the other side. There never was an angel of God, however bright, terrible or strong, that was able to roll away the stone from the grave of a dead opportunity. Have you prayed over one of the big problems confronting our Southern constituency? Have you lost any sleep over our situation here at Wadley? Are you withholding money that God is telling you to give to Piedmont Junior College? Here is your opportunity. What will you do with it?

S. L. BEOUGHNER.

HOW HE TABULATED HER RELIGION.

A minister was holding a series of meetings with Grand Avenue Church, and one evening when the topic had been "The New Birth" Mrs. Fessenden said to her husband as they walked briskly down the lightest street: "I wish you had decided for Christ tonight, dear; I thought you would, the speaker made it so plain and so many responded to the invitation."

"Would my rising to my feet there have made any difference with me in any way?"

"It would have put you and your influence on the side of the right."

"But is not my influence already on the right side?" he interrupted. "What do I do that you do not do? You are a professing Christian, and I am not."

"You remember the illustration that he gave," she interrupted now. "The moralist and the Christian are on the same street, but one is headed toward the kingdom of God and the other goes in an opposite direction."

"Yes, but I am not able to see that you and I are not headed the same way. I will try to state the matter more clearly to you later. Here we are now at home."

Presently as they sat down together with a bit of hot supper on the round-table between them, he recurred to the matter as she poured the chocolate and laughed a little as she began reading the somewhat lengthy statement that he submitted for her inspection.

"How fearfully business-like it looks!" she said.

"I do not use tobacco in any way. You do not."

"I do not use profane language. Neither do you."

"I am a teetotaler. So are you."

"I go to the theater. You go to the theater."

"I play cards. You play cards."

"I attend Church irregularly. You do the same."

"I pay something for religious purposes. So do you."

"I dance. You dance."

"I associate with unbelievers. You do the same."

"I read trashy novels. You read trashy novels."

"I do not attend devotional meetings. You do not."

"I do not read the Bible. Do you read the Bible?"

"I do not pray. Do you pray?"

"Now, what does your Church membership add to your manner of living? Why are our ways different?"

The young woman began reading the list with a laugh, but ended in tears.

"Oh, my dear," he cried; "I had no intention of paining you! I am sorry."

"I am not sorry; I thank you. You make me see how far wrong I have gone in my endeavor to show you that religion need not make one stupid and poky. It is not strange that you hesitate to

take your stand as a Christian when you see how inconsistent I am to my profession of having been born to newness of life."

Again their lives flowed onward side by side. She was not less bright, sweet, or companionable, but when the card clubs and the dancing clubs organized she did not join. She did join the mission workers' band, and was faithful in attendance. She no longer went to the theater, and every time she declined her husband put the expense for both, saved, into her mission box. She no longer read her Bible in secret. She took up work in the Sunday School. Her time was no more taken than before, but she was differently employed.

Soon the gay, thoughtless people with whom she had associated were no longer in sympathy. "What has become of Mrs. Fessenden?" was asked, and the reply came scornfully: "Oh, she's running her Church now! Can't imagine what has come over her. She has always been a Church member, but she was real decent about it—did everything the rest of us did, and she didn't preach. She is really a bright, sweet woman, but now she has always some Church engagement to attend to when we need her to make

up our parties, and she does not hesitate to say, 'I have too long been regardless of the admonition, "Seek first the kingdom of God."'"

"And her husband?"

"Oh, he is loyal to her! He is a real lover. He goes wherever she goes; but the poor man must be having a dull time of it."

Mr. Fessenden meantime did not consider himself an object for commiseration. If his wife's departure was an experiment, he found it an interesting one. He found his new environment more refined, more intellectual, congenial than the old, for earnestness took the place of frivolity, and he found himself awakening to a knowledge of a spiritual life.

When at length he made his decision, he said: "I have at last, through the influence of my wife, found that the true meaning and purpose of life is to follow Christ and to do the work in the world which He left for His followers."

"And the happy wife often says: 'How near I came to making a fatal mistake! I tell my experience, that it may be a warning and a blessing for others. Do not sink to the level of the world; bring the world up to a knowledge of Christ.'—Selected.

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10 Mercy and truth gathered; righteousness kissed each other.
11 Truth shall spring

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10 For a day in thy courts is better
a Gen. 15. 1.
b 57. 1.
c 2 or, all

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

O God, our heart's desire and prayer for the nations is that they might be saved. Saying so, may the Lord's redeemed give their first and best to make it so. We pray, Father, in the Spirit's power, send out Thy Church to succor and save. Why its being, if not to advance! Thou, Father, who givest life and opportunity, reveal unto us Thy holy will and bestir within us the sense of our own high privilege; thus, confidently, loyally, shall we carry forward our Lord's compassionate quest for souls until His judgment fills the earth. In His precious name. Amen.

FROM THE PHILIPPINES.

January 6, 1931.

Dear Friends Back Home:

I realize that when you get this you will no longer be interested in Christmas, so I will try to tell all that has happened since. Though we did have the best Christmas ever, with an American turkey dinner and all that goes with it, including two kinds of fruit cake sent by the good ladies of the Baptist Church and my sister-in-law, and so many useful gifts and lovely cards and messages. We wish to thank all of you who sent cards. These all help to keep our courage high and hearts content. It is good to know we have a place in your thoughts and prayers.

Two days after Christmas, Dr. White had to leave for Manila, and has not returned yet. He took a patient with him, but his main purpose in going was to get a new doctor for the hospital. It has seemed ages since he left, although the days have been exceedingly busy. I lived at the dormitory for more than a week after he left, as I had promised Miss Towne to look after the girls while she attended a conference in Cebu. The girls living at the dormitory are high-school students, coming from all parts of the province, and most of them had gone home for the holidays. I like to stay there, except I really don't enjoy having to arise at 5 A. M. and eat rice, fish and onions every day.

Two young lady missionaries from the mountain station, a half-day's journey from here, visited us in the dormitory and taught our girls some new songs, and they have been singing themselves hoarse since. I was glad of this, for they will replace, at least for a time, some of the silly love songs they get from the talkies and learn so quickly and sing eternally. We had prayers and Bible reading each morning and night. The girls conducted the evening prayers. They are all required to attend Church, though many of them are from Catholic homes.

We took the girls to see the Rizal day parade on the 30th. We have different ways of honoring our heroes here than you do at home. Some of the business houses and public buildings were draped in black bunting. Always there is a big parade, with dozens of floats and a beauty queen crowned for the main float. After the parade, the prominent ones seated themselves in the bandstand at the Plaza, and then followed speeches, singing, etc. I saw one of the "treasure chests" for the first time. It was placed high on the platform where every one could get a good look. They are certainly interesting looking. The superintendent of schools here spoke about these friendship chests that the boys and girls in the States had sent. He explained that the gifts would be given those pupils of highest standing in their classes. The classes here are much larger than at home, so there are not enough gifts

for every one. I am sure they will be joyfully received.

The hospital is beginning this year free of debt, and if this new doctor is all we hope for, we are going to move forward this year. We need your prayers to make Christ known to these people.

Sincerely,

Mission Hospital, MRS. M. J. W. WHITE.
Cagayan, Misamis, P. I.

MISSIONARY OFFERINGS. REPORT FOR MARCH 7, 1931.

Sunday Schools.

Previously acknowledged	\$ 2,073.12
Winchester, Va.	5.15
Wake Chapel, Fuquay Springs, N. C.	5.00
Mt. Olivet (G), Dyke, Va.	2.44
Dry Run, Seven Fountains, Va.	1.66
Holland, Va.	9.00
South Norfolk, Va.	18.33
Danville, Va.	3.84
Elm Avenue, Portsmouth, Va.	6.86
New Hope, Harrisonburg, Va.	4.73
Berea, Elon College, N. C.	4.00
Newport, Stanley, Va.	1.38
Ramseur, N. C.	4.25
Smithwood, Liberty, N. C.	.87
Pleasant Ridge, Guilford College, N. C.	.75
Palmyra, Edinburg, Va.	1.01
Franklin, Va.	5.89
Antioch, Harrisonburg, Va.	2.12
First Church, Greensboro, N. C.	21.36

Total \$ 2,171.76

Individual and Church Collections.

Previously acknowledged	\$ 1,009.64
Mrs. J. T. Stewart, Summerfield, N. C.	2.00
Miss Ethel Friddle, Summerfield, N. C.	2.00

Total \$ 1,013.64

Summary.

Previously acknowledged	\$11,052.81
Sunday Schools, regular	98.64
Individual and Church collections	4.00

Total to date \$11,155.45

J. O. ATKINSON, *Sec'y.*

DR. MINTON VISITS PORTO RICO.

On board S. S. Coamo, Feb. 7, 1931.

Dear Dr. Atkinson:

We are out on the wide Atlantic, homeward bound after ten strenuous but delightful days in beautiful Porto Rico. I wish you might have been along to have renewed your own impressions since our trip together of ten years ago.

Considerable progress, no doubt, has been made in the past ten years, but I must register my disappointment that it has not been more marked. One sees the new buildings here and there about San Juan and Ponce, and one or two other large towns, and here and there are to be found new and better school buildings than previously seen, but we are told that still only about fifty per cent of the children of school age can be accommodated in the present buildings, and that is a gain of hardly ten per cent in ten years. I suppose it would be impossible to place the blame for the slowness of progress—the hurricane of 1928 set everything back. It takes years to restore coffee and coconuts to production, and these have not yet recovered. But nature works fast, and when one contrasts her quick recovery with the fact that thousands of these people are as bad or worse off than ten years ago, and that just outside the mod-

ern city of San Juan there is that same old slum in the mosquito swamp, one wonders if our government could not, if it would, keep a bit better step with nature in the process of restoration.

This season of the year is more delightful for a trip to Porto Rico than October, which was the month we came down in. One steps out of New York harbor shivering in a wintry blast a few degrees above zero, and in less than three days dons the Dixie weave or Palm Beach suit, sailing in the balmy waters of the tropics. On the island itself one lives in the delights of late spring or early summer. The brilliant poinsettia and beautiful Congeon villa are showing off to best advantage; the famous flamboyant is not in bloom yet, but still lines the highways as a sure token of what is to come. Mountains and valleys, rivers and rills, green cane fields and stately palms bring all that can be desired for the eyes to see—except the people. And this is the thing, after all, in which we are most interested—the helping of the people.

As you know, I came down here with representatives of the American Missionary Association of the Congregational Home Boards and the United Brethren Foreign Board to assist in effecting the merger of these three Churches into "The Evangelical Church of Porto Rico." Dr. W. H. Widdoes represented the U. B. Board, and there were also in the party Rev. Fred L. Brownlee, secretary, and Mr. Wm. T. Boulton, treasurer, of the American Missionary Association, New York, and Rev. Judson L. Cross, New England, regional secretary for the Association and the Commission on Missions working out of Boston.

One of the five things of the trip has been our ability to learn to know each other better, and so far as this party of Congregationalists and Christians is concerned, we are agreed that we are united. The first meeting of the Evangelical Church of Porto Rico consisting of representatives from the three Churches mentioned above was held from January 27th to 30th in the Congregational Church at Fajardo. On the evening of the 28th, the ceremony actually uniting the three took place. The Church was filled to capacity. A constitution had been adopted and working-plans agreed upon. An administrative board, composed of board members, will function in the States, and an executive council composed of fourteen representatives, both missionary and national, will function in the field, these being elected by the annual assembly.

The new president, Prof. F. Siez, of the United Evangelical Seminary, presided, and a number of messages were brought by board representatives, Porto Rican leaders and fraternal delegates from the other Protestant missions on the island which we hope will later come into the union.

This union of three missions brings together some 36 Churches, 39 pastors, 3,518 members, 6,292 Sunday School pupils, 1,587 Christian Endeavor workers, and property valued at \$457,300. Each mission will carry its share of the united budget and loan its property to the new Church until such a time as it becomes sufficiently self-supporting to make another step possible.

The union starts off with great promise. There are, of course, many problems, but when there is a real desire to serve, we believe it will open up the way to much larger things in Porto Rico. The Christian and United Brethren Mission territory center in Ponce, on the southern side of the island, the Christian field to the east and the United Brethren to the west. The Congregational field is on the northeast side of the island, centering at Humacao. A regional committee has been found for each of these two districts and will begin to operate at once. Before many months the good effects of the union will begin to show.

Before closing, I must say a word about two institutions in which we of the Christian branch

of our United Church will be increasingly interested, as both are directed by the American Missionary Association. One is the Blanche Kellogg Institute for girls at Santence, just outside San Juan. Under the principalship of Miss Martha Lindsey and a corps of excellent teachers, both native and American, this school is training some sixty or seventy bright-eyed girls in all that makes for fine Christian character. The other is the Ryder Memorial Hospital, of Humacao, where Dr. James Watson and his assistant, Dr. Fred Murdock, with head nurse, Miss Spence, and some thirty nurses, are doing as fine a piece of genuine Christian service as one could wish to see. You will hear more about these institutions later. As never before, we ought to back our Porto Rican work. It is full of tremendous possibilities.

W. P. MINTON.

STAFFORD ON MISSIONS.

"If we were awake we should know that this is not a time to cut down, but rather to build up," declared Russell Henry Stafford, D. D., minister of the Old South Church, Boston, in a recent sermon, entitled "The Judge of the Nations." If there is a falling off of support for foreign missions, Stafford says it is because "we Christians are asleep." The only means of security for the world is through healthy criticism within every nation, Dr. Stafford points out. Jesus, the Judge of the nations, brings in shame of old faults the desire to seek justice and mercy. The only way of giving Jesus to all nations as a focus of interest and practical hope is by supporting the gospel far and wide through the ministries of the Church and its branches.

"Are we alive to this imperative demand? Does the welfare of human-kind mean enough to us to prefer it to our own ease and contribute toward it accordingly? To ask these questions is to bring the Man before us as our Judge. . . . If you do not care what happens to other people, including your own children, provided you may be comfortable today, then do not give to missions. But do not call yourself a Christian, either. . . . We have some measure of the spirit of the Man who lived for others if we believe that the kingdom of God takes precedence over all other considerations. And the proportion of our actual to our potential giving in response to this appeal will show what measure of that spirit is ours."

MISSIONARY PROGRAM FOR MARCH.

By Mrs. W. M. JAY.

Women's Societies.

Service of worship—For the completion of our own conversion.

- Map talk on Greece.
- Roll call—on Greece.
- Frontier Americans.
- Prayer.

Please send in your news items, for we are all anxious to hear about your good work. This means all the societies in the Southern Christian Convention. The "World's Day of Prayer" is over, and every society has had a splendid service and quickening of spirit. Tell THE SUN readers about it.

Young People's Societies.

Program of Chapter V, "Islam in India."

- I. Business.
- II. Study period.

1. Leader remarking that in the last chapter we saw something of the gods and the religious life of the Hindu side of the house of India, and that today we are approaching the Moslem side. The leader may use as much of the introductory section (pages 67-70) as may seem desirable.

2. The great mogul dynasty—Its accomplishments and failure (pages 70-74). A member.

- 3. A Moslem custom—By a girl member.

4. "There is No God but Allah" (pages 75-78). A member.

5. Leader use the word picture, "Brothers" (pages 79-81), as the transition from study period to worship program, bringing out the fact that the Mohammedans are nearer the Christian ideal in that they recognize only one God, but that their mistake lies in the fact that they have misplaced Mohammed, and that they do not have the light of peace which Messiah brings to the hearts of men. That it is his spirit only which will bring peace and real brotherhood to the people of India.

III. Worship service. Theme: "Christ the Messenger of Peace."

1. Old Hundred.
2. Call to worship—"Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).
3. Hymn, "Hark! Hark! My Soul!"
4. Scripture—The Beatitudes (Matt. 5:1-12).
5. Prayer—That the peoples of India and the peoples of America "may know Him, and the power of His resurrection and the fellowship of His sufferings." That we may set a higher valuation on our most "priceless possession"—our Christian religion!
6. Offertory—"Follow the Gleam."
7. Hymn: "Speed Away, Speed Away."
8. Benediction.

Willing Workers.

I. Worship period. Topic: "The Treasure Hunt." Theme: "Friendship."

1. Call to worship. A man that hath friends must show himself friendly: And there is a Friend that sticketh closer than a brother" (Prov. 18:24).

2. Song: "Jesus is All the World to Me."

3. Scripture: "Friendship of David and Jonathan (1 Sam. 18:1-3, 20:4; 2 Sam. 1:26). Have this given by three members.

4. Prayer: O God, our Father, help the Churches in Arabia, Persia and Turkey to know about Jesus. Show us how to be friends to them, and may many more of them give their hearts and lives to Jesus. Amen.

5. Have member read following poem:

The Little Trail of Being Friends.

"The little trail to being friends
Is one that never, never ends.
Upon it you may travel far
To where the nicest places are!
It holds for you great vistas fair,
And sunlit fields and fragrant air,
And better views around the bends,
The little trail to being friends."

6. Offertory: Have pianist play softly, "I've Found a Friend."

II. Study period. Chapter VI, "The Treasure Hunt."

1. Leader briefly review the chapters studied leading up to last chapter. At the close a discussion may be held, based on question (page 27), "Suggestion for Leaders," which accompanies "The Treasure Hunt."

2. Song: "I've a Story to Tell to the Nations."

3. Benediction. We have made many new friends. We have tried to prove our friendship by learning all we could about the countries and peoples. Our Father, as we think about these people we want them to have the joy of loving Jesus and following Him. May we do our part to help them. Amen.

"Thank God every morning that you have something to do that day, whether you like it or not; being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and contentment and a hundred other virtues which the idle never know."—Charles Kingsley.

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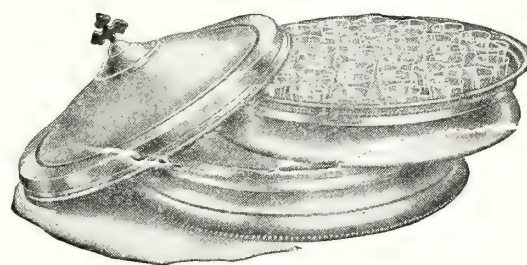


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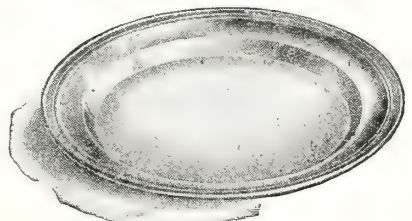
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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

A VISIT TO A NEGRO SCHOOL.

My dear Jewel:

Our visit to the negro school at Sedalia, N. C., on February 22nd was a decided success. I am writing you about it, first, because you made me promise that I'd let you know how it turned out; and, second, because those of us who went feel that if we could make more such contacts with the negroes that this thing we call "the negro problem" could soon be solved.

To begin at the beginning, it all started when Virginia Walker, chairman of our program committee in our intermediate society, decided that our Sunday evening programs were not as interesting as they should be. So she worked out a program on the negro, using negro poems, spirituals, and talks on the contribution of the negro to civilization.

It was the next Sunday evening that the group decided to visit the negro school at Sedalia, which is between Burlington and Greensboro. We invited the Senior Christian Endeavor Society to go with us, and also the Christian Endeavorers from the Greensboro Christian Church. There were about twenty-five of us in all. I was disappointed that we had so few, but we were compensated because Mrs. Charlotte Hawkins Brown, who is principal of the school, took us through her own home (which she could not have well done if the group had been larger). And speaking of her home, I wish you could have seen it. It is lovely. And what caught my eye most were the lovely pictures. She has reproductions of some of the world's most famous pictures, both of Europe and America. After going through her home, we went through all the other buildings on the campus—dormitories, dining-room, kitchen, and class rooms. We were all impressed with the politeness and friendliness of the students and the cleanliness of the buildings. After we had been through all the buildings, we went to the chapel where the students had gathered by this time. The students gave a program in our honor. You would have loved it, for I know that negro spirituals mean as much to you as they do to me. But it wasn't the wonderful music that impressed me most; it was the spirit of those young negro school boys and girls. They are so eager to make something of themselves, so eager to co-operate with the white young people, and so eager to uplift their race. I am sure that we Christian Endeavorers caught something of their spirit, and that because of this little insight into the lives of these negroes, we are going to try to co-operate more than ever before.

Sincerely,

BETTY BROWN.

The Lanett Christian Church, of Lanett, Ala., has worked out a plan whereby six of its young people can earn scholarships in some college or institution of higher learning. The plan also provides for the raising of money to pay off the indebtedness on their new Sunday School rooms.

The Japanese have a proverb: With the first signs of victory, tighten the helmet strings. In the South Sea Islands they say: Though the wind blows your boat along, don't throw away the paddle.

"Through the harsh noises of our day,
A low, sweet prelude finds its way;
Through clouds of doubt, and creeds of fear,
A light is breaking, calm and clear."

—John Greenleaf Whittier.

THE LIL' BRACK SHEEP.

BY PAUL LAWRENCE DUNBAR.

(Southern negro.)

Po' lil' brack sheep dat strayed away,
Don lcs' in de win' an' de rain—
An' de Shepherd he say, "O hirelin',
Go fin' my sheep again."
An' de hirelin' say, "O Shepherd,
Dat sheep am brack and bad."
But de Shepherd he smile, like dat lil' brack sheep
Wuz the onliest lamb he had.
An' he say, "O hirelin', hasten,
For de win' and de rain am col',
An' dat lil' brack sheep am lonesome
Out dere, so far f'um de fol'."
But de hirelin' frown: "O Shepherd,
Dat sheep am ol' an' gray!"
But de Shepherd he smile, like dat lil' brack sheep
Wuz fair as de break ob day.
An' he say, "O hirelin', hasten,
Lo! here is de ninety an' nine,
But dere, way off f'um the sheepfol',
Is dat lil' brack sheep of mine!"
An' de hirelin' frown: "O Shepherd,
De res' ob de sheep am here!"
But de Shepherd he smile, like dat lil' brack sheep
He hol' it do mostes' dear.
And de Shepherd go out in de darkness,
Where de night wuz col' an' bleak,
An' dat lil' brack sheep, he fin'd it,
An' lay it against his cheek.
An' de hirelin' frown: "O Shepherd,
Don' bring dat sheep to me!"
But de Shepherd he smile, an' he hol' it close,
An'—dat lil' brack sheep—wuz—me!"

The young people of the Mt. Olivet (G) Christian Church, in the Valley of Virginia Central Conference, have gone to work in their Church in earnest. Norman Morris heads up their work.

Thelma Boone, vice-president of Eastern Virginia's Young People's Congress and president of the Young People's Missionary Society of the Bethlehem Christian Church, writes that the young people of their Church are already scoring near the 100 per cent mark on the Christian quest chart which the congress is using this year. They plan to have gold seals on every score-line by the time the congress meets in annual session in August.

GOOD NEWS FOR THE BLIND.

The American Bible Society is happy to announce that embossed volumes of the Bible for the blind may now be had in all systems at the special price of 25 cents a volume instead of at the former price of 50 cents. Thus, the whole Bible in revised Braille, consisting of twenty volumes, may now be secured for \$5.00 (the manufacturing cost is \$47.00). The fifty-eight volumes of the Bible in Moon, the system used by older persons whose finger-tips are losing their sensitiveness, can be purchased for \$14.50 (the manufacturing cost is about \$225.00). The new price of 25 cents a volume applies only where the purchase is made by or for a blind individual.

The difference between the selling price and the substantially greater cost price is met by designated gifts contributed to the American Bible Society. Such offerings enabled the American Bible Society last year to place in the hands of the blind over 4,000 volumes in Braille and other suitable systems.

CHRISTIAN ENDEAVOR.

Sunday, March 22, 1931.

TOPIC: "Important Ideas in John 3:15."

Opening hymns.

Scripture (in unison): John 3:16.

Prayer.

Hymn: "There's a Wideness in God's Mercy."
(Tune, "What a Friend." Sing two stanzas to the music of "What a Friend.")

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

"There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour,
There is healing in His blood.

"For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind.

"If our love were but more simple,
We should take Him at His word,
And our lives would be all sunshine
In the sweetness of our Lord."

Presentation of the topic by the leader.
Discussion of the topic.

God Loved.

God is love. He is the Source and Fountain of all love. He bestowed His love upon us. And God loved first. It would have taken the world a long time to have come to the place where it would have loved God. This "first" also implies that God had loved man from the beginning. Man had not discovered God's love, had not realized it. But God had been revealing Himself to the world as a God of love, though man had considered Him a God of hate and anger.

God Loved the World.

God's love has cared for mankind from the beginning of time to the present time, even when man was not worthy of such love. God did not get so interested in other things that He forgot those whom He loved.

God Loved the World So (Much) that He Gave His Son.

"He spared not His own Son" (Rom. 8:32).

Man had come to such a state that he could not redeem himself. God gave His only Son to live and die for men's salvation. He was willing to do that because of the great love He had for mankind. God might have destroyed the world, but He chose the way of love. This manifestation of love on the Father's part meant that Christ must go the way of self-sacrifice and humiliation.

Whosoever Believes Has Eternal Life.

He gave His Son, not that He might judge the world, but that the world, through Him, might be saved.

Whosoever means any one who will. The plan of God that any one could be saved who would believe showed that He regards one man as highly as another. The lowest human, the vilest sinner may believe and be saved. God's heart is always ready to receive those who come.

Leader's summary: "The Gift of God to Man."

"The Living Christ" and "The Light of Life," by Grace Sloan Overton, are two fine Easter pageants. Both are simple in production, yet beautiful for the Easter season. Those wishing copies of these pageants should write the editor of this page immediately.

True goodness is like the glow-worm in this, that it shines most when no eyes except those of heaven are upon it.—Hare,

Sunday School Lesson

By REV. H. S. HARDCASTLE.

THE USE AND ABUSE OF GOD'S GIFTS.

LESSON XII—MARCH 22, 1931.

(Temperance Lesson.)

GOLDEN TEXT: "Be not drunken with wine, wherein is excess, but be filled with the Spirit."
—Eph. 5:18.

LESSON: Luke ch. 12.

SINCERITY.

"Beware of the leaven of the Pharisees, which is hypocrisy." They were "actors," "make-believers"; they wanted to appear outwardly what they were not willing to be inwardly—they were hypocrites. Life should be open and above board. It should be real. It should be lived as if its secrets were to be proclaimed from the house-tops, and as if its plans and purposes were to be seen by all. Sincerity is one of the most difficult, and yet one of the most fundamental virtues.

COURAGE.

The follower of Christ is not to be ashamed to confess that he is a follower of Christ. In public and at the risk of being ridiculed and even persecuted, Christ's followers are to stand by their ideals. God will in turn confess those who confess Him.

And if, perchance, in witnessing for Christ, one is to be brought before rulers and judges, he is not to be unduly concerned or worried about what he is going to say in defense. The Spirit of God will guide those who are on trial for God. The important thing is that they shall bear witness for Him.

COVETOUSNESS.

"Beware of covetousness"—it is the unnamed sin, the sin we are so often afraid to mention. It is so subtle that all of us need to be on our guard lest we be blinded and bound by it. The unlawful desire for things, the spirit of greed, the spirit of avarice, are sometimes clothed in supposedly respectable garb, but they are none the less deadly to the spiritual life. Jesus tells the story of a man whose lands brought forth abundantly until he had not where to store all his goods. He proposes to build larger barns, and then in smug, self-satisfaction tells his soul to take its ease, assuring it that it has much goods laid up for many years. He who might be called prosperous and thrifty by men is labeled as a fool by God. He thought all that he had was his, overlooking the fact that he was but a steward of what he possessed; he thought his soul could be satisfied with things, overlooking the fact that man cannot live by things; he thought the measure of a man's life consisted in the abundance of the things he possessed, overlooking the fact that the true measure of life was quality of mind and heart, and not quantity of things.

FREEDOM FROM WORRY.

"Your Father knoweth that ye have need of these things"—the necessities of life. We are not to spend our time and our energy in anxiety or worry, and thus to unfit ourselves for doing what we ought and must do. We are to set ourselves to seek first the kingdom of God and its righteousness. We have the promise that these other things shall be added unto us. How our modern life needs to learn this lesson! How much false emphasis is placed upon what we eat and what we drink and what we shall wear!

SELL AND GIVE.

Sell and buy—that is the philosophy of many a modern business man who has as his goal the

amassing of a fortune. Sell and save—that is the philosophy of the miser. Sell and spend—that is the philosophy of the one who wants to indulge himself in ease and luxury and extravagance. But Jesus said, "Sell and give"—convert your holdings into usings. Make even business life a means to an end, not an end in itself. Use what we have and what one gets in service for others. One wonders if there is not something wrong with our modern methods when so much of the world's wealth is in the hands or control of so few of the world's people.

STEWARDSHIP.

God owns, man simply possesses. Life and all that it implies is to be held in stewardship. Men are to be held responsible for the use they make of the gifts and capacities and the things committed to their care. He that has much, of him will much be required; he that has little, of him will little be required. God does not expect the impossible, but He does expect the reasonable. Life is a trust to be administered sacredly. It is a measure to be filled. "Blessed are those servants whom the Lord when He cometh shall find watching."

THE PRINCE OF PEACE AND OF DIVISION.

Jesus is the Prince of Peace, but He is also the world's greatest Divider. He came to wage an uncompromising warfare against sin. Enlistment in His cause often divides people who are otherwise in the most intimate relationships. Jesus would have His followers make no peace with evil in their own lives, or evil in any of its organized forms in society. No follower of Christ should hesitate to disagree with any one on any issue in which the ideals and spirit of Jesus are at stake. Christians are true to their Lord when they fight against the liquor traffic, against industrial oppression, against organized crime, against legalized prostitution, against corruption in politics, against war, or against any other evil of our day. We need people who are willing to make enemies in the cause of righteousness.

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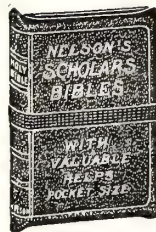
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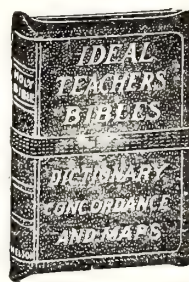
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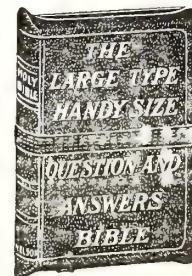
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

MY WORK.

"Six days shalt thou labor, and do all thy work."—Ex. 20:9.

Today we must be about our work. We may return to it eagerly because we love it, but whether we love it or not, we must work. We are all agreed that work is a blessing, as well as a duty. The blessing of work is inherent in the quality of life. It is what we are here for. And its rewards, whatever form they may take, are the witness of achievement, the assurance that we have attained to some of life's values. So we will go cheerfully to our work, expecting that there we shall find the service for which we were made, and so the way to happiness and enduring rewards.

Prayer.—Creator and Governor of the world, whose unfinished work goes on forever, give us to see in our humble tasks a service rendered to Thee. Exalt and rejoice us with the sense that in diligence and faithfulness we are become co-workers with Thee. *Amen.*

TUESDAY.

MY PURPOSE.

"I must work the works of Him that sent me, while it is day; the night cometh, when no man can work."—John 9:4.

These are solemn words. Let us take them to heart today. What have we accomplished to justify the life and the abilities with which God has endowed us? And what are we doing now? The sigh of Cecil Rhodes may have an echo in every mind—"so much to do, and so little time." Life is much too short to spare any time for futilities. We may not stop to resent or retaliate an injury; nor can we afford to waste time on vain regrets. Let us remember, not with anxious fear, but as a cheerful incentive to diligence, that the night cometh.

Prayer.—My God and Father, who knowest both our abilities and our limitations, we pray that Thou wilt make us both eager and humble. Beyond all our striving, give us simple trust in Thee, who art able to over-rule our failures. Make us diligent without anxiety or discouragement. *Amen.*

WEDNESDAY.

I MUST FINISH IT.

"I have finished the work which Thou gavest me to do."—John 17:4.

These are surprising words. In that brief life, what has been accomplished? The sower had cast his seed into the ground, leaving the earth to bring forth fruit of itself. As for us, perhaps we overestimate ourselves. It may be our vanity or our ambition that reproaches us. God may not expect so much of us as we think. And we are impatient of results. I would be sower and reaper too, which may not be. If we have reaped that whereon we spent no labor, shall we not sow for harvests that we will never see?

Prayer.—O God, who art Lord of the seed-time and of the harvest, and who alone dost bring

fruitfulness unto the labors of men, accept of our unfinished tasks. Let no sense of failure dampen our ardor or embitter our hearts. Comfort us with the assurance that nothing put into the life of men is ever lost, that no labor spent for Thee is in vain. *Amen.*

THURSDAY.

REWARD FOR ME HERE.

"Verily, I say unto you, They have their reward (already)."—Matt. 6:16.

The principle of reward is a sound one. We must work for something, not merely to be occupied. What are we working for? Is it money, to lay up treasure on earth? Is it some little or great honor among men? Are we working for the means to gratify ourselves in pleasure? Or are we just working for a living? Whatever it is, we will work while there is expectation; after that there is only dreariness. The plight of the hypocrites was pathetic, because they had their reward already. There was nothing coming to them. Now we want to be a creditor with life, we want an eternal hope to sustain us. So we must work for something that cannot be paid off today or tomorrow; something that will satisfy, and yet be forever incomplete.

Prayer.—O God, who art the rewarder of them that diligently seek Thee, let us know and find life's true values, that we spend not ourselves in vain pursuits. Reveal to us the heavenly treasures, which time cannot exhaust nor enjoyment consume. *Amen.*

FRIDAY.

CAN I?

"For whatsoever is born of God overcometh the world."—1 John 5:4.

It is a time for us to be asking ourselves whether or not the world has been too much with us, laying waste our powers, and alienating us from the life of the Spirit. Do we find ourselves more at home in the world than in the fellowship of Christ? Are secular affairs more interesting to us than the things of the Spirit? We must be on our guard. For we know full well that the world may afford only temporary satisfactions. Its very successes may corrupt the heart. Its rewards may be only Dead Sea fruit, turning to ashes on the lips. I must master it or it will destroy my life.

Prayer.—O Lord my God, who art from everlasting to everlasting, and hast made us in the image of Thine own eternity, deliver us from the bondage of things; let them not have dominion over us. Give us an understanding heart, that we may choose for ourselves those things which make life sweet, and which shall not pass away. *Amen.*

SATURDAY.

WHAT MATTERS?

"And ye shall be sorrowful, but your sorrow shall be turned into joy."—John 16:20.

Our sorrow is ever with us. It is best to be so. To forget would be a shameful disloyalty. There is a strange comfort in remembering and grieving. It assures us that love is triumphant over death. Sorrow is not a mere passing episode; it is an initiation into a new and higher order of life, whose mysteries were hid till sorrow came and opened our eyes.

"Tis sorrow builds the shining ladder up,
Whose golden rounds are our calamities, whereon
Our feet firm planting, nearer God the Spirit
climbs,

And has its eyes unsealed."

Prayer.—O Lord, support us all the day long of this troublous life, until the shadows lengthen,

and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then of Thy great mercy, grant us a safe lodging and a holy rest, and peace at the last; through Jesus Christ our Lord. *Amen.*

SUNDAY.

MY HOME.

"For whosoever shall do the will of God, the same is my brother, and my sister, and mother."—Mark 3:35.

So Jesus adapts Himself into every Christian family and makes our homes His own. The privacy of our homes is the more sacred because it includes Him. The home in Bethany was a favored retreat of our Lord. He was more than an honored Guest there, He was one of the family. Apparently it was there He elected to spend His last Sabbath on earth. This is for us a very precious day, because we can spend it at home with our own dear ones, in the most delightful intimacy. Here love reigns supreme. Here faith has its perfect fruition, for we can trust each other completely. Here we reveal ourselves as we never do elsewhere. There is no pretending here—it would be useless as well as disloyal. We know each other as we know nobody else. We know each other's faults, but behind them we perceive an inexpressible loveliness. In this comforting seclusion we are at rest. Here, if anywhere in this troubled world, there is peace. Let us make the most of this day of sacred privilege in the sweetest companionship life affords. There are the empty chairs, too—let them be occupied by the vanished ones, who live forever in my heart, though we see them in the flesh no more. We will speak of them today as though they were but temporarily absent—which in very truth they are. In spirit they are here, as in spirit the Master also is here, making the circle complete.

Prayer.—Our God and Father, who hast appointed to us our place and work in the world, and hast also given me a secure refuge from the storm in this home of ours, we thank Thee for this Lord's Day which closes the door behind us and the hopes which sustain us. And we pray that Thou wilt give us grace to improve the day, both for ourselves and for our dear ones; that no unkind or careless word of ours bring a pain to these loving hearts. And may the mention and the memory of those who sleep in Jesus bring heaven nearer, where is our eternal home. *Amen.*

O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.

LEST WE FORGET.

A visitor in the home of a wealthy friend was surprised to discover hanging upon the wall of his host's bedroom a somewhat faded, water-discolored life-preserver. He asked for an explanation. "That isn't an ordinary life-preserver to me," explained the host. "It kept me afloat ten hours after the steamer on which I had embarked had been sent to the bottom of the ocean by a submarine. I keep it where I can see it the last thing at night and the first thing in the morning. It helps to keep me thankful and appreciative." If Christians kept Christ before them more consistently, they would not only be far better Christians, but far more grateful Christians.—*Moody Bible Institute Monthly.*

"If there be no God and no future state, yet even then, it is better to be generous than selfish, better to be true than false, better to be brave than to be a coward."—*F. W. Robertson.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

HANDLING HANDICAPS.

By A. W. HURST.

Let us turn our attention this morning to a subject of vital interest and importance to every one—handling handicaps. We all have handicaps of one kind or another; they are common property. Some have physical handicaps, some have intellectual handicaps, others have social handicaps or handicaps inflicted by their environment and by their fellow-men, and still others have moral and spiritual handicaps. These handicaps may be the result of accident or a person may have been born with them. They may be due to impaired health or lack of normal strength. They may be the result of poor family or poor community advantages and influences. Again they may be due to the attitudes of one's fellows. But to whatever they may be due, none of us escape in one way or another.

But this is not to be regretted necessarily. Handicaps are not to be suffered, but are to be handled; and, if handled in the right way, may even be turned to good account. We gain strength by having to pull against the tide. Indeed, without them there could be no real strength of character produced. Character is not something ready-made which we accept, but is something priceless to be made by ceaseless and sincere effort. As Booker T. Washington said finely: "Character is the sum of all we struggle against." And as Halford E. Luccock says: "Lines of least resistance are lines leading away from character." Handicaps rightly handled make for strength of character.

Of course, some handicaps are not always recognized as such even by the majority of us. For example, the majority of people regard money and property and the luxuries which money and property afford as something greatly to be desired. Few think of wealth as being a handicap. But when you think how often it has prevented people becoming what it was in them to become, you begin to believe that wealth is more often a handicap than not. Not so often for the person who made the wealth, but for those who inherit it. Greater danger threatens on the rungs of the social ladder from above where wealth and luxury reign supreme than from below. With Richard Hovey, we can—

"Thank God for poverty
That makes and keeps us free,
And lets us go our unobtrusive way,
Glad of the sun and rain,
Upright, serene, humane,
Contented with the fortune of a day."

Now, there are two attitudes we may cultivate toward our handicaps. On the one hand we may make them an excuse for failure and for doing nothing. There are many examples of this attitude with which you are well acquainted. There are many examples of it in the New Testament. Jesus told of some people with this attitude. Said He, "A certain man made a great supper and bade many; and sent His servant at supper-time to say to them that were bidden, 'Come, for all things are now ready.' And they all, with one consent began to make excuse. The first said, 'I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused.' And another said, 'I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused.'" Most certainly property and possessions were a real handicap in these two instances. It is true even today with individuals, and it is true with larger social groups. It is true of America.

We are strong and we are wealthy. If that strength and wealth result in a policy of isolation, they are a national handicap. America has no mean task in handling her handicap of wealth and strength and influence among the nations of the earth.

Then, continued Jesus, "Another said, 'I have married a wife, and therefore I cannot come.'" There are many times handicaps within the home, and they may become occasion for excuse. In all these cases, their handicaps became occasion for excuse. And the regrettable part about it is that they missed the supper, for the Lord said: "None of these men which were bidden shall taste of my supper." Making an excuse of one's handicaps causes one to miss the really worth-while things. The rich young ruler made an excuse of his possessions and turned away sorrowful, when if he had handled his handicap rightly he might have been one of Christ's most helpful and influential disciples. But he made of his handicaps an excuse and missed the kingdom.

But many, instead of making their handicaps excuses, have made of them challenges and priceless privileges. Likely you have read or heard, as I heard this summer, the thrilling account of the American tennis champion who had to have his right arm amputated. That right arm had made him champion, but now it was gone. A real handicap, that! What did he do about it? Well, he didn't make it an excuse for giving up. He trained his left arm until he was able to handle the tennis racket as efficiently and accurately with his left arm as he had with his right. He made his handicap—the loss of his championship arm—a challenge to greater effort, and he succeeded.

We all admire Robert Louis Stevenson. He lived in a body which, as some one has said, "Nature, unkind from the beginning, seemed to delight in visiting with more unkindness—a 'soul's dark cottage, battered and decayed' almost from birth. Almost the whole of Stevenson's life was a voyage in the very penumbra of death." And yet he lived and worked with a fervor and a cheer which he kept ardent until his dying day. Listen to him as he writes, "It is not altogether ill with the invalid, after all. What sorry and pitiful quibbling all this is! It is better to live and be done with it, than to die daily in the sick-room. By all means, begin your folio, even if the doctor does not give you a year, even if he hesitates over a month, make one brave push and see what can be accomplished in a week." Far from making of his handicap an excuse, he made of it a challenge. He achieved a depth of insight and beauty of expression which inspired all other literary men to write their best. "While he lived," one man writes, "he moved men to put their utmost even into writings that quite certainly would never meet his eye. For five years the needle of literary endeavor in Great Britain quivered towards a little island in the South Pacific, as to its magnetic pole." And here is an illustration of why:

"Under the wide and starry sky
Dig the grave and let me lie;
Glad did I live and gladly die,
And I laid me down with a will.

"This be the verse you grave for me:
Here he lies where he longed to be;
Home is the sailor, home from sea,
And the hunter home from the hill."

A man of feeble vitality becoming the magnetic pole of the literary world and an inspiration to

others to do their best—making of his handicap a challenge—who can fail to admire that? He made not only one brave push, but many, and he accomplished much.

That which is true of individuals is just as true of institutions and larger groups. Our own college here is an amazing example of what I mean. January 18, 1923, the administration building burned. That disaster could have been made an excuse for quitting and closing the doors of the institution. But hope did not go down with the building. Instead, that handicap became a challenge to greater plans and greater achievement until—who is not thrilled at the story of how Elon came back to be a greater and more influential Elon?

Or again, when this Church makes the illness of its pastor a challenge and carries on efficiently and nobly so that instead of suffering as a result, an increase of spiritual life and fervency is perceptible; that is enough to cheer any pastor.

As I read the story of the great Christian apostle, Paul, I am convinced that there is no greater example, unless it be the Christ Himself, of man who made of innumerable handicaps challenges to greater faith and effort and privileges for larger service. Listen to him: "Of the Jews, five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I

(Continued on Page 15.)

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Christian Orphanage

Dear Friends:

For a long time our children have wanted a radio, but we had never seen the time when we thought we were able to buy one. In work of this kind, with more than a hundred children to care for, we use no funds for luxuries and things we can do without. Then, too, we have three buildings, and one will not do for all the buildings; but we decided if some generous persons would feel deep down in their heart that they wanted to donate one for one of the buildings, that we would accept it, trusting that some other generous hearts would contribute a radio for the other buildings.

Our good friend, Dr. J. W. Manning, of Norfolk, Va., got in touch with D. P. Pool Co., of Norfolk, Va., and they very generously donated a good second-hand radio in excellent condition and we installed it this week. When the young man was installing it, if the donor could have been present and seen the anxious hearts gathered around it waiting for the current to be turned on so they could catch the first words from the loud speaker, and witness the happy expressions on their little faces as it began to talk to them and sing beautiful songs, they would have been amply repaid for the sacrifice they made in donating it. Who will donate a new one or a second-hand one for the other buildings? I feel they would be a real blessing to the children in many ways. We are very grateful to D. P. Pool Co., of Norfolk, Va., for their happy donation.

A Question Answered.

We had a lady to ask us some weeks ago why it took twenty dollars per month to support a child, when we have our own milk, butter, wheat, meat, etc., with much of the clothing given us? In the first place, our friend must take into consideration that it costs us money to produce the things mentioned above, just like it costs any other farmer. It is not all profit by any means.

Let us consider for a moment what goes into the cost per child: We charge in that cost of \$20.00 per month the salaries of superintendent, matrons, farmer, dairyman, all other expenses, such as office supplies, telephone, telegraph, insurance on buildings, printing, postage, etc., all food purchased, value of food donated, clothing purchased, clothing donated, laundry, household supplies, all transportation, all medical fees, hospital bills, etc. (which amounted to nearly one thousand dollars in 1930), teachers' salaries, books, etc. (more than a thousand dollars in 1930), water, light, power and coal for the entire orphanage plant, repairs on all buildings, painting, etc., all farm expenses—fertilizers, feeds, machinery, repairs, salaries for farmer, dairyman, all extra help used in filling silo, threshing wheat, etc. All these items go into that cost of \$20.00 per month per child.

Every item of expense is accounted for, even if it is a spool of thread or a paper of pins. These bills are all charged on our expense account and filed, so the auditors can check the books at the end of the year and see where every penny of the money goes to during the year. In fact, every item of expense is charged in the \$20.00 per month per child, except new buildings, new land purchased, new machinery, which does not replace old machinery; these items are charged in the capital account, as it is a permanent improvement.

We answer this question, as others might not know just what expense goes in the support of a child to make the \$20.00 per month. You see, the food and clothes are not the only items that go into the expense of the child.

C. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 12, 1931.

Brought forward \$2,224.58

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Greensboro, First \$20.13
Long's Chapel 1.09
Hines Chapel 3.00
Third Avenue, Danville 3.83
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Durham 25.36
Lebanon 1.30

Eastern N. C. Conference:

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Wake Chapel 8.30
Pleasant Hill (J) 1.00
Pleasant Union 4.30
Pleasant Cross 1.00

Western N. C. Conference:

High Point \$ 3.16
Antioch70
Pleasant Hill 3.67
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Mrs. Olivia Horner, support boys... 10.00

W. A. Lee, support children..... 7.50

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Christian Chapel, on building fund. 16.25

109.90

Grand total \$2,485.48

DECATUR, ALA.

Dear Editor of THE CHRISTIAN SUN:

I wish to state we are delighted to note a real growth in our paper in the few months we have been receiving it. It comes regularly and on time. We usually read it at one sitting, though often reread it several times, especially some of the rich articles of Drs. J. O. A. and Staley. We preachers surely need preaching to often. We are carrying on in our part of Alabama what we call a Sunday School institute, meeting at least four times a year, inviting all schools in reasonable reach to send representatives to take part in planning for better Sunday Schools for all. We are looking forward to a county meeting soon, and possibly a county organization. We hope some time right soon to send in some new subscribers to THE SUN. Scarcity of cash is our handicap.

Your fellow-worker,

M. D. MORGAN.

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the mother of Jesus was

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multitude, and to his disciples,



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METHODS CORNER

By REV. ELISHA A. KING, D. D.
Miami Beach, Fla.

Easter comes April 5th. There is a great difference of opinion among free Churches about whether to celebrate it or how to celebrate it. We have found by actual experience that it is in every way worth observing. We do not follow the "Church year" consistently, though we do observe Christmas, New Years and some other "days." We generally make note of "Lent" and plan a series of Lenten sermons. Many people do try to make Lent a period of soul culture. By taking advantage of the mental and spiritual attitude of the world at this season of the year, the Church can render a rare service to many people.

Passion Week begins with Palm Sunday, March 29th. There are many ways of using it. In case you have never done it, why not arrange for the Communion service to be held Thursday evening on the historical anniversary of the First Communion. Have a complete Church service that evening, and if possible receive new members into membership. Have a sermon and the Communion, appropriate music and congregational singing. Some Churches have nothing else during the week. If there is a regular Church prayer meeting, change the evening of that to Thursday. Easter will mean much more to everybody if a historical sequence is followed. If the Thursday Communion can be followed on Friday evening by a Good Friday service, so much the better. Then Easter morning will be ushered in with spiritual joy. The whole Easter Day may then be given to rejoicing.

At various times we have set aside Tuesday, Wednesday, Thursday and Friday for special services, reading each night the story of the events of each day from the New Testament in chronological order. The hymns were selected with the same idea in view. The talks given by the minister dealt with the events of each day in order. Occasionally we arranged for union Passion Week services and had the other ministers speak on different themes growing out of the historical events. Opportunity was given for prayer and testimony from the people. These meetings often result in conversions.

There is a small book entitled, "With Christ Through Lent," by Rev. John M. G. Darms, D. D., published by Central Publishing House, Cleveland, Ohio, that might be suggestive to any one who wishes to put some of these ideas into practice. There is a small pamphlet called "His Last Week," which gives the events of Passion Week, published by Hope Publishing Company, Chicago. Easter sunrise prayer meetings are very helpful to follow all these pre-Easter meetings. Try some of these things.

THE SUN'S PULPIT. (Continued from Page 13.)

been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

Did he make them excuses for quitting and saying, "Oh, what's the use!" No. He pressed on towards the things that were before, with Jesus Christ as his Leader. When he could, he visited the Churches; but finally he got to Rome, where they fastened him in chains. How he yearned to visit these Churches again! But Paul was the kind of fellow that, when he couldn't do what he

wanted to, he did what he could. So he began writing letters to those Churches. He made his prison the headquarters for missionary and evangelistic effort and pastoral work. He reached Onesimus, the run-away slave, and induced him to return to his master. Then when Onesimus was gone there was still the soldier at the other end of the chain that he might reach with the message of Christ. He could have made of that chain an excuse, but instead he made it a glorious challenge and privilege, and the streams of his influence have run down the centuries and through

our modern life with tremendous life-giving power.

But what can we say more than to call attention to our Lord and Master who made of His every handicap a challenge and a matchless privilege, and who at the last made his cross an altar to which the millions of earth since that time should come, fall down and worship and adore? In trying to handle our handicaps, let us come to Him, for He can teach us how to make them challenges to greater effort and more faithful service, through the power of a vital religious faith.

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Notices: Obituary and marriage notices, limited to 100 words, are published free of charge; all over 100 words at 1 cent a word. Remittance should accompany copy. Write names distinctly.

OBITUARIES.

HOLLAND.

Dr. Job G. Holland, one of the leading physicians of this section and a resident of Holland, Va., from its earliest history, died at his home February 14, 1931, aged 69 years, 9 months and 7 days. He was the son of Rev. Robert and Margaret Holland, his father being a prominent minister of the Christian Church and for many years the pastor of Holland Christian Church.

He was graduated from the old Medical College in Richmond in 1884, and returned to his rural home one mile from Holland, where he practiced medicine for about eight years. In 1892 he was united in marriage to Miss Nanny Rawles Jones, daughter of James Rawles and Mary Leach Jones. Soon after their marriage they moved to Holland, which at this time was a beginning settlement of a few houses, and ever since that time Dr. Holland has been actively associated with the town's interests and growth. He was a member of the town council at the time of his death.

He was a faithful and loyal member of the Holland Christian Church, regular in his attendance and generous in his support. The last service of his Church which he was privileged to attend before he became too ill to attend services was that of his own ordination as a deacon. The Church and the community suffers a great loss in the demise of Dr. Holland.

He is survived by his widow and three sons—Dr. Gilmer Holland, who has been associated with his father in the practice of medicine; Ayler J. Holland, of the Holland-Jones Company, and Gordon L. Holland, engaged in the insurance business, all living in Holland. He is also survived by one sister, Mrs. I. A. Luke, of Holland, Va., and a host of relatives.

His body was interred in the Holland Cemetery. Funeral services were conducted by his pastor, assisted by Drs. W. W. Staley, N. G. Newman, I. W. Johnson, Rev. H. J. Davis and Rev. H. S. Hardeastle. W. M. JAY.

ROACH.

Killis Roach was born in Rockingham County, Va., June 20, 1869, and was called to the spirit world Friday, February 6, 1931. He was a member of the Christian Church for forty-five years. At one time he was a minister in the Valley Conference. He organized the High Point Church. He died of pneumonia at his home in Beaver Dam, near Earlsyville,

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VOLUME LXXXIII

RICHMOND, VA., THURSDAY, MARCH 19, 1931

NUMBER 12

.. THE SUN'S OBSERVATORY ..

By Dr. W. C. WICKER.

CONGREGATIONAL APPOINTMENT.—

Rev. M. W. Van Tassell, a member of the Congregational Church and pioneer in community Church work of the United States, has begun work as the new leader of Oak Grove Avenue Community Church, Buffalo, N. Y. Dr. Van Tassell was first ordained as a minister by the Society of Friends and later by the Congregational Church.

PORTO RICO.—

After years of conference, with bright hours and dark hours, the Evangelical Church of Porto Rico is today a reality, and to all practical purposes three Churches have united, viz: the Christian, the Congregational, and the United Brethren, have ceased to exist. The marriage ceremony was performed on January 28th before a great assembly, composed of representatives from the Churches of the three missions. Dr. Fred Brownlee, general secretary of the American Missionary Association, was master of ceremonies. For those immediately concerned, this is the realization of many years.

IMPORTANT APPOINTMENT.—

Rev. Hugh V. White, of the First Congregational Church, Stockton, Calif., has accepted the invitation of the Prudential Committee of the American Board to serve as secretary, with special responsibility in the field of missionary education. Dr. White was for several years minister of the Congregation Church in Honolulu. The missionary work of any Church is its chief work; from Jerusalem to the utmost parts of the earth is its field. We should be witnesses unto Him in helping to carry out the great commission. All other Church organizations and institutions are means to this one end of evangelizing the earth.

BIBLE IN SCHOOLS.—

Sponsored by the Moral Welfare League of Arkansas, provision has been made for the compulsory reading of a Bible passage daily in the schools of the State. The new law provides that school teachers read Bible passages reverently, "without comment." It would be an advantage to require teachers to assign passages from the Scriptures for pupils to read during the grades as parallel readings from English studies, so as to familiarize children with the Bible as great literature. Nothing else has contributed so much to our American language as the study and reading of the Authorized Version of the Scriptures.

NATIVE MISSIONARY LEADERSHIP.—

Because of its well-prepared native leadership and the wisdom and vision of its missionary direction, Porto Rico is blazing some trails of strategic importance in missionary administration. Four years ago the general direction of the Pres-

byterian work was placed in the hands of a Porto Rican. These four years have been four of the best years in the history of the mission. One year ago the Disciples of Christ abolished the old missionary organization which was composed of all the continental American missionaries, together with two Porto Ricans, and set up a new organization of eleven members elected in the annual convention of the Churches.

BIBLICAL BATTLEFIELD.—

Armageddon, the famous battlefield of Palestine, has been purchased from the owner, an English-woman, and the Oriental Institute of the University of Chicago, under the leadership of Dr. J. H. Breasted, will explore these thirteen acres, which, it is believed, will prove to be a treasury of records of the ancient past. The purchase price was \$3,500. Archeologists of the University of Chicago have been at work on this site for several years, under the direction of Dr. P. L. O. Guy. A large system of stables, built under the rule of Solomon, was discovered several months ago. The pick and shovel have revealed many treasures in the Orient in recent years.

UNEMPLOYED RELIEVED.—

The grave unemployment situation in Germany has created an unusual opportunity for the practical theologians of the German Church to demonstrate the efficiency of their theories concerning social action. Some Churches have installed workshops, where unemployed young men may work and earn the necessities of life instead of undergoing the humiliation of accepting charity. Others maintain reading-rooms for the unemployed or offer complete popular college courses to those who desire to complete their education. Many of the Churches in the larger cities distribute free lunches through their social agencies. To help a man to help himself is far more helpful than to make him an object of charity.

FEDERAL PRISONS.—

In a hearing of the House Committee on Appropriations, Attorney General William D. Mitchell gave the following testimony: "During the last twenty years there have been four statutes passed that bring about the incarceration of more prisoners than any other laws we have—the original prohibition act, the Harrison narcotic act, the Mann act, and the Dyer act, relating to transportation of automobiles in interstate commerce. I analyzed the other day our prison population in accordance with the statutes under which they had been incarcerated, and the greatest number of prisoners was under the Harrison act—2,700. Under the prohibition act, the number was about 1,800. The Dyer act was third—transportation of automobiles in interstate commerce. Postal offenses were fourth. That is an old-time statute. The Mann act was fifth."

MINISTERS RETURN TO SCHOOL.—

Forty per cent of the ordained Protestant ministers in Porto Rico have returned to school. At the beginning of the present school year the department of religious education of the Evangelical Seminary offered special graduate courses for the benefit of active ministers of the island. One group meets in the seminary every Thursday morning for three hours. In this group are ministers who come from more than half the length of the island. Some belong to the older group who graduated before much stress was placed upon religious education; others are recent graduates of the seminary, but all are entering with enthusiasm upon the formulating of the underlying principles of ingenious programs of religious education. Ministers never get too old to need study and improvement. They should continuously prepare themselves for leadership.

EMMANUEL MOVEMENT.—

"An incisive discussion of Jesus' miracles of healing, in the light of our modern knowledge of psychology, is a valuable contribution to the study of the gospels. The conclusion is that New Testament scholarship and modern psychological medicine join hands in putting the healing ministry of Jesus beyond all reasonable doubt." It is evident that Jesus doubtless took advantage of psychic laws that are only in our time beginning to gain recognition by scientific authorities.

The central emphasis of a new book recently issued by the Emmanuel Episcopal Church says: "The central emphasis is upon the marked physical improvement which follows the release of the soul from anxiety, fear, a sense of inferiority, or other forms of mental conflict, and the attainment of a more serene inner spirit." This may explain many of the miracles which Christ performed in driving out wicked spirits from the afflicted.

THE BIBLE UNTIL.—

Until the day star arises in your hearts (2 Pet. 1:19). "I accept this 'word of prophecy' as reliable, the certain and definite record of the experience of men and women, in and through whom God has been revealing His purpose down the ages. Men who could say, 'We have not followed cunningly devised fables.' The people of Samaria testified, 'We no longer believe because of what you said. We have heard for ourselves.' The Bible is the sure word of prophecy, and you can find no better assurance 'Until the day star arises in your hearts.' Those who have any doubt as to their Christian assurance should continue to read the Bible for such assurance 'until' a more sure word of prophecy comes by the day star of Christ's redeeming power is realized in Christian experience. Then we shall treasure the book more because it reveals to us the experience of others who have tried this sure word of prophecy."

NOTES-PERSONALS

The quality of determination, if hitched to the habit of worth-while work, is one of the greatest forces any human being can have.

"Does reckoning with the future world make any difference in our lives here and now?" A pastor used that as his text in a recent Sunday sermon, and members who heard the sermon say it will not soon be forgotten.

Miss Linda A. Eastman, who heads the third largest library in the United States and has the distinction of handling more books than any other woman in the world, finds that people read more books in times of depression than in times of prosperity. This, then, may be put down as another asset and blessing of depression.

The Congregation Conference of the Carolinas is to convene in annual session with our Greensboro (First) Church on May 5, 6, 7. Rev. John Brittan Clark, Tryon, N. C., is moderator. Our Eastern North Carolina Conference and our North Carolina and Virginia Conference have each named ten lay and ten ministerial delegates to attend the Conference.

Our Ocean View pastor, Rev. J. H. Warren, received five new members into the Church in February, with an average Church attendance at the evening service of eighty-one, and an average Sunday School attendance of 128; with an average offering in the Sunday School of \$5.95. This compares well with, and even surpasses, some of our older Churches and schools.

Our deep and heartfelt sympathy is extended to our neighbor and brother-minister, Rev. L. L. Wyrick, Elon College, N. C., in the loss by accidental death recently of his father. Our obituary column carries an account of the passing of this good man, and we join with the loved ones who mourn over the tragedy that carried away, in the vigor of manhood, one who was consecrated to his Church and his Lord.

Rev. Alfred W. Hurst, pastor of Elon Community Church, recently sent each of his members a copy of the thirty-two-page booklet gotten out by the Federal Council of Churches, entitled "The Fellowship of Prayer." It contains a text from Luke, a brief exposition of the same, and a prayer for each day of the Lenten season, from February 18th to and including Easter, April 5th. This was a most gracious and considerate act on the part of this beloved pastor.

"You can tell the character of a workman by the kind of a workshop he keeps, and a preacher by the sort of library he has." By that proverb, one easily discovers the sort of workman and preacher Rev. A. W. Andes, Harrisonburg, Va., is. No wonder he is one of our most solid and substantial and alert pastors. His library would do credit to an institution, much less a pastor's study. Bro. Andes has a passion for good books and knows them when he sees and needs them.

If every Church and every member in every Church does not make an Easter or annual offering for missions, it will not be from lack of individual envelopes now in possession of Church secretaries and pastors. Envelopes for the offering have been sent, at some expense and cost, to every Church, and these will be a waste and a loss only if they are not properly distributed. Every member of every Christian congregation

should have the invitation and the opportunity to have some part in our annual missionary offering.

One of the strong men of the ministry in the Virginia Valley Conference, and one of the very active pastors, is Rev. W. L. Weekley, Harrisonburg, Va., coming to the Conference and his present pastorate of five Churches from our Congregational constituency last fall. Rev. Joe French having resigned his pastorate to further pursue studies in a theological seminary, Dr. Weekley was called and is already held in high esteem both in the Churches he is serving so ably and in the Conference to which he is regarded as a valuable accession.

Elm Avenue, Portsmouth, Va., Rev. T. N. Lowe, pastor, is one of our loyal, progressive and growing Churches. The Sunday School had overflowed all available space in the building as it was, and even in this time of depression the beloved pastor and people of vision with him determined the Lord's work should not suffer from lack of suitable and adequate quarters for the young people of the growing Sunday School. So four class-rooms and a "kitchen" have been added, and last week were thrown open for service. Congratulations to pastor and people.

The Valley of Virginia Conference met in mid-winter session at Bethlehem Church, near Harrisonburg, Thursday, March 12th. The session was well attended, delegates coming from most of the Churches to take counsel together about Church plans and problems. Rev. R. L. Williamson, Winchester, presided, and Rev. A. W. Andes, Harrisonburg, was secretary. While no matters of an official nature were adopted, real problems were discussed, and the day was one of inspiration and good fellowship. The conference voted to have a similar session next winter. This is a procedure that other conferences may follow to advantage.

"Dr. L. E. Smith has been invited to meet with a council of the world's Christian leaders in London the last of March. Should Dr. Smith accept, he will sail within the next few days, he said last night. For many years Dr. Smith has been President of the Southern Christian Convention, and is intimately connected with the work of the entire Congregational-Christian denomination of America." The above, from the *Norfolk Virginian-Pilot*, will be of interest to the many friends of Dr. Smith. Though he feels, because of the press of duties at this time, he cannot accept, he greatly appreciates the honor, and covets the rare privilege of sitting in council with this august body of world-renowned Christian leaders.

The Woman's Missionary Rallies for the North Carolina Woman's Conference, according to a statement from Mrs. C. H. Rowland, president, are as follows: Palm Street Church, April 14th, Rev. J. L. Neese, pastor; Mebane, April 15th, Rev. R. A. Whitten, pastor; Durham, April 17th, Rev. Stanley C. Harrell, pastor; Shallow Well, April 21, Rev. T. Fred Wright, pastor; Parks Cross Aoads, April 22, Rev. J. C. Cummings, pastor; Henderson, April 24, Rev. H. E. Crutchfield, pastor; Liberty (Halifax, Va., district), Nathalie, Va., April 28th, Rev. C. E. Newman, pastor. Mrs. Rowland is exceedingly anxious that announcements be made of these meetings and that a large delegation attend each rally.

REVIVAL MEETINGS.

The First Christian Church, Portsmouth, Va., began its spring revival March 16th, with the Rev. Dr. McKendree Robbins Long, of Statesville,

N. C., leading same, to continue through March 29th. Dr. Long has been peculiarly prepared for the ministry, educated both in America and abroad, and is a converted artist of great reputation, possessing unusual ability. He is a nephew of our beloved Dr. Daniel A. Long, and a son of the former Judge B. F. Long, recognized as the leading jurist of North Carolina.

Dr. Long has none of the cheap showmanship of the professional evangelist, but is endowed of God with wisdom and grace. He is simply a man sent from God to bear God's message from God's word in the power of God's Holy Spirit.

The people of the Church invite all who can to take advantage of these services, which have every assurance of being the greatest, under God, since the organization of the Church. Services will be conducted each evening throughout the week at 7:30, and at regular hours on Sabbath, and at 2:30 P. M. in addition.

The pastor, H. C. Caviness, and the people earnestly ask the prayers of God's people, that the meeting be one directed entirely by the Holy Spirit for the glory of God. (Romans 15:30.)

H. C. CAVINESS, *Pastor.*

METHODS CORNER

By REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

One of the difficult tasks most Churches have to face is the raising of the benevolence apportionment. The greatest danger is that we do not begin early enough in the year. There is a tendency to put it off until fall. Churches that have a benevolent budget separate from their current expense budget, and that have an annual every-member canvass, get on very well, or should get on well. But all our attempts, be they successful or only partially so, may be helped by supplemental endeavor.

From a considerable experience in the East, Middle West and the Pacific Coast, and nine years here, I am prepared to say that I think the secret of raising a benevolence budget is tied up with missionary information. In other words, if the Church desires large missionary gifts, it may have them by educating everybody within the circle of Church life in missionary endeavor.

There are many ways of doing this. I believe the best way yet devised for the Sunday School is the World Service method. In brief, this means to secure a World Service chart, decide on a reasonable goal for the year, and begin at once giving monthly missionary programs along the line suggested by the denominational projects. We have found that the young people enjoy "taking part," and they also plan their gifts to be larger on "Missionary Sunday."

Another way to educate the adults is by giving pageants on Sunday nights. There are a great many splendid missionary pageants, and young people like to "be in" such things, and the older people will come to see and hear. Another way is to secure the splendid stereopticon slides furnished by both home and foreign missionary societies and use them Sunday nights. One way of getting a good audience is to announce "Travel Talks" on this or that country and arrange the slides so as to show the country and then put in enough missionary pictures at the end to show some results of Christian effort in those places where we have missions.

Many men have been won to the value of missions by reading Cornelius Patton's "Foreign Missions Under Fire" and his "The Business of Missions" (and good book-store). Next week I will speak of other methods of reaching the people of the parish so as to bring in generous missionary offerings.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

NEW PROGRAM for Columbia is being prepared. To help in this work, Dr. W. Knighton Bloom and the pastor-at-large will visit this Church Sunday, March 22nd.

ATTENTION OF TRUSTEES of Country Life Academy is again called to the meeting on March 21st, at the Academy Building, Star, N. C. The meeting is called for 10:30 A. M., and continues till 12 M. At 12:30 luncheon will be served with the body of students in the academy dining-hall.

DR. JESSE K. MARDEN, who, with his wife, has been visiting relatives in Florida, has spoken at a number of our Churches and has made a splendid presentation of foreign missions as represented in his own work as medical missionary in Athens, Greece. Dr. and Mrs. Marden terminated their visit in Florida on March 18th.

THE YOUNG PEOPLE'S CONFERENCE of Georgia and Alabama Christian and Congregational Churches meets at Lanett, Ala., just over the Georgia line, at West Point, March 27, 28, 29. The program is in the hands of two extension workers, Miss Campbell and Miss Brackin. The meeting will close Sunday afternoon with an impressive Communion service.

MISS STELLA M. JORDAN, one of the field secretaries of the Congregational Education Society, has spent several days in Florida, speaking especially to the Sunday School and young people's workers of the Churches. Her itinerary was largely on the East Coast, spending most of the time with the Churches of the Miami region. Reports of her work were most gratifying.

DR. LEWIS H. KELLER, formerly president of Atlanta Theological Seminary, has been invited to supply the pulpit at Lake Helen, Fla., for the balance of this season, filling the vacancy caused by the death of Dr. Scott F. Hershey. Dr. and Mrs. Keller are already at work at Lake Helen and have been graciously welcomed by the people, who are happy under their leadership.

SPECIAL MEETINGS for Conference will be held in the Churches of South Georgia, with the pastor-at-large present, as follows: Friendship and Antioch Churches, at Baxley, March 23rd, evening; Whitehall and Millwood, respectively, in their own buildings, Tuesday, March 24th, during the day; Union Hill, Pearson, Tuesday evening at the Church; Doerun, New Light and Poplar Arbor, with neighboring Christian Churches invited, Wednesday evening, March 25th; Columbus, Rose Hill Christian Church, Thursday evening.

LAGRANGE PASTOR RESIGNS: Rev. C. C. Hamilton, pastor for the second time at LaGrange, Ga., has resigned to take effect April 1st. Mr. Hamilton is at the present carrying on a revival meeting at Christian Church, Columbus, but returns to LaGrange for his regular service Sundays. The LaGrange Church is preparing to call another pastor in the near future. Their progressive program announced a few weeks ago is being carried on by the official boards and pastor. Everything is going on an expectant basis, and Easter will be a great day for this Church.

THE ADVISORY BOARD of the Southeast will meet in annual session at Nashville, Tenn., College Side Church-house, April 14-17. All staff officers and officers and delegates kindly take notice. This will be another notable and historic meeting, one no one will willingly miss.

President Campbell, of the seminary foundation, and Dr. Jason Noble Pierce, pastor of College Side Church, unite in extending a most cordial invitation to all who can take advantage of this opportunity. In this connection it is well to call attention to the Rural Pastors' Conference at Vanderbilt during this same period, April 6-17, inclusive.

REV. W. CARL PARKER is happy in being called to minister to three strong rural Churches—Duncan's Creek, Center, and County Line. And these Churches seem happy and content with the best arrangement that can be made for their work. Mr. Parker is an expert decorator and finds it possible, apart from his business duties, to be the minister to these Churches. He has been with them for several years, and the old story grows in increased interest as the years go by. The time should come when all his time could be given to the work of a regular pastorate. In that way, Churches become strong in the work of the kingdom. Strength to his arm and grace to his lips and blessings on his work in these important Christian centers.

CONGREGATIONAL COMRADES of Chattanooga plan to meet with a week-end program every three months. The last rally included addresses with round-table discussions, a sight-seeing tour, supper on Missionary Ridge, games and songs, a good-night story, Church school and preaching and Church services at Union Church, where the sermon was preached by Rev. Lucy T. Ayres, a Christian Endeavor meeting, and a play entitled "Forgiveness." The Comrades' officers are Robert L. Murphy, president, Pilgrim Church; Leslie Poe, vice-president, Daisy Church; Grace Hair, secretary and treasurer, Soddy Church; program committee: Miss Azilee Johnson, Grace Hair, Jessie Stinecipher, Miss Marguerite Davison, and Miss Dorothy French were active helpers. The young people of nine Congregational Churches were invited.

AT CENTRAL CHURCH, Atlanta, the pastor-at-large, Rev. Mils J. Sweet, dropped in unannounced Sunday morning, February 22nd. He had just listened to a fine radio sermon by the pastor, Dr. Dodge, on "Why is Darrow an Agnostic?" It was a sane and telling reply to the wandering thinklets of the great criminal lawyer. Dr. Dodge showed how a man, great in his own department, may become utterly silly when entering another. Darrow was shorn of any vestige of learning when it came to a knowledge of the Bible and its teachings. Dr. Dodge did not mince matters or dodge any question, but came straight out and called the agnostic the ass that he really is when he opens his mouth to speak on religion and the Holy Book. It was good to listen to. And there was a good audience in the large auditorium of Central Church. "How to Be Happy, or the Way to Happiness," was the theme, and one found four good ways in which he might find human felicity and enjoyment. It was a good sermon for any man's Church, and the people present seemed happy to be there.

GREENSBORO Christians ask Congregationalists of the Carolinas to meet with them at the annual meeting May 5, 6, 7. And the board of directors are unanimous in accepting this fine invitation. At the same time, the directors acknowledge the magnanimous courtesy of the United Church, Raleigh, in releasing the Conference from the practical acceptance of their invitation given some time ago. All in all, it is a

very definite advance in the line of the union of the two denominations, for at this meeting there will be delegates from both denominations and there will be propositions offered to unite both into one great Conference of the Carolinas on an equal basis and for the general good. Greensboro Christians are to be thanked and at the same time congratulated—thanked by the Congregationalists for the splendid spirit of hospitality; congratulated by both Congregationalists and Christians for the honor of being hostess to delegates who will, no doubt, make denominational history along union lines. It will make it easier in future days for individual Churches to catch the spirit actuating the national leaders in working out plans for the United Church of the country. Hats off and many thanks to Greensboro!

FLORIDA CONFERENCE.

The annual meeting of the Florida Congregational Conference is to be held with the Church at Orange City April 21-23. The program has not been completed, but the preliminary announcement carries the interesting information that Dr. Ernest W. Riggs and Dr. W. Knighton Bloom are to be in attendance and to be speakers at the conference. Dr. Bloom needs no introduction. Dr. Riggs is one of the secretaries of the American Board of Commissioners for Foreign Missions and was president of one of our Near East colleges and was a delegate to the Jerusalem Conference. He is well informed on missionary problems, and especially on conditions in India. He is also chairman of the committee on reference and council of the Foreign Missions Conference of North America. This committee is equivalent to the executive committee, and this office is one of great importance to the interdenominational missionary work of the Churches. Dr. Riggs is also to visit other parts of the Southeast and is to be present at the Southeastern Advisory Board meeting in Nashville.

CHURCH BOOKLETS.

We have received interesting booklets or pamphlets about three of our Churches recently. The first is a beautifully illustrated booklet concerning the Coral Gables Congregational Church, of which the pastor is Rev. Don G. Henshaw, with Rev. O. H. Denney as associate for parish activities. The pamphlet has no less than eighteen cuts of various sizes, showing the beautiful Church from several angles; also the interior of the Church, group pictures of the School of Religious Education and of the faculty, the young people's group, the choir guild and the pastors. There is a fine story about the development of the city and the origin and growth of the Church, its creed, organization and services.

The Circular Church at Charleston, S. C., of which Rev. George N. Edwards is pastor, has issued a very interesting historical leaflet with regard to this ancient and noble organization. The story of this Church is one that should be read by all those who are interested in our Southeastern Congregational-Christian development. The leaflet traces the story of the Church from the day of the French Huguenots down to the present pastorate.

The First Church, St. Petersburg, has issued its annual year-book, which gives several illustrations of the Church and the picture of the pastor, Dr. Kerrison Juniper, with the pastor's report and the reports of the treasurer and the various Church organizations. It also prints a list of the officers of the Church and the full list of members.

All of these Church booklets will undoubtedly be gladly sent to any who may write to the pastors for them. We highly commend this form of Church publicity.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

PROHIBITION AND YOUTH.

Not a few well-meaning people are saying that there is more drinking, and even more intoxication, now among young people than in the days before prohibition. In the *New York Times*, February 11th, Mrs. C. H. Sabin, chairman of the Woman's Organization for National Prohibition Reform, and Mrs. John S. Sheppard, of the same organization, are reported as declaring, "There is increased drunkenness among the young of the nation as one of the worst effects of prohibition." Mrs. Sheppard's statement reads as follows: "In going through the State, I find that women are especially aroused with the dangers which threaten their children. How many mothers did you know before prohibition who ever worried about their daughters drinking? An honest answer to that question tells us the change which has come about." This statement, on the part of these women employed to carry on propaganda against prohibition are repeated *ad infinitum ad nauseam* by hundreds who are not employed and who are not aware that they are playing right into the hands of the anti-prohibitionists in making statements such as the above, which the facts do not warrant or verify. For the sake of clarity, let us take just a peep at some of the actual facts obtaining before national prohibition was enacted. In 1916 the Senate of the State of Illinois had a vice committee, who went into the matter of vice and its causes in many cities and communities of that State. Pages 491-2 of this report the following is found: "That intoxicants play a conspicuous part in the undoing of many girls is a matter of general knowledge so adequately covered in previous reports and court

records as to require no further elaboration." Mrs. Joseph Bowen, testifying to the commission, said: "The girl mothers coming in to us assure us that their downfall began in the liquor-selling dance hall."

Mrs. Ira Couch Wood, president of the Illinois Training School for Nurses, testified before the city council license committee on drink as follows: "I want to make a plea for the girls between fifteen and twenty. I am speaking here as the representative of the nurses of the Cook County Hospital, where we have to face the facts squarely. Disgrace and disease are the results of the sale of liquor at dances."

Surely Mrs. Sabin and Mrs. Sheppard, with many others without the actual facts to verify their position, have not taken the pains to inform themselves of the actual drinking and intoxication among young people in pre-prohibition times.

The saloon-keepers, who, though their saloons have been taken from them, have never yet given up the fight (there being 50,000 of them yet (ex-saloon-keepers now) who are paying a dollar a month each to carry on wet propaganda), have the same spirit of indifference for the welfare of youth that they had in the old days. Back in the old days the saloon-keeper knew that his recruits must come from the youth, and both in open and in secret he sought to cultivate that fruitful field. A representative of the Retail Liquor Dealers' Association, speaking to a convention in Columbus, Ohio, in 1912, said: "We must create the appetite for liquor in the growing boys. Men who drink will die . . . and if there is no new appetite created, our counters will be empty as well as our coffers. The open field for the creation of appetite is among the boys. Nickels expended in treats to boys now will return in dollars to your tills after the appetite has been formed."

The difference between the old days and the present is that these same advocates of destruction of youth are at work now with more subtlety and in secret, because they know their business and nefarious traffic have been outlawed. Dr. Alexander Lambert, of Bellevue Hospital, New York City, after making a study on the subject of alcoholism some time before prohibition was adopted, told the world that "68 per cent of the alcoholics investigated began drinking before they were twenty-one years of age, and that almost 30 per cent of them began drinking before they were sixteen." Is it possible that Mrs. Sabin and Mrs. Sheppard, and those who take up their propaganda and pass it on are ignorant of such facts? Is it possible that people believe that prohibition and the outlawry of liquor have produced, or even increased, drunkenness among the youth of the land when facts, stern, cold facts, like the above, and enough others of similar kind to fill fifty issues of this paper, stare them in the face and confront them from all the reliable records of pre-prohibition times?

"But prohibition is not enforced." Of course, it isn't. A policeman in a thriving city told this writer not long since it was not enforced! This policeman said, "The year before prohibition passed I had forty-four men and women in the city lock-up for drunkenness on Christmas night. The Christmas night after prohibition passed I had four men there." "No," said he, "prohibition was not enforced against the four who broke the law and so became a spectacle and a subject of common comment, but something had taken place in the lives of the other forty who were not in the lock-up. I guess they, or most of them, were at home with their families."

How can a law be enforced universally when there are thousands of individuals who themselves want liquor and are willing to break the law of the land to have it? And there are other thousands who want the profit from it, that through its sale to others they may live on beds of ease

and rake in the shekels from the lives and pockets of those they debauch. We have a long way to go yet, but we have, at any rate, made a start. We haven't stopped people from stealing, nor committing murder, but we have gone a long way in that direction by having laws passed which make a spectacle and an outlaw of the thief and the murderer.

Yes, there are a great many young people who are cultivating the taste for liquor. They realize, however, they do so against the law of the land and the State under which they live, and they know full well if they indulge they must go against that law and under cover do that which they dare not do openly. Some one has defined law as "the organized virtue of the community and of the State." The organized virtue of the community and of the State has declared, by the greatest majority ever given by the States of this nation, that the manufacture and sale of intoxicants is against the common good and should not be legally permitted. There, at any rate, stands the declaration of law, "The organized virtue of the community." Many, very many, do violence to that law, but ever and always to their own hurt and to the hurt of the community, whose virtue has shown or at least pointed them, to the better way.

J. O. A.

RUTH.

One of the very thrilling books of the Old Testament is Ruth. It is a book of adventure, of romance, and of achievement; but it is far more than that. It is a book of contrasts and of challenge. It opens with a famine and closes with a feast. It begins in need, it ends in abundance. It starts with defeat, concludes with triumph. It opens and advances with human love, it culminates and closes with divine love. It lifts the curtain on a pastoral family scene, it drops it on a royal procession. It is a long call from Elim-elech, a man of the world and a poor provider, to David, a man of God and a prince among men.

When this is said we have just begun to get a glimpse of the beauty and the meaning of the Book of Ruth. And it is not Ruth, the woman as such, even with her charm of manner and devotion to her loved ones, that fills these brief pages with such delight. It is Ruth the Moabitess reacting to the vision and voice of God, that gives the book its bigness and its beauty. There are just four brief chapters, covering less than four pages of average size, in the book. Yet in twenty-two places—more than five times to the page, or chapter—the name Jehovah appears and is the dominating theme and prevailing power in the book and in the life of the lovely Ruth. It is not the plan, or purpose, or program of Elim-elech, or Naomi, or Ruth, or Boaz that stand out most prominently and that are portrayed most vividly in the pages of Ruth. It is the plan, the purpose, the program of God that give meaning to these few pages and seal them with eternal significance and meaning.

Ruth, even in her liveliness, has no majesty and no meaning apart from God's purpose with her and God's plans for her. It is one of the first, as it is to this day, one of the mightiest of God's missionary messages to the world. Ruth, out of the hated and despised people of Moab, by the mercy and righteousness of God, becomes the ancestress of David and your Lord Christ. When God gets hold of a human heart, touches with His finger the immortal soul, the heart throbs anew and that soul blossoms afresh unto all eternity.

In Ruth's heart a love more than human had control, and eternity, rather than time, left its imprint there. In the book, and in the life of Ruth, we catch a vision of God, hear a voice from God, and see victory through God. The more

abiding vision in this wonderful little book is the vision of God, who took a widow in Moab and made her the mother of kings; a voice that called to this soul in Moab and brought her out as a heroine of all time; a victory over idolatry, superstition and false worship for and through the worship of the one true, eternal, omnipotent Jehovah.

J. O. A.

SELF-DENIAL WEEK.

The Church stands alone in one field. That is the field of missionary service and activity. There are thousands of Churches and ministers and teachers and physicians and nurses doing missionary work in the homeland and in fields afar. How came one here, or there? The Church, through its missionary activity, is the cause and the explanation.

And the only way the Church can do this work of grace and salvation is through self-denial. God through His Son instituted and is carrying on the missionary work, and He said, "If any man will come after me, let him deny himself." This is our Saviour's method of financing the biggest business and the one spiritual task of this earth.

This year our Convention is calling upon our Christian Churches to raise \$50,000 for missions—one-half for home, one-half for foreign missions. We can do this great and good things in one way, and one only, namely: through self-denial.

The Mission Board is asking that pastors and Churches set aside the week before Easter—March 30th to April 5th—as "Self-Denial Week." During that week, it will enrich our Church membership morally, mentally, spiritually to find some object of necessity, comfort, luxury or indulgence, and deny themselves of it and give the price thereof to the one spiritual task of the Church—its missionary task.

Only the Church does this work; and it is the one work, the one enterprise of the Church that no other order, society, fraternity or institution engages in. Will the Church fall down in the one task divinely appointed to it? We of the Church will answer in our willingness or unwillingness to deny ourselves something for our Lord.

J. O. A.

NURSES.

At the end of the fourth century, when the temples of Aesculapius, Hygeia, and Serapis were closed, the sick poor were left adrift upon the cold sea of neglect. Christian monasteries and temples were opened to the poor and orders arose to provide for the sick.

The eleventh century saw the beginning of hospitals, rendered more necessary by the Crusades; and, on account of the death of physicians, women assisted in hospital work.

In the twelfth century, Hildeberg, Abbess of Rupertsberg, organized a school for training nurses for service in hospitals. From this school grew up the modern training of nurses for three lines of service.

1. Charitable hospital service.
2. Charitable service for poor sick people in their homes.
3. Paid service for rich sick people.

In 1840, Miss Fry's nursing sisters cared for outcasts in London.

In 1853, Florence Nightingale, born in Florence, of English parents, returned to England after an inspection of hospitals all over Europe, and gave great impetus to training of nurses; and, during the Crimean War, she went out with thirty-four nurses and made herself world-famous by caring for sick and wounded soldiers in that war of 1854-1855.

At the close of the war she gave 50,000 pounds to found the Nightingale Home at St. Thomas

Hospital, for the training of nurses. She was often consulted during the Civil War and the Franco-Prussian War on camp hospitals.

Bellevue Training School for Nurses was founded in New York City and graduated its first class in 1872, sixty-two years ago. Training schools for nurses are now conducted in most of the cities of the United States, and the time required for graduation is one year, two years and, in Philadelphia and New York, three years.

Nursing is now a profession almost as important as that of physicians. They serve by day and by night and fill a much-needed place in hospitals and in homes. Patients often say, "The nurses are so kind to me"—and they are.

All of this is the result of the coming of Jesus into the world, not only afflicted by sin but also by disease. He is the great Physician. If Christianity had done nothing more than give the world doctors, hospitals and nurses, it would deserve the faith and allegiance of mankind. W. W. S.

HOW TO LIVE THE CHRISTIAN LIFE.

1. Believe that through Christ you have received eternal life (1 John 5:10-13). Then by faith walk in newness of life (Rom. 6:4; 1 Tim. 6:12). The Christian life is not an imitation of Christ, but the new resurrection life of Christ

manifested in the believer. He that believeth on the Son hath everlasting life (1 John 3:36).

2. Read your Bible daily. Memorize certain portions that are helpful, especially the promises. Meditate much upon these. They will be food to your soul (1 Peter 2:21), light to your pathway (Psa. 119:105), and weapons for your warfare (Eph. 6:17).

3. Pray to God as your Heavenly Father, daily, in the name of the Lord Jesus Christ. Thank Him for all things. Count your blessings and remember that they are from God. Recognize your weakness as well as your sinfulness, and pray for help and victory. They that wait upon the Lord shall renew their strength (Isa. 40:31).

4. Confess the Lord Jesus Christ as your personal Saviour, especially when your silence would mean to deny Him. He has said, "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven (Matt. 10:32-33).

5. Avoid temptations. They are bound to come, but do not get in the way of them (Psa. 1:1). Avoid evil companions and make friends of God's people. Remember that you will not be tempted above that you are able to bear, and that there is always a way of escape through Christ (1 Cor. 10:13).

W. L. BOYETTE.

Hopewell, Va.

Fifty Thousand Dollars for Missions!

A CALL TO SELF-DENIAL

The last session of the Southern Christian Convention voted unanimously in calling upon our people and Churches this year to contribute \$50,000 for Missions—\$25,000 for Home, \$25,000 for Foreign work. Our Year-Book shows there are 32,000 of us. If we of the Southern Convention will give \$2.00 per member—\$1.00 to help build Churches and support the Gospel at home, in needy places; \$1.00 to carry the Gospel to those who are perishing without it—we will easily reach our goal.

Thus far, since September 1st, the Sunday Schools, Women's Missionary Societies, and a few individuals of their own volition have contributed to March 1st \$11,052.81. This leaves a balance of \$38,947.19. What shall our answer be? How much prayer shall we offer? how much preaching shall we do? how much self-denial shall we practice in order to make this the best year for the ingathering of souls, the output of means, and spiritual enrichment of our Churches and people we of the Convention have thus far had?

Prepare by self-denial for a great Easter offering. Let every one have some part in this great and good undertaking.

THE MISSION BOARD

SOUTHERN CHRISTIAN CONVENTION

J. E. WEST, *Chairman*J. O. ATKINSON, *Secretary*

CONTRIBUTIONS

SUFFOLK LETTER.

Farming is the natural and the biblical occupation of cultivating the soil, and it is the essential of the best in civilization. God made the world; then made man. And "The Lord God took the man, and put him into the Garden of Eden to dress it and to keep it" (Gen. 21:15). Man was not only to keep it, but to dress it. Farming can be made beautiful as well as useful. The garden idea implies decoration as well as cultivation. The great men of the world have come from the country. The great mothers of the world have come from the country. The great rulers of the world have come from the country. The great preachers of the world have come from the country. The country is the place to raise men and women, and the city is the place to market them. The cities have attracted too many people from the country, and the tenant system of farming has reduced the value of land and the importance of neighborhoods or communities. Money crops, to the exclusion of real farming, have reduced the success of farming and the real value of farmers. There are three important steps in successful farming.

The first is to make a living. That requires a variety of products—bread, meat, butter, eggs, fruits, vegetables, berries, and all that a good dining-room requires. It is false farming to raise all cotton, peanuts, tobacco, truck, or anything else for market. If the money crop succeeds and the farmer sells at a profit, and he gets his year's work in money, he cannot keep it. It is much more difficult to care for money than it is to earn it. That is the reason for salaries and wages to be paid by the month or the week. The first thing in successful farming is to make a living. You can tell such a farmer by sitting down to his table for a meal.

The second thing is to make a farm. And that means to improve the land, the stock, the buildings, the appearance of the house and yard, the orchard, and the pastures. A good farmer has as much to show friends who visit him as the merchant, the trader, or the official. The best thing on a city table, or in the fireplace, comes from the country. The hams, chickens, turkeys, eggs, butter and milk come from the farm. People, even in the city, talk about country butter, the country dinner, the fresh vegetables from the country.

The third thing is to make some money. After making a living, an improved farm, then plant for money. It may be corn, wheat, hay, cotton, peanuts, tobacco, strawberries, cabbage, potatoes, or whatever the farm produces best. Then, when the money crop is sold, and the butter and eggs, chickens and hams that are sold all through the year, family necessities can be purchased, and some money placed to the credit of the farm. If more people will remain on farms owned by them, and improve and manage them in the above way, prosperity will take the place of depression, country Churches can prosper, education will not interfere with labor, and happy homes will help to make a happy nation.

W. W. STALEY.

ELON LETTER.

Carrying forward our discussion begun two weeks ago with reference to the objective of life, we find another group which insists that life consists in the abundance of the things that a man thinks. They are not satisfied with making a man a catalog of events, nor a two-legged encyclo-

pedia. They believe that thinking should characterize the human leader. They scorn knowledge as such. They scorn the energy and enthusiasm of the man who believes in doing things. Their view is that the world is to be forwarded by its thinkers. They quote Scripture, too, in support of their opinion. Did not Paul command that we should think on certain qualities of life, and does not the sacred Book say elsewhere that, "As a man thinketh in his heart, so is he"? Surely we appreciate the thinker and acknowledge our debt of gratitude to him. We are so busy, however, in doing things and acquiring information that, in the large, we lack time for meditation and thought. By diligent study we consume, as it were, large quantities of intellectual nutriment, but it is only when we think that we digest it. The thinker is inclined to believe that the man who is content with the acquisition of knowledge is afflicted with mental indigestion. We need opportunity in our college days not merely to study and to acquire information and facts, but to think them through calmly. The wise man makes it a rule to have a time for meditation and reverie each day. Such a practice will pay a handsome dividend in fruitful living.

Others are of the opinion that the abundance of a man's life consists in the things he understands. They are not satisfied with knowledge, nor yet again with thinking. They aspire to wisdom, to comprehension of the inner meaning of things, to the understanding heart. They admit that, through diligent study, we may acquire vast funds of information and mentally consume them. They also freely admit that, through meditation and thought, we may digest the facts and the knowledge we have consumed, but they are equally insistent that the mental process is not complete until this consumed and digested intellectual nutriment has been assimilated, organized, integrated by the individual mental personality, so that it becomes his very own by a process which we may describe as mental metabolism. Wisdom to them is the principal thing, and their insistent injunction is, "Therefore, get wisdom." The ability to sit in judgment on the facts that one has amassed and upon the meditations of one's own heart, to unify and integrate these so that the individual goes forth as master of all that he surveys—that is the goal and the aspiration of the abundant life.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE LETTER.

THE GREAT AGE.

History tells us of the great Grecian age, but it was not the only one, for the years of youth between sixteen and twenty-five is a still greater age. During this period there is a great awakening of the intellectual passion. This is the miracle which the whole world of education goes seeking. For, once wrought, it transforms youth, and youth thus transformed transforms the world.

This transforming of intellect did not always take place in standard, A-1-grade colleges, for words of wisdom uttered from the class-rooms and rostrums of humble institutions have come ringing down through the centuries. They have sired authors, senators, governors, and chief justices.

The current idea is that you must have guilt-edged equipment, but the one thing needful is delight in hard mental exercise as well as sharp physical exercise. If theologians could look into the heart of youth they would find youth's religion not Hebraic, but Hellenic, with but two arti-

cles of faith. One is athletics, which no less competent a witness than George Meredith has pronounced "the best philosophy youth can pretend to." The other is the passionate delight of the awakened mind.

It is a stupid, superstitious idea that boys naturally detest study. What they do detest is a bore. Youth is a hero-worshipping age. Give me a hero-schoolmaster and I will guarantee that the intellectual recession gets kindled in any mind that is combustible. Reticent, self-contained—a mind of a stoic housed in the body of an Olympian athlete, whose look is his discipline, without intimidation, who despised cowardice and meanness, yet not demanding perfection or even success, but a worthy effort. A personality as dynamic as this, with its fiery juices of life naturally generates action.

We need to learn to comprehend and appreciate the fine, unworldly ambition and determination to succeed in the noblest sense of that abused term, the resolution to reject a career of property-getting in order to create in that most vital of all art, forms the minds and characters of our youth in our small denominational colleges. There college professors are willing to make a great sacrifice because they have dedicated their lives to an aim higher than getting and spending.

How we deplore the need of funds for the work in Piedmont Junior College, and how we hope and pray that some one will come to our rescue! What a revolution would take place on the campus and in this section if some one would contribute a hundred thousand dollars or more. Up to this time, the school has had but little more to live on than love and loyalty—moral support. We have seen what this college can do with but little money; now we need to see what it can do with money enough for proper equipment and operation. Shall the great day begin now for Piedmont Junior College? Is the golden year here? Who will come to our rescue?

Wadley, Ala.

S. L. BEOUGHIER.

CHARLES C. RICHARDSON.

Charles Coker Richardson was born October 30, 1844, in Sussex County, Va., where he spent virtually all his life. He died in Suffolk, Va., February 9, 1931. In 1863 he volunteered and enlisted in Surry Light Artillery (Hankins' Battery). This, with two other companies, formed the battalion commanded by Col. C. E. Lightfoot. When Col. Lightfoot heard that General Lee was arranging terms of surrender at Appomattox with General Grant, Col. Lightfoot disbanded his battalion and gave his men their choice to go home or to join General Lee's army. From this fact, it is seen that the deceased never surrendered. There is possibly at this time only one survivor of the Surry Light Artillery with whom the deceased served during the Civil War.

After the surrender, he came home and returned to farming. On January 23, 1868, he was married to Mary Elizabeth Cox, who preceded him in death July 25, 1921. To this union were born ten children, nine attained manhood or womanhood, one died in infancy. Five survive their father, as follows: Maggie M., Alfonso F., Emmett B., Lena Jesse, and Mary Augusta. These, with twenty-nine grandchildren and thirteen great-grandchildren, one half-brother, and a host of kindred and friends, mourn the loss of this good man.

Bro. Richardson had a wonderful Church record. At the age of twenty-five years, he joined Spring Hill Christian Church, and on October 30, 1869, he was elected secretary of this Church, holding this office till death, a period of about sixty-two years. His daughter-in-law, Mrs. E. B. Richardson, assisted him the last ten or twelve years. He was ordained a deacon November 11, 1900, and served till death, proving his loyalty

in this capacity as well as in the office of secretary. He was prompt in all that pertained to the Church, keeping himself well posted as to all its enterprises. He spoke ill of no man.

He was a loving husband and father, a true friend and neighbor, a patriotic American, a real Virginian, and a loyal Southerner. He had been a member of the Masonic lodge at Wakefield since 1868 and was held in high esteem by his Masonic brethren. His funeral was held at Spring Hill Christian Church February 11, 1931, at 2:30 P. M., in the presence of a large gathering of people, and his remains placed by the side of dear ones in the family square. The grandsons acted as active pallbearers. There was a large number of honorary pallbearers. The many beautiful flowers and the presence of so many friends brought further proof of the esteem in which he was held.

By personal request of the deceased, the writer was in charge of the funeral services, assisted by Rev. F. C. Lester, pastor of the Church, Waverly, Va.; Rev. W. W. Staley, D. D., and Rev. H. S. Hardcastle, of Suffolk, Va.

Elon College, N. C.

JAS. L. FOSTER.

LANETT CHURCH VENTURES.

(The following unique letter has been sent out by our Lanett, Ala., Church, and the two replies, one by U. S. Senator Black, the other by U. S. Congressman Patterson, tell their own stories.—J. O. A.)

Dear Friend:

How would you like to see a new era, or a new day, dawn upon the Christian world?

That would be great, wouldn't it? Now, listen. Our Church owes a debt that must be paid. Some new Sunday School rooms that we have built. Perhaps you are not interested in our Church affairs, but please don't lay this aside. Read on. Here is our plan. We are going to sell one thousand of these little cards which you will find enclosed. Each one of these cards has fifty tens on them which represents a dime, and each card equals five dollars. Well, to the boy or girl, man or woman, who will sell one hundred and sixty-seven of these cards, they will receive a three hundred dollar scholarship in any college, business college, or high school, music or art, or for educational purposes as he or she may choose. Can you get a vision of what this means? It doesn't just mean that six of our boys and girls get a scholarship. But this is what it means. It means that if our Church can put this over during this depression, every year every Church, in making out its Church budget, can add one or more scholarships to their budget, and give same to some boy or girl who will get out and do something for their Church. This will encourage our young people to come to Church, teach our young people to work for their Church, and will give them some inducement beside spiritual worship in their Church. It will get the membership visited. Get more people to give and more people interested in Church work. And can you imagine just what it means to our college? Just suppose that every Church gives one or more scholarships a year in the United States. Can you get the vision of what that would mean in five years, or ten years? It means thousands of trained minds for our Sunday School teachers, to help mold the minds of our little children, to teach and preach, to go out into the business world well-trained. If a boy or girl gets a start to better and bigger things through the Church; if they would reach the very height of the ladder of success, they never will forget the Church that gave them a start in life. It means filling up our higher institutions of learning with our boys and girls. It means the very life of our colleges. Just imagine thousands of our boys and girls in college sent there by the Church. Doesn't

this appeal to you? Wouldn't you be glad to help just a little? Then, if we can do this, every Church can do it. We are appealing to you. Please don't let this fail. It means the very life of a new era in the Christian world, not only to our Church, but to everybody's Church. Now, please give all you can. If you are not interested, please hand this to some one who you think would be. Send all contributions to G. F. Partridge, Lanett, Ala.

G. F. PARTRIDGE,
C. R. RUTLEDGE,
S. W. SEYMOUR,
REV. J. D. DOLLAR,
Committee.

Dear Bro. Seymour:

I have carefully read the committee's letter relative to raising money to advance the interest of our Christian Church in our section through giving scholarships to young people.

I wish to say that, in my judgment, this is a splendid work and will result in not only good to the beneficiaries of this plan, but, as pointed out in the letter, it will help to bring about the revival of interest in the Church, which is one of

the great needs of the age. It is also obvious, as pointed out in the letter further, that it will be a great stimulus and inspiration to these young people and to all people who are interested in the support of the great institution, our Lord's Church.

I appreciate an opportunity to help in this meritorious work and am enclosing herewith my check for \$5.00 as a further contribution.

With best wishes and highest regards, I remain

Sincerely yours,

LA FAYETTE L. PATTERSON.

My dear Mr. Seymour:

Enclosed find my check for \$3.00 as a contribution to your Church scholarship campaign. It is a very great pleasure for me to be able to assist you to this extent. The fact that you are combining with your campaign to pay your Church debts, the privilege and opportunity for boys and girls to receive a scholarship for college and educational training, is most commendable. I wish you every success.

With kind regards, I am,

Sincerely yours,

HUGO L. BLACK.

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16 The LORD is King for ever and
ever: the heathen are perished out

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years old and upward, thro

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8 7 Jō-hōi'-ā-chin was 6
years old when he began t

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grave: death shall feed on th

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MISSIONS



REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

O God, our heart's desire and prayer for the nations is that they might be saved. Saying so, may the Lord's redeemed give their first and best to make it so. We pray, Father, in the Spirit's power, send out Thy Church to succor and save. Why its being, if not to advance! Thou, Father, who givest life and opportunity, reveal unto us Thy holy will and bestir within us the sense of our own high privilege; thus, confidently, loyally, shall we carry forward our Lord's compassionate quest for souls until His judgment fills the earth. In His precious name. Amen.

DENOMINATIONS UNITE IN PORTO RICO.

BY WILSON P. MINTON.

In these days, when the question of Church union is so much in the foreground, it is interesting to learn that on the island of Porto Rico three distinct denominational groups—the Congregational, Christian and United Brethren—have just united in what is to be known as the "Iglesia Evangelica de Puerto Rico"—the Evangelical Church of Porto Rico.

News of this significant event in Church life has just been brought to the States by representatives who were present and assisted at the formal consummation of the union in Porto Rico on January 28th. The Congregational Church in Fajardo was the scene of the ceremony.

The new United Church embraces a total of thirty-six native organized local Churches, most of which are located in the larger towns of the former Congregational territory, on the east end of the island, and the United Brethren and Christian territories which are contiguous and cover a large section on the south coast along the Caribbean.

The importance of the United Church is indicated by the following statistics: The total membership is 3,518, with 39 ordained ministers and 33 paid workers. Besides the organized Churches, there are 74 other points where services are being held regularly. There are 77 Bible schools, with a membership of 6,292; 42 Young People's Societies, with 1,587 members, and 29 other Church societies, with a membership of 857. A total of \$13,416.23 for the work was raised in Porto Rico last year, the balance of about \$57,000 being contributed by the boards in the States. The property involved, including fifty Church edifices and other buildings, with a total valuation of \$457,300, is held by the boards for the time being and is loaned to the United Church.

These and other interesting facts concerning this latest merger on the mission field were brought to a meeting of the Caribbean of the committee on co-operation in Latin-America, in a special session held in the office of the executive secretary, Dr. Samuel Guy Inman, 419 Fourth Avenue, New York City, on February 11th. The report was made by Rev. Fred L. Brownlee, of New York, secretary of the American Missionary Association of the Congregational Church, and Rev. Wilson P. Minton, D. D., of Dayton, Ohio, secretary of the Foreign Mission Board of the Christian Church. Other members of the recent deputation to Porto Rico were Mr. Wm. J. Boulton, of New York, and Rev. Judson L. Cross, of Boston, treasurer and regional secretary, respectively, of the Congregational Board, and Rev. H. W. Widdoes, D. D., of the Philippine Islands, a missionary who represented the United Brethren Board.

The Church at Fajardo, where the uniting ceremony was held, was filled to overflowing with

Porto Ricans and missionaries not only of the uniting Churches but from the other leading Protestant communions on the island—the Presbyterian, Disciples of Christ, Methodist Episcopal and Baptist. Official greetings from these were brought by native Porto Ricans, and the ceremony was looked upon as the launching of a movement toward union of all the Protestant work in the island. It is hoped that the other denominations will enter the union soon, so that Porto Rico may have its own National Protestant Church, as have China, the Philippine Islands, Korea and South India.

It is important to note that this movement toward union originated in the island itself. While the boards in the States approved, the actual working out of the merger was left with the Porto Ricans and the handful of missionaries working with them. The plan of organization is simple. The local Churches send delegates to an annual assembly, like the first one which has just met at Fajardo; the annual assembly elects an executive council of fourteen members, which in turn elects a president, executive secretary and treasurer, and which is responsible for carrying out the instructions of the annual assembly. These duties include direction of all work, assignment of workers, preparation of the annual budget, etc. The council meets quarterly, and is already beginning to function. The first president of the annual assembly and of the executive council is Prof. F. Saez, of the Union Theological Seminary of Porto Rico, who recently received his master's degree from Columbia University.

Contact of the United Church with the three boards in the States will be had through an administrative board, composed of representatives from the three participating bodies. The executive secretary and treasurer of the executive council must be approved by this administrative board in the States, and the annual budget must likewise be approved and will be supplied by the boards concerned on an agreed percentage basis.

It was made clear that the new Church, the Evangelical Church of Porto Rico, would continue to co-operate in what is known as the Evangelical Union of Porto Rico, a co-operative organization of seven groups, formerly, the number now being reduced by this merger to five. Also these organically combined groups will, through their related organizations in the States, maintain their relationships to the whole movement of the Evangelical Church in Latin-America and the Committee on Co-operation in Latin-America in New York.

It is expected that the additional administrative responsibility which this union places upon the Porto Rican Church will result in greatly increasing self-support and ultimately lead to an indigenous Porto Rican Church.

As was pointed out, before the Porto Rican Church can approximate complete self-support, economic conditions on the island must improve. While considerable progress is being made, it is extremely slow. It is hoped that Col. Theodore Roosevelt, the present governor of the island, will do much to solve this problem, both through his personal, first-hand study of conditions and because of his known sympathy with the ideals and service of his illustrious father.

Following the reports, the Committee on the Caribbean passed a resolution felicitating the new Evangelical Church of Porto Rico. Because of the emphasis placed by Messrs. Brownlee and Minton on Porto Rico's economic and social needs in the largely rural population, the committee also passed a resolution suggesting that a specialist in rural work be brought to the island this coming

summer for the annual institute for Church workers, and that the theme of the program be based on the practical relationship of the Protestant Church work of Porto Rico to the economic situation, particularly rural. It was also suggested that such a rural expert be asked to make a complete survey of the island with a view to recommending to the Churches a constructive Christian economic and social service program.

It is hoped that this union of Churches in Porto Rico and the report of the delegation may open the way for a real Christian advance there along most practical lines.

MISSIONARY OFFERINGS. REPORT FOR MARCH 14, 1931.

Sunday Schools.

Previously acknowledged	\$ 2,171.76
Liberty (Vance), Henderson, N. C.	3.38
Morrisville, N. C.	2.46
Oakland Friendship B. C., Suffolk, Va.	2.25
Mt. Pleasant, Vass, N. C.	1.72
Linville, Va.	3.50
Mayland, Broadway, Va.	1.87
Windsor, Va.	1.35
Shallow Ford, Elon College, N. C.	2.00
Mt. Carmel, Carrsville, Va.	3.07
Antioch, Elams, N. C.	1.79
Elon College, N. C.	12.50
Bethel, Corbitt, N. C.	3.68
Suffolk, Va.	25.00

Total \$ 2,236.33

Individual and Church Collections.

Previously acknowledged	\$ 1,013.64
United Church, Salisbury, N. C.	12.50
Mt. Auburn, Manson, N. C.	2.30
Antioch, Elams, N. C.	2.67
United Church, Lynchburg, Va.	25.00

Total \$ 1,056.11

Dollar-a-Month Club.

Previously acknowledged	\$ 53.00
Mrs. Joe Cagle, High Point, N. C.	1.00

Total \$ 54.00

Specials.

Previously acknowledged	\$ 1,294.63
Catawba Springs S. S., Raleigh, N. C.	6.72

Total \$ 1,301.35

Summary.

Previously acknowledged	\$11,155.45
Sunday Schools, regular	64.57
Individual and Church collections	42.47
Dollar-a-Month Club	1.00
Specials	6.72

Total to date \$11,270.21

J. O. ATKINSON, *Sec'y.*

STEWARDSHIP AND THE CHURCH.

III.

SERVICE AND THE HOLY GHOST POWER.

At time of the Ascension, the twelve had learned this great lesson; they had discovered the mind of Jesus to such extent that in the "waiting" and its subsequent endowment to which Jesus had commended and commanded them, they now were ready to carry out His teaching: "As my Father hath sent me, even so send I you," by extending upper-room privilege and opportunity to the whole Church. To what end does God apply the "washing of regeneration" but to bestow upon all who experience it the gift of the Holy Spirit which alone empowers for service? "Ye shall receive power after that the Holy Ghost is come upon you. Who are the "ye"? Not merely they who have been called to Church leadership, although obligation and responsibility charter in these, but

even as many as receive Jesus and believe on His name. This power, as it was released at Pentecost, the inheritance of every believer who "waits" in prayer and purpose and expectation, resulted in a program for the universal Church which includes the stewardship of all of life—mind, body, possessions, all. While the paying and giving phase of the Holy Spirit's teaching is an outstanding element in the whole Pentecostal impress, important as money is, the supposition that paying and giving are done only in terms of cash, is not to be entertained. Vast, unharnessed potency, which it should be the Church's aim to utilize, lies wrapped within a multitude of valiant, valuable, eager souls whom definitely God has called, each to a place no other can fill. To help find and properly occupy those places is an important part of the Church's task. There are times and instances when "such as I have" is of more worth to the kingdom than that which would fill its coffers.

S. S. L.

PROGRAM.

1931 DISTRICT RALLIES OF NORTH CAROLINA WOMAN'S MISSIONARY CONFERENCE.

- GUILFORD DISTRICT—Mrs. O. H. Paris, Superintendent; Palm Street Church, April 14th.
- ALAMANCE DISTRICT—Mrs. J. W. Patton, Superintendent; Mebane Church, April 15th.
- DURHAM-WAKE DISTRICT—Mrs. W. H. Boone, Superintendent; Durham Church, April 17th.
- LEE-CHATHAM DISTRICT—Mrs. R. L. Ross, Superintendent; Shallow Well Church, April 21st.
- RANDOLPH DISTRICT—Mrs. I. H. Foust, Superintendent; Parks Cross Roads Church, April 22nd.
- VANCE-WARREN DISTRICT—Miss Margaret Alston, Superintendent; Henderson Church, April 24th.
- HALIFAX DISTRICT—Mrs. Alfred Hayes, Superintendent; Liberty Church, April 28th.

MORNING SESSION.

THEME: "Jesus, the Light of the World."

- Call to Worship—Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.
- Hymn—"I Love to Tell the Story."
- Leader—The people that walked in darkness have seen a great light.
- Response—They that dwell in the land of the shadow of death, upon them hath the light shined.
- Leader—That was the True Light that lighteth every man that cometh into the world.
- Response—He that sayeth he is in the light and hateth his brother, is in darkness.
- Leader—He that loveth his brother abideth in the light.
- Response—And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
- Leader—If we walk in the light as He is in the light, we have fellowship one with another.
- Response—I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.
- Leader—While ye have light, believe in the light, that ye may be children of the light.
- All—Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.
- Prayer.
- Hymn—"Brightly Beams our Father's Mercy."
- Minutes of Last Meeting.
- Roll Call of Societies.
- Recognition of Ministers and Visitors.
- "The American Board, a Light Bearer"—By Pastor of the Entering Church.
- "Reflections of the Light that has Been Shared in Our Own Society"—Personal Testimonies by Members.
- Address—"Carrying Light Into the Dark Places," Dr. J. O. Atkinson.
- Appointment of Committees.
- Offering.
- Hymn.
- Adjournment for Lunch.

AFTERNOON SESSION.

- Hymn—"The Morning Light Is Breaking."
- Prayer.
- Ten-Minute Papers on the Work of Our Missionaries in These Places:
 - (a) Dispelling the Darkness in the Philippines.
 - (b) Driving the Shadows from India.
 - (c) Hastening the Dawn in China.
 - (d) Rays of Light in Darkest Africa.
- Special Music—"The Light of the World Is Jesus."
- "Keeping Our Own Lights Bright"—Five-Minute Talks on:
 - 1. Study of the Word.
 - 2. Prayer.
 - 3. Mission Study.
- Reports of Committees. Miscellaneous Business.
- Closing Service.
- Adjournment.

PROGRAM.

Following is the program of the tenth annual session of Eastern Virginia Conference district rallies, to be held April 7, 8, 9, 10, 1931:

Place.	Superintendent.
Rosemont	Mrs. H. C. Caviness
Liberty Springs	Mrs. B. D. Jones
Windsor	Mrs. W. D. Harward
Waverly	Miss Louise Pittman

Theme: "Missions and Changing Conditions." (Isa. 9:7.)

Morning Session.

- Call to Order 10:30.
- Hymn—"Lead On, O King Eternal."
- Devotional—"God's Everlasting Kingdom" (Psa. 145:1-13).
- Minutes.
- Superintendent's Message—"The Opportunity and Responsibility of the Local Society."
- Recognition Service—Societies, Pastors, Visitors.
- Announcements.
- Appointment of Committees.
- Special Music.
- Address—"The Challenge of Changing Conditions," Dr. J. O. Atkinson.
- Offering—(Its use explained).
- Prayer.
- Luncheon.

Afternoon Session.

- Call to Order 1:30.
- Hymn—"Open My Eyes That I May See."
- Prayer.
- Ten-Minute Talks:
 - (a) "Meeting Changing Conditions."
 - (b) "The Rapidly Changing Orient."
 - (c) "Our New Fields."
- Special Music.
- Round-Table—"Let Us Solve Our Problems."
- Reports of Committees.
- Miscellaneous Business.
- Closing—Pray in concert:
 - "O changeless God, may this be
 - A year of transformed lives for Thee,
 - When Thy children once blind shall see
 - And rise to set the whole world free."
- MRS. R. T. BRADFORD, President.
- MRS. L. W. STAGG, Secretary.

TITHING IN HARD TIMES.

The Layman Company has twelve new bulletins on its list, including one written especially for the present day, "Tithing in Hard Times." This is the best of all times to spread the truth about tithing. Minds and hearts are open.

Send post-card for pamphlet, "Teaching the Church to Tithe," containing full directions for a ten-week program of silent Church-wide education at trifling expense. Non-profit, non-sectarian, non-legalistic, but simple, clear and workable. Address the Layman Company, 730 Rush Street, Chicago. Please mention THE CHRISTIAN SUN; also give name of your denomination.

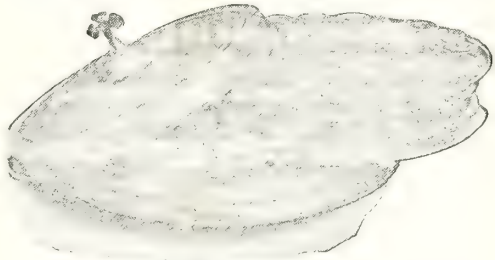
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Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

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Aluminum is light in weight, durable, and does not tarnish.



Style No. 50-A.

- Tray No. 2—Interlocking, with 40 plain glasses \$7.00
- Tray No. 6—Interlocking, with 35 plain glasses 6.75
- Tray No. 10—Interlocking, with 30 plain glasses 6.50
- Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
- Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
- Bread Plate No. 1—Narrow rim..... 1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.



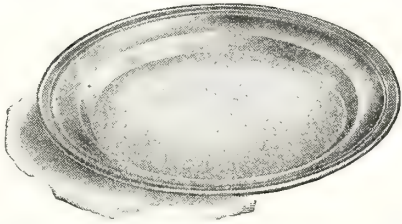
Style No. 85.

- Tray No. 85—Interlocking only, with 36 glasses.\$22.00
- Base No. 1—Silver-plated; fits Silver Tray 85. 11.00
- Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
- (For Silver Bread Plates, see under No. 90.)



Style No. 90.

- Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling). \$22.00
- Base No. 2—Silver-plated; fits Silver Tray 90... 16.00
- Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



- Bread Plate No. 3—Narrow rim.....\$ 9.00
- Bread Plate No. 4—Broad rim..... 9.00
- Filler—Silver lined 6.00

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805 E. Grace Street, - - Richmond, Virginia
Opposite Richmond Hotel.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

Elon Summer School Meets June 10th to 17th.

*"Old Elon is calling,
In accents quite bold."*

THINGS THEY SAY AFTER LEAVING ELON.

WHY I WANT TO GO TO ELON SUMMER SCHOOL.

There are many things at this school which hold an attraction for me. There is everything on the religious side that any one could desire, but it is given in such an interesting way that it never grows tiresome. At Elon, religion is studied from a different and attractive angle. Religion becomes something more tangible, more personal, and a thing greatly to be desired. Such things as the "morning watch," the period of worship, and the vesper service come to mean a great deal in one's life. There is also the Christian fellowship between the members of the faculty and the students, which is invaluable. One becomes acquainted with every one there and forms friendships to be continued through life.

There is a recreational side to the program also. In the afternoon, there are games, hikes and picnics. At night there are sings, stunts, and more games. These are enjoyed by all.

The program is so well rounded and so instructive that it cannot fail to please every one who attends, and to make those who hear about it want to go to the Summer School.

Greensboro, N. C.

JAMES STEWART.

LIKES THE CANDLE-LIGHTING SERVICE.

After a week of intensive study in religious leadership, Christian fellowship, fun and friendship, the school was about to close. The final program was finished. Credit cards had been given to all who had completed the work. Then all the lights were turned out. Two candles on the speaker's desk represented the Christ and the Church. The dean invited all the people present to come to the front and light their candles, form a line and march to the campus. Through the darkness of the night, the company marched, singing, "Follow the Gleam." In front of the dormitory they formed a circle, sang "Blest Be the Tie That Binds," and said a prayer. Then the groups followed the leaders to separate parts of the campus for the final group meetings. It was a most impressive service. So long as memory lasts, this scene will be vivid to all those young people whose hearts rejoiced with the determination to live for Christ.

Waverly, Va.

ELIZABETH SHARPE.

WHAT I LIKE ABOUT ELON.

Of the many things which impressed me, probably the most impressive was the sweet spirit of consecrated fellowship. This spirit seemed to permeate every contact which we had with each other. It was as if every one there had seen the Master face to face and had caught the same vision. This spirit was especially noticeable in the various contests. Those who lost seemed to realize that "It is good to fail—battles are lost in the spirit as they are won."

MRS. ETHEL CHAPMAN,

Suffolk, Va.

Counselor for Girls.

Next week this page will carry devotional articles for the week preceding Easter—Holy Week. These articles have been especially prepared for this page by Prof. A. R. Van Cleave, of Elon

A MESSAGE FROM THE DEAN.

It has been my purpose since assuming the responsibility of the Summer Schools of Leadership Training at Elon College, N. C., and Piedmont Junior College, Wadley, Ala., to make each session better than the last. How well I have succeeded can best be told by those who have attended.

The purpose of these schools is to assist those who are leaders in local Churches to become better leaders and to inspire others to undertake Christian service. There is tremendous need for Christian leaders in our day, and young people are eager to prepare for the tasks which God expects them to perform.

Life at these schools is as nearly normal Christian experience as we can make it. Christ started with meditation and prayer; so do we. He prepared Himself for His work, and worked with eagerness; so do we. He found delight in dining with His friends; and so do we. It is our purpose to follow Him in thinking, willing, and acting.

At this writing, the plans for this year are not entirely complete, but it is certain that the schools will be well worth the effort of any one to attend.

The date for Elon is June 10-17. Among the members of the faculty will be Rev. H. S. Hardcastle, of Suffolk, Va.; Miss Priscilla Chase, of Raleigh, N. C.; Prof. S. A. Bennett, of Elon College, N. C., and Mr. Riggs, a returned missionary of the Congregational Church. Other members of the faculty will be announced later.

The date for the school at Piedmont Junior College has been set tentatively for June 14-19. On the faculty of this school will be Miss Davison, of Thorsby, Ala.; Miss Jewel Truitt, of Waverly, Va., and Miss Annie Campbell and Miss Debra Brackin, members of the staff of extension workers of the Congregational Church in Georgia and Alabama.

There should be at least 100 young people, and people with youthful spirit, at Elon, and seventy-five at Piedmont Junior. It may mean a sacrifice to attend this year, but sacrifice is the heart of Christian experience, and we must make it to follow Christ. Begin now to plan to attend, and the chances are that you can arrive on time. Programs will be mailed to every Church, and to each individual who writes for one.

The cost is so small and the inspiration so great that all who are interested in living at their best and in serving humanity should attend these schools.

It will be a pleasure to correspond with any one who may be interested in either of these schools.

F. C. LESTER,

Waverly, Va.

Dean.

College. It is in keeping with the deeper meaning of Easter that each young person reading this page, as well as others who may care to do so, should spend more time in prayer and meditation during these days when we rejoice that Christ arose. Easter is more than a sort of dress parade, a rush for flowers and new hats, gloves and dresses. It is not merely a festival. It means more than that. Easter means a risen Christ. May we be ready to greet the day of the anniversary of His resurrection with the spirit of full, abundant living in our lives.

CHRISTIAN ENDEAVOR.

Sunday, March 29, 1931.

Topic: "Why Christ is a Worthy Master."

Prelude: "I Give My Life for Thee."

Hymn: "Jesus Calls Us."

Reading: Read the words of the first stanza of "O Jesus, Thou Art Standing."

Scripture: Phil. 2:5-11.

Discussion of the topic: The following suggestions for talks may be used, or other topics may be selected by the committee in charge.

1. Christ works with us (Read John 15:4, 5).

"Thou seemest human and divine,
The highest, holiest manhood, Thou;
Our wills are ours, we know not how;
Our wills are ours, to make them Thine."
—Tennyson.

2. Christ is our Friend in everything.

3. Christ seeks the best for us (see John 10:14 and Phil. 3:13, 14).

"If Christ had thought of just Himself,
Our Blessed Saviour, Friend,
Would not have trod the bitter path
Up to the very end.
He never would have borne the cross
Up there on Calvary,
Nor paid salvation's cruel price,
Nor died to set us free."
—Carolyn R. Freeman.

4. Our need for a Master.

"I cannot do it alone;
The waves run fast and high
And the fogs close chill around,
And the light goes out in the sky;
But I know that we two
Shall win in the end—
Jesus and I.

"Coward and wayward and weak,
I change with the changing sky—
Today so eager and brave,
Tomorrow not caring to try.
But He never gives in,
So we two shall win—
Jesus and I."

—Source unknown.

5. Christ the best Master (Phil. 2:5-11).

Prayer: "Teach us today, O Christ, Thine own great-hearted loyalty. Teach us loyalty, Christ, to God, to duty, to God's great family, here on earth and in heaven, to God's eternal kingdom. Teach us, in every action to labor, to pray, not for ourselves, not for our own most wretched and empty advantage, but for love of Thyself, for the love of that kingdom for which Thou didst die, for love of the men Thou lovest. Teach us the blackness of sin, as treachery, reeking and foul, against that radiant kingdom of God to which Thou wouldst have us belong. Teach us Thy loyalty, Christ." Amen. (From the American Student Hymnal.)

Closing thought:

"I heard Him call,
'Come, follow'—that was all.
My gold grew dim,
My soul went after Him.
I rose and followed—that was all.
Who would not follow if he heard His call?"
Mizpah.

From forge and farm and mine and bench,
Deck, altar, outpost lone;
Mill, school, battalion, counter, trench,
Rail, senate, sheepfold, throne—
Creation's cry goes up on high
From age to cheated age,
"Send us the men who do the work
For which they draw the wage."—Kipling.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS THE WORLD'S SAVIOUR—PREPARATION AND POPULARITY.

LESSON XIII—MARCH 29, 1931.

REVIEW.

GOLDEN TEXTS "Jesus of Nazareth . . . who went about doing good, and healing all that were oppressed by the devil; for God was with Him."—Acts 10:38.

LESSON: Isa. 35:5-10.

By way of variety in this review lesson, the comments will be concerned briefly with the Golden Texts of the lessons during the past quarter, for in a way they sum up the respective lessons.

I. The Birth of John the Baptist.

"Thou shalt go before the face of the Lord to make ready His ways" (Luke 1:76). This was, in essence, the work of John. He was the forerunner, the link between the prophets and Jesus Himself. But it is also the work of all of us who name the name of Jesus. We are to make ready His ways. We are to give fuller entrance into our lives of His spirit and His principles, and through us to make ready His coming into all phases of life.

II. The Childhood of Jesus.

"Jesus advanced in wisdom and stature, and in favor with God and man" (Luke 2:52). Here was well-rounded, full-developed life. Here is the ideal for us. A sound mind in a sound body, expressing in the social relationships of life the spirit of God.

III. The Ministry of John the Baptist.

"Bring forth, therefore, fruits worthy of repentance" (Luke 3:8). John had the courage of his convictions. He did not "soft pedal" the things that needed to be said. Men may disagree with us, but they will always admire honest convictions. Here also is the lesson that outer conduct ought to correspond with inner ideals and heart-life.

IV. Jesus Tempted.

"In that He Himself hath suffered being tempted, He is able to succor them that are tempted." Jesus lived our life and was tempted as we are tempted. He, therefore, knows how to sympathize with us, and also how to help us when we are tempted. And one of Jesus' greatest contributions to man was the practical help He gives in overcoming temptation.

V. Jesus the Great Physician.

"Surely He hath borne our griefs and carried our sorrows." The fact that Jesus, in the flesh, exercised a healing ministry, bears witness to God's interest in the physical well-being of His children, and also to the curative powers which are the expression of His love for His children. Above all else, He is the Physician of the soul.

VI. Jesus the World's Teacher.

"As ye would that men should do to you, do ye also to them likewise." We call Him Teacher, and we do well. Modern educational method can never outgrow Jesus. He saw clearly and used constantly the fundamental principles of the teaching process and the learning process. All teachers and preachers should study carefully Jesus' method.

VII. Jesus the Friend of Sinners.

"Faithful is the saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Man's supreme need has been and is to be saved from the penalty and power of sin. Jesus was not only friendly to sinners, but He has power to forgive sin and to save from sin. He imparts to human hearts resources adequate for life.

VIII. Jesus the Bearer of Good Tidings.

"He went about through cities and villages, preaching and bringing the good tidings of the kingdom of God." Good news about God, about man, about life, about Himself—Jesus brought a message that was and is good news. The world still needs that message.

IX. Jesus Sending Forth Missionaries.

"The harvest indeed is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that He send forth laborers into the harvest." The good news is to be shared with others. There is great need. The only guarantee that the workers will be supplied and that they themselves will be supplied is the spirit of God. We are to pray that God would furnish the workers, but in praying we should try to do our individual part in furnishing them.

X. The Good Samaritan.

"Thou shalt love thy neighbor as thyself." In the simple story of the Good Samaritan there are embedded abiding principles that are at the heart of the thing we call Christianity. The assumption of our personal share of helping those who are in need is at the heart of the gospel. We are to love God so much that we will do everything we can for God's children.

XI. Jesus Among Friends and Foes.

Friendship is a great factor in life. Jesus offers us life's highest friendship, friendship with God through Him. Here is the secret of the transformation of character, and the inspiration to service.

XII. The Use and Abuse of God's Gifts.

This lesson has a very timely and practical application to our modern world. Science, education, and many other factors are putting at the disposal of even ordinary folks power which our forefathers never dreamed of. The right use of the things entrusted to our care is not only the secret of happiness here, but the determiner of destiny hereafter.

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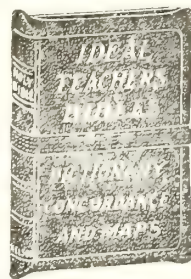
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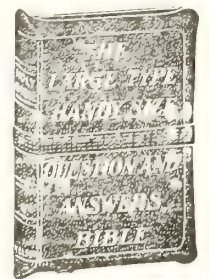
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

THE JOY OF LIVING.

"There is nothing better than that a man should rejoice in his works."—Eccl. 3:22.

"As a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course."—Psa. 19:5.

Joy is not alone a blessing and a gift; it is also a duty and a virtue. Some lives are so ordered with good health, of inspiring circumstances, or successful achievements that joy springs up spontaneously. Other lives must find joy, if at all, in spite of illness or dull surroundings or unhopeful defeats. Yet, through prayer and unselfishness and the presence of Christ, the least favored life may be kept in touch with the sources of joy and respond to them with praise and thankfulness.

Whoever wakens on a day,
Happy to know and be,
To enjoy the air, to love his kind,
To labor, to be free—
Already his enraptured soul
Lives in eternity. —Bliss Carmen.

Prayer.—Gracious God, Thou art the source of life. We rejoice in life, because it is Thy gift, and we thank Thee for all the blessings by which it is sustained. May we find each day some fresh cause of satisfaction. Save us from yielding to the spirit of gloom, dissatisfaction or ill will. Help us to be obedient to the good and wholesome laws of life, and thus may we be at peace with all the world and with Thee. Pardon our unthankfulness, and lead us into more fruitful living and deeper gratitude. For Thy name's sake. *Amen.*

TUESDAY.

THOSE HAVING NO HOPE.

"Ye were at that time separated from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."—Eph. 2:12.

"No hope." These are dreadful words! How distressing it is when the doctor says that! Nothing can adequately express the feelings which overpower us when a ship at sea springs a leak and, after everything is done to save it, the captain says, "No hope." Sometimes a man in financial despair has to throw up his hands and say, "No hope!"

These words are dark words. But they are darker yet if we have no hope for the future. Better be without everything else than this hope. We may be in all sorts of temporal distress, but if we have surety of the future, it matters little. We may have riches, but without this hope they are worth but little.

We are told of a missionary in India who found an old man by the roadside dying. After ministering to his comfort as far as possible, he asked him, "What is your hope?" The old man recalled the song he had heard and replied, "My

hope is built on nothing less than Jesus Christ and righteousness." "What doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy Lord."

Prayer.—Dear Lord, the God of hope, do Thou bring to pass in us the inspiration of our eternal hope in Thee through Jesus Christ. *Amen.*

WEDNESDAY.

THE VICE OF IDLENESS.

"Working not all, but are busy-bodies."—2 Thess. 3:11.

How oft it is repeated in our ears, "An idle brain is the devil's work-shop"? And again, "Idleness is the parent of vice."

To labor consistently in a Christian frame of mind helps to subdue the flesh and its tendencies, and strengthens the spirit; it tames sensual lusts and rouses noble action; it banishes unholy thoughts and nourishes joy and hope; it seasons food and gives good sleep; it reveals life's relations to the Heavenly Father and makes life useful.

Prayer.—Heavenly Father, give us a child-like faith and make our labors easy, through Jesus our Lord. We thank Thee that the curse which we brought on ourselves, Thou hast turned into blessing. Enable us to not only eat and drink, but to work and rest in Thy house. And when at last the evening is come and our strength is wasted away, give unto us the rest that remains for the people of God, and to enter into the joys of our Lord. *Amen.*

THURSDAY.

MUST DO MORE THAN OTHERS.

"What do ye more than others."—Matt. 5:47.

Our love and helpfulness toward others is indicative of our spiritual temper. He who gives through motives of ambition or self-righteousness, practices bad economy and lacks Christian incentive.

The Christian spirit is: put yourself in the place of the other fellow and consider what would be to your benefit in that case, and then let sincere sympathy move you. Alas! how little is done out of true love, a holy heart, and unadulterated unselfishness. Therefore, much that is done is done in vain. Seed sown for the sake of reward is wasted, so far as spiritual uplift is concerned. It is doubtful that any of us can understand fully the great value, in heaven and on earth, of every good deed of charity which springs out of the pure and divine fountain of the heart. Even the smallest genuine deed of true love gives great delight on earth.

Prayer.—Dear Lord Jesus, Thou who didst give us ears, may we hear all the voices of love and the pleas of man and the songs of heaven. Stretch out Thy strong arm to us, that we may ever live as true Christians in the spirit of Christ. Enrich our spirits by love and make us rich in charity. *Amen.*

FRIDAY.

DROPPING "RECEIVER."

"Before honor goeth humility."—Prov. 15:25.

A British paper, the *Manchester Guardian*, tells of an American who went to England with letters of introduction describing him as "General" So-and-So. He fell one day into military society and inquiries were made about his army experiences. He answered frankly, "The fact is, gentlemen, that my full title in my own country is "Receiver-General," only I drop the "Receiver" when I come over to Yurup." We are all of us prone to drop the "receiver." Boston's finest resi-

dence street, Commonwealth Avenue, runs out eleven miles into the country, through many humble villages and thousands of people who are not rich at all, let it be known that they dwell on "Commonwealth Avenue."

Before honor—real honor—walks humility as his herald. A truly great man is certified by his unpretentious manners. He knows how very little, if at all, he rises above average humanity, and in self-defense, if for no other reason, he wants all men to know it.

Prayer.—Thou King of kings, Thou Lord of lords, Thou who didst not think equality with God a thing to be grasped at, how weak wert Thou and how lowly when with us on earth! Put far from us, Thy brothers and sisters, all vain glory. For Thy great name's sake. *Amen.*—Wells.

SATURDAY.

TOMORROW'S ROAD TODAY.

"Make straight paths."—Heb. 12:4-13.

That automobile pioneer, Mr. T. H. Franklin, of Syracuse, N. Y., urges in a recent address that in the interest of speed and safety, the new roads that are built or the old roads that are built over shall boldly disregard boundary lines and go directly to their goals. "Let road-builders see further ahead," he insists, "and build tomorrow's road today."

That is mighty good advice for all phases of life. It will save a vast amount of strength and time if we get our objectives now for many years ahead, and plunge straight at them. We make false starts in our occupation, and so our work is a zigzag, and ineffective. If our life is on the wrong track, we reform it piecemeal instead of making it wholly and superbly right at once. The worldly man, instead of joining the Church and devoting himself joyfully to the Master's work, compromises on merely going to Church. We forget the dreams of youth and abandon youthful ideals. Thus we come back to them with extreme difficulty, and in partial and unsatisfactory fashion, if we come back to them at all.

Prayer.—Lord Jesus, we would be wholly Thine. We would iron all the curves out of existence: Forgetting the things that are behind, and stretching forward to the things which are before, we would press on toward the goal. With Thy guidance and in Thy strength we would build tomorrow's road today. *Amen.*—Wells.

SUNDAY.

BUTTERED.

"Cast thy bread upon the waters; for thou shalt find it after many days."—Eccl. 11:1-8.

Some one has enlarged upon this wise and cheerful saying: "Cast your bread upon the waters, and after many days it will return to you—battered." What we give always comes back to us, and with splendid additions. What we give, we have; what we withhold, we lose. Treasures in heaven are still richer treasures on earth.

Giving requires much heroism, but only at the start. After a while, the blessings begin to come in so fast that we long for more giving, and still more. When a young man starts to save and to invest, it seems utter folly to exchange his hard-earned coin for an entry in a savings-bank book; but as the interest begins to come in, and comfort and power with it, the idea of saving and investing becomes a delightful habit. Even so, and far more blessedly, with the habit of giving.

Prayer.—Lord Jesus, blessed Giver, what we give we give not only to men but to Thee. Thou wilt receive it, and Thou wilt not forget. May we give ever more largely, because we love more largely. *Amen.*—Wells.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

DAVID, NABAL, ABIGAIL.

(A brief missionary sermon.)

BY REV. J. LEE JOHNSON.

In the twenty-fifth chapter of 1 Samuel, David is in hiding from Saul. With him are about 600 men who chose to follow the rightful king. David is in want, and sends to Nabal, a rich man, for supplies, but is refused.

In these Old Testament stories we have more than history, and if we look carefully we can find His-story—a story of the gospel of grace, the great missionary gospel. Here in this particular chapter, verses 2-42, we have three outstanding persons—David, Nabal and Abigail. Let us, very briefly, look at these three characters, and the story of which they are a part, and see here revealed the gospel of missions.

I. *David*.—The name means "beloved." This suggests at once the Greater David, of whom the Father said, "This is my beloved." This word from the Father came when the Son had been anointed by the Spirit. David, in our lesson, had been anointed as King of Israel, but was not yet upon the throne. He was fleeing from Saul, who despised and hated him. So now our father's beloved is not upon his own throne, but "by the few enthroned," "despised and rejected of men."

David is here seen as a man of peace (vs. 6, 7). He is also seen protecting Nabal's sheep and the shepherds being "a wall" unto them "both night and day." How beautifully this foreshadows our Lord, Son of David, who is the beloved and is our peace and protection.

II. *Nabal*.—Here again the name is significant. Nabal means "fool," and his wife, who knew him so well, so testifies in verse 25, "For as his name, so is he. Nabal is his name and folly is with him." He was such an ill-tempered, unapproachable man when it came to the cause of benevolence, that even his own servants said of him, "He is such a son of Belial that a man cannot speak to him" (v. 17).

But more, in verse 2 he is said to be "churlish"; that is, miserly, niggardly, or to use a more common phrase, a tight-wad. When David, who had been so good and kind to Nabal as to protect and preserve his property, sent his young men to ask him for a free-will offering (v. 8) in order to provide for the anointed king and his servants, he refused, saying, "Who is David? And who is the son of Jesse? There be many servants nowadays that break away every man from his master" (v. 10). And Nabal used as good excuses as people often make today when asked to support the work of the Anointed One.

But in verse 11 we see this man's folly more pertinent still. "Shall I, then, take my bread and my water, and my flesh, which I have killed for my servants, and give unto men whom I know not whence they be?" Is this not the very same kind of excuse we hear today when gifts are asked to spread the gospel across the seas to men whom we know not? No, the Nabals, the fools, the churlish, the miserly, the niggardly, the tight-wads are not all dead yet.

Now note in verse 2 it is said that Nabal was "very great." But look carefully and all his greatness is in this world's goods. It means he was very rich and yet he refused to use that with which God had blessed him, to send the anointed servant on his mission. Such great men will be at the judgment, but their greatness will vanish away. When his money is melted, his greatness

is gone. How tragic the death of this miserly fool who refused aid for God's anointed, "and it came to pass about ten days after that the Lord smote Nabal and he died" (v. 38).

III. *Abigail*.—Just a few words here must suffice. Abigail means "my father's joy." Yes, all such liberal souls gladden the heart of God and bless His anointed. "A woman of good understanding and of a beautiful countenance" (v. 3), not features. Her character was just shining through her face. She hastened with that which Nabal had refused to give, and presents it to the uncrowned king and receives his blessings. (Read carefully her prophecy (vs. 28-31), which certainly goes beyond David, son of Solomon, to David, son of God.)

The incident closes by saying that Abigail "became his (David's) wife." Who is it that gladly give themselves and their all to carry the message of salvation to the lost, but those "espoused to one husband" and soon to be "presented as a chaste virgin to Christ" (2 Cor. 2:2).

NEVER ANOTHER WAR.

War is an insanity. It grows upon the nations in a very subtle manner. It steals away men's judgment and leaves them in possession of their lower passions and combative instincts. War has become the most destructive instrument man has ever found. He has fought off plague and infection and the various ravages of disease. Now he must face the absolute necessity of destroying all possibilities of war. He who speaks of "the next war" should find a mailed fist upon his lips. There is no other way to deal with this great evil. Strike it! Strike it hard! The mailed fist should not be thought of as representing war, but as the prepared hand of peace to strike this great enemy every time it appears.

Humanity cannot afford to have another war. This has been said again and again. Apparently it is difficult for the human mind to give way before the repetition of this sentence. A great fear should be created. A mighty dread that will blanch the face upon the mention of war should be made the immediate reaction. We have formulas for gases that can destroy a great metropolitan city in a few hours. These are held by different nations, especially America, we are informed. The battles on tomorrow will not be upon the earth. There will be battlefields in the sky. Airplanes dropping gas bombs will determine the outcome of international conflicts. Already the nations have been warned.

Arthur Henderson, foreign secretary of the Labor government of the British empire, recently said: "Every year our air forces carry out maneuvers over London. Have you ever thought of what these maneuvers mean? They mean what our staff, like every other staff, is expecting that the decisive operations of the next war will be air attacks against great centers of industry and civilian population."

Here it is, if you want to see what the militarists are anticipating. The great air fortifications are to be prominent tomorrow if we do not outlaw war. The old days of international conflict are gone. The cavalry of the army as a fighting unit is gone. The infantry is passing as a great instrument of combat. The navy is no longer looked upon as the great defense of a nation during a war period. Cannons and musketry are passing. The airplane, swinging through space over cities and country, flying at great speed, carrying

destructive bombs of gas and explosives, is the instrument to be used on tomorrow. The day of the bombing plane is here.

Shall we have war? Let those who propose it be the first ones to have to pay the price with their lives. Then we shall not have the militaristic group, nor a governmental group losing their heads and sending other people into battle to lose their lives, while they stay at home to be heroes and great military leaders. One of the ironies of war to the observer is the escape from guilt and responsibility for war on the part of the crowned heads and the statesmen who decree war. They survive, while millions of people who had nothing to do in creating conditions that called for war, go out and give up their lives. War is built on a form of insanity. Its irony writes the pages of history.—*Christian Advocate*.

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Christian Orphanage

Dear Friends:

It is really amusing sometimes as to the idea some people have about an orphanage, and the funny conclusions they arrive at, when they have never visited an orphanage and know nothing about one. We had a very critical case of pneumonia in our institution some weeks ago—the only case we have had this winter—and it was necessary to call a trained nurse to handle it. It so happened that we called a lady who had never visited an orphanage and did not know what one looked like. She said that when we called her to come to an orphanage to nurse a child that the thought flashed through her mind that she was going to an orphanage where little children were barefoot in the winter-time, dressed in ragged clothes, and walking around crying for bread, wearing long faces and sad. But she was, on her arrival, happily surprised to find the opposite. She found the building clean and neat; the sick boy in a nice, comfortable room, in a nice, clean bed; the children dressed in neat, comfortable clothing (not in rags), comfortable shoes on their feet (not barefoot), and plain, but wholesome food on the table, well prepared, and the children not going around crying for bread; children with happy faces, and not with long, sad faces.

She said she had gotten a different idea and a different vision altogether from her few days' stay in the Orphanage. Some people have the idea that a child in an orphanage should be different from other children. It should be good all the time and never do anything that is wrong. We wonder if these same people ever take into consideration that we take children from all kinds of homes, from all kinds of environments, all kinds of training, with habits already formed and many bad habits, which takes months in some instances to correct and change their way of thinking and ideals. Who would expect them to wear wings, grown in a day, and be ready to fly any time? We don't. It takes father and mother twenty years to rear a child, and then sometimes the job is not too well done. An orphanage family is made up of human beings. But it is different from a family from the fact it is composed of fatherless, motherless and helpless children, who need our love and care, training for useful citizenship. They are just as precious in the sight of God as any other child. He is so interested in them that He has called our attention to them in His word more than thirty times. Will we heed His instructions?

CHAS. D. JOHNSTON,
Superintendent.

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THE CO-OPERATIVE COUNCIL.

This is a new name in our United Church organization. It is a combination of the promotional council and the committee on education. These two committees or councils have agreed to work together this year, and are doing so under the name of the Co-operative Council. This council recently held its first meeting at Waltham, Mass., and was attended by a large majority of those who are members of the council. The representatives from the Southeast were Dr. W. Knighton Bloom, Miss Priscilla Chase, member of the Missionary Education Committee, and Dr. Edwin C. Gillette, the latter having been elected a member of the Promotional Council to represent the Superintendents' Conference, meeting at Evanston in January.

The major interest of the meeting in Waltham was the program for the promotion of missionary interest and plans for missionary literature for the coming year. Sub-committees considered and reported upon plans for missionary round-tables and forums and missionary field work; also for missionary education materials and programs.

GEORGIA AND ALABAMA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The above convention meets with our Lanett Church March 27-29. Because of sickness and death in our home, I have not been able to give it the usual publicity. I am sure the people who attended the first meeting we had, in union with the Congregational people, at Rose Hill last year, remember it with pleasure. We are expecting every one of you back, and a great number of others. Those in charge of the program and arrangement have spared no time nor pains in discharging their duty. We hope to even have a better convention than last year. Remember that a banner is given to each school, society and district making the best report. Let every pastor, superintendent and president come with a large delegation from your place. A prize is also given to the group contributing most to the spirit of the conference.

I know times are hard, but we can pool expenses and get along all right. Don't forget your convention dues, which are five cents per member. We will be disappointed and the meeting will suffer if you are not there. So come on, all of you! We are looking for you, and don't forget to pray for the meeting and your president. Let's have 100 per cent representation.

W. C. CARPENTER,
President.

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ALL SELF-PRONOUNCING

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Specimen of Type.
AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was

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Specimen of Type
ST. MATTHEW 2 The three wise men
Carrying away into Egypt—
Sion are fourteen generations,
and from the carrying
away into Babylon—
unto Christ are fourteen

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CHAPTER 23.
THEN spake Jesus to the multitude, and to his disciples,

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RED LETTER GEM TESTAMENT

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INDIA PAPER GEM TESTAMENT

4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms.....	3.00
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THE book
of Jesus

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--	------

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OBITUARIES.

SHARPE.
God, in His infinite wisdom, removed from our midst our friend and brother, J. Little Sharpe, on December 31, 1930. We, the committee, offer the following resolutions:

- 1. That New Lebanon Church has lost one of its most faithful and willing members. His going has left a vacant place that cannot be filled.
- 2. That we extend to his bereaved family, wife and children, our deepest sympathy, commending them to look up to the Father for comfort in this sad hour.
- 3. That a copy of these resolutions be put on the Church record, a copy be sent to the family, and one published in The Christian Sun.

CARRIE SHARPE,
LAURA SHARPE,
BERNICE MOORE,
Committee.

GORT.

God, in His infinite wisdom, removed from our midst our sister and friend, Mrs. Caroline E. Gort, on January 10, 1931.

The Woman's Missionary Society of First Christian Church wishes to offer this tribute of respect in loving memory of her. "Her children arise up and call her blessed; her husband also, and he praiseth her" (Prov. 31-28). There is not a more beautiful Scripture lesson in the Bible than this; none could better express her life and character; no greater tribute could be paid motherhood.

Resolved: First, That our Church and society have lost one of the most faithful and willing members. Her going has left a vacant place that cannot be filled.

Second, That we bow submissively to the will of our all-wise Father, who does nothing save for the good of His children.

Third, That we extend to her bereaved family, husband and children, our deepest sympathy in this dark hour, recommending them to our Heavenly Father for comfort and resignation to His divine will.

Fourth, That a copy of these resolutions be sent to the bereaved family, one to be published in The Christian Sun, and one spread on the minutes of the society.

MRS. C. F. RUDD, Ch'n,
MRS. J. S. HOLLAND,
MRS. M. L. PARKER,
MRS. E. C. CROSS,
MRS. J. E. POWELL,
Committee.



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MOATS.

Carrie Myrtle, daughter of A. M. and Rev. Mrs. Annie Moats, of Steel, Ala., died of pneumonia January 25, 1931, being 11 years, 3 months, and 11 days of age. She had lately expressed her desire to be a messenger of the gospel to foreign land, as has her mother in the home land, but God knows what is best, and has taken her home to be one of the innumerable throng John saw before the throne in white robes.

The body was carried, accompanied by family and friends, to old Liberty Grove Congregational Church, where it was buried in the family lot after a brief service and a last look, with the writer in charge of the ceremony. We request your prayers and sympathy for the bereaved family. May the Lord watch over them and bless them and keep them in this time of sorrow.

REV. W. D. MORGAN.
Decatur, Ala.

PENNY.

In the passing of our sister, Mrs. Mary E. Penny, who died January 31, 1931, Caraleigh has lost its oldest resident, who said she was past 100 years old. Funeral services were conducted at Caraleigh Christian Church on February 1, 1931, by the pastor, Rev. J. H. Lee, assisted by Rev. R. E. Atkins, former pastor of Caraleigh Baptist Church. May the Lord comfort the hearts of the loved ones left sorrowing.

J. H. LEE.

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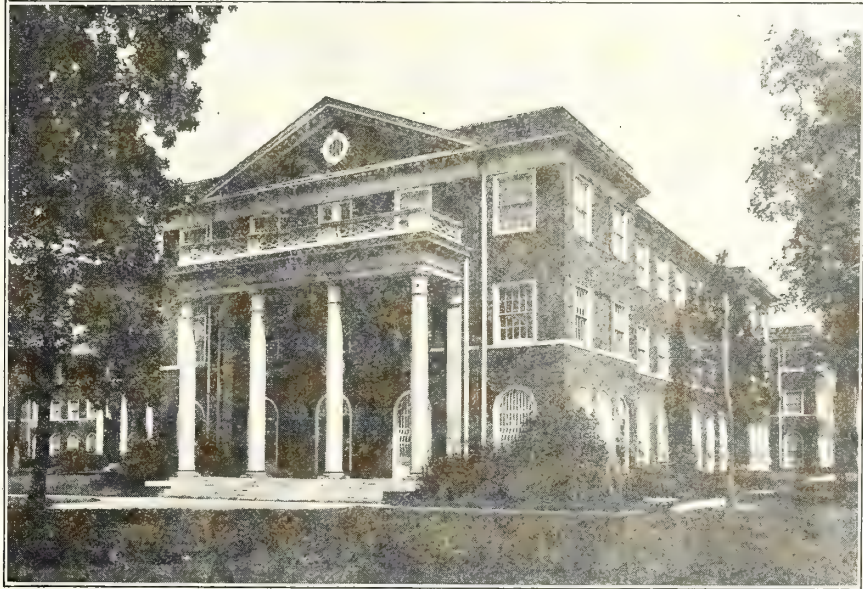
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Notices: Obituary and marriage notices, limited to 100 words, are published free of charge; all over 100 words at 1 cent a word. Remittance should accompany copy. Write names distinctly.

RUMLEY.

Eugene F. Rumley was born July 8, 1913, and died January 30, 1931, age 17 years, 6 months and 22 days. Funeral services were held at Apple's Chapel Church January 21st, in charge of the writer and Rev. Mr. Tillman. Burial took place in the Church cemetery.

Surviving the deceased are three sisters, Mrs. W. B. Key, Mrs. R. P. Loftis, and Miss Eva Rumley; two brothers, Mr. Lymon Rumley and Mr. C. R. Chrismon. May the grace of our Lord Jesus Christ comfort the bereaved.

R. A. WHITTEN.

WYRICK.

James Alvis Wyrick was born December 11, 1868, and died February 24, 1931. He was the father of our beloved and faithful brother-minister, Rev. L. L. Wyrick, of Elon College. He leaves six children to mourn his going—four daughters and two sons; eleven grandchildren, and many other relatives. His sudden death was caused by injuries received when he was struck by a falling tree while he was engaged in cutting trees. He was carried to a Greensboro hospital, where he expired a few hours later.

He had been for more than eighteen years a member of Apple's Chapel Christian Church, and was one of the Church's most loved, loyal and faithful members. His beautiful Christian life was an example for all who knew him. In the moment of death he was not dismayed, but calm and reconciled. His latest testimony was that he was "in the hands of the Lord."

The Church could not contain the large congregation assembled on the evening of February 26th, when his funeral was conducted by the following ministers:

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Use 666 Salve for Babies.

Rev. R. A. Whitten, Rev. T. J. Green, and Rev. J. F. Apple. His body was interred in the Church cemetery. May the blessing of our Heavenly Father rest upon the bereaved.

R. A. WHITTEN.

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VOLUME LXXXIII

RICHMOND, VA., THURSDAY, MARCH 26, 1931

NUMBER 13

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

STOCKDALE ACCEPTS.—

First Congregational Church, pastorless since Dr. Jason Noble Pierce went to Nashville on December 1st, invites Dr. Allen A. Stockdale to its pulpit and rejoices at his acceptance. Dr. Stockdale is well known in Congregational circles. He goes to Washington from Chicago, where his last pastorate was at Rogers Park Church. He will assume his now obligations on April 1st, and begin with the Easter service. We wish for him a long and useful pastorate with the Washington Church.

CHURCH MERGER.—

The well-known West Side Unitarian Church has merged with the Universalist Church of the Divine Paternity. Financial difficulties of West Side Church, which were intensified by the failure of the Bank of the United States with consequent loss of Church funds, made this move necessary. The congregations are well known to each other, for Dr. Francis Potter, now leader of the Humanist Society, has in the past decade had brief pastorates in each. Thus we see that the trend of Church union continues, regardless of doctrinal differences. Jesus prayed that they might be one, as He and the Father are one.

CRIME DECREASE.—

A general decrease in crime in 1,000 cities during January, as compared with December, was reported recently by the Bureau of Investigation of the Department of Justice. In a monthly bulletin, prepared under the supervision of Director J. Edgar Hoover, the average number of crimes committed daily in these cities was given as 1,824 for December and 1711 in January. The number of murders reported daily decreased from an average of slightly more than eight to slightly less than eight, while the daily average of cases of manslaughter by negligence dropped from less than seven to less than five. Let us hope that the crest of the crime wave has been passed.

HALF-HOLIDAY.—

The 65,000 men and women who work for Uncle Sam will lay aside their tasks at 1 o'clock every Saturday afternoon, beginning at once. The bill has passed both houses of Congress and has received the President's signature. Heretofore this privilege has been accorded only during summer months. Not only does it apply to government workers in the Capital, but to all Federal employees throughout the country. From 9 A. M. until 4:30 P. M., with thirty minutes for lunch, are the government's working-hour demands, with Saturday shift of four hours. The action is in line with that long ago adopted in private industry, and the wonder is that it should have been delayed so long.

MISSIONARY RIVALRY.—

The national staff of the Presbyterian Board of National Missions plan to present resolutions to the coming general assembly of the Church, asking that funds be no longer used for the support of Presbyterian enterprises in competition with those of other evangelical denominations. This action is well timed, for it is possible that considerable good in the way of lessening denominational rivalry will come from the business depression which is compelling all our denominations to count their expenditures more carefully. Co-operation in religion is better than competition, for there is enough for all to do without hurtful competition.

GIFTS TO MISSIONS.—

The report of the survey recently made public by Dr. Harry S. Myers, secretary of the United Stewardship Council, shows that the average member of the United Presbyterian Church gives to missions annually \$11.63; the Presbyterian Church in the United States, Southern branch, \$9.99; the Moravians come third. It is an interesting fact that while the per capita giving for local demands by the Episcopalians is very heavy (\$37.25 annually), the Episcopal Church ranks twentieth among the Churches in per capita giving to missions. In total gifts for all purposes, the Methodist Episcopal Church outruns the whole field by a margin of nearly twenty million a year. What does the Congregational-Christian Churches give annually per capita for missions? This is the mission period of these Churches and our membership should rally to the call.

HE GOT THE JOB.—

In this, the winter of our discontent, on account of economic depression, the financial strain of the times has produced restlessness in both pulpits and pews. A number of divines have been candidating, but with indifferent results. When one worthy dominie was stealing out of town on Saturday afternoon to preach before a pulpit committee on the morrow, some vile thief purloined his bag, containing his swallow-tail coat, pulpit gown, and his three best sermons. The next morning the newspapers regaled the town with the story of the theft, together with the information that the police appraised the loss at \$15.00. However, the worthy brother proceeded to his destination, parted his hair with the hotel towel, brushed his shoes with his handkerchief, borrowed a gown from the choir, and preached so effectively that he got the call. Times are growing better.

UNEMPLOYED CLERGY.—

There are increasing evidences that clergymen are feeling the effects of the depression. Nearly all denominations report many clergymen out of work. Dr. Samuel Trexler, president of the United Lutheran Synod of New York, has just

sent out a general letter to all the theological seminaries of the denomination, telling them to weed out students who lack the qualifications to become first-class pastors. Dr. Trexler feels that the best method of dealing with the oversupply of preachers is to tackle the problem at the source and allow only men of the highest type to enter the ministry at all. Other Churches would do well to look well to the native ability, the studious habits, and intellectual attainments of those applying for admission to the ministry. With free tuition in our colleges for the ministry, the Church should see to it that those applying for the ministry should be qualified to make good use of their opportunities.

INTERNATIONAL SOCIAL CONFERENCE.—

The world industrial relations congress on "social economic planning—the necessity for planned adjustment of productive capacity and standards of living," is announced for the last week in August by the International Industrial Relations Association, whose membership is twenty-nine countries, includes industrial executives, labor leaders, industrial relations consultants, economists, bankers and others actively concerned with "the study and promotion of satisfactory human relations and conditions in industry."

The congress, the first of its kind, will be held in Amsterdam. All proceedings will be in English, French and German. Among the subjects discussed will be "The Present Paradox: Unemployment in the Midst of Economic Progress," "Potentialities in National Economic Planning," "The Co-operative Movement," "The International Bank," and "The Necessity for and Means for International Economic Planning."

APPRAISAL OF MISSIONS.—

John D. Rockefeller, Jr., whose interest is largely responsible for a layman's appraisal of foreign missions now in progress in many lands, is making a great contribution to a better understanding of the missionary work of this age. Commissions have been or are about to be dispatched to all the major mission fields. There, sympathetically but from a layman's point of view, the work of world evangelization will be scrutinized. Recommendations, although not binding, will be produced for the use of all the major mission boards in the United States. The entire program has been undertaken with the end in view of revitalizing the missionary program of America's Churches, which—as a study of missionary giving or not giving—badly needs it. On account of the feeling of financial depression, our people should make special effort to enlarge the number of contributors to missions and to increase the individual contributions, for we have missionary obligations that we must meet or be truant to our responsibility. Rally to the present missionary call.

NOTES-PERSONALS

We face now the rapidly approaching anniversary of the greatest single event of all time—the resurrection of our Lord.

"And he hath set eternity in the heart" (Eccl. 3:11). One of our pastors used that meaningful text in a great sermon recently.

Rev. D. M. Spence changes his address from Lillington, N. C., to 2821 Vanderbilt Place, Nashville, Tenn., and writes, "I am still open for Church work, should any become available."

Jesus, with all the mighty works He did, would have been forgotten long, long ago had He not arisen from the dead. In His resurrection He crowned, sealed and verified that which He had done in the flesh.

"Self-Denial Week"—March 30th to April 5th. Of what will each and every SUN reader deny himself that week and give the price to the mission offering to help carry the gospel to those who perish without it?

The Mission Board is requesting SUN readers to observe March 30th to April 5th as "Self-Denial Week." There can be no better way to prepare ourselves for the joy and events of Easter, since it is through self-denial that the gospel is to be preached unto the uttermost parts.

It is most fitting that Easter time be observed and celebrated with giving to missions. The Church is a spiritual body, and this spiritual body (the Church) is the only body or institution that gives itself to preaching the gospel, sending out missionaries, building places of worship to the living God.

Mrs. C. H. Rowland, president of the Woman's Conference, calls attention again to the places and dates of the missionary rallies in the North Carolina Conference, as follows: Palm Street, Greensboro, April 14th; Mebane, April 15th; Durham, April 17th; Shallow Well, April 21st; Parks Cross Roads, April 22nd; Henderson, April 24th; Liberty (Halifax), April 28th.

Rev. G. D. Hunt, Roanoke, Ala., March 16th, writes: "We are having our missionary services in April, beginning the first Sunday. We are having fine services with our Church at Roanoke this month. This is our 'Go-to-Meeting Campaign,' and we are trying to make our attendance report 100 per cent. So far, the attendance has been non-resident members, 99 per cent; resident members, 98 per cent—which I think is fine."

There is to be a fellowship meeting at Country Life Academy, Star, N. C., beginning at 2:30 P. M. Sunday, March 29th. Among those on the program are President Edward F. Green, Star, N. C.; Rev. J. M. Allred, Asheboro, N. C.; Dr. C. H. Rowland, Greensboro, N. C.; Rev. S. M. Penn, Sophia, N. C.; Rev. E. M. Brady, Kemp, N. C.; THE SUN's editor, and others. All Congregational and Christian Churches, their pastors and people within reach of Star have been invited to the meeting.

The quota for each Church in its missionary offering is one-third the amount of the pastor's salary, the offering to include the amount given by the Sunday School. Every Church in every Conference of the Convention can contribute this much, and so reach its quota, if every member will

obey the call of the Master, "If any man will come after me, let him deny himself, take up his cross and follow me," and if every member of the Church school is given the opportunity and the urgent invitation.

One pastor says: "How can I expect my people to give to missions this year when they are having to borrow money to buy meat and bread and supplies for themselves and family?" Well, while borrowing to buy supplies, such as tobacco, cigars, cigarettes, motion-picture tickets, gas, oil and tires for pleasure trips and other indulgences, why not borrow a little also for the Lord's work? And if some one has faith in you to advance you some money, why not you have faith in God to put a little in His treasury? We want God for our Friend all the time. And God wants us as His friends all the time, too. Now is the time to prove whether we are or are not the friends of Him who gave all to reach and redeem us.

Rev. C. W. Hanson, pastor of First Church, LaGrange, Ga., writes: "We are putting on a budget and furnishing each of our Church members with envelopes and making an every-member canvass. In our budget we have included \$100 for missions, \$3,000 for Church fund, \$1,200 for pastor's salary, \$150 for incidental expenses, \$60 for janitor, \$100 for Christian Orphanage, \$100 for Christian education, \$100 for Conference apportionment. This is a large budget for our Church, but we are endeavoring to put it over and are praying that the Lord may open up ways and means that the same may be accomplished." This is, indeed, a vast undertaking for our LaGrange Church, and we wish for Bro. Hanson and his co-workers success in the great undertaking.

In 1812 a Methodist conference was held in Baltimore. In that conference a resolution was offered providing that ministers of the Methodist Church should not be allowed to sell liquor at retail; in other words, run saloons. The resolution was defeated. Four years later, at the conference of 1816, the same resolution was again introduced and adopted, since the resolution had a clause not preventing ministers from selling beer at retail. In 1808, the Billy Clark Temperance Society, later growing to great numbers, was organized. The constitution and by-laws of this society provided that members of the society shall not be permitted to drink at excess, except at public dinners. For violation of the law, a fine of 25 cents was assessed. If a member had to be carried out, the fine would be 50 cents. And yet there are folks left in the world who will say that drinking and drunkenness are not decreasing. How early we forget some facts!

Mrs. J. W. Manning, Norfolk, Va., relates that "Our Sunday School (Christian Temple) is now enrolled as a 'World Service School,' and we are receiving the splendid programs and missionary literature sent by the Missionary Education Department, 14 Beacon Street, Boston, for all departments of the Sunday School. I cannot say enough in praise of this material. We have used all the study books on India from the beginners' department to the adult, and are now using those on the Caribbean islands, also pictures, posters and maps. We have also used the adult book, 'A Cloud of Witnesses,' and the junior book, 'The Treasure Hunt.' We sent for a set of fifty-three hand-painted stereopticon slides on 'Awakened India,' and our pastor gave the lecture, which comes with the slides, at one of our Sunday night services. We also used in our elementary department a set of curios from India, all of which we secured from our Missionary Education Department, we having to pay transportation only. The

exercises were very interesting and, I think, helpful. The four missionary booklets which were recommended by Miss Priscilla Chase in THE SUN, entitled 'India Today,' 'Yesterday and Today in Porto Rico,' 'Our Common Social Problem,' and 'Why a Woman's Society in the Local Church?' are exceedingly interesting and helpful, especially for adult groups." Evidently the Sunday School of Christian Temple is getting that which counts both in character-building and for achievement both in time and eternity.

PROGRAM.

Following is the tentative program of the Georgia State Christian Life Conference, to be held at Lanett, Ala., March 27, 28, 29, 1931:

Friday Evening Session.

- 4:00. Registration and Placement in Homes—Chairman, Mrs. J. O. Mabry.
- 6:00. Supper Served at the Church by Young People's Class, Lanett Christian Church.
- 7:50. Worship—Rev. J. D. Dollar, Pastor of Lanett Church.
- 7:45. Sermon—Rev. G. D. Hunt.
- 8:30. Social Hour: Stunts and Fun—Miss Dora Brackin in Charge.

Saturday Morning Session.

- 8:15. Worship—Rev. C. W. Hanson.
- 8:30. Business—Appointment of Committees and Discussion and Adoption of a Constitution.
- 9:15. Study Classes:
 - "Youth and the Advancing Church"—Rev. Milo J. Sweet.
 - "Church School Organization and Methods and Problems"—Rev. W. C. Carpenter.
 - "Building a Youth Program"—Miss Marjorie Askins.
 - "Leadership Training"—Miss Dora Brackin.
- 11:15. Fellowship and Recreation (recess).
- 11:30. One-Act Play, "The Color Line"—By Young People at Poplar Arbor Church, Deerun, Ga.
- 12:00. Lunch—Served by Ladies of Lanett Church.

Saturday Afternoon Session.

- 1:30. Worship—Led by Rev. C. C. Hamilton.
- 1:45. "Youth and the Kingdom of God"—Rev. C. C. Hamilton.
- 2:00. "Youth and the Kingdom of God"—H. M. Gray.
- 2:15. "Young People and Christian Endeavor"—Mr. Roy Breg.
- 2:45. Short Talk—Marguerite Davison.
- 3:00. "Personal Religion"—Open Forum Discussion, led by Miss Ayres.
- 3:45. Business.

Saturday Evening Session.

- 5:30. Vespers—Piedmont College Group, Miss Hazel Maddox in Charge.
- 6:00. Weenie Roast on Pine Mountain—Given by Lanett Christian Endeavor Society.
- 7:30. "I am the Resurrection"—A Two-Act Easter Pageant, by the Lanett C. E. Society.
- 8:30. Candle-Lighting Service—By Piedmont College Group, Miss Rosie Gill in Charge.

Sunday Morning Session.

- 6:30. Sunrise Prayer Service—Morse Creek, by LaGrange Christian Church Young People.
- 9:45. Church School Worship.
- 10:00. Classes.
- 11:00. Sermon—Dean Rogers, of Piedmont College, Demorest, Ga.
- 12:00. Dinner—Served by Ladies of Lanett Church.

Sunday Afternoon Session.

- 1:30. Worship—New Light Young People, Deerun, Ga.
- 1:45. Resolutions and Other Business. Awarding of Banners.
- 2:00. "What This Conference has Meant to Me"—Expression from the Young People.
- 2:30. Musical Vespers—Led by Lanett Church Choir.
- 3:00. Communion Service—Rev. Milo J. Sweet.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

METHODS CORNER

BY REV. ELISHA A. KING, D. D.
Miami Beach, Fla.

WEST PALM BEACH, FLA.: Rev. Charles W. Pusey has resigned as pastor of this Church, closing a pastorate of three and one-half years. Prior to going to West Palm Beach, Mr. Pusey was the pastor of the Church at Orange City. At present, the Church is being supplied by Rev. D. M. Goodyear, of Hollywood.

WINTER PARK, FLA.: Raymond Robbins, the well-known social leader, spoke at the morning service of the Congregational Church in Winter Park on March 15th. Dr. Vincent, the pastor of the Church, was one of the speakers at the law-enforcement meeting of the Southern States held at St. Petersburg. His topic was "The Constitution of the United States. Who is to Rule This Nation, the People or the Bootleggers?"

MIAMI BEACH, FLA.: The Woman's Association of the Miami Beach Church was responsible for a very beautiful and successful garden party on the grounds of Mr. Harvey Firestone. This was one of the outstanding events of the season at Miami Beach and was very largely attended. The association took in about \$1,400, part of which is used for Congregational benevolences and part for local charities. Dr. Elisha A. King reports successful progress toward the budget goal of this Church, which is \$18,000.

JACKSONVILLE, FLA.: The evening of Wednesday, the 18th, was an interesting one at Union Church. Following a supper, there was a teacher's meeting which was addressed by Miss Stella M. Jordan, and at the same time a meeting of the Christian Endeavor Society, which was addressed by Mrs. Jesse K. Marden. Following these gatherings, there was the Church-night service, which was addressed by Dr. Jesse K. Marden, our foreign missionary doctor at Athens, Greece. These addresses were all greatly enjoyed.

ROBBINS, TENN.: The Barton Memorial Church, organized by Dr. William E. Barton forty years ago, is a strong force in the life of the entire country under the direction of Rev. and Mrs. G. L. Day. The beautiful little Gothic structure, with parish house and parsonage, appeal in a helpful way in connection with Church worship and the social and relief work carried on endear the minister and his wife to thousands of people throughout the great area of country that has suffered through depression during the past few years.

STEARNS, KY.: The final payment of the rebuilding program of Community Church three years ago, amounting to nearly \$2,500, has been made, and notwithstanding continued and serious financial depression, the Church work in every way is prospering under the able leadership of Rev. Almon O. Stevens. The personnel of the Church is of a fine type, the Church school functions in a strong way, and the pastor and his people have faced the physical needs of the community and surrounding country in a way that has meant much to all who are suffering and resulted in a blessing to the Church itself.

YOUNG PEOPLE'S CONFERENCE.

A fine young people's conference was held in the Tampa Church on Monday afternoon and evening, March 16th, for the young people of the St. Petersburg, New Port Richey, Crystal Springs, West Tampa and Tampa Churches. Each of these five Churches on the west coast were represented by young people, and the four Christian Endeavor presidents in that group were present.

The program, which contained much fun and fellowship, a fine worship service, Camp Immokalee songs and presentation, came to a close with a splendid address by Miss Stella M. Jordan, of the Congregational Education Society, Boston. The young people were so delighted with the conference that they voted to hold similar conferences quarterly, the first of them to be held in the St. Petersburg Church, in June, following Camp Immokalee, with the four Christian Endeavor presidents and Miss Patty Lee Coghill serving as a committee on arrangements.

CHATTANOOGA COMRADES.

The Congregational Comrades of Chattanooga district held their second week-end conference at Union Church, East Lake, Chattanooga, March 7-8. The wide area embraced by this district is proven by the delegations attending. Pilgrim Church, Chattanooga, Daisy, Soddy and Pleasant Hill were represented.

The program, briefly, consisted of special services conducted by delegations from Soddy, Daisy, Pleasant Hill, and East Lake, and by individual young people; of addresses by Dr. T. B. Cowan, Mr. Robert Sparks Walker, and Rev. Lucy T. Ayres; of discussions conducted by Rev. A. L. DeJarnette, Dr. C. Rexford Raymond, Principal Samuel Elder, and Rev. Lucy T. Ayres; and of recreational and informational activities. The theme of the conference was "Forgiveness," an appropriate topic for this time of preparation for peace rather than war. From the opening devotional service conducted by our host, Rev. George R. Blount, at which he introduced Dr. Cowan, a veteran of the World War, who spoke on "War and Forgiveness," through the discussions, to the final service conducted by Pilgrim Church, a dramatic worship program entitled "Forgiveness," we kept that theme alive in our thoughts.

Memphis young people are too far away from the other Churches in the State to enjoy the inter-church fellowship which means so much, but they held their own week-end conference March 13-15. The small group of splendid young people met at the home of the pastor Friday night for an opening social and talked over their plans with the leaders, Dr. and Mrs. George, Rev. Lucy T. Ayres, and Marguerite Davison. On Saturday afternoon they held their first discussion on social and religious problems, then went to lovely Riverside Park for supper and a vesper service. Early Sunday morning they gathered again in Overton Park for a sunrise service and breakfast. They attended the regular services of the Church in a body, then met again in the afternoon for discussions, Christian Endeavor, supper, and a wonderfully impressive consecration service. This week-end meant a great deal to all.

"Let us be silent as to each other's weakness; helpful, tolerant, nay tender toward each other! Oh, if we cannot feel tenderness, may we at least feel pity! May we put away from us the satire which scourges, and the anger which brands; the oil and wine of the good Samaritan are of more avail. We may make the ideal a reason for contempt, but it is more beautiful to make it a reason for tenderness."—*Amiel*.

One who is systematic in his work gets the largest results from the least outlay of effort. A lack of method makes us slaves to our work. System makes us masters.—*Selected*.

We who go to Church with some degree of regularity know where the Church is located. People who have resided in a town for a long time ought to know where the Church is located, but there are a lot of people in every community who do not know the location of any Church. It is important that the name of the Church and its location should be known by all.

I have traveled through many country districts in several States and have made it a point to look for bulletin-boards or names of Churches, and have been surprised to find so many Church buildings unidentified. Strangers have no idea what a Church is except it be a Catholic or an Episcopalian edifice. There is something distinctive about them. But who knows a Congregational or a Christian or a Methodist or a Baptist Church by its architecture? So long as there are these different denominations in a community, why not advertise them as such? But the main reason for putting a bulletin-board or a name on the building is to let people (new people, strangers) who are looking for a Church know where it is.

Then it is also advisable to inform the police department and the street-car conductors and bus drivers where the Church is located. Strangers naturally turn to these people for information, and it seems to be a fact that policemen, conductors, and bus drivers do little to inform themselves about Churches. If the Church members do not take pains to see that this information is given, ignorance prevails and the Churches involved fail to reach folks seeking a Church home.

It is of importance also to keep the name of the Church before the public in the newspapers. In most towns, the local paper carries a list of Churches and hours of service on Saturdays. The name, location and hours of service ought to be printed in the paper each week. Publicity is far more important than many people seem to think, but it is through proclaiming the facts as stated above that Churches grow.

In printing cards or announcements of any kind, the location of the Church, with the name of the town or city, should be included. Local people might understand that "Plymouth Church" printed on a card meant the Congregational Church on College Street, and if the card strayed into the next town some one might know where it came from, but the average person would know nothing about it. Let your light shine. Tell the world! But above everything else, be accurate and specific.

HOPEWELL, VA.

The Hopewell Christian Church has had a blessed season of revival for ten days. In showing charity to others, the blessing has come to them. The Salvation Army started revival services in an unused building, but in the middle of their meeting the building was called for. The Christian Church offered them the use of the Church building as so many of the members were co-operating in the meeting.

Rev. A. E. Wachtel, of Leesburg, was the evangelist, and many knelt at the altar for salvation and sanctification because of his earnest preaching of the gospel of Jesus Christ.

At this season of the year, the passion and cruel crucifixion of our Lord for the sins of the world should grip our souls, for "He was wounded for our transgressions, He was bruised for our iniquities," and "the blood of Jesus Christ cleanseth us from all sin."

MRS. W. A. WARNER.

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ONLY SELF-DENIAL WILL SOLVE IT.

The Disciples of Christ, through the brief years of their history as a people, have grown by leaps and bounds solely because, from the beginning, they have been a missionary people. They have put first things first. They are today one of the mighty factors of missions in the world. But, like the rest of us now, they face great difficulties because they are undertaking to raise huge sums (going into the millions) for missions. One of their organs, the *Christian-Evangelist*, declares editorially that "Self-denial alone will solve the mission problem." Let every CHRISTIAN SUN reader get the force of this:

"A people who undertake great things will not be surprised when they come up against great obstacles. It is comparatively easy to make a trail across the Rocky Mountains, but when you undertake to build a railroad and go through with the transcontinental trains, mountains themselves will stand up as the obstructions to be removed. The bigger the task, the greater the obstacles, but the divine purpose working through consecrated human personality can remove mountains."

Be it borne in mind that our Lord Himself, and not a mission board, instituted missions. He is responsible, and the cause is near and dear to His heart. Working with Him, however great the obstacles, we shall not fail. But in order to work with Him, we shall have to practice self-denial, because He saw fit to base the whole missionary movement on self-denial. This is His method of financing the greatest undertaking known to man. But our Disciples' friends are facing the problem, having appointed and used the week of March 1-7 as "Self-Denial Week." In making the ap-

peal that this week be observed, the *Christian-Evangelist* said:

"It is likely that no people ever had bigger tasks before them than the Disciples have at the present time. We know we shall have to take off our coats and maybe sweat blood, but we have heard of no soul wanting to surrender or turn back or put it off. Least of all must our foreign missionary work be starved or shunted to one side. Retrenchment would embarrass us, halt and dampen our enthusiasm. And we are on the road to defeat when we let enthusiasm cool."

Our Mission Board faces a similar situation to that of the Disciples, who call upon their people to appoint a week of self-denial. This year the Convention is asking that we contribute \$50,000 to missions. If we enter into the Easter period and service in the spirit of Him who gave us Easter, we shall come out victorious. He had not where to lay His head. He denied Himself of everything that He might conquer. He conquered. Self-denial enabled Him to conquer. The spirit of self-denial, practiced in His name and for His sake, will enable us to conquer.

We shall catch the spirit of Easter, not through self-adornment or indulgence, but through self-denial.

In our missionary offering we will be denying ourselves for the sake of Him who gave us Easter. It was a spiritual undertaking. Giving to missions is a spiritual gift. Christ proved this by committing to His Church the task, and to this day the Church, a spiritual body, is the only institution engaged in this task. We of the Church, a spiritual body, are called upon now to deny ourselves for the sake of our Lord, that through the act of self-denial we may enthrone Him in our lives, crown Him King of our souls and of our substance.

J. O. A.

THE SPIRIT GUIDES.

The work of salvation is of God. He alone can save the souls of men. And through His Holy Spirit, now present in the world, His plans are revealed, His program is presented and prosecuted. Our Saviour told His disciples that they should receive power, after that the Holy Ghost was come upon them, and then, and not until then, "Ye shall be witnesses unto me, both in Jerusalem and unto the uttermost parts of the earth." The Holy Spirit had to come to guide them, and only as He guides has the work of world-wide salvation gone forward. We may try all the man-made schemes, plans and programs we please for the saving of society and the welfare of mankind, but we will achieve permanent results only as we are guided by the Holy Ghost. Christ made this emphatic. There is no explanation, either of the magnitude of results achieved thus far or of the efforts now being put forth to reach and redeem the world through Christ, except the power and the guidance of the Holy Ghost.

The power necessary to carry on the work of winning this world to Christ comes only as the Holy Ghost is present in His sustaining and guiding strength. Luke, in closing his gospel, makes this very clear: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, that repentance and remission of sins should be preached in His name among all nations. And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high."

Now, carrying out this promise made by our Lord before His crucifixion, the same writer (Luke), in opening the second book he wrote (the Acts), said, as has already been quoted: "Ye shall receive power after the Holy Ghost is come upon you." Thus Luke, in closing his earthly history of our Lord, and in opening the heavenly, or

rather the continuation of that history, as carried on by His Spirit, shows that, as Jesus guided His disciples while here on earth, so would the Holy Ghost guide after the Son had gone back to the Father. This explains why the Church of the living God is the only missionary factor and institution on earth. It is a spiritual body, missions a spiritual task. In carrying the gospel to the world, a spiritual undertaking, the Church, a spiritual body, stands alone, and unless the Church does the missionary work, it is not done.

At this period of the year our minds are directed to spiritual things. The breath of spring revives slumbering nature and calls to energy and activity all the forces and factors of dormant life about us. And the passion and resurrection of our Lord calls us to self-denial and to a reconsecration, under the guidance of the Holy Ghost, to the task for which our Lord died and because of which He arose from the dead.

The resurrection shows us the best that Christ Himself did or could do, viz: His victory over death, sin and the grave. Missions, under the guidance of the Holy Ghost, show us the best that we, as Christians, can do, calling upon us through self-denial to make our supplications and our offerings, that His name may be made known to the uttermost parts both at home and abroad.

J. O. A.

A MARVELOUS RECORD.

All denominations of Christendom must marvel at the amazing results and achievements by the Seventh Day Adventists. No other Protestant denomination goes even one-half the distance that the Adventists go in obeying our Lord's most emphatic and farewell command, "Go ye into all the world and preach the gospel." Here is a statistical report that reads like a leaf out of a fairy story, or a page from the wildest fiction. It is said that fact is often more wonderful than fiction, and it is certainly true in this instance. Hold your breath while you read of a denomination with about 125,000 members here in the United States piling up a record like this:

"In five years, ending December 31, 1929, the Seventh Day Adventists have—

"1. Entered twenty new countries (political divisions).

"2. Undertaken gospel work in 170 new languages, increasing the total to 394.

"3. Established eighty new mission fields.

"4. Developed fifteen new union conferences or union mission organizations.

"5. Established 127 new institutions—colleges, academies, hospitals, dispensaries, and publishing houses.

"6. Opened 699 mission schools.

"7. Sent out 889 adult missionaries.

"8. Increased investments in home and foreign fields over \$7,000,000."

Is it any wonder that this denomination has some forty hospitals strung across our country, dedicated to the relief of human suffering, and, while by no means a rich people, are establishing institutions, colleges, academies, publishing houses that thrive and prosper in the most marked manner? It may be said again that our Heavenly Father will forgive a Church and a denomination for a great many ills and sins and blunders, but there is one He will not forgive, and that is for not being missionary. The denomination that is missionary in spirit and in activity may be loaded with much unnecessary baggage, and have handicaps that otherwise hinder, but God will carry them forward in spite of all this if they are missionary and dedicate time, talent, life to the service of giving the gospel to those who are perishing without it. If we Christians could catch the missionary vision and zeal of Seventh Day Adventists for one decade, our numbers would multiply many-fold and our prestige would startle

mankind and glorify God. God never has allowed a non-missionary people to grow. And He never has failed to give strength and power to a missionary people. J. O. A.

MONEY ABOVE MORALS.

A strange, not to say disgraceful, rivalry has sprung up between some States of our blessed Union. It is an unholy rivalry, since it supplants a moral question with one of money. Heretofore the State of Nevada has required ninety days' residence within its borders before filing a divorce suit. Recently Arkansas and Idaho, in order to compete with Nevada for the divorce trade, enacted ninety-day laws also. Whereupon, the Nevada Legislature passed a bill, which the Governor has now signed, providing that applicants for divorce can obtain their decrees after residing in the State for only six weeks—forty-two days. The new Nevada bill also provides that the grounds for divorce may be set forth in the words of the statute only, eliminating all details as to domestic troubles and what-not. There was threatened opposition to the new Nevada bill, all of which vanquished when a delegation of Reno attorneys and business men declared that "Reno would lose business amounting to over \$3,000,000 a year to Arkansas and Idaho unless immediate steps were taken to meet the competition from these two States for the Eastern divorce business."

The humiliation and the disgrace of this spectacle grew out of the fact that the consideration of divorce as such had nothing to do with the matter, whether moral or immoral, right or wrong. It was all reduced to a money basis, and Nevada felt that it could not lose the revenue it was receiving by allowing competition.

It is indeed a sorry spectacle when any social question, whose center and foundation are moral, is considered solely in the light of the revenue brought in. There are many who insist on discussing the prohibition question, for instance, in this light, only declaring that the State and the nation need the money, and, therefore, should license liquor manufacturing and liquor selling. A people are in a poor way and a sorry business when they elevate economy to the supreme place and forget the social and the moral consequences involved.

So far as the press reports, there was no question raised in the Nevada Legislature about the morality or immorality of divorce. The one question that swept all before it was, "Can Nevada afford to lose some revenue by having a rival?"

It is significant also that the same Legislature enacted a gambling law, thus legalizing gambling in all forms in Nevada. Evidently Nevada is greedy for the shekels, soul or no soul. J. O. A.

HARD TIMES.

It is always hard times with some people, some business, and some sections. It is even hard times with some nations—during wars and after wars. But in the hardest times it is good times with some people and some lines of business. One can easily tell when it is hard times if he observes closely while riding on a train. If great piles of railroad ties lie along the road, he may know that it is hard times along that road. If prosperity were all along that road, they could not get ties cut from the woods; but when men have no money and no work, they will go to the woods and cut and hew railroad ties and haul them to the track. It seems that hard times may be necessary for making business and, eventually, prosperity. If there were no poor people, factories could not operate, mules could not be shod, plowing could not be done, coal could not be mined, and rich housewives would have to do their own cooking.

Prosperity causes people to forget that "In Him we live, and move, and have our being" (Acts 17:28), and when men forget that great truth they indulge in pleasure, increase their luxuries, neglect work, go in debt, and run wild in thought, associations, indulgence, neglect the house of God and the Christian way of living. This country has just passed a period of that kind, and hard times is the result. More people are having it hard now from debt, neglect of honest work, and extravagant use of cars and good roads than ever before. All wrong is the abuse of right. All sin is the abuse of good. Adam and Eve found that out before there was any wicked society to lead them astray. Sin causes people to disregard the law of "Whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12). When we live as we should, we do not live for pleasure nor for ourselves, but for others. The farmer produces for others; the dairyman produces for others; the manufacturer produces for others; the historian and the poet write for others; paper, pencils and books are made for others. Monopoly is wrong in all its relations. Men, when they fill their true place in life, are co-laborers. "None of us liveth to himself, and no man dieth to himself" (Rom. 14:7). Life and death meet on normal terms at a funeral.

Hard times are necessary to correct public con-

ditions and to bring people to a normal way of life. Hard times are the brakes on the car of progress necessary to cause people to stop, think, change their way of living and strive to obey the laws of God and the laws of the land. Hard times depress real values—wages, prices, employment, feelings, enterprise, and all the agencies of progress. To live soberly, discreetly, to love God and our neighbors as ourselves, to keep out of debt and live within our means, to reduce luxuries and games, to attend the house of God and worship Him in spirit and in truth, would change the times because it would change us. W. W. S.

The best part of health is fine disposition. Nothing will supply the want of sunshine to peaches. Whenever you are sincerely pleased, you are nourished. The joy of the spirit indicates its strength. All healthy things are sweet-tempered.—Ralph Waldo Emerson.

"If faith produce no works, I see
That faith is not a living tree;
Thus faith and works together grow,
No separate life they e'er can know;
They're soul and body, hand and heart:
What God hath joined, let no man part."
—More.

Fifty Thousand Dollars for Missions! A CALL TO SELF-DENIAL

The last session of the Southern Christian Convention voted unanimously in calling upon our people and Churches this year to contribute \$50,000 for Missions—\$25,000 for Home, \$25,000 for Foreign work. Our Year-Book shows there are 32,000 of us. If we of the Southern Convention will give \$2.00 per member—\$1.00 to help build Churches and support the Gospel at home, in needy places; \$1.00 to carry the Gospel to those who are perishing without it—we will easily reach our goal.

Thus far, since September 1st, the Sunday Schools, Women's Missionary Societies, and a few individuals of their own volition have contributed to March 1st \$11,052.81. This leaves a balance of \$38,947.19. What shall our answer be? How much prayer shall we offer? how much preaching shall we do? how much self-denial shall we practice in order to make this the best year for the ingathering of souls, the output of means, and spiritual enrichment of our Churches and people we of the Convention have thus far had?

Prepare by self-denial for a great Easter offering. Let every one have some part in this great and good undertaking.

THE MISSION BOARD

SOUTHERN CHRISTIAN CONVENTION

J. E. WEST, *Chairman*

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CONTRIBUTIONS

SUFFOLK LETTER.

Liberty Spring Christian Church, in Nansemond County, Va., celebrated its sixty-second anniversary Sunday afternoon, March 15, 1931. It was a great occasion, a great congregation, and a great service. Hymns, prayers, "Satisfied With Jesus," as a solo by Mrs. W. F. Monell, of Portsmouth, and the major part of the program was a history of the Church by the pastor, Dr. I. W. Johnson, who has served this Church twenty-seven years. The main building was dedicated twenty-five years ago. Sunday School rooms, kitchen and heating plant have been added since that time, and the property is now worth \$20,000, with no debt.

There have been thirteen pastors during the sixty-two years, and only three of them are living—M. W. Butler, R. H. Peel, and I. W. Johnson. The present membership is 335; the Sunday School is large and well attended. A. H. Savage began to teach a class of young ladies in 1874; one of his class became his wife, and he continues to teach, now more than fifty years. Five young men from this school became preachers—C. C. Peel, R. H. Peel, J. W. Harrell, J. W. Rawles, and Stanley C. Harrell.

No doubt, the history prepared and read at this anniversary celebration by the pastor, Dr. I. W. Johnson, will appear in *THE CHRISTIAN SUN*, and readers of *THE SUN* can get all the information it contains.

Liberty Spring is noted for its good people, its good dinners, good congregations, good singing, and good community. This history will, no doubt, inspire other pastors to spend time and research and do some hard work in preparing histories of their Churches and celebrating anniversaries. It is a big job to get the full history of a local Church, but it is information very much needed. If all the Churches in a Conference would get up such histories and have such celebrations; and then if W. E. MacClenny would condense these histories into a brief history, it would furnish the Conference with important data for permanent record and reference. The Church, as well as the Churches, has paid too little attention to Church history. The average members know almost nothing of the history of their local Churches, and less of the Church of which the Conference is a member.

Rev. H. S. Hardcastle, of the Suffolk Church, offered prayer, and this writer made a brief address on "The Country Church and the Country Preacher." Liberty Spring Church and their pastor might have furnished good material for such an address, but they received only congratulations for their great work and their great example: for that Church has made that community great not only in Sunday School and Church, but in homes and a Christian neighborhood. There is nothing more concrete in friendship and association than a Christian country community, and there is nothing equal to a country Church and a country preacher in producing such a community.

After the service closed at the Church I went with four couples to the homes of Joel Harrell and family to enjoy a sumptuous and hospitable dinner. Fourteen kinds of good food, well prepared, and in abundance, made the table groan under its weight, and all around the table enjoyed the hospitality of this Christian home. There is no home like a country home, no dinner like a country dinner, no Church like a country Church, and no preacher like a country preacher. Christian hospitality and Christian

neighbors, and Christian service make a Church that holds a community together as nothing does. It is unity in action, love in reality, and faith in expression.

W. W. STALEY.

ELON LETTER.

I have previously written of five objectives held by various persons as satisfying the end of life. In this letter I wish to write of two others. The objectives so far discussed have been "Faith, Good Works, Scholarship, Thinking, and Understanding."

The sixth group about whom we write this time looks upon life as an aspiring adventure. They fasten their eyes upon the future in terms of a growing and developing life. They are charmed with the inspiration of the things that are to be, and they insist that a man's life consists in the abundance of the things he hopes for. Does a man hope only for food to satisfy his physical appetite? Put him down in the class of the wild animals and the beasts. Of if he is somewhat socialized in his quest for the satisfaction of his physical wants, but longing only for satisfaction in that realm, put him in the class of the domesticated animals. Does a man hope to achieve a brilliant career for himself, trampling over the broken and bruised forms of his fellows in his upward climb? Then mark him down as a savage. No matter how many fine clothes he may wear, nor how many of the conventionalities of civilization he may have acquired, essentially such a man is a savage. Does a man hope for the abundant life for himself and for all the other creatures whom God has made? Does he hope that the weak will become strong; the poor, rich; the bond, free; the blind, possessed of sight; the lame made able to walk; the hungry, clothed and fed; the ignorant, wise; the deprived, pure; the disconsolate, cheered by the good news of the gospel? If he hopes for these things and is determined to do full duty for their realization, mark him up not merely as a civilized and enlightened man, but also mark him up as a Christian. The things we hope for are a determining factor in our individual life. The things a nation centers its aspirations on, likewise determine the national character. Our fate, our future, is briefly comprehended in the hopes that stir our hearts and animate our endeavors.

There is a final group about which I wish to speak. They do not undervalue faith, nor deeds, nor knowledge, nor thought, nor wisdom, nor hope, as representing each a basic concept in the constitution of the abundant life. They rather accept all six of these answers as containing a vital principle for the successful and satisfying ordering of life, but they are not satisfied with any one of them nor all of them in combination. They insist that the abundance of a man's life consists not only in what he believes, in what he does, in what he thinks, in what he understands, and in what he hopes for, great and good as all these are. They insist that a man's life consists in the abundance of the things he loves, and they would comprehend in the circle of life's affections God, brother-man, their own individual personality and the world itself.

The interests included in the heart's affections determine the magnitude of our soul's growth. A man is, they say, the sum-total of the things he loves. God loves the world. And they would join with Paul in the praise of this principle of love as the integrating and the seasoning quality of life, lacking which life is a sounding brass or a tinkling cymbal. They would plead for a love

that suffers long and is kind, that envies not, that vaunts not itself and is not puffed up, that does not behave itself unseemly, that seeks not its own, that is not easily provoked, that thinks no evil; for a love that rejoices not in iniquity, but in the truth, that bears all things, believes all things, hopes all things, endures all things; for a love that never fails. And they would have us say to the buoyant youth who throng our colleges today, "Now abide faith, good works, true scholarship, clear thinking, wise understanding, aspiring hope and divine love—these seven; but the greatest of these and the all-inclusive is love."

W. A. HARPER.

THE FORTY DAYS.

The sacred season of peculiar separateness for Christian life has come again. These forty days have deep meaning for all souls who are one with Christ, who belong to the holy assembly of "a withdrawn brotherhood" and are attuned to the brokenness of Christ. "If St. Catherine of Siena prayed," says H. Herman, "that she might in her measure bear the sins of a heedless world; if the theosophical mystic, John G. Gichtel, besought God that, since he was unworthy to be anathema for his brethren, he might at least suffer the loss of all things, that they might be saved; surely the bride and mystic body of Christ must be smitten with a like pity and a like passion for self-oblation."

The Lenten time calls Christians to the fast of the wilderness, to meditation upon the sacrifices of the Spirit, to that wonderful keenness of sense which can penetrate through all to the uttermost. During these forty days we go apart with Christ; there to learn that "the contemplative soul stands on that haunted frontier line between sense and spirit which is the devil's own hunting-ground," and from there to see "the mount of God, ringed about with heaven."

The chastening of the spirit is a means of grace which yields rich compensation. The refined experiences of St. Francis of Assisi were due to the action of "love bending its whole strength of will to comply with and conform to the passion of the well-beloved, so that the very soul . . . was transformed into a second crucifix." Communion with Christ and participating in the sorrows of the last days of His ministry will work to the filling up of His sufferings and to the efficiency of His redeeming death. Only a Church that has a bleeding heart can help a perplexed and straying world. Only a riven side draws forth and heals the hand of doubt. The Church or the soul which is not broken as Christ was broken will fail to save a perishing humanity.

A fast of forty days will bring new power into Christian life and will furnish new hope to a lost and despairing world. As Christendom moves toward Calvary, sinners will enter upon the way of salvation, and great will be the company which gathers at the cross.—*Nashville Christian Advocate*.

RUSSIA'S NEW MORAL CODE.

Following the recent sixteenth session of the Communistic party, a pamphlet was distributed by hundreds of thousands throughout the entire country, spreading a growing hatred against religion as the worst enemy of Communism. A Poland newspaper says that it is evident, from statements contained in the pamphlet, that the fight against religion is to be waged with greater energy than ever before, and to this end everything is justifiable, good and bad, every meanness, every cruelty, every lie and every violence. This statement is in the document: "Communistic morality is entirely subordinated to the interest of the class struggle of proletarians."

THE SIGNIFICANCE OF FIFTY MILLION CHURCH MEMBERS.

The United States has fifty-one millions of people actually enrolled in the membership of the Christian Church—Protestant and Catholic—and at least eighty millions are of Christian sympathy and affiliation. In that single statement it is seen, by the very preponderance of numbers, that the Christian Church must assume responsibility and furnish conscience for the great tasks which face the civilization of America today.

The Church of God throughout the world fell down in the facing of its tasks a generation ago, or there would have been no World War. If another dire cataclysm or any lesser evil faces America, the responsibility will lie at the door of the Christian Church. It is in the valor of the individual soul that the whole question of moral and social life must root itself. Professor Jacks says in his latest book, "The Inner Sentinel," "All proofs of the existence of God are worthless unless the valor of the soul is present to sustain them." It is life that counts. We may give ourselves to "rattling our theological swords when we ought to be saying our prayers, so that all belief in God goes off into the contentiousness of arguments, than which no surer means could be found of destroying religion altogether."

We need in our thinking and in our living to stress first of all the possibility and necessity of the inner transformation of the lives of men, that must lay hold of the life of every one who would form a part of the Christian Church. The form in which it will come will vary according to the individual. The experience of a college president may be quite different from that of Billy Bray, the drunken miner, but the fact in each case may be the same. So it was in the New Testament. Paul's experience came in a moment; Peter's came little by little. Different writers use different words. James calls it conversion; Peter says it is like coming out of the darkness into marvelous light; Paul says it is like being raised from the dead, and John says it is being "born again."

Since this is true, the fifty million professing Christians must give themselves, first of all, to the task of bringing this good news to "the least and the last and the lost," as well as to those who sit in places of culture and opportunity and power. It has been the scandal of the Church in the last few years that its membership has done so little in this regard. Is it because its own sense of duty to God and men has grown less, or because its own joy at the transformation of the new birth has faded out little by little until it has become only a memory; or is it because amid much discussion of secondary things we have come to feel that the great essential is not as imperative as once we thought it to be? The call of the Church must be sounded afresh from every pulpit by lips which have been touched themselves with a coal from God's altar.

Some one has been interested to figure out that even if there had been as many people in the world two thousand years ago as there are now, if each one converted on the day of Pentecost had gone out to win one more during the entire year, and those so won had continued that work, twenty years before the gospel of John was written the whole world would have been won to Christ. No man can be a leader of others who has not felt God himself. If he goes to his task without it, the veriest tyro would cry after him, "Sayest thou this thing of thyself, or did another tell it thee?"

The world needs applied religion, but we must get it before we can apply it. Now the fields where men need to apply it are manifold. In the field of social service, in the relation of man to man as employer and employed, and as citizens

of a republic, the principles of our religion must appear in every-day life. Labor and capital are standing over against each other armed with strike and lockout. Jesus Christ would not have it so.

In the great problems in which we are interested as a nation, the responsibility for every issue must depend upon the Christian Church. Only a warless world will satisfy the Prince of Peace, but how shall we have a warless world with the Church warring with itself? How can the Church say to nations, "Cease your strife!" when its own strifes are being multiplied on every side? In the first century of the Christian Church, the outsiders said, "See how these Christians love one another." Would it not be a shame if in the twentieth century the outsiders said, "See how suspicious these Christians are of one another?"

Perhaps no question is at present of greater moment to the Church in America than the question of temperance. If it is a matter of votes, the Christian Church has votes enough and power enough to keep the eighteenth amendment in its place and to see that it is enforced. If there is need for a clearer understanding of the principles involved, it is the province of the Church to see

to it that those principles are unfolded to her youth and to those who are in the stress and strain of daily life. If there is a willful, wicked propaganda whereby the same millions that were behind the saloon are behind the effort practically to bring it back, there is need that the Church should see to it that this false position is made plain and that the whole country shall unite with such great leaders as Edison and Ford, and our own President, and hundreds of thousands of godly men in pulpit and in pew, in bringing the great facts home to the consciences of men.

All this constitutes a task big enough to strain our sinews, if it does not break our hearts. But in all this we go to our work, not at our own charge. He whose we are and whom we seek to serve is our Leader, and He has said, "All power is given unto me in heaven and in earth. Lo, I am with you alway."—*World Call*.

"Satan is constantly on the lookout for idle hands into which he may place his evil commission—work which never fails to bring forth a full crop of misery and disappointment. He does not look for the busy hands."—*Selected*.

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Gen. 15. 1. Ps. 36. 1. Ps. 71. 1.

10 For a day in thy courts is better

2 or all

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

O God, our heart's desire and prayer for the nations is that they might be saved. Saying so, may the Lord's redeemed give their first and best to make it so. We pray, Father, in the Spirit's power, send out Thy Church to succor and save. Why its being, if not to advance! Thou, Father, who givest life and opportunity, reveal unto us Thy holy will and bestir within us the sense of our own high privilege; thus, confidently, loyally, shall we carry forward our Lord's compassionate quest for souls until His judgment fills the earth. In His precious name. Amen.

THE HOLY SPIRIT AND MISSIONS.

Two things appeared to be most on the mind of Jesus during the last few days of His resurrected walk with men. One was the world viewpoint in sympathy, service and salvation; the other was that the leader in that kingdom program is the Holy Spirit.

Such seems to be the import of the closing scene of Matthew's biography of Jesus. In it, the Master leads His disciples apart, and in a few sweeping sentences utters the great commission. He first stated His authority, and then issued His command. It was that they set up a world program for the diffusion of His message and life.

He issued that command to men of provincial race in a provincial time. One of their hardest problems was to forget the imaginary barriers they had set up between themselves and other parts of the human race. Probably the two most startling things Jesus said were that a man must be born anew and that the kingdom would be a world kingdom.

The command was to baptize the nations into the name of the Father, the Son, and the Holy Spirit. Jesus had in mind the completeness of the Divine personality, even as He had in mind the completeness of the gospel program. In that moment, the Trinity was born into human thinking. In that moment the Holy Spirit was definitely announced. And it was announced in connection with a missionary program. The spiritual omnipresence of God was to supply the dynamic for the world conquest of the cross.

Jesus finished His statement of the great commission by reminding His friends that they would not go to face the responsibility alone. He would be with them, He said, even unto the consummation of the age. What could He mean? In bodily form, He was soon to vanish. In that form, He has not since been seen. But in the manifestation of the Holy Spirit, He has been with His people, and in that form He has gone before them into every new field of need. How vain and futile would be any attempt at world conquest for Him without the recognition of the one sufficient dynamic—the presence and power of the Spirit.

That power would not make them the soldiers of an empire, but the heralds of a name, a life, a salvation. The power to keep the necessary strength, courage, and fortitude; the power to be faithful to the end, though it involved so great a task as the winning of a world, He said they should have—when the Holy Spirit had come upon them. That was the secret of missionary success then. It is the secret of it still.

Jesus went. They waited. Then came Pentecost. The power that fell upon the waiting company that day was international in its reach. We have laid great and proper emphasis upon the subjective effect of that experience, and the deeper consecration and more thorough-going

transformation it brought about. But there was more to its results than that. The first fruit it bore was that of personal transformation. The second was the overflow of that torrent of spiritual power across inter-racial and international barriers.

The tongue of fire symbolized a message that was to run like a leaping flame, and burn its way around the world and into its heart. With it came loosened tongues, and these people began to speak.

How strangely different were their words! They had been so accustomed to the use of a racial vocabulary that no one else could commune with them. Now they had suddenly acquired an international vocabulary. They spoke with such a spirit of sympathy, fraternity and spiritual force that men of many nations caught the deeper note in their language and understood them.

Parthians, Medes, Elamites, dwellers in Mesopotamia, Judea, Cappadocia, Pontus, Asia, Jhrygia, Pamphylia, Egypt, Libya, Rome, Crete and Arabia—all were there, and each understood. Another middle wall of partition had been broken down. In that assembly a man was no longer a national, but a man. Jesus had emphasized the world viewpoint, but formerly these people had only partially understood, if at all. That day they understood. Their Teacher was the Holy Spirit.—*Nashville Christian Advocate*.

THE ROAD FORWARD.

To give up is to go forward. Throughout our great brotherhood there is being created a genuine wave of self-denial. These are days in the United States when the more fortunate are denying themselves in the interest of the less fortunate. That is a genuine reflection of the Christ spirit. These are days in the kingdom when the more fortunate must really deny themselves for the less fortunate millions of the earth.

If we could transfer the self-denial spirit that has sprung up under this depression in the United States, to the needs of the kingdom, we would revolutionize the world. As Christian men and women, why not be as concerned of the spiritual needs of mankind as we are of the physical wants of the unfortunate? By faith, Abraham gave up all he had and obeyed God's command. He made of himself the most universally known character of those far-away days. By faith, Moses refused the sonship of the Pharaohs, choosing rather to suffer the affliction of the children of Israel than to enjoy the treasures of Egypt. By doing this, Moses put himself at the head of a list of the five greatest men of the world. Through self-denial, Moses has written his laws into the constitution of every organized government.

Christ gave up everything He had, emptied Himself of all material riches, and, through suffering, became perfect. Through self-denial the Master became the only Saviour of man. Through faith, Paul surrendered everything, resigned a high official position, left the source of all family traditions and made for himself the most worthy record in the annals of time. Having given up everything for the kingdom, Paul lifted on his fingers of faith the continents of the earth and the isles of the sea. By faith, Carey gave all that he was and all that he had and became the father of modern missions. By faith, David Livingstone gave all that he was and all that he had and opened up the Dark Continent. By faith, John Patton gave all that he was and all that he had and banished cannibalism in the New Hebrides. By faith, Susan Rijnhart and Dr. Shelton gave

all that they were and all that they had to lift the bright horizon on the roof of the world. By faith, young Zena Loftis gave up all that he had and all that he was to make for himself a crown that will shine throughout the centuries.

The need of the present hour is for a people who have faith in God. A people who believe in the authority of Jesus Christ. The need is a people who stand willing to give themselves in everything to make the great commission effective throughout the world.—*Christian Evangelist*.

MISSIONARY OFFERINGS.

REPORT FOR MARCH 21, 1931.

Sunday Schools.

Previously acknowledged	\$ 2,236.33
Union, Virgilina, Va.	1.85
Rosemont, Norfolk, Va.	25.38
Berea (Nans.), Driver, Va.	4.00
Pleasant Hill, Liberty, N. C.	5.93
Randleman, N. C.	1.35
First Church, Portsmouth, Va.	12.20
High Point, N. C.	4.05
Durham, N. C.	16.13
Franklin, Va.	6.85
New Elam, New Hill, N. C.	3.54
Happy Home, Ruffin, N. C.	1.70
Wake Chapel, Fuquay Springs, N. C.	5.00
Bertie Johnson Class, Liberty Spring, Va. .	3.00
Berea (Norfolk), Hickory, Va.	5.00

Total \$ 2,332.31

Individual and Church Collections.

Previously acknowledged	\$ 1,056.11
Randleman, N. C.	2.50
Mrs. Frances J. Ring, Elon College, N. C. .	2.00

Total \$ 1,060.61

Specials.

Previously acknowledged	\$ 1,301.35
Rosemont Class 3, Norfolk, Va.	10.00
Rosemont Woman's Bible Cl., Norfolk, Va. .	12.50
Burlington S. S., Burlington, N. C.	74.39

Total \$ 1,398.24

Mountain Work.

Previously acknowledged	\$ 5.22
Liberty (Vance) C. E., Henderson, N. C. .	3.65

Total \$ 8.87

Summary.

Previously acknowledged	\$11,270.21
Sunday Schools, regular	95.98
Individual and Church collections.....	4.50
Specials	96.89
Mountain work	3.65

Total to date \$11,471.23

It is sincerely hoped that every Church, Sunday School, Christian Endeavor and missionary society will do all they can to help now in the Easter offering for missions.

J. O. ATKINSON, Sec'y.

TEN THOUSAND VILLAGES LACK CHURCH.

The Home Missions Council of North America, in a statement published recently, says that America has 10,000 villages without Churches, 30,000 villages without resident pastors, and 13,400,000 children under twelve without benefit of religious instruction.

"These facts constitute a definite and unescapable challenge to the Christian Churches of America," the statement says. "A nation may exist without religion, but it cannot live without religion. Until its religious need is supplied, a nation is not secure and cannot be free." The Home Missions Council is a Protestant organization, claiming 23,000,000 members in its affiliated agencies.—*Chicago Tribune*.

MISSIONARY PROGRAM FOR APRIL.

By MRS. W. M. JAY.

Women's Societies.

Topic: "Why a Society?"

Opening hymn: "O Master, Let Me Walk With Thee."

Scripture reading: Rom. 14:7-12.

Poem: "Will You Open to the Master?"

Will you open to the Master?

He has trod a weary road.

Will you give your best as to an honored guest?

He has helped you with your load.

Will you open to the Master?

Will you give Him welcome sweet?

Will you give Him food of gratitude?

Will you bathe His tired feet?

Will you open to the Master?

Dare to keep your door tight locked?

Ah, think of your rue if it comes that you

Never answered when He knocked!

Will you open to the Master?

He comes in many a guise.

Will you welcome all who on you call,

Lest your Master you despise?

Will you open to the Master?

Thrice blest who none denies,

But who for love of Him above,

Shares His sweet charities.

—John Oxenham.

Now, let the president, or the one appointed to take charge of the questions, begin at once without interruption. She might say that in the light of what has just been said, the following question will be discussed. She may introduce them by reading the list or one question at a time. She should intersperse the discussion with some thoughts of her own. Try to have each person present express herself on at least a part of the questions.

Questions for discussion:

1. What organization within the Church is best fitted to promote the spirit of friendliness?

2. Why does our society exist, and are the purposes given legitimate ones?

3. By what activities of the past year would you wish your society judged?

4. Is there an intelligent interest throughout our entire group, including the younger women of the Church, or is the missionary interest confined to a few?

5. Is it possible for any organization connected with the Church to be truly Christian and not missionary in the broadest sense of the term?

Closing consecration prayer: "And now, dear Father, as we have glimpsed a larger service for our woman's society, may we each one dedicate our lives anew. Keep us steadfast in Thy fellowship. Use us as Thou wilt, our hands to do Thy work, our lips to speak Thy truth, our lives to be gospels of Thy mercy; through Jesus Christ our Lord. Amen."

(Have copies of the above prayer prepared and in the hands of each member, so that all may pray together.)

Young People's Societies.

Program of Chapter VI: "The Unseen Cargo."

I. Business.

II. Study period:

1. Leader's summary of foregoing lessons:

(1) Star of India.

(2) Difficulties of the cutcasts.

(3) Village life in India.

(4) The development of Hinduism and its curse upon the people.

(5) Geography of India.

(6) Buddhism and other religions.

(7) Islam in India and the conflict existing between Mohammedans and Hindus.

(Approach today's lesson with the November, 1927, National Geographic Magazine, if possible. The special supplement, "Vasco da Gama at the Court of Zamorin of Calicut," is a copy of a beautiful painting which would repay one for a diligent search, especially in connection with this lesson.)

2. Leader's introductory to the appearance of Christian missionaries in India (pages 82-85).

3. (1) The Spanish Xavier, a member.

(2) The German Schwartz, a member.

(3) The English Carey, a member.

(4) The American Judson, a member.

4. Leader's conclusion: "Who follows in their train?" (pages 94-95). This paragraph is a good preparation for the worship service.

III. Worship service:

Theme: "Who Follows in Their Train?"

1. Hymn prelude: "The Son of God Goes Forth to War" (members sing stanza "Noble army," etc.).

2. Call to worship: "If any man will come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24).

3. Hymn: "Holy Spirit, Faithful Guide."

4. Scripture: Luke 9:57-62.

5. Prayer.

6. Offertory: "Follow the Gleam." (Following the offertory prayer, sing.)

7. "Follow the Gleam," or "Ye Christian Heralds."

8. Benediction.

Willing Workers' Societies.

Theme: "Serving Jesus."

Call to Worship: And whatsoever ye do, do it heartily, as to the Lord, and not unto men.

Song: "Lift Your Glad Voices."

Scripture: Christ's resurrection (Luke 24:1-12).

Prayer (by leader): Thanking Jesus for the Easter season, and asking His blessing on the boys and girls everywhere.

Offertory.

Recitation (a recitation for seven members, each bearing the letters that spell "Victory"): "Victory Through Jesus."

(V) "Victory through Jesus! That's the note I hear

When the bells of Easter ring cut sweet and clear.

(I) In the morning of the Easter Day,
In a quiet garden, very far away,
Jesus rose victorious from the rocky tomb:
Rose to bring believers life's immortal bloom.

(C) Christ is risen from the dead;
Blessed words the angels said.
Let our lives the message give,
Praising Him in whom we live.

(T) Triumphant faith now smiles and sings,
Rejoicing in the King of kings.

(O) Over death and evil, over sin and pain
Jesus gained the victory, evermore to reign.

(R) Risen Redeemer, we also will use,
And live to Thy glory beyond the blue skies.

(Y) Yet a little while, we'll see Him;
Yet a little while we'll meet
In the house of many mansions,
Where our joy will be complete."

Solo: "Christ the Lord is Risen."

Talk (leader): Briefly tell about Easter in other lands.

Song: "Give of the Best to the Master."

Benediction: Now, the God of Peace, who brought again from the dead our Lord Jesus, the Great Shepherd of the sheep, make us perfect in every good work to do His will, through Jesus Christ. Amen.

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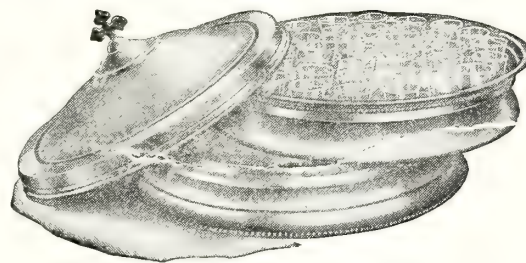


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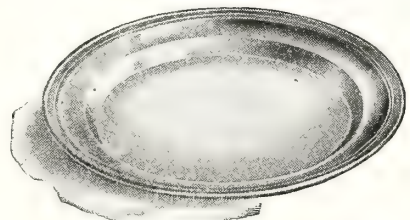
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

EASTER MATERIALS.

These suggestions for the observance of Holy Week have been written by Prof. A. R. Van Cleave, of Elon College, for use in young people's groups in Christian and Congregational Churches in the Southeast. The events of the last week of Jesus' life on earth have been outlined and suggestions made for the building of a worship service around each. Scripture, hymns and pictures may be used to make these events more real.

Other suggestions for worship will be given from time to time, and we shall be glad to know what you need and want, to enrich this phase of our work.

PATTIE LEE COGHILL,

Chairman of Worship and Devotional Life of the Youth Fellowship.

SUGGESTIONS FOR OBSERVANCE OF HOLY WEEK.

The Lenten season is being used by countless Christians throughout the world as a time for an enrichment of the spiritual life. This is a time essentially of worship and meditation. Not only is "mankind at the cross-roads," but many of us now, and all of us sooner or later arrive at the cross-roads of life. In the words of Rev. Archibald Black, "Life is too strenuous and big and too actual to risk thoughtlessly. . . . With Jesus, we require a period in the wilderness of solitude, where we can think and decide, meet God and the devil."

As a part of the Lenten program, especial attention should be given to Holy Week. A great many Churches are now using this period for a series of special services. No more appropriate time could be chosen for a deepening of the spiritual life and for a program directed to the end of bringing many into the fellowship of the Christ. It is with the thought that many young people's organizations will want to hold daily worship services during this week that these suggestions are being prepared. It should be understood that the few ideas that appear here are to serve only as suggestions. Many organizations will be able to work out programs of their own, rich in music, thought and worshipfulness.

PALM SUNDAY.

The first meeting of the series may well serve two purposes. In addition to conducting the worship program, the leader may desire to create an interest in the remaining services of the week. He may do this by calling attention to the dramatic intensity and to the influence of the events of this week. Here it is—just a little week, scarcely a moment of time in comparison with the ages through which the world has passed, yet that moment of time has changed the course of history and determined the destiny of nations. Here it is—just a little country, apparently insignificant in area and resources, yet from it there developed a kingdom that is world-wide. Here they are—just a little group of ordinary people, apparently, yet from them has gone out an influence that has touched the lives of millions and transformed the social life of man. Where could a similar period be found?

The worship service on this day may lay emphasis on the triumphal entry. We may picture the scene that is given us here. It is the time of the great Jewish feast, and the streets are crowded. Into this city comes Jesus, riding upon an ass, the beast of burden of that day. He is greeted with great acclaim! They spread palm branches, and even their garments, in the way. Small won-

der that the Jewish leaders feared the multitude when they sought to destroy Jesus!

The entrance of Jesus has been contrasted with the entrance that might have been made by some war lord. Jesus came in meekness and riding upon a beast that symbolized humility. Whatever acclaim He received came from the affection of the people, and not from any desire for pomp or any self-aggrandizement on the part of Jesus.

Many hymnals in use will indicate the songs appropriate for this day. They should be songs of praise and triumph. Among the older songs, such songs as "Come, Thou, Almighty King," "Oh, Worship the King," and "All Hail the Power of Jesus' Name" would be appropriate.

MONDAY.

The event most often associated with this day is the cleansing of the temple. Jesus found surrounding the temple, and even in the outer court, a crowd of money-changers and traders. These exchanged secular money for the temple shekel, and sold animals for sacrifice. It is generally assumed, from the acts and words of Jesus, that these people were not only guilty of bringing the noisy din of trade into the quiet of the temple, but were also guilty of avarice and greed and abundant trickery. At twelve years of age He had resolved to be about His Father's business. At this time we find Him still concerned with it. He was known to have spoken "as one having authority." Here He acts as one having authority.

Perhaps we can do nothing better on this day than to ask ourselves what there is in our own lives that has not been brought under His authority. If Jesus came even to the inner temple of our own hearts, how much that is there would have to be driven out before it could really be the temple of God? We shall do well, too, to look at our Christian religion today.

Songs for this day may emphasize either power or reconsecration. The following might well serve: "Oh, Zion, Haste," "Lead On, O King Eternal," and "My Life, My Love I Give to Thee."

TUESDAY.

This was a day of conflict. Apparently Jesus was making a final attempt to win to Himself the Jewish nation. On the other hand, the leaders of the Jews were in search of means to have Him destroyed. They challenged His authority, but He in turn asked them concerning the authority of John the Baptist, and they were afraid to answer. They attempted, with various questions, to catch Him in some statement that could be used against Him. Jesus, in turn, produced at this time the great parables of warning found in the twenty-first and twenty-second chapters of Matthew.

Many thoughts of value are suggested by the events of this day. We are reminded that there is a real battle on between the forces of evil and of righteousness. Old wrongs do not give way easily. Every program for social improvement will be fought bitterly by those who make profit from the old conditions. A recent writer has said that the greatest malady in American life is that of "spectatoritis," as he calls it. We, as a people, are merely spectators, rather than participants in the struggle for a more Christian nation. We may well ask ourselves how courageous and how consecrated we have been in this task of building the kingdom. Then, too, we may take to ourselves the lesson contained in these parables of warning, "What shall I do with Christ?"

The songs for this day can very appropriately sound a call for a greater allegiance and a greater zeal in Christian service. "Rise Up, O Men of God," "Onward, Christian Soldiers," "True-Hearted, Whole-Hearted" are songs of this type.

WEDNESDAY.

According to many authorities, Jesus spent this day in retirement at the home of Martha and Mary. Judas makes the bargain to betray his Master, and the Jewish leaders mature their plans against Him.

In connection with this study, we can make the friendship of Jesus our theme. We are reminded of the friendship that Jesus had for every man, and also of His appreciation and desire for human companionship. At this time of trial, He sought refreshment in a circle of friends. The picture we have of Jesus here in the heart of a friendly home stands greatly in contrast with the picture of Him on Tuesday on the busy streets of the city, surrounded with many enemies. We are reminded of the humanity of Jesus. In time of trial in all of our own lives do we not find a chief source of comfort in the ministry of friends? How much of a friend does He find in us today?

Many songs can be found that emphasize the friendship of Christ. Among them will be found "I've Found a Friend," "I Think When I Read That Sweet Story," "Oh, for a Closer Walk," and "What a Friend We Have."

THURSDAY.

The Last Supper is the outstanding event of this day. The earthly career of Jesus was drawing near the close. Very soon upon His disciples must fall the responsibility for the success of His program. He could foresee the dark days of sorrow and despair ahead. The bonds of faith that had held the disciples to Him had to be made as strong as steel to hold them steady in the days that were to come. What was more natural than that He should want this farewell meal with them? There is something psychologically significant about this matter of eating together. According to the unwritten laws of hospitality among primitive people, if a stranger enters a house and is given food, he must be protected even at the cost of the owner's life. Jesus knew the significance of this last meal together.

Suggestions come to us from this scene of the love of Christ. By the action of Christ in breaking the bread and pouring the wine, we are reminded of His sacrifice for us. We, His followers, still break the bread and drink the cup in remembrance of Him.

Appropriate songs would be: "Break, Thou, the Bread of Life," "Oh, Love that Wilt Not Let Me Go," and "Oh, Master, Let Me Walk With Thee."

FRIDAY.

The thought and meditation of this day will be centered on the crucifixion of Jesus. The events of the day may be traced from the scene in the Garden of Gethsemane, through the pretense of a trial and the scourging of the soldiers to the crucifixion on Calvary. So many of the events of this day catch the attention, that one scarcely knows which ones to choose. To the Romans, this event was just another man who might cause trouble put out of the way. To the Jewish leaders, it was the fulfillment of their plans. To the disciples, it seemed the end of their dreams. But to us it has come to mean the revelation of the heart of God. We may well give our attention to the attitudes of Jesus as exemplified in this time of crisis. These would include His resignation to His Father's will, His self-control under persecution, and His willingness to pray for those who did the wrong. The "seven last words," or the sayings of Jesus on the cross, would make a valuable study. The types of people present at the cross also deserve some attention.

(Continued on Page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS TEACHES HUMILITY.

LESSON I—APRIL 5, 1931.

GOLDEN TEXT: "Every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted."—Luke 14:11.

LESSON: Luke 13:1-14:35; 18:15-17.

The Lesson Committee has been making some big assignments in the Gospel of Luke as material to be covered in one lesson, and the best that one can do with today's lesson is to select such portions of it as deal with humility.

JESUS AND THE WORD "HUMILITY."

When Jesus came into the world, humility was looked upon as a vice and a weakness. Force, aggressiveness, self-assertiveness, pride of race and nationality were thought to be desirable virtues, but there was no place in the Roman world for humility and meekness. One of the most amazing things that Jesus did was to take this word which symbolized a vice and a weakness and make it symbolic of one of the fundamental virtues of a truly great and good life. Humility in its true sense is noble and Christ-like.

It should be said, however, that humility on Jesus' lips and in Jesus' life did not mean self-abasement, cringing, self-pity, discounting one's capacities or worth. No man ever brought more of dignity to life than Jesus. No man ever held his head higher. No man ever believed more intensely in himself. Humility on Jesus' lips and in His life meant a joyful recognition that God had given Him gifts and capacities; but it also meant that He recognized that all that He had and was has been given Him by God, and was not of Himself. The thought of the dignity and the possibilities of life made Him humble, as it made Him grateful.

And of course the word humility took on new meaning because of the life of Jesus. Dr. Jefferson calls attention to the fact that the only quality to which Jesus calls attention in His life was humility. He said, "For I am meek and lowly in heart."

HUMILITY AND THE LIMITATIONS OF OTHERS.

A group of people intimidated in Jesus' presence one day that the reason dire disaster had come upon some of their fellow-men was because they had been sinners above all others. Jesus bluntly told the group that unless they repented they should likewise perish. He intimated that those who have looked at their own lives will have a sense of humility that will prevent them from thinking of themselves more highly than they ought to think. It is reported that a saint of other days, when he saw a man being led away to pay the death penalty for a crime, said: "There, but for the grace of God, goes Richard Baxter." That exclamation was born out of a sense of gratitude and humility. We all need this spirit of humility in passing judgment on others.

HUMILITY AND THE UNFRUITFULNESS OF OUR OWN LIVES.

The parable of the unfruitful fig tree was an indictment against the unfruitfulness, both of the individuals to whom it was spoken and of the nation as a whole. When any man thinks of the limited output of the fruitage of Christian graces in his own life, it ought to make him humble. And, as a matter of fact, those who do most for God and who are most fruitful in His service are those who have an inspiring spirit of humility. All such not only frankly recognize that what they have done has been due to the gracious working of God's spirit in their lives, and they also frankly recognize that even at their best they have been unprofitable servants in a way.

HUMILITY AND OUR SELF-SEEKING.

Jesus was a keen observer of life. As He stood watching the action of those who had been invited to a wedding feast, He saw the principle of self-seeking and pride flaunting itself unashamed. It seemed that there were certain folks who wanted the chief places at the table. They wanted the "front pages" and the headlines on the front pages. They wanted to be "it." Jesus suggested—and there is a fine touch of irony in His suggestion—that true worth will be recognized, and that a man is to allow recognition to seek him rather than to seek it in the wrong way. He laid it down as a fundamental principle that if a man exalted himself, the time would come when he would be abased. The spirit that seeks to exalt a man at the expense of others has within it the factor that inevitably and eventually will bring the man down. Jesus also stated that the true spirit of humility would always bring about true exaltation. Not necessarily fame or fortune, but God has a way of exalting those who preserve a meek and humble spirit. "Blessed are the meek, for they shall inherit the earth." Let every man take heed to himself that he embody in his life and express in his conduct the spirit of humility. But, as has been suggested, this does not mean that one should not be ambitious to be the best he can. It does mean freedom from pride and arrogance, lowliness of mind, a modest estimate of one's own worth.

SUGGESTIONS FOR HOLY WEEK.

(Continued from Page 10.)

Whatever incidents we may choose for our study will lead our thoughts to "the old rugged cross" and the Christ who suffered there. The cross has maintained through the centuries its central place in the Christian religion. Here is the love of God revealed! Our Master would make no compromise with evil and would give up none of His ideals, even to save His life. He followed the will of the Father even to death on the cross.

Many songs would be suitable for this service. Among them will be found "In the Cross of Christ I Glory," "When I Survey the Wondrous Cross," and "The Old Rugged Cross."

EASTER SUNDAY.

So much material will be available for use in this service, and from such a variety of sources, that it need not be given extensive treatment here. This is the great day of triumph! The disciples were living in a night of gloom, but this day brought back the light. It was the inspiration from this day that called them anew to the task of bringing in the kingdom of God. It was a belief in the companionship of the risen Christ that gave them the strength to endure. There is no day in the Christian calendar that can exceed this one in importance.

Joy and exultation will find its place both in our thought and in our song. The hymnals usually carry a group of Easter songs, and much special Easter music is available. "Christ the Lord is Risen" and "Crown Him With Many Thorns" are found in almost all song books.

CHRISTIAN ENDEAVOR.

Sunday, April 5, 1931.

TOPIC: "Easter Message in Literature."

SCRIPTURE: Col. 3:1-4; also Luke 24:44-51 and Psalms 24:7-10.

A great deal of poetry and many beautiful songs have been written about Easter and the Easter message. Members of the society who are in charge of this particular program should have no difficulty in securing quantities of materials from which they choose in building a program for this meeting. Or the material given on this page for Easter Sunday, written by Prof. Van Cleave, may be used.

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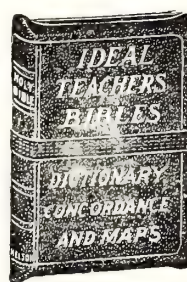
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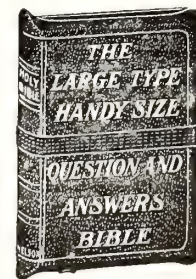
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One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

ALL NATURE HELPS US.

"For the earth bringeth forth fruit of herself."—Mark 4:28.

Jesus has a great deal to say about our bearing fruit. He expected results. The story of the barren fig tree illustrates the stern demand. So we ask ourselves if we are profitable servants. But how shall we tell? The product of a useful life is slow in appearing and very shy of showing itself at all. We observe, too, that people intent upon doing good to others often make themselves objectionable, and defeat their own ends. We will not torment our souls over this thing. Of course, we must be faithful and diligent; but we need not be obtrusive or impatient. Straining effort is likely to be futile. When the seed is planted, the rest is left to nature; the fecund earth will not fail us. A good life, filled with unselfish service, will not be in vain. Results may safely be left with God.

Prayer.—O God of the seed-time and of the harvest, who alone dost give the increase, we give ourselves to Thee, and pray that Thou wilt use us in Thy wide field to bring forth fruit unto life eternal. *Amen.*

TUESDAY.

OUR DUTY.

"Thou shalt love thy neighbor as thyself."—Mark 12:31.

Self love is assumed. It is made the norm by which is measured and tested all my human relations. Of course, we must love ourselves. To hate one's self would be the sign of a diseased mind. Do we love our neighbor equally? That is not inevitable, nor is it easy. But it is necessary if we would solve our own life and find joy and peace. It is also necessary if we would find the satisfaction of being useful. We cannot do much for ourselves; selfishness always defeats itself. We can do much for others, forgetting ourselves for their sakes.

Prayer.—Heavenly Father, who hast called me into the fellowship and service of Thy Son, grant that the same spirit which was in Christ Jesus may be in us. Put the law of kindness in my heart, that with good will and eager feet we may follow where the Master leads. In His name. *Amen.*

WEDNESDAY.

LOVING REMEMBRANCE.

"This do in remembrance of me."—Luke 22: 19; Luke 22:1-20.

The scene of the Lord's Supper in the upper room is the despair of all art. Paint, nor music, theologians nor poets can express its meaning to us. After grasping all we can of it, by faith, love and sympathy, simply enter the mystery and glory of its thrall and worship. Here we can remember and hope. Here all the bitterness of sin and sorrow is dissolved in comfort. Here love fills the world.

Prayer.—Heavenly Father, who dost make us

sit down at Thy table, and who dost break unto us the bread of life, refresh us with Thy eternal waters this day, of which if one drinks he shall never thirst. Through Jesus Christ, our Lord, we ask it. *Amen.*

THURSDAY.

SILENT DEVOTION.

"I have yet many things to say unto you, but ye cannot hear them now."—John 6:12.

This day in our Lord's last week is a day of silence, so far as the records inform us. The surmise that He spent the day in seclusion with the disciples or in the home in Bethany is plausible. It would be in keeping with His serene, untroubled spirit. He had many things to say, but it was not necessary to say everything. He was going away, but the Holy Comforter was coming, and in the future they would have divine guidance.

Are we still looking for the unsaid things? There is more truth to come yet. There is enough for us for our guidance in our day. That guidance will not fail us.

Prayer.—Almighty God, who didst make all provisions for Thy Son and for our coming, through Him, into the kingdom, we beseech Thee to make ready our hearts for the brightness of Thy glory and the fullness of Thy blessings in Christ Jesus our Lord. *Amen.*

FRIDAY.

LOYAL DEVOTION.

"Whosoever will come after me, let him deny himself and take up his cross and follow me."—Mark 8:34.

It was with a true appreciation of its significance that the Church made the cross the symbol of the Christian religion. In a comprehensive and eloquent gesture, it both tells a story and announces a program. So it is very dear to me as it reports sacrificial life behind me, by which I benefit; and it is alarming as it summons me also to the life that is heroic, unselfish and sacrificial. On this Good Friday I must challenge my soul to an accounting. Am I seeking "safety first"? consulting my own ease and comfort? choosing the path of least resistance? This is not to follow Christ. It is not even good living; for all great living is sacrificial. We rise in strength and stature by self-denial.

Prayer.—O God, I thank Thee for that great witness of love in Christ, whereby He endured the cross, despising the shame of it. And I pray that Thou wilt deliver me from the bondage of fear, that I may encounter perils and embrace privations faithfully. In Christ's name. *Amen.*

SATURDAY.

SHINING HOPE.

"For we are saved by hope."—Rom. 8:24.

Another silent day in Passion Week! It was the pause between the cross and the resurrection. The Church early named it the "Day of Darkness." For we remember that the disciples were without expectation that day. All was at an end, so far as they could see. Many of us have had such dreadful pauses, when despair sat heavy on our hearts. There are those who live and suffer in this gloom, without God and without hope in the world. Alas for them! We can endure anything if only we have hope.

Prayer.—O Comforter Divine, we commend to Thee those from whose path in life flowers have faded and song has ceased; and to whom life seems but a weary, joyless road. From all their dependencies deliver them, and out of their darkness and gloom lead them into the light and hope and joy of Christ. *Amen.*

EASTER SUNDAY.

IMMORTALITY.

"But I would not have you be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even to them also which sleep in Jesus will God bring with Him."—1 Thess. 4:3.

This is our day of life's comfort in both material and spiritual things. It is not a day to be interested in one another's new clothes; simple and humble dress would be more conducive to the soul's enrichment. We are to think of those in white raiment, and we are to look to the whiteness of our own souls.

There is not so much in loud noises, either. Comforts are spoken in a whisper. We ought to hear these voices today. Today we are told that the loved ones who sleep in Him are not dead. Somewhere in God's country they live and wait for us. They will not return to us. We will go to them. If this is not so—

"Earth is dark at the core,

And dust and ashes all that is."

These realities are our highest intentions, and they confirm our hope, assuring us that "Love can never lose its own."

Prayer.—Almighty God, our Heavenly Father, who hast brought again from the dead our Lord Jesus Christ, and hast promised that whosoever liveth and believeth in Him shall never die, we thank Thee fervently for the cheer and comfort of this day, for the precious memory of those near and dear to us, and for the blessed hope of finding them again when we are released from this bondage of mortality. Give unto us patience while we wait under the clouds and through the dark places. Overcome all our doubts and fears, and with faith unflinching and hope growing brighter, help us to go on our way toward Thee. In Christ's name we ask it. *Amen.*

WHAT SELF-DENIAL WILL DO.

The observance of "Self-Denial Week," as suggested by the United Christian Missionary Society, will do two things. It will enrich the life of the whole Church by enriching the lives of these members of the Church deny themselves some luxury, pleasure or even necessity to the end that the kingdom of God may be advanced.

The giving of the average member of the Church today is so meager, so small, that individually, it neither hurts nor helps. We do not give to the point of sacrifice with the result that no helpful spiritual reaction comes of it. What we give we do not miss, and giving on this plane we have no fellowship with Christ in His sufferings. Our small giving may build in some measure the kingdom of God, but it does not build us. To actually sacrifice something for the cause of Christ will bring an increase of spiritual power and a happiness in Christ we have not known. It will lift us out of paganism. To very, very many it will be an absolutely new experience. Then, it will spread. Giving, like everything else, is contagious. Those who do not join in the observance of "self-Denial Week" will be compelled to think about giving. And thinking will finally result in action. Many people who do not join in the observance of the week will be led to increase and enlarge their regular giving.

I suppose most of us are thinking about the situation of the United Society and the absolute necessity of carrying forward the work without increasing the deficit. That is tremendously important. But the larger benefit and blessing of this week of self-denial will come in an enlargement of our souls, in our closer fellowship with Jesus and in the larger, finer interpretation of disciples held up before you.—*Christian Evangelist (Disciples).*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

THE PERSONAL AND HUMAN FACTOR IN MISSIONS.

BY REV. H. S. HARDCASTLE
Pastor Suffolk Christian Church.

"Go ye, therefore, and make disciples of all nations."—Matt. 28:19.

This is the most astounding utterance that ever came from the lips of man. Here was a man, apparently without power, and certainly without prestige or material resources, commanding a small group of eleven, rather ordinary men, who were also without prestige or power or wealth, to go out and to make disciples of all the nations of the earth. It was, from the human standpoint, an impossible and, therefore, a fantastic thing.

And yet the men who heard these words believed that the Man who uttered them meant just what He said. They obeyed Him literally. They waited until they had received the power which He had promised, and then they went everywhere preaching the gospel and teaching the nations. It is to be noted, too, that they found confirmation of what He had told them in what they were able to do, for the record says, "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following (Mark 16:20). There is no more thrilling story in history or literature than the story of what these men and their successors through the centuries did.

Now, that which they began in a small way, has become a great enterprise. Modern missionary activity involves a great organization, a great staff of workers, a great and varied program, and a great budget. Because of this fact, there is a subtle danger that we may lose sight of the personal and human factors in missions. This sermon seeks to emphasize these personal and human factors.

I. The personal and human factors involved in the peoples to whom the gospel message is carried. We are prone to look upon things in the mass, and thus to overlook the individual. This is true of things close at hand, and it is still more true of things afar off. At a distance, a crowd appears simply as a mass of people. Individuals do not stand out. When we think of missions in their so-called foreign aspects, we, therefore, usually think in terms of nations and races, great masses of people, rather than in terms of individuals. To some extent, of course, this is inevitable. But it is at the same time unfortunate. In the ultimate analysis, the gospel becomes an individual and human problem. The men and women, the young people, the boys and girls, the babies of other lands and of other races are individuals, and personal human beings. They are flesh and blood just like us, with the same hopes and fears, the same temptations and trials, the same joys and sorrows, the same weaknesses and strength, the same sense of guilt and sin, the same hunger and capacity for God. And God sees them as individuals. It will help us to keep this fundamental principle in mind. Only thus can missions become really vital.

II. The personal and human factor involved in the people who carry the gospel message. We have a tendency to think of missionaries as being different from ordinary folks. We feel that somehow or other an ocean trip transforms them and makes them different from Christian workers, and especially ordinary Christians here at home. Now it is not aside from the point to say that, in many respects, many missionaries are different from us. They have practiced a measure of self-

denial which many of us are unwilling to practice. They have made prayer a greater reality in their lives. They have a more vital faith than many of us possess. But in the basic things of life they are just individual, human beings. They have our same limitations and our same weaknesses. They live our kind of life in basically the same kind of world that we live in. Fundamentally, they are like us. It will help us to keep this in mind. We will be more constant and careful in our prayers in their behalf, and we will be able to help them to better advantage if we keep this fact in mind. And the same principle will apply, of course, to native workers. The gospel ultimately becomes a personal matter, both in respect to those to whom it is carried and those who carry it.

III. The personal and human factor involved in the people who administer the missionary program. The words "home" or "foreign mission board" conjure up in many minds a group of people who are different. For many, they mean a group of men and women with fat salaries, and with practically no business sense, sitting back in richly furnished offices, racking their brains in trying to invent some scheme, or in trying to make some new plans, and always demanding of us more money. There are many people who never think of members of the mission boards, or mission secretaries, in terms of individual, human beings. Such people ought to be reminded that mission boards and mission secretaries are men and women who are rigidly honest and tremendously sincere, and who carry on their minds and in their hearts the burden of the work, always intensified by the contrast between what ought to be done and what their meager funds will allow them to do. They are men and women who seek to do the best they can with what they have. They sometimes make mistakes—they would be the first to admit it—but they have a high sense of their responsibility and they try to be faithful in discharging it. They need and welcome our prayers.

IV. The personal and human factor involved in the people who support the missionary enterprises. The Church is the only agency that is giving the gospel to others. But when we think long enough of the Church, we come eventually and inevitably to the individual. The Church universal, the denominations, the conference, the local Church, the individual member—this, in brief, is the process. In other words, this matter of sharing the gospel with others comes back ultimately to you and to me—it is an intensely personal and human factor. The Church cannot do what it ought to do in carrying out the command of Jesus unless every member of the Church does what he or she ought to do. In the final analysis there can be no proxy in the matter. The missionary enterprise of the Church depends upon you and upon me and upon every individual follower of Jesus Christ. Dare any of us to disobey the one who is not only our Saviour, but our Lord!

STEWARDSHIP AND THE CHURCH.

IV.

GOD'S PORTION AND PLAN.

A reserved portion by which to support His kingdom is one of God's pre-ordained purposes which never ceased to gather force and validity until at Pentecost its wholesale recognition made it a permanent principle of the new-born Church. From earliest time, God made reservation unto

Himself of a portion of each thing He put here for man's use and benefit, to be forever "holy unto the Lord." The sum or estimate of that portion hardly can be questioned. The Scripture confirms the tithe is of general acceptance. Most people are ready to say that not less than one-tenth of one's own, be it little or much, should be given for kingdom uses. The gravest feature is that Churches are unresponsive to the divine plan for fixed and regular paying to the Lord's work—a training in Christian education, the practice of which usually leads to sacrificial giving, and which, if not for their own sakes, older Christians should put into effect for sake of the young and the future.

Christ and His Church yearn for souls and for that which most expresses soul-interest—a part of our means; not that a gift is desired, but that, in us, fruit may abound. And members want to give, but they need the impetus of push and plan. Abraham's tithe signified a pre-ordained principle which, if practiced by leaders, would evolve, for any Church, irresistible push. Paul, in 1st Cor. 16:2, delivers a veritable exegesis of plan, the favor of which still grows with use. With a means of grace so practical and tested as is regular, proportionate giving, the management of a Church cannot, with impunity, long delay providing its constituency with some plan for individual participation.

S. S. L.

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OBITUARIES.

KNIGHT.

On September 10, 1930, God, in His infinite wisdom, sent His death angel and carried home our dear pastor, Rev. J. W. Knight. We, the members of New Lebanon Church, wish to express our appreciation of him in the following resolutions:

1. That we hold a grateful remembrance of his faithfulness in serving our Church for nine years. We commend to all the examples of his Christian life, trusting that his life may draw us nearer the Lord.

2. That while we realize that we have lost a faithful pastor, we deeply mourn our loss, and bow in humble submission to Him who doeth all things well.

3. That we extend our deepest sympathy to the bereaved family, praying that our Heavenly Father will comfort them.

4. That a copy of these resolutions be sent to the family, one put on the secretary's book, and a copy be sent to The Christian Sun for publication.

CARRIE SHARPE,
LAURA SHARPE,
BERNICE MOORE,
Committee.

CARPENTER.

In memory of Bro. S. E. Carpenter, who departed this life at the home of his son, Rev. W. B. Carpenter, near Tifton, Ga., on March 5, 1931. He was born July 12, 1851, and was married to Miss Harriett Williams in the year 1880. To this union were born six children. One child died in infancy. His first wife died in 1898, and that same year he was married to Miss Bettie Roberts, who, with three children, survive him. He leaves to mourn his departure a faithful wife and eight children, two aged sisters and many other relatives and friends. He was largely known and highly esteemed by everybody who knew him. At the time of his death he was senior deacon of our First Christian Church in Roanoke, Ala. He was stricken with paralysis some two years or more ago, and this rendered inactive his Church duties.

A large crowd attended the funeral at Midway M. E. Church Sunday, March 8th. Seven ministers were present, five of whom spoke at the funeral. All that tender hearts and loving hands could do for his comfort was willingly done. His loving wife gave him all attention possible, and, as a faithful sentinel, stood guard by his bedside until the end came. God will bless her for this faithful service and God will rest his soul in peace.

G. D. HUNT, Pastor.

FULTZ.

Minnie A. Hurst, daughter of A. P. and Nancy Caroline Hurst, was born June 17, 1876, in Fleming County, Ky., and departed this life March 3, 1931, aged 54 years, 8 months, and 14 days. When 13 years of age she was converted and baptized and united with the St. John Christian Church, Muses Mills, Ky., under the ministry of Rev. R. B. Conley. She was united in marriage to Charles W. Fultz September 26, 1893, and to this

union thirteen children were born, seven of whom died in infancy, while the other six survive their mother. Those who are left to mourn her departure are her husband, C. W. Fultz, and six children—A. P., Floyd M., Verna B. and Gladys M., of the family home at North Branch Station; Mrs. Iva F. Hastings, of Neshanic, and Route 2, New Brunswick—her father and stepmother, Rev. and Mrs. A. P. Hurst, of Elon College, N. C.; four brothers and one sister—W. B. Hurst and J.

P. Hurst, of St. Joseph, Mo.; A. G. Hurst of Holton, Kan., and A. W. Hurst and Mrs. C. James Velie, of Elon College, N. C.—and a host of friends.

From childhood she lived a consistent Christian life and was ever ready to give her life in practical Christian service, especially for the sick. She gave her life for her family with that fine self-abandon so characteristic of true motherhood. Her work here is ended, but her joys are untold in the beautiful home of the soul.

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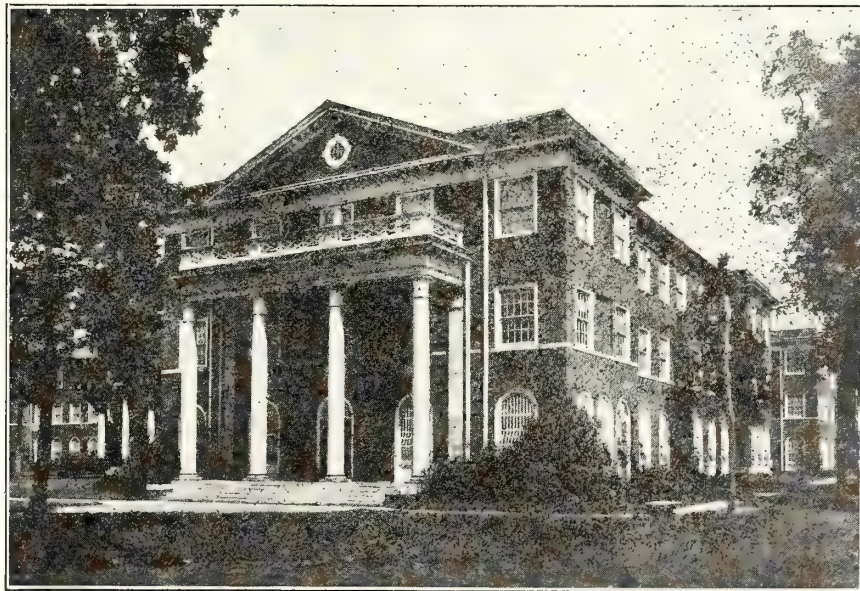
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LANGSTON.

Whereas, God, in His infinite wisdom, took from our midst, on January 18, 1931, D. I. Langston, our brother and beloved friend; and

Whereas, he being a member of the Henderson Christian Church, of the board of deacons, and his death having brought sorrow and loss to all who knew him; therefore, be it resolved:

First, That in the death of our brother, the Church has lost a consecrated and willing worker, whose absence will be keenly felt.

Second, That we extend our sympathy to the wife and family and commend them to God and the consolation of His divine word in their great sorrow and bereavement.

Third, That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy be entered upon the records of both the Church and the board of deacons.

W. A. NEWMAN,
C. D. HARTON,
F. M. HARWARD,
B. H. NELSON,
H. B. HARWARD,
Board of Deacons.

COOK.

James Ervin, son of Mr. and Mrs. Robert D. Cook, died at the age of four months on March 8, 1931. He is survived by his father and mother, four brothers, one sister, and grandparents, Mr. and Mrs. J. A. Cook, and many other relatives.

Services were held in Apple's Chapel Church March 9th, conducted by the writer, with interment in the Church cemetery.

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VOLUME LXXXIII

RICHMOND, VA., THURSDAY, APRIL 2, 1931

NUMBER 14

.. THE SUN'S OBSERVATORY ..

Mrs. N. T. Farmer

By DR. W. C. WICKER.

MISSIONS IN INDIA.—

Bishop McConnell has just returned from India, where he delivered the Barrow lectures and will receive a dinner in his honor at Commodore Hotel, April 13th, in New York City, and give his first public address, in which he will interpret the situation in India and its bearing upon the Christian movement there. He will have some interesting information concerning the mission situation in India which will be hailed with great concern by those who are interested in the missionary situation in that country.

TO TEACH MISSIONS.—

Basil Matthews, until recently one of the secretaries of the World Y. M. C. A., and now attached to the staff of John R. Mott, of the International Missionary Council, has accepted an invitation from Boston University to become its professor of missions, which post is to require but four months' residence in this country each year. Dr. Matthews delivered a series of lectures in Boston a few weeks ago, but has now returned to England. The great mission of the Church is missions, and it is a good omen when universities establish departments of missions.

THE SMALL CHURCH.—

Dr. Norman Milliron, graduate of Drew University and of New York University, left a Church of 1,000 members and went to Pittsburgh, Pa., to accept a call from a struggling Church of 200 members. He has built up the Evangelical Church to a solid membership of approximately 400 members. He does not agree that a large Church, with a large staff, best conduces to the development of individual spirituality. His theory is that a pastor should gather around him a congenial group, every member of which he can reach and impress by his own personality. That was the way Christ worked in His ministry among the twelve, and the world has felt the impact of His personality.

DAVIS PASSES.—

Dr. Ozora Davis, president-emeritus of Chicago Theological Seminary, died March 15th. Ordained to the Congregational ministry in 1896, between the years 1896 and 1908 he held pastorates at First Church, Springfield, Vt.; Central Church, Newtonville, Mass., and South Church, New Britain, Conn. In 1909 he accepted the post of president of Chicago Seminary. Many books have come from the pen of Dr. Davis, among them "Evangelistic Preaching," "Preaching the Social Gospel," "Principles of Preaching," "Credentials of the Church," and "Preaching on Church and Community Occasions." Some of these books would be good and valuable reading for young men preparing for the ministry.

NEW OLD-TESTAMENT TEACHER.—

Rev. John Paterson, of Dunbarton, Scotland, has accepted the invitation to become a professor of Old Testament exegesis and Hebrew in Drew Seminary. Dr. Paterson taught at Drew during the first seminary of the present school year, and during that time won the high esteem of students and faculty. He will make a strong accession to the faculty and draw patronage to the institution. America is becoming awakened more and more to the preparation of candidates for the ministry, and young men preparing for this calling are necessarily becoming better prepared to meet the demands of the times.

MISSION PERIOD.—

The last session of the Southern Christian Convention redefined the Church calendar and designated March, April, May and June as the mission period during which no other Convention call should be made to the Churches. There is great need for concentrated effort to be made during this period to raise the necessary mission funds to meet the urgent needs in our mission fields. Every member of the Church should make special effort to make a contribution to missions by "self-denial," by tithing, or by free-will offering during this period. The work of the kingdom for others, in foreign fields, is the most Christ-like, the most unselfish work that a Christian can undertake, and it should be done for the love we have for Christ.

EDUCATION FOR MARRIAGE.—

The general assembly of the Presbyterian Church, North, to consider the report of a commission, working on the problem of "Marriage, Divorce and Remarriage." The recommendations of the commission will propose four avenues of approach: First, the general education of those preparing for the ministry will include studies of moral control, due to changing conditions of life. Second, adequate sex instruction in the seminary itself, with particular attention to home adjustment. Third, education of parents, particularly with a view to safeguarding the children from unwholesome home experiences, and impartation of scientific sex knowledge. Fourth, education of young people for parenthood. The trend of modern times is toward loose divorce laws; the Church should be wide awake to this growing evil.

UNEMPLOYED.—

Rev. J. A. McCalland, of New Bedford, Mass., Federation of Churches, chairman of the committee on evangelism, in an appeal, says: "The worst unemployment situation today is not in industry, but in the Church. There are men and women, members for years, who have never spoken to any one about their relationship to Jesus Christ." Many of our Churches are supporting

their pastors poorly, contributing very little to missions, doing very little evangelistic work, attending Church services irregularly, neglecting the Sunday School and Bible study, and spending much of their time complaining about economic depression as an excuse for all this neglect. When financial depression comes, as it has come now, Church members should endeavor to use the wealth of spiritual values, enriching their spiritual life, contributing to the spiritual well-being of others, and building up the Church. The worst kind of unemployment is Christian unemployment.

SYRIAN CHURCHES IN INDIA.—

It is not generally known that on the west coast of South India there has been in existence from the early centuries of the Christian era a Church which owes its origin to the missionary labors of the Churches of Asia Minor. This ancient community of Christians, whose Christianity is older than the Christianity of most of the European nations, now numbers only about 800,000 members. Part of these Churches are under Roman Catholic control, but the majority of them are Evangelical, and are generally known as the Syrian Church. About sixty years ago an evangelical movement started in this Church, and this branch broke away from the old Syrian Church and organized themselves as an independent Church, with its own bishop and Church council free from control by any foreign ecclesiastical authority. The old Syrian Church, also known as the Jacobite Syrian Church, has for centuries been recognizing the spiritual authority of the Jacobite patriarch of Antioch, though from early times they have had Indian bishops.

JOHN DEWEY.—

An ovation was given to Prof. John Dewey, of Columbia University, when he rose to speak at Boston in the interest of better political and economic conditions in America. "Two years ago," he said, "with the new administration, business took charge and guaranteed prosperity. There is no need to point to the contrast in the situation today. The issue is this: Shall the agencies of government be used for the people or for the few? In previous depressions, voters have put 'the outs' in office and hailed panaceas. The fact that neither of these remedies is proposed today shows that the public is thinking. A new movement must grow slowly; it took labor forty years to rise to power in England. What are the problems? Unemployment is only a phase of the general question of a system of employment which will assure well-being. A national income of \$90,000,000,000 is enough for all, if justly distributed. What is the cause of such unequal distribution? That is the question. It will require much thinking to settle it."

NOTES-PERSONALS

We never build up ourselves by tearing down other people. Repeat all the ugly things you hear of others, but that does not help any one to think nice and pleasant things of you.

"Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead" (1 Pet. 1:3).

Pre-Easter services are being held each night during the present week at our Richmond Church. Dr. Ryan is doing the preaching, and the music is under the direction of the various activities of the Church, a different group having charge each night.

Beginning April 12th, our Wakefield, Va., Church, of which Rev. C. E. Gerringer is the pastor, will hold a two weeks' revival. The services will be conducted by Rev. H. C. Caviness, of Portsmouth, Va., and the pastor asks that all join in prayers for a most successful meeting.

Let him take that busy life and put it in the Easter light. What is there left of all the labor the morning after death? What is there left? The laborer is left. All that is left of the labor is found in the laborer. And, therefore, the Easter light reveals this to me—that the supreme purpose of work is to fashion the worker.—*J. H. Jowett.*

Now, Jesus was certain of personal immortality, of the persistence of the individual soul after death. About this matter He spoke with confidence. He was sure of the future—can we not follow where He leads? If we find all of His practical teaching wise, reasonable, and true, does it not help us to believe that He was not mistaken in other things?—*William Lyon Phelps.*

It is, however, the glory of our Christian faith that out of the darkness and depths of discouragement comes the light of hope. In His triumph over death and His resurrection to life immortal, the Master has opened for us the gates of heaven. The joy of Easter lies in the revelation and perpetual message which it brings to mankind of new faith, new hope, new courage, and new strength.—*Frank G. Allen.*

The annual Summer Conference of the Missionary Education Movement, Dr. W. Knighton Bloom, Washington, D. C., chairman, will be held at Blue Ridge, N. C., July 29th to August 7th. Announcements say that the program for 1931 is stronger than ever and is being prepared under the direction of Mrs. M. E. Tilly. The Blue Ridge Conference is always a feature and an opportunity for great helpfulness to all who attend.

Rev. H. S. Hardcastle, Suffolk, Va., under date of March 27th, writes: "Please send 250 more envelopes for our special missionary offering. Any that are left over we will carefully put away for another year. I am leaving no stone unturned in my effort to 'uncover' all the money I can for our missionary offering." Every Church should see to it that each and every member receive an envelope for the offering.

Rev. E. Stanley Jones seldom if ever wrote lines more beautiful and comforting than these: "Life's last word is not a cross, but an Easter morning. What are scars, if at last they become

radiant? What is a cross, if at the end it lifts me? What is pain, if my pain becomes a paean? What are separations, if I come back more completely and fully than before? What can winter do, if spring beats in my veins? What of Calvary, if just beyond it lies an Easter morning?"

Rev. J. Cleveland Barrett, of Portsmouth, Va., has accepted the call to the Hopewell Christian Church and began his pastorate there March 29th. Bro. Barrett is an Elon College and a Defiance College man and has had some years of successful experience both as pastor in Ohio and Pennsylvania and as secretary of Y. M. C. A. He carries to the Hopewell Church a well-prepared and consecrated life. Hopewell is one of our promising younger Churches, and some of the most consecrated of our workers are there.

Rev. G. C. Crutchfield, Lynchburg, Va., writes, under date of March 27th: "We have made our plans to observe 'Self-Denial Week,' as suggested, and to make our offering for missions just as large as possible. For some time past we have been preaching on the line of missions. We trust that the entire Convention may reach its goal, for this old world of ours is certainly now in need of the gospel and its redeeming power. Elsewhere we are printing a letter, a copy of which Bro. Crutchfield sent to all of his members.

According to the St. Petersburg *Times*, a four-day prohibition convention of the Anti-Saloon League of America was held in St. Petersburg, attended by 12,000 visitors and delegates from practically all States of the Union. The *Times* gave pages to the report of the convention and to great addresses delivered by the most competent and outstanding temperance leaders of America. If one thinks prohibition is dead or dying, let one read the proceedings and catch the enthusiasm of some of these conventions held for promoting and preaching prohibition.

The women of the Eastern Virginia Conference anticipate largely attended and interesting missionary rallies next week as follows: At Rosemont, Rev. J. F. Morgan, pastor, April 7th, Mrs. H. C. Caviness, district superintendent; Liberty Spring, Dr. I. W. Johnson, pastor, April 8th, Mrs. B. D. Jones, district superintendent; Windsor, Rev. E. B. White, pastor, April 9th, Mrs. W. D. Harward, district superintendent; Waverly, Rev. F. C. Lester, pastor, April 10th, Miss Louise Pittman, district superintendent. The theme of these rallies is "Missions and Changing Conditions." The full program appeared in THE CHRISTIAN SUN March 19th.

One pastor of rural Churches, deeply interested in soul-winning and kingdom enlargement, writes, under date of March 25th: "I am insisting that my Churches make 100 per cent missionary offering this year. This can be done even with a little money. God is pleased with a small gift given in the right spirit. I am insisting that our ladies give all the eggs they get the first Sunday in April. This plan is taking well. I feel that God is able to magnify small gifts. I pray that we will soon see a better day. God is trying His Church, or is permitting it to be tried. I have faith to believe that the Church will survive and come out victorious."

In the death of Dr. Ozora S. Davis, on Sunday, March 15th, not only did Congregationalists and Christians lose a great friend and co-worker, but the Christian world lost a great life and noble leader. Dr. Davis arose from the most humble walks of life to trusted leadership and an illustrious career. Serving various pastorates in New England from 1896-1909, he was called then to

the presidency of the Chicago Seminary, and by the power of his consecrated intellect and Christian leadership made that seminary noted throughout the country. He was at one time moderator of the National Congregational Council, was the author of many volumes, and a contributor both in prose and poetry to his own Church paper, the *Congregationalist*, and to other papers through which his facile and favored pen reached the eye and captivated the mind and heart of thousands in every walk of life. His visit to Elon College and the service he rendered here are recalled with delight by all who had the privilege of meeting and hearing him, and his memory will be cherished as one whose life was dedicated to high purpose and noble pursuits. For two years prior to his death, the doctors having pronounced his disease incurable, he worked on and fought bravely to the last moment in the name and service of Him to whom his great life had been dedicated. The end came to Dr. Davis quite suddenly on March 15th while on a train near Kansas City, returning from California. The world is richer for his living in it, and will long remember him as the poor boy who came to be a mighty power indeed for strength and righteousness in the world.

A PASTOR WRITES HIS MEMBERS.

Dear Members:

The Lenten season is here. It is the season of the cross, of love and sacrifice and self-denial. It is also the season of hope. The cross is fruitful like nothing else in life. Every great and good thing comes forth out of suffering. "I sometimes think that never blows the rose so red as where some buried Caesar bled." This may be the fancy of some pagan poet, but this pagan is abreast of the best Christian thought. The cross of Lent means the dying of what we gladly would see die, and the living and flowering of the spiritual in us. The cross is emblematic of the things that shall be. It gives color to our hope that the world is going to be immeasurably better than it now is, that this old sad world shall one day see "the light that never was on land or sea." There is only one golden age—the one that is yet to come. The strongest, finest men, the men most nearly like the poised perfection of Jesus, the purest, most gracious women that the world can know, will possess the future.

And this is the sacred task committed to us by heaven, that when we "wrap the draperies of our couch about us and lie down to pleasant dreams," to sleep the last sleep of death, we shall have done something to make easier of accomplishment, to make more real this hope of a better, brighter world. And what is there that we can do? We can pray. Prayer is a dynamic, a power. We can go to Church. It is helpful, restful and a fine investment of our time. Others see us and find it easier to be strong and to believe. We can help create an atmosphere. Nothing is more helpful during Lent than this. In Nazareth Jesus found Himself powerless to do any works because of their unbelief. Every member who can come and can pray is in part responsible for the spiritual atmosphere in the Church. Jesus often spent the whole night out in the rocky wilds of a mountain-side, under the silent stars, because He felt nearer to God when away from the habitations of man, lost in the noiseless shadows of an Oriental night. He sought the right atmosphere for prayer. There is a time for everything—a time for laughter, a time for love, a time for tears, and there is a time to look with steady gaze into the heart, to realize its needs, and then to look to Him who supplies all our needs. Shall we not all help to make this Lenten season one of real reconsecration for the whole congregation?

G. C. CRUTCHFIELD,
Lynchburg, Va. Pastor.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

COLUMBUS CALLS PASTOR: Loyal waiting four months for the recovery of their beloved friend and pastor, Dr. McQuarrie, the United Congregational and Christian Church of Columbus gave a unanimous call to Rev. C. C. Hamilton to assume the pastorate of this Church. He will begin service April 1st.

UNITED, THORSBY, ALA.: The beautiful Church building near the attractive plant of the Thorsby Institute continues to minister not only to the village and surrounding community, but under the able leadership of Rev. Joseph E. Each, is the meeting-place of the student group in a strong inspirational way. In this way the Church stands for a three-fold ministry of worship, instruction and service, and reaches out into a large number of neighboring communities.

UNION, DEMOREST, GA.: Rev. Henry B. Mowbray, who ministers not only to the people of the community, but also takes a large interest in the college group, is leading an effective work, has received a number of new people into the Church, and throughout the entire North Georgia Association is rendering a helpful service. As moderator of the State Conference, Mr. Mowbray is visiting the various Churches, hoping to cover the entire State during the year of his office.

GOD'S ACRE: No, not a cemetery, but the liveliest thing you ever saw. It is an acre of the best soil in Georgia, devoted to the Lord's work. At the Union Hill Congregational Church, Pearson, four fine farmers are this spring planting one acre of land each, the proceeds of which shall be given into the Church treasury for missions or whatsoever the trustees may think best. Not to be outdone by men, the Christain Endeavor Society of this Church has accepted the challenge, and they are planting an acre themselves to be devoted in the same way to the life of the Church.

"WASHINGTON WINDOW" MOVES: As a matter of fact, movement is constantly characteristic of "Our Washington Window." But in this instance we have actually changed our location and are now to be found at 933 Woodward Building, at Fifteenth and H Streets, Northwest. Then, too, we can now see the dome of the Capitol Building, and our rooms adjoin those of the Federal Council and Federation of Churches. A welcome always awaits the large and growing constituency of the Southeast Convention of Congregational and Christian Churches. A group conference, a chat, a nook, a book, the *Congregationalist* and *Herald of Gospel Liberty*, THE CHRISTIAN SUN, and many other informing and inspirational contacts here find expression. (We are pleased to present in this issue another of the interesting articles prepared by Dr. W. Knighton Bloom under the title "Our Washington Window."—EDITOR.)

COUNTRY LIFE ACADEMY closed its year of service April 1st. The faculty declare it has been the best year they have seen in this interesting institution. The president, Dr. E. F. Green, has had a successful year financing the work, and the assistant treasurer, Mr. Jefferson Canoy, reported a balance in the treasury. The trustees were pleased with the showing and are planning an enlarged and vigorous program. In connection with their meeting Saturday, March 21st, Dr. W. R. Kedzie, who had been on the field two days, gave his reaction, which was exceedingly thought-provoking and searching. After thorough discussion of the problems and op-

portunities of this school as it reaches out into the districts where under-privileged young people are calling for such work as being done in this academy, the trustees unanimously voted to appoint a strong committee which would work out a stronger program than had ever been attempted here and have power to elect the faculty and to enlist men of high standing into the work of the board of trustees. The following were elected on this committee: Dr. W. Knighton Bloom, president; Prof. E. W. Boshart, Rev. W. T. Scott, and Dr. Shamburger, M. D. They are yet to select another who is to be a lady of the Christian Church. This committee, together with any of the other trustees who may choose to come, will meet at Greensboro the afternoon following the closing of the Congregational Conference of the Carolinas, Thursday, May 7th, at 2 P. M.

OUR WASHINGTON WINDOW.

By DR. W. KNIGHTON BLOOM.

An old seaman on the "Adriatic," en route for Great Britain, was discussing some vital issues with a group of passengers bound for the International Congregational Council. He was really conducting a forum, but he did not know it. The discussion centered at one point on relative life values, and the old man of the sea spoke words of wisdom and understanding. Said he: "What really hurts a person is to give him too much. It is like a diamond on a lady's hand. If it counts for more than the woman, it does not amount to much. So if gold means more than the man, it has little, if any, value."

This message is one of relative values. It is based on things the writer has seen, heard or read, as he has sought to do his part in the great and growing program of service with and for others. For we are all delving into that something that makes us want to go deeper into this work of ours; that gives us increasingly the feeling that we have only been scratching the surface of life; that leads us to understand what David Livingstone meant when he said "The end of the exploration is the beginning of the enterprise."

If one had "eyes to see," it is remarkable what is in evidence. On the "Wayside Pulpit" announcement outside of Calvary Church, New York City, where Rev. Samuel Shoemaker, Jr., is leading in a great religious movement, this message recently faced the passers-by. "Mr. Shoemaker once asked a Princeton graduate, 'How many people avoid the issues of Christ, not from doubt, but from want of courage?' The man said, 'About 80 per cent, and I am one of them.'"

Over at the Swanick Conference, in England, last summer, my attention was drawn to a notice-board, and as a result I listened in while missionary educators, who for many years have been ministers of the evangel of the Master to those in spiritual need in India, China, Japan and Africa, told their stories of digging down into the lives of folks and lifting up the souls of folks. One of the group gave expression to the experience of all when he said, "You cannot raise a community a quarter of an inch without the living Christ."

In a beautiful Welsh city by the sea, some road-making was in progress. As I watched the workers, those men poured the hot, tarry, sandy substance on the ground and then knelt down on thick pads and, with molding, straightening iron tool, created bit by bit a new highway. They spoke but few words as they worked, but with mind and

body united, eye and hand in co-operation they went straight ahead and made a new road.

In northeastern England a stone-breaker faced his share of the privileged task of the laborer. It was a hard job, and a passer-by spoke words of well-meant sympathy, to which the man of the hammer responded, "Yes, sir, the hammer is heavy, but it breaks up the hard rocks, and the road is made stronger and safer for the traveler." And the passer-by went to his pulpit in a great city Church and found he could preach understandingly from the words, "What is That in Thine Hand?"

I turned over the pages of my "Intercollegian" and then noted some significant contrasts in contacts dealing with teaching and preaching. Very gratefully should we record our conviction that teachers are living more and more fully in the lives of their pupils, and ministers are not, for the most part, preaching to or at their congregations, but talking face to face with their people. And so the message that especially interested me on one page of the "Intercollegian" was one which stated that the theme of one summer conference of the "Friends" was "Quakerism as a dynamic religion in the present age." How thrillingly true are the words, "In quietness and in confidence shall be your strength."

Before me is a pamphlet containing 101 excerpts compiled from the reports of that inner circle of kindred souls who radiate good cheer in hot summer days, known all over the country as "S. S. S." Here are a few of their messages:

"Commenced the Church vacation school with an enrollment of 100 pupils. I carried on the school five hours per day to be able to give more attention to the handwork, spending two hours a day on it, and still the children wanted more."

"A successful Church vacation school has just been closed. This was 'Mission Week,' and Sunday night, after a presentation of 'Living Pictures,' which every one enjoyed, a collection was taken toward helping on our mission gift. Our model Sunday School was very well attended and quite a success. I have also had the very interesting experience of speaking at the convict camp."

"To me, the most interesting event of the week was the first day of vacation Bible school. I stood at the end of a long table surrounded by seventeen youngsters from two and one-half years to six years of age, and each was so eager to catch every sound and move I made. This first day of school to them was also the very first day of Church vacation school for me, too; this fact made the day doubly interesting."

"Two of the girls got off from work in the mill and went to the young people's conference with me. Such conferences are always an inspiration, especially the vesper and candle-light services. After attending Florida conferences, I was very glad to be at one with the young folks of Georgia and Alabama."

"The most unusual thing this week happened in the home in which I was staying. As only the family and one or two others came to Church for vacation Bible school that morning, we sang a hymn, had prayer, and adjourned. I was sitting on the porch studying when one of the little boys said, 'Let's have Sunday School here now.' I said, 'All right; do you want me to tell you a story?' Two or three gathered around and I told stories. Then I said, 'Of course, you have heard the story of the Baby Jesus.' They said, 'No; tell it to us.' I found myself trying to tell the whole story of His life in five minutes or so. I cannot believe that they had never heard those stories. Still, there has been no Sunday School here for about four years and the boys were eight to ten years old. There is preaching here once a month."

"Every day the beginners are served a light
(Continued on Page 14.)

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

GREATEST EVENT OF TIME.

The world does not stop and make merry at Easter-time as it does at Christmas. This, however, does not detract from the wonder and the worth of Easter. It celebrates the most important event that ever transpired in the annals of man. Unless our Lord had arisen from the dead, all that He had said and done would have been in vain and, in all probability, would have long since been forgotten. In life He had said, "I am the resurrection." Again He had said, "Destroy this temple and in three days I will build it again." Again, "Whosoever liveth and believeth in me shall never die." So much of His teaching looked toward, and could only be verified by, the resurrection, that unless this event had occurred the world would have put Him down as one of its false teachers. But Easter means more than this.

Up till the time of the resurrection, the world had solemnized and celebrated the creative act. Now, there is something more imposing than creation. That something is salvation. It may matter very little as to whether you and I were born, created, or not. The world would have gone along without us. We had nothing to do with, and could take no part in, our creation. Having been created, however, the one important thing for you and me is that we be saved—saved from ourselves, saved from our weaknesses, saved from our faults and frailties and sin; saved, that we may show the world the best that is in us, and do the best that we can for the world. Now, in His resurrection, our Lord forever sealed and certified the redemptive act, His sufficient and saving power. Neither death, nor the grave, nor evil of any kind, even at its worst, could have dominion over Him. He conquered them all, and

in His resurrection proved to the world that He is what He had declared Himself to be—an all-sufficient Saviour, Redeemer, Lord and King. The resurrection completed the redemptive act, and revealed beyond question His sufficiency and His saving power. We repeat, the greatest single event of all time is the resurrection of our Lord, because, through that act, both His birth, His life, His works and also His death are verified, fulfilled, completed, so that none can doubt Him and His power to all He said He would do.

Out of the voice of a deep, dark past, ancient Job, from the anxiety of his soul, had cried, "If a man die, shall he live again?" On the resurrection morning, our Lord answered that ancient cry in terms and tones that cannot be mistaken nor denied: "I am the resurrection and the life. Whosoever liveth and believeth in me shall never die."

"Lord of this Eastertide,

Over the whole world wide

Come with Thy glad 'All hail!' to every heart,

Bidding sin's discord cease,

Waking harmonious peace,

Till in Love's anthem we may take our part."

J. O. A.

THE LIVING CHRIST.

Those who went to the tomb of our Lord very early on the first Easter morning made the same mistake that many of us are making to this day. They were seeking for the living among the dead. The angel rebuked them, and said: "He is not here; He is arisen. Why seek ye the living among the dead?" We need not go back to Joseph's tomb, nor the first century, to find Christ. He is alive, as no other person is who ever came to earth. He composed no songs, and yet millions of Churches, with choirs, anthems, sweet musical instruments, will resound at this Easter-time with hallelujah choruses and praises to His name. He wrote no books, and yet from millions of volumes, selections and pages will be read at this Easter-time to comfort the heart and cheer the soul. He penned no poetry, and yet more poetry has been inspired by Him than by any other or all other men or angels known to man. He had no wealth, not even where to lay His head, and yet millions of treasure have been spent in His name, that men and women might have houses dedicated to His service and consecrated to His cause. He had no flower garden to gladden His heart, or with which to cheer His friends, and yet at this Easter-time more flowers will be gathered and sent by friend to friend—Easter lilies, carnations, hyacinths, tulips, sweet and fragrant breaths and tokens of spring and of love—will be sent than at any other single season or because of any other single event in the annals of time.

The heart of the Christian world is glad at Easter-time because it dares to take fresh courage and to hope again. The veil has been lifted, the gloom has been penetrated, death has been vanquished, the grave has been robbed of its terror. Our Christ did this for us; is doing this for us now. No dead person, no cold, slumbering form could give such breath and life and hope and love to the world. Many of our hopes have been blasted. Many of our cherished dreams have died. Many of our best plans and highest aspirations have perished. They, like the leaves that wither with the winter, are of the past and are dead now. But as the dead leaves have fallen to enrich the soil from which other and more tender leaves and blossoms shall grow, so likewise out of our dead past, and decaying plans, shall come other hopes and plans, revived and living again, because once for all our truest and best Friend, the Son of God, our one eternal hope, has arisen from the grave and lives forever more.

Surely the gladdest event and season of all the year is Easter Day, when, through triumph and

victory over all foes, we are bidden to put tears and sorrow away and live again in newness of life, new hopes, new courage, new strength, new aspirations for the tasks that yet abide us.

J. O. A.

EASTER.

There are three distinct periods in the history of Jesus Christ in His incarnation. His birth, into which entered divine and human elements. He was "conceived of the Holy Ghost," and "born of the virgin Mary." His crucifixion, which was the work of man only. They nailed His body to the cross and He died by the will of man. The third period was His resurrection from the tomb, and that was a divine act and independent of man. Easter celebrates this third event in the history of Jesus in this world. It is, therefore, the most spiritual celebration in history of His Church, and it is most widely recognized by those who follow Him. His birth and His crucifixion would mean little to mankind without His resurrection. His resurrection not only reveals His power over the grave, but inspires our faith that He will raise all who die in Him from the grave unto eternal life. As He arose, He will raise us, and we shall enter with Him into eternal life and enter into heaven as our eternal home.

The festival of the resurrection of Jesus Christ probably derives its name from Eastre, a Saxon goddess, whose festival was kept in the spring. On Easter Day the people saluted each other with the Easter kiss, and the exclamation "Surrexit"—He is risen; and the reply was "Vere surrexit"—He is risen indeed; and that custom still prevails in the Greek Church. But at the present time, Easter falls on the first Sunday after the full moon that happens upon or next after March 21st. The history of Easter and the Church divisions and discussions that arose between the Eastern and Western Churches may be interesting study, but the main thing is the celebration of the great fact of the resurrection of Jesus Christ from the tomb. The controversy was ended in England by the adoption of the Roman usage at the Council of Whitley, in 664, and that has been the time observed by Protestantism for 1267 years.

There is no sweeter Church service than a Christian service on Easter Day that brings together the entire congregation of grown people and children, with music and flowers, and a whole-hearted hour of worship. It is heaven upon earth, angels in human form, songs that well up from the soul, memories of victory, and hopes of eternal life in the heavenly home. It is the divinest occasion, the most spiritual lesson, the most lasting impression, and the one historic event that touches not only the Church but the world. Easter! Everybody gets ready for it, pauses to observe it, and feels the inspiration of it. Show-windows brighten up for it, business uses it, Churches observe it, Sunday Schools feel it, homes recognize it, and presents honor it. Cemeteries wait for the hope it inspires, the gospel proclaims it, Church bells chime it, mothers and widows brighter in their hopes in it, and the world is better because Easter is observed by the celebration of the Resurrection of Jesus Christ from the dead and the hope of resurrection through Jesus Christ, who said: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live" (John 11:25). W. W. S.

OUR EASTER OFFERING.

We shall enjoy the Easter services more if we prepare for it by supplying an offering, even from our need and our want. Our Southern Convention has wisely arranged that the period of Easter shall be consecrated and dedicated to the service of missions. That is most fitting. Through missions, we are trying to win this world to our

Christ, and through our offerings we are simply seeking to show our love and consecration to Him who at this season came forth from the grave triumphant and victorious.

If we would really show our love for Him, let us come at Easter with a liberal offering that His name may be glorified, that His love may be made known, and that His life may be declared to those far and near who need Him. "For where your treasure is, there will your heart be also."

He requires something more than lip service. He requires something more than even a song or a poem or a reading, or a few moments of worship and adoration. He wants us, our heart's devotion, our love, the symbol and the seal of our friendship. This we can give by an offering of our substance in His name and for His sake.

Our money costs us something. It means and is the price of service, self-denial and sacrifice. It means and signifies that we are thinking of Him and of His needs in preference to ourselves and our needs. It signifies that we are devoted, in a measure at least, to the cause for which He gave His life on the cross, and on account of which He arose from the dead.

Every member of every Christian Church and Sunday School is called upon at Easter-time, or at the service nearest thereto in the Church, to make an offering in His name, to make a contribution for the cause of missions. He has not failed us. Let us not fail Him in this time of His need, and of His want and of His lack, as well as the time of our need, our want, and our lack. If we would share His fellowship and commune in heart and soul with Him, we shall have to share the burden and bear the cross and, through sacrifice, consecrate our substance and ourselves to Him.

J. O. A.

ON TO SEATTLE!

The National Council of the Congregational Churches and the General Convention of the Christian Churches will both convene in Seattle, Wash., June 25th to July 3, 1931. The two bodies will also meet jointly.

This is a long jump for us of the Christian Church, but the meeting is of such importance that it is earnestly hoped that we may have a full delegation. Aside from the significance of the meeting, the fine fellowship and the great spiritual privileges that those attending will have, the trip will furnish an occasion for travel and sight-seeing that no national gathering of our people has ever offered.

The Southern Convention is entitled to the same representation in the General Convention at Seattle as it has always had. Our delegates were elected by the Convention at Raleigh, N. C., last May. Representation in the United Church will be on a different basis.

For us in the South it looks like an expensive trip, and it is more so than we are accustomed to on similar occasions. The railroads, however, are very generous in their offers. They will give to all delegates and visitors the lowest rates possible. I am here inserting the schedule and prices as submitted by the N. & W. Railway. The Norfolk and Western Railway comes pretty nearly reaching all of our people in Virginia and Carolina.

SCHEDULE AND RATES.

Lv. Norfolk, The Pocahontas, N. & W.	12:15 P.M.*
Lv. Suffolk	12:46 P.M.*
Lv. Richmond	12:35 P.M.*
Lv. Petersburg	2:05 P.M.*
Lv. Durham	12:55 P.M.*
Lv. Lynchburg	5:00 P.M.*
Lv. Winston-Salem	2:30 P.M.*
Lv. Roanoke	6:40 P.M.*
Lv. Bluefield	9:50 P.M.*
Ar. Chicago	P. R. R. 4:40 P.M.†
Lv. Chicago	C. M. S. T. F. & P. 10:45 P.M.†
Ar. Seattle	8:00 A.M.‡

*Saturday. †Sunday. ‡Wednesday.

Rates. Round Trip. Summer Tourist. Clergy.

Norfolk, Va., to Seattle	\$134.50	\$133.74
Suffolk, Va., to Seattle	133.20	133.74
Richmond, Va., to Seattle	130.70	133.27
Petersburg, Va., to Seattle	130.70	133.27
Durham, N. C., to Seattle	130.35	134.13
Lynchburg, Va., to Seattle	123.60	129.86
Winston-Salem, N. C., to Seattle	127.55	132.40
Roanoke, Va., to Seattle	120.45	128.01
Bluefield, W. Va., to Seattle	117.95	124.67

Through Pullman Rates.

	Lower.	Upper.	Drawing Room.
Norfolk, Va.	\$32.63	\$26.10	\$115.50
Suffolk, Va.	32.63	26.10	115.50
Richmond, Va.	31.50	25.20	111.00
Petersburg, Va.	31.50	25.20	111.00
Durham, N. C.			
Lynchburg, Va.			
Winston-Salem, N. C.			
Roanoke, Va.			
Bluefield, W. Va.			

The cost of the trip from Norfolk and return, you will observe, is \$134.50. Pullman, one way, lower, \$32.63; upper, \$26.10—which will make the combined travel expense for each each person \$199.76, or \$186.70 if you have upper berth. Additional expenses will be meals on train and lunch and dinner at the Convention. The Convention Church will furnish lodging and break-

fast to all delegates. It is estimated that the actual cost to a delegate attending the Convention will be from \$236 to \$250.

I am venturing to make this suggestion to the Churches of our Convention, as this is such an important session, that they help in bearing the travel expense of the delegates. They go to represent the whole Church, and the service that they render will be for the whole Church. Should they be expected to bear the entire expense?

Now, local Church, if your pastor or one of your members happens to be a delegate, won't you arrange in some way to help with expenses? If your treasury will not stand the contribution, can't a number of your members come together and pay at least one-half of the travel expenses? If the Churches will take this step, it will mean a great deal to the Seattle Convention.

It is hoped that all delegates going from the South at least will arrange to go together. If we can get as many as fourteen we can have a private car all the way through.

Train leaving Norfolk at noon on June 21st will arrive at Seattle Thursday, 8:50 P. M., the day the Convention opens. If you have not written me of your intention to go, as soon as you decide will you please do so?

L. E. SMITH, *President,*
Southern Christian Convention.

Fifty Thousand Dollars for Missions!

A CALL TO SELF-DENIAL

Through self-denial, the Kingdom of Heaven is built on earth. The cattle upon a thousand hills are His; likewise, the gold and the silver, and the world's wealth. Yet, in financing His Kingdom on earth, Jesus, the Son of God, saw fit to adopt and use the method of self-denial. He gave the great example and denied Himself of even a place on which to lay His head. He gave all for our sake. He calls upon us to give something for His sake, not out of our abundance, but out of our need.

The greatest task conceived by the mind of man, or the wisdom of God, is that of giving the whole Gospel to the whole world, and this task has been, and is being, borne and achieved solely through self-denial.

It is a spiritual challenge, and must be accepted, if at all, through self-denial. If CHRISTIAN SUN readers shall reap the benefits and enjoy the blessings of spiritual enrichment, they will do so by following their Lord in denying themselves of some real value in His name and for His sake.

To this end, the Mission Board, in trying to carry forward the work assigned to it by the Church for which \$50,000 is called for this year, is inviting all SUN readers and Church members to deny themselves of some valuable thing, or indulgence, and give the price of it to Missions. Only through self-denial will our own lives be enriched and will our goal for our Lord be achieved. Jesus proved Himself our Friend by the supreme sacrifice. Now He wants us, and needs us, to be His friends, and we can only prove that friendship by making a sacrifice for His sake. This we can do through self-denial.

THE MISSION BOARD

SOUTHERN CHRISTIAN CONVENTION

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CONTRIBUTIONS

SUFFOLK LETTER.

An idea is thought worked out in the mind as knowledge. The architect conceives a plan for a building, works it out in his mind, and sees it complete; that is an idea. The architect then works that idea out into reality, a real building. An ideal is a picture in the imagination, and may or may not be worked out into a real result. Ideas are workable; ideals may or may not become realities. Educational institutions, outside of technical schools, in this day, dwell largely on ideals. There is placed before the students positions, remunerations, and these often beyond the capacity of the students to attain. Ideas stay within the capacity of students; ideals often rise above their ability to achieve. That is one reason why so many educated people do not succeed.

The function of schools is to develop the talent possessed by the student. This can be accomplished best by general education. The harder the subjects taught, the better qualified the student will be to decide for himself what course in life he should take and what particular vocation he should follow. Too many people undertake to do what others suggest instead of making a special study of their own tastes, gifts, and convictions. There is a place for every person in the world; and in that place he can succeed. The easiest road does not always lead to the place one wants to go. A dirt road may lead to the place one ought to go, rather than the finest concrete road. For some people, the plow may lead to better results than the desk; and the broom for others better than the violin.

The easiest and best occupation for any person is the one to which he is best adapted. A blacksmith might not succeed on a piano. An orator might not succeed in business; a mathematician as an editor. But one thing is plain, and that is that all lines of work are essential and, when thoroughly understood, as equally honorable. The track man is as important as the engineer, and the engineer as the superintendent. The bass cannot look down upon the alto, nor the soprano upon the tenor. Each in its place is a part of the music, and all must work in harmony. It is even so in the world of business, education, and social life.

There is nothing more to be avoided than classifications that lower people because of their work. The street cleaner is as useful as the policeman, and the janitor as the clerk, and the Church member as the preacher. The best worker is the one who is best in the work he is doing. The bricklayer is as important as the painter, and the plasterer as the paperhanger. Wealth should make no distinctions, profession should make no distinctions, descent should make no distinctions; character is the only thing that should make distinctions in human society. That is the only thing that will separate men at the judgment. "These shall go away into everlasting punishment; but the righteous into life eternal" (Matt. 25:46; read verses 31 to 46).

W. W. STALEY.

ELON LETTER.

Recently, in addressing his youth audience of America over the radio, Rev. Daniel A. Poling, D. D., said that of the thousands of questions that come to him in a year from the youth of America, the majority of them related to vocational choices. "The uppermost question in the mind of American youth today," declared Dr. Po-

ling, is "how should I invest my life that it will count for the most?" Dr. Poling regards this statement as a sufficient answer to the traducers of youth who consider that the young people of today do not have a serious purpose, and that they are lacking in the fundamentals of character.

The question of vocation will always be an important one. We have but one life to live, and it is proper that we should approach the investment of this life in a spirit of service and devotion to the interests of mankind. Nor must we neglect the interests of the kingdom of God as it relates to our life.

Broadly speaking, there are two types of persons in the world from the standpoint of vocation—those who are interested in things, and those who are interested in ideas. It is possible that any calling or vocation or profession may be viewed from these two standpoints so that this distinction does not necessarily mean that the one interested in things should enter upon a calling that involves mechanics. A lawyer, for example, may be interested in the mechanics of law, by which is meant the prosecution of criminals or the defense of law-breakers, in accordance with laws already enacted. Or a lawyer may look upon his profession as involving the great fundamental ideas of the social relationships of man. This latter type of lawyer will be a man of ideas, and his aspiration will be to improve the legal system under which we live.

It is of primary importance, however, that in deciding on our life-work we should be sure to classify ourselves properly with reference to our fundamental interests, whether they be in the realm of things or whether they be in the realm of ideas and ideals, because the preparation we will need to make for our vocation will be essentially modified in terms of our primary interest.

Another consideration which we will need to keep steadily in mind in the choice of life-work is as to whether we are interested in initiating projects or in fulfilling and realizing the projects that have been initiated by others. There is need in the world for each type of mind. Not every person can be a creator, and those who are endowed with the creative ability cannot possibly do teamwork according to blueprints and specifications supplied by others. We need to exercise great care in assessing our ability and aptitude according to this important category.

A special word of caution needs to be spoken to college students at this time because we are restless in these days of tremendous energy to begin our life-work at once. We must consider whether we are interested in quick returns in our vocation or whether we are willing to take a long look and to be patient, confident that ultimately satisfactory results will accrue from our efforts.

At this point I may say a word in respect to technical schools and liberal arts colleges. These two types of education have always collided with each other more or less, and the conflict between them is keen at this particular time. If, when we have finished high school, we know without doubt what we expect to do in life, perhaps it would be best for us to select a technical institution. In this case, we have what has been described, with no intention to disparage, as a "single-track mind." Such a mind finds an uncongenial intellectual climate in the liberal arts colleges. But if, when we enter college, we are open-minded with reference to our future, we will find that the educational outlook which it fosters will be the very tonic which we need in order to qualify our-

selves for effectual service in any vocation which we may later decide to choose and prepare ourselves to enter. The graduate of a liberal arts college should be able to select any one of a dozen or more vocations and to build upon the foundation of his liberal education a super-structure of professional training which will fit him for a large success.

In conclusion, I would like to speak a word for religious motivation and purpose as it relates to vocational choices. Is our religion concerned for ourselves or others? We can prostitute any calling to selfish ends, and when I say "prostitute" that is exactly what I mean. I have known ministers of the gospel to prostitute their sacred calling to selfish ends. Whatever we do, we should do it to the glory of God and for the happiness of our brother-men. Our aspiration should be to make the world in which we live a more wholesome environment for the development of Christian character.

W. W. HARPER.

PIEDMONT JUNIOR COLLEGE LETTER.

IDEALISM VERSUS MATERIALISM.

We have been given a partial and incomplete view of nature in this age of science. This view has been carried over into the field of education, sociology, philosophy and religion. The result is a materialistic age. The field of religious education has been invaded; our task today is to keep religious education religious. A naturalistic humanism is sweeping, almost unimpeded, through education and religious circles and the concept of a personal God is on the defensive.

The issues today are the age-old issues of idealism versus materialism, and these are clearly defined: psychology—self-psychology or purposive psychology versus behaviorism; philosophy—personalistic idealism versus positivism, pragmatism, realism, maternalism, humanism, naturalism and instrumentalism; logic—synoptic logic versus analytic logic. On the ideal side we have such men as James Ward, W. R. Sorley, Hocking, McDougal, Calkins, Brightman, Knudson, Withers, Horne, Yocum, Leighton, MacIntosh, and Bagley. On the side of materialism are the disciples of William James, John Dewey and John Watson. This group dominates the academic centers of America today. It has revived anew the emphasis of Voltaire, Rousseau, Herbert, Robert Owen, and Hume. Among its present-day popularizers are Dr. Kilpatrick, Dr. Edward Scribner Ames, Dr. Durant, Drake and Vasser.

Through idealism, a moral and religious education can be built on self-psychology, personalistic idealism and synoptic logic, which will save the basic Christian concepts of a personal God, immortality, prayer, divinity of Christ, and lead to a theism for the Church and democracy for the State. But a moral and religious education built on behavioristic psychology, will eventually end in atheism, or at best agnosticism for the Church and anarchy for the State.

In philosophic circles there is a movement for a recall to idealism. The Protestant Churches owe it to themselves and to the moral life of the democratic state once more to become the flaming champions of a personal God, who is both imminent in nature and transcendent over nature; to give all persons whom it touches a religious view of the world; a person as the goal of moral aspirations; to support whole-heartedly the system of public schools in the interest of general intelligence and social solidarity of the democratic State, and to build and support a system of supplementary religious schools and colleges in which it undergirds the moral life of its students with a Christian view of the universe and a concept of personal perfection as exemplified by the life and teachings of Jesus Christ.

S. L. BEOUGHER.

SHOULD CHURCH COLLEGES BE ENDOWED, AND WHY?

By A. P. F.

(An experienced insurance man proposes this unique plan for endowing our colleges. Will it work?—Editor.)

I have been trying to think thoughtfully for several years on this perennial question of the endowment of our Church colleges. Often, in my study of this project, I have been baffled in trying to reason out a plan upon which all thoughtful men and women could take their stand.

In order that this country may in future meet and successfully grapple with the complex conditions arising from moral and social changes presented for adjustment (or I should have said thrust upon us), it becomes absolutely necessary that the girls and boys of the present and the future be well educated in the arts and the sciences of the higher curriculum, but above all, and in addition, trained to observe and to hold up before the world the finest moral and social gifts possessed by good women and good men. It is into the hands of these young women and young men of today that we older people must soon place the burden and responsibility of statecraft—all political, moral and social problems; and they must be prepared to accept the trust reposed in them.

It is my candid judgment that it is the denominational colleges that must take the lead and accept the challenge to bestow that silent leavening power that will preserve the moral and social life of the young women and young men of America; and when this is done, the political life of the nation will solve itself.

Now, it takes big money to accomplish large undertakings. It takes talent well applied, and a long time, with enduring perseverance. A firm or a corporation just beginning business would not for a moment discuss with you its possibilities for next year, or the next, but mention, if you please, what its hopes and possibilities twenty-five or thirty years from now may be, and you will see that you have stirred up a very interesting conversation. Such is the case with all great enterprises; they cannot be built up in a day, or a year, or a decade—it takes time, talent and perseverance.

It is a lamentable truth that our Churches and Church schools have long been taught (and so accepted) to live and endure on a hand-to-mouth procedure. This is wrong. In my somewhat long experience, I have seen worthy schools and colleges fight out their almost super-human battles for existence year after year for many years, with big red question marks (???) staring at them at every mile-post along their journey. Is this right? Is it right to lay a withering hand on the future possibilities of our colleges, into whose care the well-being of youth is entrusted? Is not the youth of today the flowers which ripen into manhood and womanhood for tomorrow? Then, why not prepare them for this future trust? Then what is the remedy?

The remedy, as I see it, is that our Church colleges should be well endowed, so that the income from this endowment, well invested, would produce a liberal income for use and benefit of every needy boy or girl who aspires to a higher education. I think I hear the voices of ten thousand boys and girls say, "What is your plan?"

The plan is simply this. In this Conference there are 1,000 good and true men and women whom God has blessed with abundance, who have \$500 they could spare cash down or in their will at death. This would supply \$500,000. There are also 100 good and true men and women who could spare \$10,000 cash down or in their will at death. These two items would supply a total of \$1,500,000 cash. But I would advise that this money be not used at its face value as en-

dowment, but allow it to buy life insurance made payable to the trustees of the college as beneficiary. The above donations or bequests would buy \$4,500,000 life insurance on 150 lives at thirty years of age, each policy for \$10,000.

Now, death is as much a part of God's plan as life is. Some of these policies will soon begin to fall due under that inevitable law of mortality—some soon and some later. As these fall due, the college would invest the proceeds in 100-year government bonds at $4\frac{1}{2}$ per cent interest. Thus you see you have your first nucleus to build from. Then, under that inexorable table of mortality, "like the mills of the gods, grind slow but sure," within thirty-five years every one of these 150 policies are due to become a claim under the American experience tables. Total of all claims, \$4,500,000. This amount invested in 100-year government bonds at $4\frac{1}{2}$ per cent will net the college \$202,500 annually forever.

In writing up these policies from these cash donations or bequests, it should be plainly stipulated in the policy that the proceeds from the insurance claims must be invested in government bonds or other like securities. As an example, we will suppose a \$10,000 donation or bequest is in hand. Then the trustees of the college would select three applicants for life insurance, say age 30, for \$10,000 each, have them stand the usual insurance examination and policies issued for \$10,000 each—total \$30,000 insurance—the college treasurer paying the insurance company the premium on these policies annually. These three policies can be carried up to twenty years for approximately \$9,400. But the law of average will not allow these 150 policies to stand for even twenty years. By that time, at least fifty of these policies will have become claims, and a revolving insurance fund is in full motion, while the endow-

ment fund is increasing from year to year as the claims on policies fall due. By this means, the donor, or benefactor, sets up a fund for a little over \$3.00 for each \$1.00 donated as his or her part of this endowment fund. Had you ever thought of this before?

A firm or a corporation entering business would not for one day go without adequate insurance to protect them against all kinds of disaster—fire insurance, life insurance, storm insurance, public liability, property damage. It is with them a purely cold-blooded proposition to guarantee against disaster. Then, why not inaugurate the same cold-blooded business scheme to protect our colleges as we would in any other business enterprise? Or why would we expect our colleges, on whom we lay heavy cares, to go on and finally hope to succeed on a hand-to-mouth program? I wish some one would explain to me why, if the position I take is wrong.

This is not a fly-by-night proposition. To accomplish large undertakings, as I said in the outset, it takes talent well applied and a long time with enduring perseverance. Then, why not begin? I am appealing directly to the heart and soul of a few thousand good men and women whom God has abundantly blessed to come liberally to this rescue. When you have accomplished this, you will have assisted in building a monument that will stand and pierce the sky 1,000 years hence, and the under-privileged girls and boys, now and in the future, will hold you close to their hearts in their memory. And your name will stand written at the top of the list like Abou Ben Adam, "because he loved his fellow-man."

The writer is an insurance man of thirty years' experience, and should know pretty well of the things stated, but has no personal motive, as an underwriter, in laying this matter before you.

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REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Forever, O Lord, Thy word is sure. We know it will not return unto Thee void. Depending upon Thy word, the nations shall not fail, but find therein the way of peace and security. Give to Thy servants understanding. Teach us good judgment and knowledge. It is time, O God, for the organized Church to let Thy Spirit rule. Dear Father, keep Thine own true, sensitive to discern evil, diligent to fortify Thy Church against the insidious tendency to absorb and assimilate the ways of the world. Cleanse Thy temple and make it a place where communion shall be real and fellowship unrestrained. In Jesus' name and for His sake. Amen.

THROUGH SELF-DENIAL THE KINGDOM COMETH.

(James 2:5.)

When our Lord said, "If any man will come after me, let him deny himself" (Mark 8:34), He did not pronounce a penalty; He promised a blessing. The real joy in this life is not in getting, but in giving. This is why He founded His kingdom on self-denial. He wanted His followers to be blessed while they built. All earthly kings, and rulers, build by self-getting, and their kingdoms perish. Our Lord is building His kingdom, and He Himself set the example for us, through self-denial. He inspired His followers to undertake the greatest task the mind of man or the wisdom of God ever conceived—that of giving the gospel to every creature. To this one task He gave Himself while here on earth; for it alone He laid down His life; through His resurrection, took it up again; then (in the possession of all power) commanded His followers to "go . . . preach."

No mission board, however ancient or modern, wise or otherwise, instituted missions. Our Lord did that, and He alone is responsible for missions. He is seeking, through those who love and obey Him, to reveal Himself in saving power to all the world. That is why He came to this earth.

Now He proposes to carry on this work, finance this stupendous business, solely through the self-denial of His followers. It is not the abundance we give, but the sacrifice we make in order to give, that counts most in His sight and means most in His work. This was why He said of the widow who cast in her two mites: "This poor widow hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living." Self-denial for our Lord does three things—has permanent value in three directions:

1. It deepens the spiritual life. Every command of our Lord is the demand of our conscience. When we obey the teaching of our Lord, we are only obeying the voice of our conscience. The call of the Christ from without, and the call of the conscience from within are one and the same. When our Saviour commanded that His followers give the gospel to all the world, every good conscience demands that this be done, not because our Lord said it, but because our conscience calls us to it. In this way only do we quicken and deepen the spiritual life within us. God is a Spirit, and they that worship Him must worship Him in spirit and in truth, and we worship God by obeying His Son, following the voice of our conscience. There is something within, as well as the voice of our Lord without, which commands us to the practice of self-denial. We know full

well that only through self-denial do we quicken and develop that which is best within us. As we deny ourselves of that which our physical nature would indulge in, do we meet God face to face, and realize that we have sweet fellowship with Him? He saw fit to call us to self-denial, that He might beget in us the holiest and the highest to which we could ever hope to come, and thus fully satisfy the demands of our conscience. We never know the joy and the gladness of the spiritual life until we have attained these through self-denial for our Lord. Poor and shrunken indeed is that soul that is not rich toward God through self-denial!

2. The kingdom of God is built on the self-denial of man. Jesus said His kingdom was not of this world. If it had been, He would have built it on self-getting—worldly riches, prestige, power. Since it was a spiritual kingdom, He sees fit to finance it, not as men finance their business, nor as the kings of the earth have built their kingdoms, but on the wholly different principle of self-denial. When we really deny ourselves for the sake of our Lord, in that act we make a permanent contribution to the kingdom of God. This kingdom will never perish, and is to cover the whole earth, for the sole reason that it is a kingdom founded on sacrifice, and built throughout with deeds of self-denial. Thus an act of self-denial is treasure laid up in heaven, a stone in that building not made with hands, a vital part of that kingdom which God is building on earth. If we are to have a part in building that kingdom, we shall have to do as our Lord did, viz: deny ourselves. Through self-denial only do we make a contribution to that kingdom which our Lord is building on earth. Truly is the kingdom of God built on the self-denial of man.

3. Self-denial for our Lord glorifies Him and saves our fellow-man. The highest tribute our Lord ever paid any one while on earth was that to a woman who denied herself solely for His sake. She was seeking to show her love for Him. She put this love for her Lord above every human love, and every consideration for herself. She brought the alabaster box of very precious ointment and poured it on His head. The disciples were indignant and called it a waste. The Lord called it the highest and the holiest act of human endeavor, because it was an act of love for His sake, and a pure act of self-denial on her account. It was poured out on her Lord. It was an act to glorify His name through denying herself. Immediately our Saviour begins to talk about a world-wide gospel and the imperishable memory of this woman and her deed.

We perform many deeds, even of benevolence or of charity, which are self-denial in part only. We expect some praise, or visible returns, or honor, or approval of man. When we deny ourselves for our Lord, as this woman did in the house at Bethany, we glorify His name and, through Him, make a contribution to others. This is why orphanages, benevolent and charitable institutions spring up in the wake of missions. This we do in denying ourselves to give to missions. It is for the glory of God that missionary work is carried on; not the glory of man. It is for the glory of God, not the praise of man, that, through self-denial, we give to missions. We are trying in this act to share the life and love of our Lord with others. There are thousands of Churches and tens of thousands of men and women in mission fields today dedicated to the service of winning souls to Christ. How came one Church out there, or one missionary? They are there for the glory of God, sent there and supported, through

self-denial, by those who are seeking to build up a spiritual kingdom on the earth.

If we are willing, in benevolence and charity, to give our means to help feed a hungry body, or an individual starving for material bread, how much more willing should we be to give, through self-denial, our gift to carry the bread of life, the gospel message, to those whose souls are perishing, to the millions who are starving for the knowledge of Him who said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Self-denial for our Lord is sharing the joy and glory of His love and life with others. Through missions we deny ourselves, that our Lord may be glorified, and that the world, through Him, may be saved.

J. O. A.

MISSIONARY OFFERINGS.

REPORT FOR MARCH 28, 1931.

Sunday Schools.

Previously acknowledged	\$ 2,332.31
Newport News, Va.	8.00
Zion, Sanford, N. C.	1.37
Holy Neck, Holland, Va.	8.00
Wadley, Ala.	1.89
Turner's Chapel, Sanford, N. C.	1.25
Providence-Memorial, Graham, N. C.	3.19
Bethlehem, Broadway, Va.	2.50
Bethlehem, Altamahaw, N. C.	2.07
Spring Hill, Waverly, Va.	1.00
Bethlehem, Suffolk, Va.	4.54
Noon Day, Wedowee, Ala.	1.00
Wood's Chapel, New Market, Va.	1.00
Ramseur, N. C.	3.50
Wakefield, Va.	1.75
Youngsville, N. C.	1.00

Total \$ 2,374.37

Summary.

Previously acknowledged	\$11,471.23
Sunday Schools, regular	42.06

Total to date \$11,513.29

J. O. ATKINSON, *Sec'y.*

MISSIONARY RALLIES.

The missionary rallies of the Eastern Virginia Christian Conference will meet as follows:

Norfolk District—Mrs. H. C. Caviness, superintendent; Rosemont Church, Tuesday, April 7th.

Nansemond District—Mrs. B. D. Jones, superintendent; Liberty Springs, Wednesday, April 8.

Franklin District—Mrs. W. D. Harward, superintendent; Windsor, Thursday, April 9th.

Waverly District—Miss Louise Pittman, superintendent; Waverly, Friday, April 10th.

The pastor of each Church and the president of each society are urged to be present, with a large delegation. Each entertaining Church extends a most cordial invitation.

Mrs. Y. C. Byrd, superintendent of the Young People's Society of Liberty Spring Christian Church, is a wide-awake promoter of the missionary cause. These young people are intensely interested and are doing a fine piece of work. They gave a supper recently for the benefit of their society, to which Dr. W. M. Jay, of Holland, was invited to be the speaker of the evening.

News comes from the Liberty Spring Woman's Missionary Society of a most pleasant and successful year thus far under the capable leadership of Mrs. J. Leonard Byrd. Recently they gave a supper for the benefit of their society, and success crowned their efforts. Dr. Roland Wagner, of Norfolk, was the speaker for the occasion, and he delivered a fine address. The attendance was good, the supper was excellent, the address was great, and a nice sum was realized for missions.

MISSIONARY PROGRAM FOR APRIL.

BY MRS. W. M. JAY.

Women's Societies.

Topic: "Why a Society?"

Opening hymn: "O Master, Let Me Walk With Thee."

Scripture reading: Rom. 14:7-12.

Poem: "Will You Open to the Master?"

Will you open to the Master?

He has trod a weary road.

Will you give your best as to an honored guest?

He has helped you with your load.

Will you open to the Master?

Will you give Him welcome sweet?

Will you give Him food of gratitude?

Will you bathe His tired feet?

Will you open to the Master?

Dare to keep your door tight locked?

Ah, think of your rue if it comes that you

Never answered when He knocked!

Will you open to the Master?

He comes in many a guise.

Will you welcome all who on you call,

Lest your Master you despise?

Will you open to the Master?

Thrice blest who none denies,

But who for love of Him above,

Shares His sweet charities.

—John Oxenham.

The playlet to be used here, entitled "Why a Woman's Society in the Local Church?" is found in the February News Bulletin, which can be secured from Mrs. Emma S. Powers, C. P. A. Building, Dayton, Ohio, or from any of your Conference or Convention officers.

Now, let the president, or the one appointed to take charge of the questions, begin at once without interruption. She might say that in the light of what has just been said, the following question will be discussed. She may introduce them by reading the list or one question at a time. She should intersperse the discussion with some thoughts of her own. Try to have each person present express herself on at least a part of the questions.

Questions for discussion:

1. What organization within the Church is best fitted to promote the spirit of friendliness?

2. Why does our society exist, and are the purposes given legitimate ones?

3. By what activities of the past year would you wish your society judged?

4. Is there an intelligent interest throughout our entire group, including the younger women of the Church, or is the missionary interest confined to a few?

5. Is it possible for any organization connected with the Church to be truly Christian and not missionary in the broadest sense of the term?

Closing consecration prayer: "And now, dear Father, as we have glorified a larger service for our woman's society, may we each one dedicate our lives anew. Keep us steadfast in Thy fellowship. Use us as Thou wilt, our hands to do Thy work, our lips to speak Thy truth, our lives to be gospels of Thy mercy; through Jesus Christ our Lord. Amen."

(Have copies of the above prayer prepared and in the hands of each member, so that all may pray together.)

Young People's Societies.

Program of Chapter VI: "The Unseen Cargo."

I. Business.

II. Study period:

1. Leader's summary of foregoing lessons:

(1) Star of India.

(2) Difficulties of the outcasts.

(3) Village life in India.

(4) The development of Hinduism and its curse upon the people.

(5) Geography of India.

(6) Buddhism and other religions.

(7) Islam in India and the conflict existing between Mohammedans and Hindus.

(Approach today's lesson with the November, 1927, National Geographic Magazine, if possible. The special supplement, "Vasco da Gama at the Court of Zamorin of Calicut," is a copy of a beautiful painting which would repay one for a diligent search, especially in connection with this lesson.)

2. Leader's introductory to the appearance of Christian missionaries in India (pages 82-85).

3. (1) The Spanish Xavier, a member.

(2) The German Schwartz, a member.

(3) The English Carey, a member.

(4) The American Judson, a member.

4. Leader's conclusion: "Who follows in their train?" (pages 94-95). This paragraph is a good preparation for the worship service.

III. Worship service:

Theme: "Who Follows in Their Train?"

1. Hymn prelude: "The Son of God Goes Forth to War" (members sing stanza "Noble army," etc.).

2. Call to worship: "If any man will come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24).

3. Hymn: "Holy Spirit, Faithful Guide."

4. Scripture: Luke 9:57-62.

5. Prayer.

6. Offertory: "Follow the Gleam." (Follow the offertory prayer, sing.)

7. "Follow the Gleam," or "Ye Christian Heralds."

8. Benediction.

Willing Workers' Societies.

Theme: "Serving Jesus."

Call to Worship: And whatsoever ye do, do it heartily, as to the Lord, and not unto men.

Song: "Lift Your Glad Voices."

Scripture: Christ's resurrection (Luke 24:1-12).

Prayer (by leader): Thanking Jesus for the Easter season, and asking His blessing on the boys and girls everywhere.

Offertory.

Recitation (a recitation for seven members, each bearing the letters that spell "Victory"): "Victory Through Jesus."

(V) "Victory through Jesus! That's the note I hear

When the bells of Easter ring out sweet and clear.

(I) In the morning of the Easter Day,
In a quiet garden, very far away,
Jesus rose victorious from the rocky tomb:
Rose to bring believers life's immortal bloom.(C) Christ is risen from the dead;
Blessed words the angels said.
Let our lives the message give,
Praising Him in whom we live.(T) Triumphant faith now smiles and sings,
Rejoicing in the King of kings.(O) Over death and evil, over sin and pain
Jesus gained the victory, evermore to reign.(R) Risen Redeemer, we also will use,
And live to Thy glory beyond the blue skies.(Y) Yet a little while, we'll see Him;
Yet a little while we'll meet
In the house of many mansions,
Where our joy will be complete."

Solo: "Christ the Lord is Risen."

Talk (leader): Briefly tell about Easter in other lands.

Song: "Give of the Best to the Master."

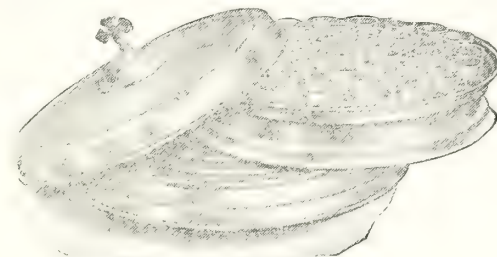
Benediction: Now, the God of Peace, who brought again from the dead our Lord Jesus, the Great Shepherd of the sheep, make us perfect in every good work to do His will, through Jesus Christ. Amen.

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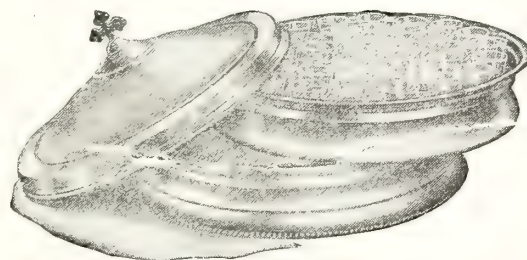


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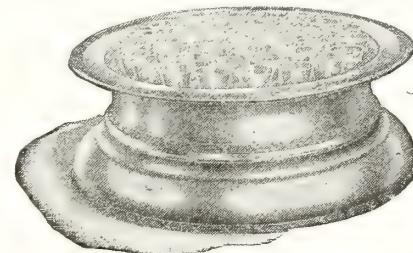
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, *Editor, Waverly, Virginia.*

LET US WORSHIP.

"Alone with Thee amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee in breathless adoration,
In the calm dew and freshness of the morn."

Worship is coming in for a good deal of discussion in most Churches. A consideration of what it is, and what it may mean, in the lives of Christian Church young people should not be out of order in these columns. Because young people are at work in the Church all the time at various tasks this article may be something of guidance and inspiration for some who are facing the problem of how to secure worship in their particular Sunday School.

Undoubtedly some will be shocked to know that some of the purposes for which Churches and Sunday Schools have worship programs are that people may: "(1) Be still and know that I am God"; (2) realize the presence of God; (3) express the spirit of devotion, and (4) dedicate their lives to God's will. To be sure the above "aims" for worship sound like it is a serious subject upon which we have stumbled. And it is! We have forgotten the seriousness of the art of worshipping God and have been content for too long a time to drift along. But, wit hall its seriousness, the planning, or building, of a worship program is a fascinating piece of work. A completed program is a beautiful work of art. It is to guide the thoughts of the group for whom it is planned. Hence, the seriousness of the task, the fascination it affords the worker, and the joy of the completed work.

The Sunday School attempts definitely to create the proper attitudes toward God and fellow-man. Through its class period it gives knowledge which should function in conduct. More and more we are coming to see that worship plays a big part in creating right attitudes. Worship, more than anything else, can control and direct our feelings, or attitudes, toward God and toward our fellow-man. If the worship program is to do that, it must be a well-planned program.

Planning worship programs for the school where adults and children all meet in one room is hard to do. But it can be done. Earnest endeavor in this field will well repay the one who undertakes it. Usually the task of planning for this phase of the school work falls upon the superintendent. In some cases, he may select one or more people to plan opening or closing worship programs for the school. In planning for the one-room school, care should be taken to include some parts of the program, aside from singing, in which the children may take active parts. This may be the Scripture lesson, read from a "Child's Story Bible"; it may be a "Thank You" song to the Heavenly Father, a story told by a child, or, with proper guidance, children may be allowed to pray short prayers in the Sunday School. In no case should the leader encourage children to take part in the program in order to show off. They should be taught to take their parts on the program in order to contribute to the value of the program for the group and for themselves.

There must be unity in the service if it is to create feelings or attitudes strong enough to affect the conduct of those who participate in the service. Suppose a particular service should begin with "Onward, Christian Soldiers." The singing of that song will make those who sing it feel like being soldiers. People will stand a bit

straighter. They take on the attitude of those who are striving to win. The next song may be "Give Me Thy Heart." This song makes those who sing it feel submissive to the Father, of whom they sing. At first, the group does not feel very submissive. In the previous song they were conquerors marching to war; now they are surrendering. But as the song continues they lose the spirit of the soldier. The spirit of sternness and determination is gone. The final feeling, after singing these two songs, cannot be anything very definite. The singer is all mixed up. If, however, the one who has charge of the program has thought this matter all out beforehand and has planned his worship program, he can make the people have any spirit he wants them to feel from worshipping together. The power is in his hands. He does this by choosing one theme that he wants to get into the minds and feelings of the people who are going to worship together. Then, every song, the Scripture, the story, the poem, the prayers, everything used in the program is on that one theme. As a result, there will be one strong impression left on all the worshipers. That one impression may be strong enough to produce further results in living.

Unity in worship does not limit one; on the other hand, it seems to give one a broader field. The same hymns may be used with a multitude of themes. Numberless themes can be found, and they can be developed in many different ways. That brings us to say that variety in worship programs is one of the most sadly needed of all things. Having the same form of worship program, doing the same thing every Sunday morning, is one of the most deadening things that can ever happen in a Sunday School. Do something different. But be sure, with all your doing, that it's the right thing. Variety may be secured by having one or more people assist the leader. It is very seldom that the leaders of the worship program should do everything on the program. Variety of material is secured through the use of themes which are different every Sunday. With some thought, variety of form may be had. For example, one Sunday the Scripture may be read in concert; on another Sunday, two leaders may read it; on another, Scripture verses may be given voluntarily by the worshipers; on another, it may be read responsively; on another, some one may tell the story given in the lesson, especially if it is a long lesson or is connected with a long story, viz: the story of Ruth or Esther. Music, prayers, and other worship materials may be used in similar fashion.

Music plays an important part in worship. It may be used for preludes, for congregational singing, solos, duets, to accompany prayer, played while a picture is observed, and for quiet meditation. Instrumental music is often used to advantage when it is of the worshipful type.

There is a big difference between "Will There Be Any Stars in My Crown" and "O Master, Let Me Walk With Thee." The worth-while hymns of the Church should be used, and not the cheap songs. Too many of the songs we use deal entirely with the hereafter. Of course, we should use occasionally the ones dealing with the life beyond. "Faith of Our Fathers" challenges to a life of service for the Master much better than "When the Roll is Called up Yonder, I'll Be There." Many of our songs are "self-centered" instead of being "others-centered." "Will There Be Any Stars in My Crown" and "Oh, That Will Be Glory for Me" are self-centered. "Faith of

Our Fathers" takes in other people. It expresses brotherhood, and if we are ever to have a real brotherhood of man, we must include it in our worship.

CHRISTIAN ENDEAVOR NOTES.

Sunday, April 12, 1931.

TOPIC: "How Far Dare We Practice the Brotherhood of Man?"

SCRIPTURE: Matt. 23:8-12.

"So, I say, let me walk with the men in the road;
Let me seek out the burdens that crush;
Let me speak a kind word of good cheer to the weak

Who are falling behind in the rush.
There are wounds to be healed, there are breaks we must mend,

There's a cup of cold water to give;
And the man in the road by the side of his friend
Is the man who has learned how to live."

—Walter J. Gresham.

The problem of world brotherhood began thousands of years ago with the first brothers. Since the time Cain killed Abel, men have been prone to kill their brothers. Even so-called "Christians" kill their brothers. Not all of them do it by shooting, or with knives or with poison—though that is done—but daily men are killing their brothers.

Many men are forced by circumstances to work in factories where those in charge are deadened to the fact that they demand too much of a man's life, in the form of work, for the wage the worker receives. Allowing men to work themselves to death in the effort to support themselves and families at too hard work for too long hours is brother-killing. Paying such wages that a man with a family cannot possibly hope to provide for his family is brother-killing. Not only can the physical life of a man be crushed, the spiritual life of a man can be killed.

If the statement that my grandmother makes to the effect that people are doing the same kind of things they've always done is true, no wonder Jesus could use such strong expressions and make such startling statements about the conditions of His day! He would doubtless do the same today. As Gandhi reminded his fellow-country-men, we, too, owe more to Jesus Christ than to any other person. Let us pay our tribute of love and respect to Him by living His way of life. We can be brothers, even as Christ treated all men as brothers.

How far dare we practice the brotherhood of man? I'll tell you how far. We dare practice it as far as the farthest man, and as close as the nearest man; we dare practice it to the man in the lowest position and the man in the highest; with the man whose burden we share and with the man who shares our own burden. We dare practice brotherhood toward all men. Not only do we dare—we must!

"When to the last reckoning the lives I meet go,
Shall this wee, fleeting touch of mine have added joy or woe?
Shall He who looks their records o'er—of name and time and place,
Say, 'Here a blessed influence came,' or 'Here is evil's trace'?"

"Does love in every handclasp flow in sympathy's caress?
Do those that I have greeted know a new-born hopefulness?
Are tolerance and charity the keynote of my song
As I go plodding onward with earth's eager, anxious throng?"

—Strickland Gillilan.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

LESSON II—APRIL 12, 1931.

THE PRODIGAL SON.

GOLDEN TEXT: "There is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15:10.

LESSON: Luke 15.

The Master had a crowd of publicans and sinners around Him. The scribes and Pharisees, the self-righteous, religious leaders "murmured" because He not only talked with them, but actually ate with them. The Master proceeded to tell them a story, or rather three stories, and every one of them had a point. It is to be doubted whether the stories made any change in the attitude or the conduct of the scribes and Pharisees, but they have exerted an incalculable influence on unnumbered multitudes ever since Jesus told them. And one of them—the story of the prodigal son—contains in essence the major phases of the gospel. It might be added that it contains but five hundred and ten words, most of them monosyllables, and it can be read in three or four minutes. The Master was a Master indeed.

THE LOST SHEEP.

The story of the lost sheep presents in a graphic way the Father's care for the individual, the Father's concern for the individual, the Father's joy in the recovery of the individual. Heaven is interested in even the worst sinner as he turns toward the Father.

THE LOST COIN.

The story of the lost coin emphasizes in another way God's care for the individual, and the joy in the Father's heart and in the heavenly circle whenever one wayward one is found; that is, is restored to his rightful place and function. God has made us for fellowship with Him, and a man who is a sinner is lost in that he is out of place and failing to function as God has planned.

THE LOST BOY.

As has been suggested above, this parable contains, in essence, the fundamentals of theological belief. The list given below is an adaptation of a list given by Dean Brown in his inspiring treatment of this lesson under the head of "The Parable of the Father," which is not an inappropriate title.

Here is the doctrine of the divine Fatherhood. This man had two sons, and the emphasis throughout the story is the parental attitude toward both sons.

Here is also the idea of sonship in the family of God. The prodigal son was still a son. When he returned, the father greeted him as "My son." God's love takes in all.

Here is our dependence upon God, and the unescapable responsibility that springs from it. The son must say, "Give me," to get the very means employed in doing wrong.

Here is sin. It is an act of the will, the refusal to take any higher direction, or to share any diviner form of fellowship, to the end that being freed from all sense of obligation, he may go into a far country. And a far country is not to be measured in terms of miles, but in terms of ideals and conduct. Many a young man or young woman is in a far country, although he or she may be living right at home.

Here is retribution. It is suggested in the famine, the sense of wasted substance, the gnawing of unrelieved hunger, the refusal of one's surroundings to give the wrongdoer what is so sorely needed.

Here is conviction of sin. The young man knew that in the final analysis he was to blame.

"I have sinned," he said. He knew that his condition had been the direct result of the things he had done.

Here is the first intimation of a coming salvation. "He came to himself." Salvation is really coming to our true selves—self-realization, self-recovery—through the grace of God. The self that makes a sinner do the things he does is not the true self.

Here is faith. He remembered that he still had a father, who had enough and to spare. He still believed that if he could get back to the father he could at least get a place as a servant. And his faith moved him to action. It got him to his feet and started him back home to the father. He was saved by his faith.

Here is repentance. It took more than his remorse. It took definite, heroic action—it takes an "about face" morally, a getting out of the country, a getting away from the debasing associations, a getting back to where he belonged. The prodigal son truly repented.

Here is forgiveness. The father ran to meet the boy. He did not give the boy an opportunity to speak. The boy's looks, his need, the very fact that he had come back made the father know that there was a change of heart within, and he freely forgave everything.

Here is the open confession of sin, demanded by the Word because of its actual value and function. The son had no rest until he stood out in the open, laying the blame nowhere save upon his own perverted will.

Here is consecration. "Make me as one of thy hired servants." He is willing to take the humblest place. It is to be noted that when he left home he said, "Give me." When he returned home he said, "Make me." There is a world of difference between those two attitudes.

Here is what may be called the "witness of the Spirit." The father made him know that he had been forgiven, that he had been restored. The robe, the ring, the shoes, the fatted calf—all these were tokens of his acceptance.

THE SULKING SON.

The elder son represented the scribes and Pharisees. Instead of rejoicing over the fact that the wayward son had returned, he sulked because special attention had not been given to him. He had a form of religion, but he lacked the spirit thereof.

A TERRIBLE SIN.

Here is a poor man who lives in a cave or a mud-hut. He is penniless, hungry, cold, naked and disheartened. A certain rich man finds this poor Lazarus and offers him food and clothing and a palatial home, with the promise that he shall never, never want again. But the poor man shakes his head at every proffered mercy and returns to his mud-hut to languish and die. What would the world think of such a man? You already know the answer. But, friendly sinner, "Thou art the man," if your sins are separating you from your Saviour and if you are spurning that sweetest of all invitations: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." But the above picture is weak compared with the gift and the home in heaven that God offers to those who love and obey Him. Satan can offer nothing but carnal pleasures here, and death and despair over there. It is a terrible sin for any man to shake his head at God's great promise of life eternal and then turn again to the old mud-huts of sin and death.—*Vinewood Reminder.*

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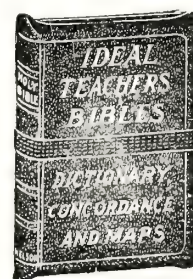
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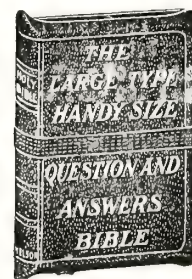
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THE CHRISTIAN SUN

1536 East Broad Street, Richmond, Virginia

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CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

LABORING ABUNDANTLY.

"Behold the Lamb of God that taketh away the sins of the world."—John 1:29.

This Scripture could be called the autobiography of Paul. It is his own story of his religious experience, and in it we have the sum and substance of the gospel. It is the reflected glory of Christ which John the Baptist pointed out long before. It is the message of life which is still being reflected for our guidance.

There are many incidents in Christ's life which reflect that message, "Behold the Lamb of God that taketh away the sins of the world," and upon which we may build our soul's full confidence. See Him in His temptations, when fidelity to the Father was of more importance than personal well-being. See Him in homes and on social occasions when to minister to human needs was more important than preaching. See Him cleansing the temple when the sanctity of the place of prayer was more important than conveniences. See him forgiving sins, healing the afflicted, and performing miracles, when faith in God and the sanctity of the human heart were more important than compliance with mere laws. See Him facing death and submitting to it rather than surrender to the demands of iniquity.

The discipline of grace preserved Him in humility, and the comfort of grace kept Him unto the end. "Look and live," saith the Word.

Prayer.—God, give us humble and believing hearts, for Jesus' sake. *Amen.*

TUESDAY.

ERRANDS.

"And He sendeth two of His disciples."—Mark 14:12-17.

Our Lord seems often to have sent His disciples on errands, especially Peter and John—to Sychar after food, to Bethphage after the colt, to Jerusalem to attend to the upper room, and so on. At the time, they may have thought it a bother, but in after years how they must have gloated over every errand, talked about it, been proud that they had done it, and wished they had done it better! No one is ever sorry that he did an errand for Jesus.

While on earth, our Lord did a host of things in His human body, but now that He has ascended, He must use us as His messengers, and every errand is a bit of training in His school. How sad it must make Jesus Christ when He has an errand for us to do, and we carelessly refuse.

Prayer.—Forgive us, our Saviour, if we will not lend Thee our feet and hands, our tongues, our money, our house and home. Thou gavest us all that we have; how little we have given to Thee! *Amen.*—Wells.

WEDNESDAY.

WHEN THE WICKED ARE PREFERRED.

"Publicans and harlots go into the kingdom before you."—Matt. 21:28-32.

There is not a single instance when a harlot believed and followed the Master that she did not

receive His approval and blessing. Parallel with it are the reverse facts. There have been many who appeared to worship God and spread their hands and call upon Him, using solemn declamations, but who were but "warmers of the altar," "wolves in sheep's clothing."

May this judgment never fall on us. The world would have this condemnation fall on us. It has the habit of finding fault with the conduct of Christians and comforts itself in its sins of hypocrisy, pride and covetousness. This fault can be escaped only in the cultivation of holy earnestness and in being careful to see to it that none of it is true, lest it may be true. If we can make sure that such is not true, then God, who is jealous of all good works, will stop the mouths of those who mock.

They who repent of their sins and therefore walk in the newness of life and serve Him, enter into the joys of the Lord.

Prayer.—Dear Lord, help us to be earnest and zealous for Thee. Make us obedient children to enter into the true liberty of grace. Make us rich in charity and a blessing to the world. *Amen.*

THURSDAY.

NO CHARGE.

"Who shall lay anything to the charge of God's elect?"—Rom. 8:33.

There is perhaps no one who will declare, "I have no sin," but there may be many who will not confess their sins. To refuse to confess our sins is the equivalent of denying them. But if we confess them, he is faithful and just to forgive us and to cleanse us from all unrighteousness.

God has caused this Scripture to be given us, that the devil might not have any claim upon us whatsoever. And there is no need that he should have a claim on any one, for we have Jesus whom to follow not only saves us, but who is our Advocate with the Father always. "Who shall lay anything to the charge of God's elect?" "You walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin."

Prayer.—Give us light, O Lord; teach us to know our sins, and teach us to know Thy grace. Forbid that we shall harbor carnal security; but humble us every day and keep us from falling. Forgive us of all our sins and wash them away with Jesus' blood, and increase us on holiness. *Amen.*

FRIDAY.

THE WISH OF THE WORLD.

"Sir, we would see Jesus."—John 12: 20-33.

What the Greeks wanted when they came to the temple in Jerusalem, the whole world of seeking men has wanted ever since. "Sir, we would see Jesus" has been, worded or unworded, the heart desire of all men. It is that today.

How and where are men to see Jesus? Only as He is reflected in the lives of His followers. We are the light of Christ shining out among men. What a responsibility this places on every Christian! The ambassador of the United States to a foreign land is the United States in that country. As he speaks, our nation speaks, and our country acts in his deeds. So is every Christian an ambassador of the King of kings, bearing His authority, in charge of His honor.

When people see us, do they feel that they have seen Jesus? Are these suggestions to be taken only in a fanciful sense? No; Christ Himself said that He sends His disciples forth even as He was sent forth.

Prayer.—O Christ, we are so unworthy of our high honor! What can we do beneath our burden of glory? How can we carry our weight of re-

sponsibility? Ah, it is not we that are to bear it, but Thou wilt lift it all. Thou in us, dear Lord, and we in Thee. *Amen.*—Wells.

SATURDAY.

THE LAUGH INSIDE.

"Be of good cheer, it is I, be not afraid."—Matt. 14:22-33.

A man who had been a swearer and a drinker became converted. His comrades ridiculed him. Once they went so far as to hold him and try to pour whiskey down his throat. But no matter what they did, or how much they ridiculed him, they could not force him back into his old evil ways. Some one asked him if the ridicule of his comrades did not make him feel bad. "No," he replied, "I don't mind it, because I have the laugh inside of me."

That is just what Christ meant when He bade His disciples to be of good cheer and not be afraid, but to see Him in all things that might seem unfortunate or hostile. Howls of rage or peals of mockery may be on the outside; but if Christian good cheer is on the inside, we shall not mind what men do to us.

The Christian's fortress is an inner one. Satan's sieges always fall against a Christian. To a Christian, "the inner side of every cloud is bright and shining." What matter the exteriors of life, if the interior is always a laugh?

Prayer.—Holy Spirit of the living God, be Thou at the heart of our home, at the center of our existence. Where Thou art is peace, and all joy is with Thee and with Thy children. *Amen.*—Wells.

SUNDAY.

"BAYING AT THE MOON."

"God is a Spirit; and they that worship Him must worship Him in spirit and in truth."—John 4:23.

The worship of God in any way is an abomination unto the Lord if the life is not consistent. A Sunday saint who, at other times, is evil, let him hear the Word, it is iniquity. It is no more than "baying at the moon."

We are called upon daily to examine our devotional spirit before the Lord our God. We do not present ourselves unwashed and unkept before kings nor before polite society. We need to put on not only our best attire when we go to meet God; but we need to put on our best soul garments, collected thoughts, attune the mind to the solemn mood, forget the world, concentrate thoughts and feelings, offer up a sincere and contrite heart; then Thy observance is a blessed thing and His Word and our prayers become pearls of great price.

Prayer.—Lord, give us piety, humility, a devotional spirit and an eager hunger and thirst after spiritual power. *Amen.*

GEORGE WASHINGTON ON PROHIBITION.

George Washington is not considered a fanatic, and we might do well at this time to remember the following words that came from him at the very beginning of our life as a democratic nation:

The government, by licensing the poison-drink traffic for a consideration, "takes a reward against the innocent," "bargains away the public health and the public morals," subverts the fundamental principles upon which the republic was founded, and not only discredits itself of all moral power, but makes itself a potential teacher of immorality and atheism.

"Who that is a sincere friend to free government can look with indifference upon attempts to shake the foundations of the fabric?"—From President Washington's Farewell Address to the American People.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

RECEIVING CHRIST.

BY REV. JOHN G. TRUITT.

"But as many as received Him, to them gave He power to become the sons of God."
—John 1:12.

How the beloved John loved Jesus! And love was the best interpreter of this strange, loving Galilean. Seeing Jesus through the eyes of love and inspiration, John relates Him to the whole universe, and divides all humanity into three classes according to the way in which it reacted to Jesus. His divisions are: "the world," "His own," and "as many as received Him." These three groups took in all the folks of Jesus' day. They take in everybody today.

During the changing centuries, the ratio of each of these classes to the other two has changed from time to time, but always there has been the big, needy world of humanity which has not known Jesus. We are told that there are still hundreds of millions of people who have never so much as heard His beautiful name. Then, always, too, there has been that second group of "His own," who receive Him not! Knowing Him, they have not wanted Him; seeing Him, they saw no beauty, that they should desire Him. And then there is that ever-increasing ratio of those who receive Him, love Him, serve Him, and are willing enough to die for Him if necessary. Each of us are members of one of these great classes.

Let us look at that first class for a moment. We read: "He was in the world, and the world was made by Him, and the world knew Him not." There is little, if any, condemnation in that sentence—more of love, and gentleness, and mercy. It was a needy world, with a great Roman Empire becoming tremendously powerful and wealthy, and a few great Romans becoming immensely rich. It was a needy world when the multitudes were bound like slaves, and prisoners of war were multiplied until the galleys were glutted, and dungeons were darkened with the dying of dear ones in great cities. It was a needy world, for religion had gone on a rampage and was too burdensome to be borne. It was a needy world, for the great Jewish race, bearers of the vessels of God, had become, on account of their servitude to Rome, breeders of hate and blasphemers of simple goodness wherever it still reigned supreme in the hearts of humble folks.

Therefore, John again says: "God so loved the world (the poor, suffering, needy, sincere world) that He gave His only begotten Son (that strange, wonderful, sympathetic, understanding, powerful Teacher), that whosoever believeth in Him should not perish (should not be lost in the maze of that mighty wicked world), but should have everlasting life" (that slaves, denied liberty and life, should become free and live forever; that the dying of hunger, and sickness and disease should find new life, and find it to be everlasting). It was love that was to do that to a world that did not know God; it was giving on the part of God to the extent of the supreme sacrifice that was going to do that to a world that as yet did not know Him, but would know Him on account of the sending of His Son. Where has such promise ever been made before or since?

Two thousand years of expansion of John's word "world" should make it large enough now to include all continents and all colors. It should cover every day in the week from Monday to Monday again. It should include every room in a home from the basement to the attic. It should

include every child in a family from the infant to the grandparent. It should include every enterprise from the sowing of a seed of wheat to the eating of the loaf, and all enterprises in any way contingent thereto. It should include the hope that a son should be born and the faith that his great-ancestors still live. And when it includes all, we may still read: "For God sent not His Son into the world to condemn the world; but that the world, through Him, might be saved." If you or I are Christians worthy of any name of following this lowly world-Saviour, our hearts, too, will be filled with compassion for such a needy world. For it is still needy; and how needy we have not time to recount now. But there is time to say that this luxurious, rich, free, beautiful America is not half as needy for material things as it is for spiritual rebirth!

The class most to be pitied in these three groups of humanity is that group which may be called "His own," and yet does not receive Him. In Jesus' day it was the Jews, but not so in our day. "The world" could give as its excuse for not receiving Him that it did not know Him. But this the Jews could not do. For many centuries they had looked forward to His coming with their prettiest dreams and wisest prophecies. The world itself is far richer today on account of their songs and psalms concerning His coming. Now, He had been ushered into their world by moving stars and angelic choirs, and yet "He came unto His own, and His own received Him not."

Why did they not receive Him? They needed Him. He was theirs. But He did not bring what they thought they wanted. They wanted governmental power more than God, law more than love, and license more than life. Persecution had driven them to hate, and wherever hate lives, for whatever cause, heaven cannot be! They offered Him swords and he received sinners. They offered Him kingdoms and He preferred simple human kindness. They offered Him gaul, but He chose God. They said, "Away with Him"; He said, "Come unto me." They said, "Heal yourself"; He said, "Heal the sick." And so His ways were not their ways, nor His thoughts their thoughts. "He came unto His own, and His own received Him not."

Is it not still true? Is He not still calling to the so-called Christian world for room for His ways, His words, His works? And what answer is our smug, complacent, Christendom oftentimes giving Him? Selfishness, bitterness, war, lust, strife, indifference.

"When Jesus came to Golgothe,

They hanged Him on a tree:

They drove great nails

Through hands and feet and made a Calvary;

They crowned Him with a crown of thorns,

Red were His wounds and deep,

For those were cruel and crude days,

And human flesh was cheap.

"When Jesus came to Birmingham,

They simply passed Him by;

They never hurt a hair of Him—

They only let Him die.

For men had grown more tender,

And they would not give Him pain:

They only passed Him down the street,

And left Him in the rain.

"Still Jesus cried, 'Forgive them,

For they know not what they do,'

And still it rained the winter rain

That drenched Him through and through.

The crowds went home and left the streets

Without a soul to see,

And Jesus crouched against the wall

And cried for Calvary."

But the glory of this passage from the first chapter of John are these words: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Can we ever cease thanking God for the few who received Him in those days? What a change has been wrought in the world by the things they wrote, and said, and did! There was nothing remarkable about them at all, save the remarkable Saviour whom they beheld, and believed on, and loved. Peter, a poor, blundering fisherman, becomes an apostle to all ages; Mark, a wealthy widow's son, becomes immortal by receiving Jesus into his petted and pampered life; James and John, fresh young sons of thunder, become sons of God on account of the never-to-be-forgotten fellowship they formed with Jesus; Mary of Bethany becomes a beloved soul of all time because of the sweet perfumery of her devoted friendship; and Paul is changed from a self-centered Pharisee to a Christ-centered preacher of a crucified and risen Lord. Immortals all of them, and many more besides, gathered from every age, and race, and clime! For, "As many as received Him, to them gave He power to become the sons of God."—Broadcast over WSMK, Dayton, Ohio, March 7, 1931.

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Christian Orphanage

Dear Friends:

We hardly think anything could add to the beauty of our lawns at the Christian Orphanage more than beautiful flowers or pretty blooming shrubbery. It is our intention now to give some attention to planting flowers and flowering plants. Our good women are beginning to answer our letter in THE SUN last week in regard to sending us bulbs or asking us to come for them. I know if we get our good women interested in beautifying our grounds it won't be long before we will have beautiful lawns full of flowers. Flowers are so beautiful that it just makes one better to behold them in all their beauty and splendor. They carry cheer to the sick-room. They express the love and affections of our friends. If our friends will help us we will appreciate it.

A father and mother died of pneumonia a few weeks ago, leaving nine little children in that home, the oldest being fifteen, the youngest six months. The Christian Orphanage has been appealed to to take at least a part of this number. Income below normal. Some of our Sunday Schools not making a monthly offering. What shall our answer be to this appeal? They ask for bread; shall we hand them a stone? They ask for raiment; shall we withhold our hand. They ask for a home training and an equal opportunity in life; will the Christian Church rise up in its love and make some sacrifice that its orphanage may help at least a part of these little children?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 2, 1931.

Brought forward \$3,208.49
Sunday School Monthly Offerings.

N. C. & Va. Conference:

Liberty \$ 1.56
Bethlehem 2.04
3.60

Eastern N. C. Conference:

Liberty Vance \$ 5.08
Christian Light 1.70
6.78

Western N. C. Conference:

Providence Memorial \$11.56
Zion 2.68
Pleasant Grove 1.84
16.08

Eastern Virginia Conference:

Spring Hill \$ 1.00
Bethlehem 5.00
Newport News 14.60
Mt. Carmel 4.27
Holy Neck 10.00
34.87

Valley Virginia Conference:

Mayland \$ 1.26
Bethlehem 2.53
3.79

Alabama Conference:

Mt. Zion 2.86

Special Offerings.

T. B. Roberts, for children \$32.00
Sale of casings 10.00
42.00

Grand total \$3,318.47

THE WASHINGTON WINDOW.

(Continued from Page 3.)

lunch; sometimes during the school session. On this particular morning I asked one little boy of four years of age to lead us in a 'thank-you' prayer for our food. He told us all to bow our

heads, and we obeyed. Then he said, 'Thank you, Jesus, for our food'—and every child around the table said the same, one after the other! Recovering from my astonishment and delight, I closed the prayers of grace. Since this day, this has been our daily method of asking grace before our lunch."

"An unusual event of this week was a series of health meetings. Home sanitation, the proper diet and general cleanliness was stressed. Good results have already begun to show themselves in the improved appearance of the pupils."

"The most interesting thing happened in junior play period Wednesday. The referee of the game in progress did not see a foul, and neither did the other children. However, the boy who made it stopped the game and admitted his mistake. Another boy said, 'William is doing just like the good American should. Let's elect him captain of our side.' And so now the children compete to see who can be the best sportsmen of them all."

From many helpful messages already received this year, two are now passed on to you. The first, from Dr. John Brittan Clark, whose ministry at Tryon, N. C., in "The Land of the Sky," is one that reaches out to his own Church folks,

tourist visitor, and the people that are sorely in need during these days of financial depression. The cultured and the unlettered all share in the touch that is in evidence in the words referred to above: "There is a secret enabling one to renew the many precious things from which one's hard experiences take the bloom and inspiration. Christ had it, Paul got it, through the ages countless others won it—the secret of a new and living way." And from the study of Dr. Ernest Bournier Allen, of Pilgrim Church, Oak Park, Ill., this story with its deep meaning. "I used to work where my daily journey took me past the window where I could look in on a friend of mine. Very rarely did I have time to open the door and speak to him, but we watched for each other about the same time of day, and then we waved our hands to each other. It did us both good. It said something that could not be put into words. We felt as though we had renewed our contacts and kept our friendship in repair."

And from "Our Washington Window" comes this message like a wave of the hand to those who are sharing the good things of life from the mountains of Kentucky and Tennessee to the tip of Florida, and from the Atlantic to the Mississippi.

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of the children of Is'ra-el,
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2 My soul longeth, yea, even faint-
eth for the courts of the LORD: my
heart and my flesh crieth out for the
living God.

30 Mercy and truth
together; righteousness
kissed each other.
31 Truth shall spring
out of the mouth of the LORD.

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9 Behold, "O God our shield, and
look upon the face of thine anointed.
10 For a day in thy courts is better

Gen. 15. 1.
Ps. 56. 1.
Eccl. 1. 1.
or, au

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years old when he began t

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OBITUARIES.

DOVEL.

Sister Diana Dovel, wife of L. B. Dovel, deceased, was called home February 25, 1931. She lived her three-score and ten years and three years more. She was a member of the Christian Church for sixty years, and on the Sunday previous to her death told her pastor she was still happily trusting Jesus. On February 27, 1931, her body was interred at St. Peter's Church, near Shenandoah, Va. She leaves two sons, two daughters, and thirteen grandchildren.

B. J. EARP.

McCOLLUM.

On January 30, 1931, God sent His death angel to claim the spirit of our dear brother, Frank Vance McCollum. We, the members of New Lebanon Church, wish to express our appreciation of him in the following resolutions:

1. That we hold in loving remembrance his Christian life, and trust that his separation from us will only draw us nearer the throne.

2. That, while we have lost a faithful member of our Church, we deeply mourn our loss. We bow in humble submission to our Father's will.

3. That we extend our deepest sympathy to the bereaved family, praying that the Heavenly Father will comfort them.

4. That a copy of these resolutions be sent to the family, one put on the secretary's book, and a copy be sent to The Christian Sun for publication.

CARRIE SHARPE,
LAURA SHARPE,
BERNICE MOORE,
Committee.

DUCK.

In loving remembrance of our husband and father, Mills H. Duck, who died February 29, 1920.

A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in our home
Which never can be filled.

Oh, the memory of that morning
God called you home to heaven above!
And ever since that fatal day
The world has never seemed so bright.

Eleven years ago, dear father,
God called you home—it was His will.
But in our hearts we love you still;
Your memory is as dear today
As in the hour you passed away.

HIS WIFE & CHILDREN.

ROSS.

On February 23rd, Mrs. Salina Ross died at the age of 67. She leaves a husband, three sons, three daughters, many grandchildren and friends to mourn their loss. She had been a faithful member of Auburn Christian Church for several years, and only two weeks before her death attended service there and expressed her appreciation at being able to be there again.

In the absence of her pastor, Rev. J. A.

Denton, the funeral service was conducted at Auburn Church by Rev. Paul Caudle, pastor of Mt. Moriah Baptist Church. Interment was made in the Church cemetery.

LUCY E. BRANCH.

KRUNISTER.

Mrs. Martha Ann Krunister was born December 2, 1862, and died at Roanoke Rapids, N. C., March 7, 1931, age 68 years, 3 months and 4 days. Her husband died March 16, 1930. Two children

are deceased. Four daughters and two sons are living. Besides these, there are twenty-two grandchildren. Sister Krunister united with the Hebron Christian Church, Mecklenburg County, Va., in the summer of 1918, where she held her membership till death.

Funeral and burial were conducted at her Church on Sunday afternoon, March 8th. Mother will be missed, but the influence of her life will live on here.

C. E. NEWMAN.

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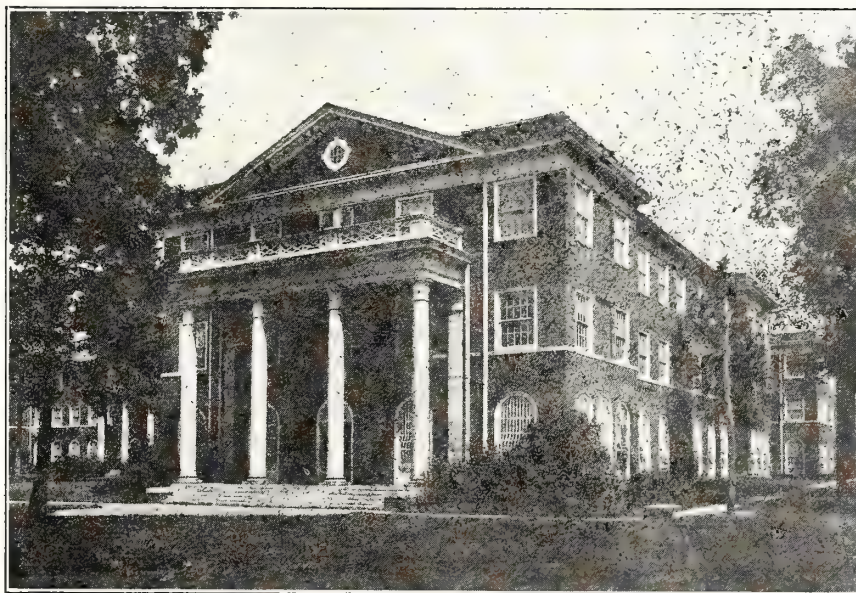
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A religious Weekly for the Home, devoted to the interests of the kingdom, as represented by the Congregational-Christian Church.

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SEATE.

Person County, N. C., lost, in the death of W. R. Seate, on Friday, March 6th, one of her oldest and most highly respected citizens. He was born April 15, 1845, in Halifax County, Va., but lived practically his entire life in Person County. On November 21, 1875, he married Miss Mary Smith, daughter of Dr. C. A. and Caroline Holloway Smith, who survive him. To them were born nine children—seven boys and two girls. Two sons died before their father. There are thirty-six grandchildren and ten great-grandchildren.

The funeral was conducted at the home Saturday afternoon, March 7th, and the burial was in the Smith family cemetery. A large crowd of neighbors and many from a distance attended the service. The deceased was a man who possessed many fine traits of character and had numerous friends.

C. E. NEWMAN.

BALL.

Mrs. Agnes Sutherland Ball, daughter of Mr. and Mrs. Napoleon Taylor, was born in Caswell County, N. C., September 25, 1846, and died at her home, near Semora, N. C., Sunday, February 15, 1931, age 84 years, 5 months, and 10 days. When

young, she united with Lebanon Christian Church, and was a consistent member till death. In 1877 she married Mr. Green Ball, who died about twenty years ago.

Sister Ball had no children of her own, but reared several in her home and was a real mother to them. She is survived by five brothers and two sisters, a large number of nieces and nephews and many other relatives.

The funeral and burial were conducted at Lebanon Church on Monday afternoon, February 16, by the writer and Rev. Mr. Coggins, of the Baptist Church. A large

crowd of relatives and friends was present. The songs were impressive and the floral designs numerous and beautiful. A faithful and unselfish servant has gone to her reward. Many in the spirit land will call her blessed because of her loving devotion and sacrifices for them.

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VOLUME LXXXIII

RICHMOND, VA., THURSDAY, APRIL 9, 1931

NUMBER 15

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

SHERWOOD EDDY.—

Mr. Sherwood Eddy, noted missionary, has turned Socialist, and is now turning his attention to socialistic work. At the annual luncheon of the United Neighborhood Houses' Association a few days ago, the speaker was Mr. Eddy, on the subject, "Religion and Secular Idealism and the Social Movement." This was one of the most gripping pleas for genuine religion that had been heard at the association, and it made a deep impression upon the four hundred settlement workers and their boards. Who knows but that Mr. Eddy is doing a great service in guiding the activities of the socialistic association by the spirit of the Master for human uplift.

JAPAN DEPRESSION.—

The prices of commodities and wages in Japan are just now settling from their war-time inflation, and the process is bound to be slow and painful. The depression in the United States, as seen in its effects on silk trade, is having considerable influence on Japan. Conditions are worse among the farming classes. It is stated conservatively that 10,000 small land-owners become tenant-farmers every year, and that in certain agricultural prefectures over 80 per cent of the farmers have refused to pay their taxes on account of the prevailing low price of rice due to over-production. Over-production of luxuries and under-production of necessities is the cause of financial depression in America today.

GANDHI MOVEMENT.—

When the terms of agreement between Mahatma Gandhi and the British viceroy were published, *Unity*, published in Chicago, cabled Gandhi congratulations, and also enquired of him the bearing of the terms announced upon the ultimate objects sought in the campaign for independence. In answer, Gandhi sent the following cablegram to Dr. John Hayes Holmes, editor of *Unity*: "Thanks. Nothing on important issues you mention was settled, but the door kept open for raising these questions. Congress enters conference with determination to gain these points. The settlement is provisional, and if congress position cannot be reached through conference, congress might have to readopt method of suffering and civil disobedience."

MINISTERIAL ETHICS.—

A tentative code of ministerial ethics has been drawn up by the conference of the younger churchmen of New York and vicinity. While the idea that ministers have any need for such a code may be resented in some quarters, we believe that this attempt at formulation will be welcomed

rather wisely. There are some ministerial practices which, though they are fairly general, are, nevertheless, open to question and our complex civilization has made it more than difficult to know what conduct really is Christian. Copies of this code may be obtained by writing to the Rev. E. F. Kloran, 802 Broadway, New York. If there is a better way to exercise ministerial courtesy and clerical ethics than we have, it should be had and practiced. Nothing is too good for the kingdom promotion.

DEFEAT GAMBLING.—

The Church Federation has persistently opposed legalized gambling on horse and dog races. At every recent biennial session of the State legislature, in St. Louis, a bill or some discussion of ways of approach to bring back gambling has been before the public. Aided by other metropolitan, religious associations and civic organizations, the bill was again opposed and defeated this year. A committee of 100 representative citizens also gave aid. A publicity man kept the agitation hot and another worker spent ten days in the capital city watching proceedings and enlisting opposition. The bill was cut to pieces by amendments and failed of engrossment by a vote of 87-30. Christian people should be on the alert on such moral and ethical questions at every State legislature to prevent the passage of such laws.

DISTRESS INCREASES.—

Early in December a citizens committee on relief and unemployment was appointed by Mayor Victor Miller, of St. Louis, to disburse the city appropriation of \$300,000 for relief. Through six established social agencies, this fund has been distributed. Now the increasing and multiplying needs call for another like sum. More than 15,000 applicants for jobs and relief, some needing both, have been supplied. It is estimated that more than 10,000 families are under the care of these agencies. A survey made January 1st showed probably 75,000 men out of work in St. Louis, which was about 50,000 more than normal at the season. The services of the participating agencies and of 3,300 individuals have been voluntary. Such experiences should make people more provident when times are good, but too frequently people do not look ahead and prepare against that day.

"RALPH CONNOR."—

Dr. C. W. Gordon, probably better known by his pen name, "Ralph Connor," pastor of St. Stephen's United Church, Winnipeg, Manitoba, was the speaker at the Sunday evening club, March 15th, in Chicago. Interviewed by a newspaper reporter, Dr. Gordon asserted that Church

union in Canada had exceeded the expectations of its most ardent proponents at the time of its inauguration. As one proof of that contention, Dr. Gordon pointed to the financial record of the United Church. Despite the present economic depression, he said, the treasurer of the United Church reported an income for the past year which doubled the combined income of the three uniting Churches (Presbyterian, Methodist and Congregationalist) in their best year prior to union. More significant, however, Dr. Gordon felt, was the progress made throughout Canada in the fields of industrial and social ethics during recent years.

WORSHIP AND MUSIC.—

A group of Sunday School officials and workers met during the week in St. Louis to arrange for the coming of Prof. H. Augustine Smith, of Boston University, who will spend three days, April 24-26, in the city delivering addresses and holding institutes for instruction in the use of music, pictures, and pageantry in the development of the spirit of worship in young people's and congregational service. The committee in charge purposes the enrollment of 1,000 interested Church workers. It seems strange that other institutions with music departments do not provision to instruct people in the promotion of music in worship and Sunday School work. Our Churches are greatly in need of instruction in congregational singing. Why could not a course for the preparation of teachers and leaders in congregational singing be given in connection with the Chautauqua this summer? Such a course for leaders in music in our Sunday Schools and rural Churches would be of great service to the Church.

STUDENT CHRISTIAN FAITH.—

A comparison has been made by a hand not hard to detect, between the mission which stirred Oxford University, England, in 1905, and the mission which recently was conducted by the archbishop of York. The earlier one was considered rightly to have been remarkable in its range and results. The preacher then was Dr. John R. Mott, and from 300 to 800 undergraduates attended the meetings. Today, when critics have assured us that the modern students have no use for religion, never less than 1,000 and sometimes 2,000 members of the university were present day after day for eight days, listening to the preaching of Christ and learning the way of prayer. It would be too much to declare that these facts are characteristic of what is happening everywhere. There is a rebellion, seething in the heart of youth; there is a readiness to try experiments which can only end in disillusion and despair—but it is altogether an unreal picture of youth which leaves out the companies who have entered upon the way of faith. One great trouble with youth is that older people do not put faith enough in them.

NOTES-PERSONALS

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

"It is more blessed to give than to receive." Jesus though so, and gave Himself, and the Christian world crowns Him Lord of all. Our Saviour passed through trial to triumph; through defeat to victory; through crucifixion to resurrection; through death to life.

Have you an automobile? Why not ask a number of your friends to be ready at the proper time, with the understanding that you will call for them and bring them to Church with you? In place of the automobile's making empty seats, let us see that it makes full ones.—*Our Friendly Visitor.*

Dr. W. A. Harper, president of Elon College, was the speaker for the Easter Sunday morning sunrise service in the churchyard of the Episcopal Church, Burlington, N. C., at 7 o'clock last Sunday. We are sure Dr. Harper gave the audience a fitting and worth-while message on this unique occasion.

Many Churches took their initial offering for missions last Sunday, but no Sunday finds all members of any congregation at Church. Certainly very many are away at Easter time. There should be follow-up efforts until the membership of Church and Sunday School have had an opportunity of making a contribution to the cause and call of missions.

Rev. J. H. Warren, pastor, reports five additions to the Ocean View, Va., Church in March, with an average attendance of 112 in the Sunday School, with Sunday School offering averaging \$7.45 per Sunday. This in spite of quite inclement weather three Sundays during the month. In proportion to membership, we doubt if many of the older Churches show a better average. Bro. Warren is finding an open field at Ocean View, with large opportunities and splendid prospects.

The woman's missionary rallies next week are: Palm Street Church, Greensboro, Tuesday, April 14th, for the Guilford District, Mrs. O. H. Paris, Greensboro, superintendent; Mebane, Wednesday, April 15th, Alamance District, Mrs. J. W. Patton, Elon College, superintendent; Durham, Friday, April 17th, Durham-Wake District, Mrs. W. H. Boone, Durham, superintendent. The women are making an effort to present a good program, and they desire good delegations from all the Churches of their districts.

Dr. I. W. Johnson, Suffolk, Va., writing under date of April 1st, says: "Am holding pre-Easter services at Berea (Nansemond) this week, 7:30 each evening. Am speaking on the Passion Week experiences and teachings of Jesus. I believe it is one of the best series of services I have undertaken of a devotional type." Many of our pastors have found it opportune and timely to have a series of services leading up to and including Easter. This is a period of year that easily lends itself to services of praise, gratitude, prayer, devotion.

The Duke endowment distributed last week to 144 hospitals and orphanages in North Carolina and South Carolina a total of \$861,175. One

hundred hospitals shared in the distribution, and forty-four orphanages. The endowment does not confine its benevolences to any denomination, even to Church institutions. The Oxford Orphanage (Masonic) received \$10,692; Odd Fellows' Orphanage and Pythias being beneficiaries also. We were happy to note that our own Christian Orphanage at Elon received \$2,583 (enough to make Bro. Johnston's heart glad, we are sure, for many days).

In the bulletin carrying the program of the services for Christian Temple, Norfolk, March 27th, the following appropriate announcement was carried: "Does Christ mean anything to you? Does He mean anything to your country? Are you doing anything definitely to give Christ and the Church to those who have Him not? Our missionaries and mission fields are in need. This is mission period for our Convention. Every individual and Church are requested to make a definite contribution. Think about it, pray about it, and ask God to guide you in making your contribution. Envelopes will be furnished you for your contributions."

Dr. Staley, of Suffolk, often says that negroes are more religious and also more liberal in their giving than we whites are. The following statistics would seem to substantiate the claim. During the period of 1916-'26, the negro population of America increased 659,888, while the increase in negro Church membership during that time was 600,682. During that period, the increase in the value of their Church property was \$205,872,628, and the increase in contributions to the Church went to 150 per cent. If we white people would give to our Churches and to the Lord's cause in proportion to our wealth as our colored brethren do, the Church would not lack for funds and the gospel would soon be preached throughout the world.

THE SUN's editor had the privilege of worshipping with the pastor and people of our Sanford Church and the Woman's Missionary Society Sunday, March 22nd. Rev. T. Fred Wright, his good wife and lovely family are held in high esteem by the saints of Sanford. They are a real contribution to any people and community. Bro. Wright is consecrated to the task to which he has been called, and is giving it the unstinted devotion and the boundless energy with which he is blessed. The Woman's Missionary Society, under the presidency of Miss Ruth Gunter, whose session we were permitted to attend Sunday afternoon, is a live and a very active society, and, like every good missionary society, is the right arm of the pastor in the spiritual task of the Church and community.

Rev. J. H. Dollar, pastor of First Christian Church, Reidsville, who was laid up in a hospital for a month soon after Christmas, has been busy since in making up lost time. He has recently concluded a series of eight sermons on the "Home," covering four Sundays, during which time his congregations almost doubled, deep interest being manifested throughout. The local paper carried extensive and favorable accounts of the services. The pastor issued a letter February 22nd, announcing the program for the whole year and calling upon his congregation for attendance at the "Home" series and the Church services of the year. His Church is issuing a year-book and directory. Immediately following Easter, Bro. Dollar leaves for two weeks' study at Vanderbilt University. We congratulate this pastor on his wisdom of planning a season from his pastoral duties to further prepare and equip himself by study and research to render a larger service to his people.

President Hoover declares that the American people always give in proportion to human need, and not in terms of prosperity. The facts seem to justify this conclusion, since during the present depression there has been a most generous outpouring of gifts in response to all special appeals for help. The reports from 130 "community chest" campaigns in as many cities show an increase of more than \$3,000,000 over the giving of last year to these same chests. If the world responds out of its need to such a challenge for the relief of human want, how much more ought the Church to respond as the work of the kingdom faces suffering all along the line from lack of support and liberal contributions? If we can respond to a call for human relief, surely we should and must respond to the call of our Lord to go forward in the spiritual task of giving the bread of life to those who are perishing without it.

THE SUN's editor spoke half-hour before the Sunday School at Ether, N. C., last Sunday. Bro. W. H. Freeman is the loyal, faithful and true superintendent, and it was a joy and a privilege to face such a group of young people. What a power in this world for good is a live, wide-awake Sunday School! At 11 A. M., the service was at our Biscoe Church. An attentive, patient and inspiring audience was present. Rev. S. A. Bennett, of Elon College, and President Green, of Country Life Academy, took part in the service. At 2:30 P. M., a large company gathered in the chapel of Country Life Academy, at Star, N. C. It was a "Fellowship Meeting" of Congregationalists and Christians. Dr. C. H. Rowland, Greensboro, delivered the sermon. Others speaking and taking part in the program were President Green, Revs. S. A. Bennett, S. W. Penn, E. C. Brady, and THE SUN's editor. The services were interesting and helpful, and seemingly much enjoyed by the large audience present.

EARLY DIAGNOSIS CAMPAIGN.

Children of the Sunday School between the ages of twelve and twenty are urged to read carefully and then to carry home to their parents the circulars now being distributed by the Richmond Tuberculosis Association, calling attention to the third annual "Early Diagnosis Campaign." This drive is now being conducted throughout the city and will reach its climax April 20-24, when a series of clinics will be held. The circulars are also blanks which should be filled out with the name, address, telephone number and age of the boy or girl wishing to be examined, and then should be returned to the office of the association, 1112 Capitol Street, where the clinics for white children will be held.

Dr. E. C. Harper, general chairman; Dr. Kinloch Nelson, head of the clinic department, and your pastor all urge the co-operation of parents in sending their frail and under-nourished boys and girls to be examined. The service is free of charge, for the physicians and the six nurses who will be on duty each day are volunteering their services in order to give Richmond youth a better chance to live.

Clinics will be conducted each afternoon from 4 to 6 o'clock during the designated period, and on Monday, Wednesday and Friday nights from 7 to 9 o'clock for the accommodation of those not able to attend in the afternoon.

This effort to control, and finally to stamp out, the white plague in the youth of this city has the whole-hearted endorsement of the Medical College of Virginia, the Richmond Academy of Medicine, and the Richmond Ministerial Union. Last year Richmond lost from tuberculosis 37 young people less than nineteen years old. Richmond feels that immediate steps must be taken to combat such an enemy.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

DR. ELMER W. SERL, of Southern Pines, with Mrs. Serl, are spending a short vacation in Florida following Easter. Dr. Serl used to be pastor of the Tourist Church at Seabreeze.

REV. DON G. HENSHAW, of Coral Gables, Fla., is planning to attend the summer school at Union Seminary, New York, providing no untoward circumstances prevent. This will be a fine privilege.

DR. J. D. KUYKENDALL, the pastor of Plymouth Church, Coconut Grove, Fla., has been ill, but is now back again at his work. Dr. Kuykendall makes many friends through his column of genial human philosophy published daily in the *Miami Herald* and known as "The Open Road."

MIAMI BEACH: At the Community Church Dr. King recently gave an illustrated lecture on Switzerland to a crowded Church. The interesting thing about this is that he has given it once each year for ten years, always to a crowded house. Dr. King was the leader in starting the Easter sunrise service at Miami Beach, which attracts crowds running as high as 40,000.

UNITED, ATLANTA, GA.: The work of this new Church is making steady progress under the leadership of Dr. W. T. McElveen. During the past year, several have been added to the membership and the pastor has been made chairman of the inter-racial commission of Atlanta and is one of the vice-presidents of the Ministers' Council and is also one of the recognized religious leaders in the city. The membership of the Church includes educational and other leaders. The missionary gifts on apportionment are large, reaching during the two years of the existence of the Church \$1,911, and the outlook for the future is most encouraging.

MEANSVILLE, GA., where a new building is in the process of erection, is one of the four Churches under the fine leadership of Rev. L. L. Stanley. This is a rural parish, with a fine class of people and a strong program is in evidence throughout. The apportionment giving during the past year was large, and the people are greatly attached to all that enters into their Church life and are very happy to have a pastoral leadership of so strong a character as is resulting in the building up of the four-fold Church constituency. The total Church membership numbers 363, and the schools enroll 228. The new Church will be dedicated May 3rd.

EAST COAST FLORIDA: The writer, who happens to be superintendent for Florida, has spent the last two weeks in that part of the State. With a vacant Church at West Palm Beach and with other Churches to be visited, he decided to make his headquarters in the region and has found it interesting and profitable. He preached in the West Palm Beach Church on two Sundays, including Easter, and also preached at Palm City, held a conference with the pulpit supply committee at Melbourne, which Church will be vacant when Dr. Hanscom closes his notable pastorate there in June, and also visited the pastors and others in the Miami Churches, also at Lake Worth and Jupiter. He is pleased to report improved conditions and signs of progress in the Churches of this region.

DR. RIGGS IN FLORIDA: Rev. Ernest W. Riggs, of Boston, one of the secretaries of the American Board, is to spend ten days in Florida.

He will attend the State Conference and then will spend the following week visiting Churches in the interest of the missionary program. He will speak before men's groups, meet Church boards, and address general groups. Dr. Riggs not only has had missionary experience in the Near East, but also is thoroughly informed in such special fields as India and Africa. He represented the American Board at the Jerusalem Conference. He has been at the Missionary Education Movement Conference at Blue Ridge for two seasons, and his courses there have been very popular. He will also be at the meeting of the Advisory Board of the Southeast at Nashville.

MIAMI, FIRST: During the winter, this Church has enjoyed the ministry of Dr. Robert MacDonald, and there has been substantial progress during the season. The arrangement with Dr. MacDonald was that he should have charge during the six winter months, ending May 1st. The Church has arranged with Dr. MacDonald to return November 1st, and has arranged with Rev. Helen F. Lanham, formerly of Chicago, to serve as assistant pastor, having full charge during the summer months and assisting Dr. MacDonald during the winter. Mrs. Lanham has been in Miami this winter and has become a member of First Church. Dr. MacDonald's services this season have been especially characterized by his Sunday night forum, at which there were discussed many current topics and received much recognition in the press.

WIDE-AWAKE CHURCHES are enthusiastic over a new plan for instructing their young people in the administration of the affairs of a local Church. Friendship Church, Antioch, Union Hill, Poplar Arbor, New Light adopted the idea to ask an informed, thoroughly live adult to take the leadership in organizing all the young people into a modern Church, up-to-date in every detail. They will adopt their own constitution, elect their own officers, call their own pastor, appoint their own committees—in short, do everything any Church ought to do if it is to function in a strong way. When this work is completed and the young people have thus become well informed as to the duties of Churches and its members, it is planned to present the plan to the whole Church which will, it is believed, organize along the same lines, thus falling in line with the advancing Church of today.

"UNITED WE STAND," exclaimed the large crowd of people representing three Christian Churches and two Congregational Churches meeting at New Light Church, Doerun, March 26th. The occasion was the first visit to these Churches made by the pastor-at-large, Rev. Milo J. Sweet. In his talk, he had made scant reference to the union of these two denominations, directing his message to the Congregational Churches, which he was urging to reorganization, the adoption of new constitution and the inauguration of up-to-date business system in all the work of the Church. He had scarcely sat down when a great big, six-feet-two Christian, who had driven with several others over sixty miles to attend this meeting, was on his feet wanting to know why the pastor-at-large had left the Christians out. "I thought we were united and just one," he said—and much else which made everybody happy and then many spoke. At the end, they insisted the pastor-at-large visit Ambrose, Vanceville and Enigma Christian Churches just as soon as he could, which, of course, he will not forget. And

a very significant thing came out of this very meeting. By unanimous approval of this unusually large and fine group from both denominations, it was agreed that steps be taken at once to so unite them that they might call a pastor for all the Churches who could devote his undivided attention to the pastoral life of these Churches. It is becoming more and more apparent that preaching, no matter how good it may be, cannot bring a Church to its highest efficiency. Increasingly, the demand is for well-trained men who can be supported in such a way as to make it possible for them to give up carpentry, farm work, business agencies, bookkeeping, etc., and give themselves unreservedly to the Christian ministry. And it is well.

MISS COGHILL IN ACCIDENT.

Miss Pattie Lee Coghill, well known and loved in all our Congregational fellowship in the South-east, was in the railroad accident which occurred on the Florida East Coast Railroad between West Palm Beach and Miami on March 25th. Several cars left the track, but fortunately no one was seriously injured. Miss Coghill received a sprained ankle and a strained knee, and otherwise suffered from the shock. She went to the Y. W. C. A. at Miami and received medical treatment and rested up after the experience and then went on to Key West, where she is dean of an interdenominational leadership training institute. She writes that she is feeling better and that the institute is well attended and going well. From Key West she goes to Coconut Grove to spend a week with Plymouth Church there.

FLORIDA STATE CONFERENCE.

The forty-eighth annual meeting of the Florida Congregational Conference will be held at Orange City, where Rev. Thomas H. Derrick is the pastor. The date of the meeting is April 21-23. The delegates and visitors will stay at the Orange City Inn, which will remain open beyond the season in order to accommodate the conference.

A very strong and unusual program has been arranged, the general theme of which will be "A Vital Religion for the Needs of the World Today." Instead of having many program addresses there will be two periods of round-table discussion. The first will be on Wednesday afternoon and will be upon the subject which is the theme of the conference. It will be opened by an address by Rev. Lucy T. Ayres. The discussion will be led by Rev. C. C. Lincoln, of Daytona Beach. The other discussion period will take place on Thursday morning and will be on the subject, "Rekindling the Missionary Passion in the Church" and will be conducted by Rev. Ernest W. Riggs, of Boston, Mass., secretary of the American Board of Commissioners for Foreign Missions. Dr. Riggs will also give an address on Wednesday evening on "Christ in Our Civilization."

Among other speakers will be President Hamilton Holt on "The Teachings of Jesus"; Rev. W. Knighton Bloom, D. D., of Washington, on "The International Council, an Interpretation and a Contrast," and Rev. H. Stiles Bradley, D. D., of Worcester, Mass. (topic not yet announced). The annual conference sermon will be preached by Dr. A. P. Vaughn, of Avon Park, and the moderator of the conference is Rev. O. T. Anderson, of Fort Myers. Devotional periods will be led by Rev. Robert MacDonald, D. D., pastor of the First Church, of Miami, and Rev. Lewis H. Keller, D. D., pastor at Lake Helen. The annual meeting of the Woman's Federation will be held on Thursday morning, April 23rd, and will be led by Mrs. Robert G. Williams, of Lake Worth, president. There will be a missionary dramatic sketch by the young people of the Sanford Church and project demonstrations by groups from Jupiter, Tampa and Winter Park.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

"SHOW US THE FATHER."

Phillip, the cool, calm, calculating apostle of the twelve, expressed more than an individual desire when he said to the Christ: "Lord, show us the Father, and it sufficeth." The heart-cry of all ages has been just that—"Show us the Father." Man realizes his own insufficiency, his own inability, intellectually and morally, to deal with life as he finds it, and explain the mysteries about it and the powers above and beneath it. Out of his heart of helplessness, man cries, as did the intellectual Phillip, "Show us the Father." This paragraph from an editorial of the *Western Christian Advocate* leads our hearts to the real issue:

"If we were able to express the cry of the human heart today, it would be in the words, 'Man of God, tell us something about God.' Men want to know what God is. Men yearn to know where God lives. Men are ever searching to solve the problem of how God deals with mankind. Of all the outstanding features of present-day intellectual life, those activities of the mind in search for ultimate truth and reality are most evident. In other words, we are seeking to say that men want to know about God. Has not the Church been speaking of Him? Yes, it has taken God for granted. It has said a good deal about Him, but it has not said enough; neither has it expressed the right words concerning Him."

Not only the intellectual life of the present is searching to find out God, pressing its quest for ultimate triumph and reality, but the man of business wants to know also the character of the one who is over all and beyond all.

Civic clubs have sprung up everywhere, and every week thousands of men gather in these

clubs, not only to discuss business and questions of reform and ethical uplift, but to discover the persons and the powers beneath business and beyond and above business. They are seeking, through contacts with "the better," to find "the best." These civic clubs have grown out of the morality and the ethics preached, taught and revealed through the Church and the Christ, and they are seeking to emphasize the best in honorable and legitimate business. But even at their best and with all their numbers and enthusiasm, they do not equal the Church, even in the numbers who attend them, or in the programs and activities that engage them.

It is safe to say that more men here in our Christian land gather every Sunday at Churches than gather any week in their civic clubs and societies. This in spite of the fact that the Church is old and the civic clubs new, and have the pull of novelty and initiative. The Church is old, but it still draws as no other organization on earth draws, and it holds for the simple reason that the heart of man cries out, "Show us the Father." This is the specific work of the Church, that of seeking, through worship, prayer, song and pulpit, to show the world the Father. Whenever the Church loses its voice in this regard, it puts itself on a level with a civic club, or a political organization. The Church is trying, and should ever try, to answer the deepest and most universal need the human heart ever feels, "Show us the Father, and it sufficeth."

The Church is doing this because its Founder and Head answered that question: "He that hath seen me, hath seen the Father." In Jesus Christ we have God revealed incarnate in flesh. When the heart is hungry, and the soul thirsts for that which gives and sustains life, the Church is ready with the answer, "The Lord, He is God, and Jesus the Christ is the Son of the living God." As such, He is not "a way of life." He is "the" way of life; as such, He is not a problem, but a Person; as such, He is not a potentiality, but a power. He it is who alone of all the beings that ever came to earth can answer the deepest and profoundest inquiry of man and the heart-cry of the most hungry soul. He came that we might have life and have it more abundantly.

J. O. A.

FRIENDS.

One of the very sweetest and most potent words of our language is "friendship." Our Lord Christ realized that while here on earth, and put the word very high, even far above that of service or servant. After He had long cultivated the acquaintance of His disciples, He said: "Henceforth I call you not servants; for the servant knoweth not what His Lord doeth: but I have called you friends." He was speaking out of the depths of a great love when He said that, for He had just used the words, "Greater love hath no man than this, that a man lay down his life for his friends."

Out of genuine, constant, deep and abiding love comes friendship. It is the fruit of love. It is the crowning glory of love. It is the joy and strength of love. It is the result of love. Only love can give true friendship. In his immortal ode to love, Paul said: "Now abideth faith, hope, love, these three, and the greatest of these is love." Love is the greatest because it fosters and develops and cultivates friendship. To friendship, faith is necessary, and hope is necessary, but neither faith nor hope, nor the two combined, can produce friendship. Faith and hope, saturated and seasoned with love, can produce, and it has produced, friendship.

The highest reaches of love reveal friendship. This is again shown in God's Word, which says that "Abraham believed God, and it was imputed unto him for righteousness; and he was called

the friend of God." We think of Abraham as a man of faith. He was a man also of everlasting friendship. In another place where the Lord is addressed, Abraham is spoken of as "thy friend forever." God, who prepares and enriches the heart of man for love, wants and longs for man's friendship. Abraham was permitted to found a family whose name shall never perish from the earth, because in him was developed and grew to great depths a friendship for God. It is not the part of weakness, but of worth and of strength for us to want friends. God wants friends, and He wants us to be His friends.

Then, as a friend to God with eternal love growing in our heart, we may be a true friend to our fellow-man. If one is to be a true friend, one must have true love in one's heart, a love that never fadeth nor faileth.

We little reckon how much our friends add to our lives and of what worth, merit and joy they are to us. On this account we should be grateful for our friends. Frank Dempster Sherman has put this in eight beautiful lines:

"It is my joy in life to find

At every turning of the road

The strong arm of a comrade kind,

To help me onward with my load.

"And since I have no gold to give,

And love alone must make amends,

My only prayer is, while I live:

God, make me worthy of my friends."

Now, Emerson said, "The way to have a friend is to be one" and we will certainly not be much of a friend unless we are grateful for our friends and seek to show ourselves worthy of them. God makes us worthy of our friends.

Such reflections are in season now. Jesus, man's greatest Friend, proved His friendship by lifting from man the load that man could not carry—that load of darkness and of death which no human hand could lift. The Son of God took away that load and made this a different world, and through His resurrection gave assurance that death itself can have no terrors for those who are friends to Him. A friend to Jesus. "Ye are my friends if ye do whatsoever I command you."

J. O. A.

THE DEVIL DOES NOT RETRENCH.

Right now, while the Church needs loyalty and support as it never has, we are crying "hard times" and using the same as an excuse to withhold and retrench. The mission period in our Church is on now. The fundamental work of the Church and that upon which the Church life and progress depend, is that of missions. It was to give the gospel to the whole world that the Church was instituted and has been kept alive. No Church or denomination grows, or goes forward, except through its missionary giving, endeavor and activity. To withhold support from our missionary cause now, without a willingness to sacrifice for it, is to acknowledge defeat, retard growth and paralyze our spiritual body and energy. Christians may retrench, the forces of righteousness may hoist the white flag or retreat, but the devil never retrenches, and the forces of evil press harder than ever in times of depression. Unless we press forward now, quit ourselves like men, and make sacrifices for our Lord, the Church will suffer and our individual lives will be the poorer.

The *Christian Advocate* of Richmond makes this appeal to its constituency, carrying facts and arguments which pertain to the Christian Church no less than to the Methodists:

"We know our people are suffering from hard times and depression, but as Methodists and Christians we do not want these hard times to make us pull down our flag and retreat from the

strongholds and turn points we have taken over to the devil. And the devil is not retrenching in these hard times. He works harder in periods of depression and discouragement than at any other time. The Church of Christ ought to do the same. In times of depression, our loyalty is needed more than any other time. This time of greatest need when the whole world, as never before, is hungry for the service Christianity can give, is no time to retreat from any field. There ought to be an advance all along the line."

In order to have an advance along the line to prevent ourselves from spiritual stagnation, we shall have to sacrifice now for our Lord and make our offerings out of our need and our want.

J. O. A.

THE BIBLE IN EDUCATION.

We note from the *Sunday School Times* that Lord Eustace Percy, minister of education in the British government, recently delivered an address before Church Congress, using as his theme, "The Bible in Education." Evidently Lord Percy has met something of the teaching in England that is quite current, not to say rampant, in America. His lordship is quoted as follows:

"The Bible is the language of the Christian faith, the only common language that the Christian Church has ever used. The Christian Church has a message to deliver to the world, but a message can only be delivered in a living language. A confusion of tongues has fallen on the Church, and her members speak in loose phrases which might fit a dozen meanings, in terms that are indeterminate and in definitions that do not define. We no longer preach Christ crucified, but 'the principle of the cross'; redemption and regeneration are swallowed up in 'a process of spiritual development'; the gospel itself is converted into 'the New Testament ethic.' From this strife of tongues we, and the coming generation, whom we are teaching in our schools, can only escape by returning to the Bible and learning again the free speech that our fathers used."

One is inclined to think that there is much truth contained in the above quotation. It has been said, and may be repeated, that it requires a personal message to reach persons. The power of the gospel is the power of Jesus Christ unto salvation, and when that power is forgotten or ignored in the presentation of beautiful principles and abstract theories, preaching does not carry us far. If the world is to be saved, something more than ethics must save it. The world must have heat as well as light, or its soul perishes. Principles give us light, but personality alone has power and push and dynamic. When our preaching leaves out Jesus Christ and Him crucified, we might as well close up the Church doors and turn the Bible school into a school of literature, mathematics and science.

J. O. A.

PROHIBITION.

The Bible and human law are full of prohibition. Of the Ten Commandments, eight are negative and two are positive. "Remember the Sabbath Day and keep it holy" and "Honor thy father and thy mother," are the two positive commandments. The other eight are negative. "Thou shalt not take the name of the Lord thy God in vain"; "Thou shalt have no other gods before me"; "Thou shalt not kill"; "Thou shalt not commit adultery"; "Thou shalt not steal"; "Thou shalt not bear false witness"; "Thou shalt not covet." Three of these are in our statute law: "Thou shalt not kill"; "Thou shalt not steal"; "Thou shalt not bear false witness." The violation of these three commandments are punishable by law in the United States. But all of these laws are violated by citizens, and, when caught and convicted, are punished. Nobody says that

these laws ought to be repealed. Nobody says that they take away personal liberty.

The eighteenth amendment came into the Constitution by the largest majority of any amendment ever passed by the Congress of the United States. It has been upheld by the Supreme Court of the United States, and there is no law more binding upon the citizens of the United States than the eighteenth amendment. No one can be a good Christian who does not obey the laws of God, and no one can be a good citizen who does not obey the laws of his country. It is not a matter of opinion, it is a matter of obedience. To manufacture alcohol, to sell alcohol, to buy alcohol, or to drink alcohol as a beverage is a violation of the eighteenth amendment. Such a violation makes the offender a lawbreaker. To be a criminal is to forfeit the right to be a citizen. The man who buys is equally guilty with the man who sells. "Whosoever shall keep the whole, and yet offend in one point, he is guilty of all."

Prohibition is essential to Christianity, to government, and to society. The eighteenth amendment prohibits the manufacture and sale of alcoholic liquors as a beverage. It does not prohibit its manufacture, sale, and use as a medicine and in the arts. People violate Sabbath laws, but people do not complain; but when prohibition is violated, they cry out against the law.

The Church needs to arise in her might as she did in the days of the saloon, and let society understand that the eighteenth amendment is here to stay. It ought to keep out of politics as a party matter, but it ought to work in politics as leaven, as a moral principle to control thought, conversation and action. It should be kept in mind that the public sentiment that produced prohibition will keep prohibition in this great nation. No amendment to the Constitution has ever been repealed, and the eighteenth will be no exception. Good people believe in it, obey it, and society benefits by its observance and support. W. W. S.

WHY?

Why should people give millions of dollars for a work which they never see and which yields nothing in kind to them? Why should parents give sons and daughters, and why should these sons and daughters give themselves, for life, to people so remote from their immediate concern as those of the non-Christian lands? After all is said of the rich rewards in other coin and the enlargement of life that come with missionary interest, the only secure thing to say is that this giving and dedication are on the same ground that brought Christ here in the first place—it is the way to show love, to forget self, to be of the same heart as Christ.—C. Boyd McAfee, D. D.

Fifty Thousand Dollars for Missions!

A CALL TO SELF-DENIAL

Through self-denial, the Kingdom of Heaven is built on earth. The cattle upon a thousand hills are His; likewise, the gold and the silver, and the world's wealth. Yet, in financing His Kingdom on earth, Jesus, the Son of God, saw fit to adopt and use the method of self-denial. He gave the great example and denied Himself of even a place on which to lay His head. He gave all for our sake. He calls upon us to give something for His sake, not out of our abundance, but out of our need.

The greatest task conceived by the mind of man, or the wisdom of God, is that of giving the whole Gospel to the whole world, and this task has been, and is being, borne and achieved solely through self-denial.

It is a spiritual challenge, and must be accepted, if at all, through self-denial. If CHRISTIAN SUN readers shall reap the benefits and enjoy the blessings of spiritual enrichment, they will do so by following their Lord in denying themselves of some real value in His name and for His sake.

To this end, the Mission Board, in trying to carry forward the work assigned to it by the Church for which \$50,000 is called for this year, is inviting all SUN readers and Church members to deny themselves of some valuable thing, or indulgence, and give the price of it to Missions. Only through self-denial will our own lives be enriched and will our goal for our Lord be achieved. Jesus proved Himself our Friend by the supreme sacrifice. Now He wants us, and needs us, to be His friends, and we can only prove that friendship by making a sacrifice for His sake. This we can do through self-denial.

THE MISSION BOARD

SOUTHERN CHRISTIAN CONVENTION

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SUFFOLK LETTER.

Love is the heart of religion. It is not what one knows, not what one does, not what one believes, not what one gives, not what one suffers, that saves the soul; but what one loves. "Love is of God" (1 John 4:7). "Love covereth all sins" (Prov. 10:12). "God is love" (1 John 4:8). "The fruit of the Spirit is love" (Gal. 5:22). "The love of Christ constraineth us" (1 Cor. 5:14). Love is not of the head, but of the heart. The controlling element in religion is feeling. Feeling controls human thinking more than thinking controls feeling. It is feeling that suggests charity. It is feeling that prompts kindness. It is feeling that prompts the expression of sympathy and the sending of flowers to bereaved persons. Love is feeling and it expresses itself in natural ways. Love manifests itself through material gifts. The lover sends flowers, carries candy, bestows gifts of money, jewels, fruit, pictures, books, or some material gift.

God manifests His love through material gifts. The world is His gift to man. It was man's privilege to dress it and to keep it. Man has been working this gift of God through all the centuries. Man has improved the world, God's material gift. The coal, the gold and silver, the precious stones, the fruits and flowers, are all material gifts from God. God's greatest gift to man was His Son, Jesus Christ, and He came in a material body, "God manifest in the flesh." Man never understood God until He revealed Himself in a human body like our own. But when Jesus came, He said: "He that hath seen me hath seen the Father" (John 14:9), and yet it was said that "No man hath seen God" (John 1:18). And that is true. No man hath seen God, the infinite Spirit; but man has seen God in the material person of Jesus.

Man fails to place the proper estimate on material things. Material substances can honor God when put into His service. Money can do missionary service, and it does. It can send missionaries to heathen lands and proclaim the gospel to pagan souls; and it does. Jesus not only gave men truth, but He gave them bread till they were filled. Many people find fault with the Church for asking for money. They say, "All the preacher is after is money"; but they overlook the fact that if you get a man's money you get his soul, and you cannot get his soul unless you can get his money. As God could not give Himself to mankind until He gave His Son in material form, man cannot give himself to God until he gives God his best material gift—his gold. A new emphasis should be placed on the spiritual value of material gifts to the Church. The financial question is not simply a material question; it is a spiritual question that can be met only by giving from love. "God so loved . . ."

W. W. STALEY.

ELON LETTER.

THE MINISTERIAL STUDENT IN COLLEGE.

(An address before the North Carolina College Ministerial Association.)

I can never forget the disillusionment that came to me as a college student when I came into a personal association with ministerial students. In our home, in our Church, and in our community the minister had been placed on a pedestal in our thinking. He was considered different from other men, not deified, but made sacred, and not thought of as capable of the appetites, passions and sins of other men.

When I came to college and was thrown into personal association with ministerial students, and learned that they were but ordinary human beings like the rest of us, my disillusionment was keen. From that day to this I have had a great sympathy for the ministerial student. His position is a most difficult one. The ministerial student grows in grace as well as in the knowledge and admonition of the Lord like the rest of us, but the difficulty is that the average student of the college has such an exalted opinion of the minister that he expects too much of the ministerial student.

I am glad at this time to say a word to a group of young men who have chosen the ministry for their life-work, coming from the several colleges of our State, and as one who appreciates the ministry most earnestly to express a few convictions that have come to me through the years.

The first of these convictions is that a man should not enter the ministry if he can possibly stay out of it. He should have an experience similar to Paul's, "Woe is me if I preach not the gospel." When a man comes to an experience like this, he may well pause and pray earnestly for the divine call. Men may select engineering because they think it will bring them social preferment and an increased bank account. And similarly they may select medicine, or law, or teaching, or business. It may be a sad day for the Church when ministers decide to devote themselves to the Christian ministry on the basis of any such considerations.

And yet, I remember several instances of young men telling me that they had chosen the ministry because they liked the deference that was paid the ministry in the community, and did not believe that the persons whom a minister had served through his life would permit him to suffer in his old age. I have watched the career of these young men. Most of them have dropped out of the ministry already, and those who are still in it have made a practical failure.

My second conviction is that when a man has decided that he cannot be satisfied except in the ministry, he should subject his decision to the most rigid scrutiny and approval of his fellows. If he has been active in the Christian work and his fellows have given him preferment in the way of Christian leadership, that is evidence of fitness for the ministry. However, a great many fine Christian laymen have made shipwreck of the ministry, because they esteemed the fact that they were in the position of leadership in the Church sufficient evidence that they would find a similar preferment and success in the ministry itself. Interest in Christian work and the fact that preferment has come in such work may not be taken indiscriminately as evidence of fitness for the ministry. A young man who has the sense of vocation for the ministry should consult his minister, his parents, the leaders of the Church, and particularly his associates of the same age, both young men and young women. When he has a practical unanimous approval from these several groups, he may reasonably expect success in his work.

My third conviction is that the ministry requires in this day a most thorough preparation. Sometimes the call to the ministry comes late in life, and preparation has to be necessarily curtailed. But a young man in the flush of his manhood who is unwilling to undertake the laborious years of preparation which are necessary in this day of general intelligence for success in the ministry may well conclude that his call is spurious. There was a time when a college edu-

cation was sufficient for success in the ministry. That was a day when only lawyers, physicians and ministers were educated. But today college graduates are every where. Not only are college graduates plentiful, but laymen in the Churches are holders of graduate and professional degrees in great numbers. I remember a few years ago speaking in a Church in an American city, in the residential section, where the minister informed me that 90 per cent of the congregation held bachelor degrees and more than 50 per cent held masters or doctors degrees. Manifestly, a Church of this kind must have a minister who has made thorough preparation.

After giving expression to these three convictions and to my sympathetic attitude toward the young minister in college, may I be allowed to add a word of advice? Forget that you are ministers in training and just decide to be men, Christian men. Enter into the life of the college in a whole-hearted way. Never sacrifice Christian convictions or principles to be a good fellow or popular. Approval will come to the young minister who thus lives among his fellows.

I have one other thing that I would like to say: that those who decide upon the ministry after they have entered college, according to my observation, have a better chance of impressing their fellows with the genuineness of their decision, and a larger likelihood of success in the ministry, when they have actually entered upon this work. I think this fact is due to a weakness in human nature and not to any weakness in the young man who has decided upon the ministry before he comes to college. The weakness to which I have reference is to rate down any man who aspires to leadership until that man, so to speak, has come up out of the ranks of actual living. After a man has established himself as a real Christian man in the college community and then decided to enter the ministry, his fellows applaud him. However, if he comes to college already decided to be a minister the feeling of his fellows is to rate him down until he has established himself. There is perhaps a further reason for this anomalous situation: that the man who decides after entering college to become a minister does so in full knowledge of the intellectual and spiritual demands upon him, whereas the man who decides before entering college does not have this perspective.

W. A. HARPER.

A PRESCRIPTION FOR A REVIVAL.

In the judgment of Dr. R. A. Torrey, the following prescription for a revival never failed to work: "(a) Let a few Christians get right with God, which is the first essential; (b) let them bind themselves together to pray for a revival until God opens the heavens and comes down; (c) let them put themselves at the disposal of God, for Him to use. Are we willing to pay the price for a revival of the Lord's work?"

The quotation above is from an article in the *Presbyterian of the South*, written by Dr. S. R. Diehl. In the opinion of Dr. Diehl, the greatest problem of the Church is not doctrinal, not financial, not in the inability to find a forgiving God; the greatest problem is in finding penitent men. No publican cries today: "God be merciful to me, a sinner." Sin, as a defect, does not loom large in the thinking of today. We are all very good fellows for our age when we consider our origin! Yet the most essential condition for fellowship with God rests on an honest confession: "I acknowledge my transgression, and my sin is ever before me."

A good man is the best friend, and therefore soonest to be chosen, longer to be retained; and indeed never to be departed with, unless he ceases to be that for which he was chosen.—*Jer. Tayior.*

BEGINNING WITH GOD.

II.

In the beginning, God—did what? Created a universe—all things. "All things came into being through Him, and apart from Him nothing that now exists came into being" (John 1:3). This writer likes to gaze at and contemplate a great machine of any kind; and as I stand and look and think, I find myself asking, "Where did it begin?" In some man's mind. And then a second question, "Where did his mind begin?" In the mind omniscient, without limit. And God said, "Let us make man" (Gen. 1:26). Man says, "God, my Maker, made me" (Job 35:10). So, how much more do we like to look and muse upon some part of His creation, especially man, His masterpiece? And as we meditate, we say, "I began with God."

No wonder King David one day, while thinking on his origin, said, with rapture and praise, "I am fearfully and wonderfully wormy substance . . . and members were not hid from Thee when I was made in secret . . . when as yet there was none of them" (Psa. 139:14-16). How sublime and how suggestive such a thought! The king says, "Too wonderful for him is such knowledge" (verse 6). At this climax and with this conception of such a Master Builder (in the beginning God created), let us begin with Him; take Him into our confidence in all of our undertakings. Broad and sweeping application, you say? Yes, but none too much so, I think.

When this thought was first so indelibly impressed upon my mind, never shall I forget the time and place and the dear one who gave birth to this thought to me. I was just a little boy. One bright spring morning our mother said to us, "Children, let us make a garden today." Then began my inquiry. I said, "How can we make a garden, mother, with nothing to make it with?" No tools, not even a garden hoe and unable then to buy one. For we had lost our father and six uncles—all we had—in the Civil War, leaving six widows with orphan children to care for.

My mother was a thrifty woman and a good provider. So she managed by sewing for people to have her garden plowed one time. In my mind I can see her now, and hear her say, as she picks up my father's old shoe hammer, "Come on, children. With this hammer and the Lord to go with us and to help us, we can make and have a good garden." She said, "I always begin with Him as my Partner in all I do, and so far He has never failed me." Sure enough, He did not, for with only the shoe hammer and the Lord, we had one of the best gardens that year in that section, and raised some of the largest cabbages I ever saw grow anywhere, sold a load of the same, and bought for me the first pair of "store" shoes I ever had.

How broad the application! How suggestive! We love to think of good and great mothers, but how many such do we know of apart from not only beginning their life with God, but ending it with Him? Such was true of the good and noble Queen Victoria. When just a child, on learning that she was a princess and would some day be queen upon the throne of England, at once fell upon her knees and, with her little hands uplifted toward heaven, said: "Oh, God, then please help me to be humble, and good, and keep me so, for here and now I begin with Thee. If I am to be queen of so great a people, you must be my King, be with and go with me."

Such was true with the mother of the Wesleys, John and Charles. She began her life with God, and thus began, naturally, theirs—the source of the great Methodist Church. And no less so with the good and noble mother of the great preacher, evangelist, and builder, Dwight L. Moody. How convincing, how touching are his words in his first letter to his mother when just a boy in Chicago. He had gone there to work—a thousand

miles away from home: "Oh, mother, please follow me, your son, with your prayers, so that I may never depart from your teaching—the lessons I learned at your knee in my early childhood about trusting God and loving Him. I thank you, mother, and I thank God for such a good mother, who started my life with Him; for, as you know, I am confronted, night and day, here in Chicago with many and various temptations."

Such a "good beginning" is invaluable true, relative not only to the lives of good and great women, but great men as well. Such was the secret of the great and outstanding men of the Bible, viz: Moses, Joseph, Samuel, John the Baptist and Timothy. They began and ended their lives with God. This truth very fittingly applies to each division and period of time. How natural and how important, at the close of the old year, with its opportunities for being good and doing good gone; and while reflecting upon the same, for us, as we stand between the two, the old year and the new year, to make new resolutions.

At this double viewpoint (1930 and 1931), both retrospective and prospective, as we saw our "old friend" die and the "new one" live (for time is a great friend, but like others, we can abuse it and lose it, or wisely use it and keep it). How shall we begin each one of the twelve divisions of this year? How shall we commence each week? How and with whom start the day, and how close it? "As for me and my house, we will serve the Lord." "At evening, morning and at noon will I pray . . . and cast my burden upon Him, and He shall sustain me."

"It is a good thing to give thanks unto the Lord, to sing praises to His name, to show forth His loving-kindness in morning, and his faithfulness every night." "Then when I awake I am still with Him." Then, when and where shall we

begin our years and months and weeks and days, and where begin our prayers? At the beginning-place—the throne of grace, where we are invited to come to obtain mercy and find grace to help in every time of need. "But he that cometh to God must believe that He is upon His throne," for without faith it is impossible to please Him. (Heb. 11:6.)

B. N.

LEADERSHIP SCHOOLS.

A joint leadership training school of the Holland and Holy Neck Christian Churches was held at Holland, March 8th to 13th. This school had an enrollment of about forty and an average attendance of twenty-five. Fourteen were granted full credit for the courses pursued, four from Holland and ten from Holy Neck. The courses offered were "The New Testament" and "The Teacher." The former course was taught by Rev. F. C. Lester and the latter by Rev. H. S. Hardcastle. Miss Jewel Truitt was the dean of the school and kept everything moving in good order, and also had charge of the worship period at the opening of the school.

Dr. N. G. Newman, who was scheduled to teach the New Testament course, was taken ill while on a trip to visit his daughter in South Carolina and was unable to participate in the school. However, the school was very fortunate in having Bro. Lester and Bro. Hardcastle as teachers, and the service which they rendered in this capacity was most heartily appreciated.

The closing service was characterized by a series of testimonies expressing appreciation for the school and its value. Many expressed the hope and the desire that the school would be repeated next year.

W. M. JAY.

Holland, Va.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Forever, O Lord, Thy word is sure. We know it will not return unto Thee void. Depending upon Thy word, the nations shall not fail, but find therein the way of peace and security. Give to Thy servants understanding. Teach us good judgment and knowledge. It is time, O God, for the organized Church to let Thy Spirit rule. Dear Father, keep Thine own true, sensitive to discern evil, diligent to fortify Thy Church against the insidious tendency to absorb and assimilate the ways of the world. Cleanse Thy temple and make it a place where communion shall be real and fellowship unrestrained. In Jesus' name and for His sake. Amen.

THE DAY OF PRAYER.

"The 'Day of Prayer' has come and gone, but February 20th will be long remembered," says the Bulletin of the Foreign Mission Council, "as a day when the women of the world joined in prayer for the advancement of the kingdom of God. Accounts of the observance of the day in various parts of the world are coming to this office every day. Over \$5,000 has been received for Christian literature for women and children, and the seven Women's Union Christian Colleges of the Orient."

The women never fail of a program when they undertake a service in sheer love of their Lord. They are leading the men and the rest of the world in missionary education and teaching. This, indeed, is a most happy omen, for it means no let-up in this spiritual task that our Lord entrusted to His Church until that task is accomplished. The women are leading, which means that they will lead others into the light that they have, a light which shines out in their own lives and carries its beams and benefits to peoples and fields afar.

The Bulletin says that the last "Day of Prayer," February 20th, was also "more widely observed by the young people than ever before. One group of young people in Emporia, Kans., counted among its number students of many lands who offered prayer 'each in his own tongue.' The next 'World Day of Prayer' will be observed on February 12, 1932. The program for this day has already been prepared by Miss Helen Tupper, a teacher in Isabella Thoburn College, of Lucknow, India. Miss Tupper is an Indian graduate of this college."

Possibly the 1932 day will have even a more thrilling story to tell than that of 1931. "The kingdom of heaven," said our Lord, "is like a grain of mustard seed which grows to great proportions." In the divine task of linking together souls and societies around the world to pray for world-wide salvation is truly a work of might and magnitude which appeals to the imagination and challenges the heart of mankind. J. O. A.

WHERE TO SEE JESUS.

Two years ago last spring, on the afternoon before Easter, I was in the town of Bethlehem, in which Jesus was born. I was sated and disillusioned at the attempts at reverence for "holy" spots in the Church of the Nativity. When we try to walk by sight through the man-made trapings and superficial sanctities of places where our Lord has been, we do not see Him. He is often hidden from us by the very buildings and chanting priests, by the lamps and icons and crucifixes, yes, and by the very places which human longing has fixed as the heaven-marked spots

where His bodily presence tarried. This is why Galilee today, with all cities gone, claims no fixed shrine of memory and offers you no holy places marked by man, but satisfies your soul instead with the blue shimmering sea, the fields and God's everlasting hills where Jesus walked and taught and healed.

So I hurried from the Church in Bethlehem which marks the spot where Jesus was born and where men have tried to anchor Him in stuffy halls with stone and masonry, and fled up the narrow declivitous streets of the town to the high crest above Bethlehem. Here I saw Jesus.

With the sun setting behind me, I looked across the strangely domed roofs of the little city, across the great Church, across the hillside slopes where the shepherds watched nineteen centuries ago, across the storied fields of Boaz, beyond the Jordan valley and the purpling mountains of Moab, and in imagination, on to the far-away lands from which I had recently come; to India with its depressed and under-fed millions; to Ceylon and the East Indies with their tropical beauty and their restless, unsatisfied throngs; to China where humanity is cruelly massed and where famine and pestilence and the ravages of war bring stark fear to the people; to Japan with its toilers, its poverty and its baffling transitions; then on to the dear homeland of America where Christ has offered us all and where we have taken Him with so little seriousness.

And as I stood there above Bethlehem, where Jesus was born so many centuries ago, and looked out across the great world and saw Him walking unheeded, in yearning and suffering, among the countless peoples of the earth, with His aching, loving heart, the verses of that searching poem of William Reed Dunroy came to me:

Christ is walking through the streets,
Looking in each face He meets—lovingly.
Not alone in Church He stands,
Where suppliant kneels with folded hands;
Not alone in the closet, where
He lifts the load of human care:
But in the busy haunts of life,
In the midst of toil and strife,
Walks He with His bleeding feet,
Walks He where the people meet;
But they scorn Him—pass Him by,
And in their hearts they blindly cry:
"Crucify! Crucify!"

—Rev. Stephen J. Corey, D. D., in *World Call*.

MISSIONARY OFFERINGS.

REPORT FOR APRIL 4, 1931.

Sunday Schools.

Previously acknowledged	\$ 2,374.37
Pleasant Grove, Lafayette, Ala.....	1.41
Biscoe, N. C.	2.64
Leaksville, Luray, Va.	.93
First Church, Norfolk, Va.....	4.68
Pleasant Grove, News Ferry, Va.....	7.29
United Church, Lynchburg, Va.....	2.93
Holland, Va.	10.00
Reidsville, N. C.	6.91
Ebenezer, Cary, N. C.	4.50
Elm Avenue, Portsmouth, Va.....	8.06
Pleasant Ridge, Ramseur, N. C.....	1.31
Hines Chapel, McLeansville, N. C.....	1.50
Dry Run, Seven Fountains, Va.....	1.24
Hanks Chapel, Pittsboro, N. C.....	3.28
Wentworth, McCullers, N. C.....	5.80
Palm Street, Greensboro, N. C.....	10.70

Total \$ 2,447.55

Individual and Church Collections.

Previously acknowledged	\$ 1,060.61
Biscoe, N. C.	8.52
Elon College, N. C.....	50.01
Hank's Chapel, Pittsboro, N. C.....	4.29

Total \$ 1,123.43

Summary.

Previously acknowledged	\$11,513.29
Sunday Schools, regular	73.18
Individual and Church collections.....	62.82

Total to date \$11,649.29

J. O. ATKINSON, *Sec'y.*

MISSIONARY MEETING.

The Woman's Missionary Society of Mt. Bethel Christian Church held its regular monthly meeting at the home of Mrs. J. T. Stewart. The program was in charge of the president, Mrs. J. T. Stewart, who called the society to order. Scripture was read by Miss Violet McCollum; prayer by Miss Ethel Friddle; song, "Let the Lower Lights be Burning." The roll was called by the assistant secretary, Mrs. Clara Moricle, and responded to with interesting news of Turkey. Miss Violet McCollum read a paper on "Social Service Work of Turkey"; Miss Ethel Friddle read an original paper on "Mission Work in Arizona"; Mrs. J. W. McCollum read a paper on "Our Guest from Turkey"; Miss Essie Mae Truitt read an original paper on "Religion and School Work in Turkey."

After the program, the society decided to put on a campaign to secure subscriptions for the *Christian Herald* and *McCall's Magazine*. The hostess, assisted by Miss Irma Moricle, served delicious cake, pickle and hot coffee. The next monthly meeting will be with Mrs. L. P. Rippy.

ESSIE MAE TRUITT,
Corresponding Secretary.

MISSIONARY MEETING.

Friday night, March 13th, the following program was rendered by the Monticello Missionary Society, Mrs. M. C. Faucette leading:

Hymn, "Joy to the world"; poem, by Mrs. Willie Rudd; Bible reading, Isa. 6:1-8, by Miss Russel McKinney; prayer, Mrs. W. F. Burton; "Work of Paul Nelson in Turkey," Mrs. Dixon; "Paul of Tarsus, an American Missionary in Turkey," Mrs. J. E. Cumbre; "The Changing Attitude of Moslem to the Christian Gospel," Mrs. T. F. Faucette; "Turkey and Greece Abandon War Holidays," Mrs. Oscar Rudd; "Christianity and the Non-Christian Religions," Mrs. W. F. Burton; "The Mohammedan Religion," Mrs. D. E. Michael; "A Medical Missionary in Turkey," Mrs. W. R. McKinney; hymn, "O Zion, Haste"; benediction.

With Mrs. Michael and Mrs. Dixon serving refreshments, a social hour was enjoyed by all.

MRS. D. E. MICHAEL, *Sec'y.*

MISSION NEWS.

The Woman's Missionary Society of the Haw River Christian Church has recently reorganized, with a membership of twenty Willing Workers. The last meeting was at the home of Miss Emma Thomas, with Mrs. Roy Coulter as hostess.

We have a missionary meeting at the Church each fifth Sunday, with an out-of-town speaker. Mrs. J. W. Patton, of Elon College, N. C., was a very able speaker at our last Sunday's meeting. We are always glad to have her with us. We are looking forward to a very busy year, and we ask the prayers of the Christian people.

MRS. J. H. ADAMEE,
Corresponding Sec'y.

WHY?

BY REV. WARREN H. DENISON
Stewardship Secretary.

Have you thought why—

1. The United Stewardship Council of the United States and Canada took deliberate action at its last national session, as follows: "It is the conviction of the United Stewardship Council that the time is ripe for a nation-wide emphasis on Christian stewardship, and the council recommends that our respective communions so plan their programs as to unitedly give this emphasis in 1930-'31"?

2. So many of our great Christian leaders are writing so many books on Christian stewardship for all ages and classes—yes, more in the last five years than have been written in several times that many years previously?

3. Our own General Board, in its last session, officially called upon the presidents of our educational institutions, our denominational secretaries and officers, our Conference officials, and our local Church official boards to make a careful and thorough study of several real stewardship books?

4. The International Lesson Committee has placed very definite and frequent stewardship lessons in our Church school curriculum?

5. The United Stewardship Council has urgently requested all theological seminaries to place this subject in their curricula?

It is because—

1. They have come to believe, with a deep conviction, that there is wrapped up in this stewardship message many of the deepest things in the life of the Church and of its individual members; that it is not primarily a method of raising money, nor is its first purpose that of securing funds for Church enterprises, though it involves these, or it would not be stewardship; but it is a matter of spiritual life and power.

2. It is a necessary element in the development of the spiritual life of the Church's members. Christ must be Master of all of one's life, or none of it, for life is a unit and involves all one is and has—personality and possessions, purse and life. One's safe deposit box in the bank is under the same supreme control as one's head, heart and soul. The division of life into spiritual and secular areas has caused the spiritual wreckage of multitudes of lives of professed Christians. A high level of spiritual power cannot be attained while great areas of life are not placed under Christ's control.

3. The life of the local Church cannot be reasonably developed without this message being understood, believed and practiced by its membership. Only a few feel a personal responsibility to give any worth-while time, money, thought, energy to the development of the real life of the Church. Thousands have an attitude of "How little of these may I contribute and get by?" The teaching of Christian stewardship is essential for the better methods in Church work, for larger efficiency in program, as well as for deeper spiritual life. Stewardship has a spiritual dynamic secured from no other source. Giving is worship, not primarily a matter of paying a Church's bills. Stewardship is a high call to place God and the kingdom first in life.

4. It is earnestly believed that there will be no general or widespread revival until the stewardship note is incorporated in the actual life of the Church. When God's people become careless, wander from Him, lose His presence and power, He directs them to return by way, first, of property, their use of things, their payment of the tithe and offerings. The United States is rich beyond computation. Never has any people ever had so much property. Things have been piled in the forefront of our lives, but it must ever be the

preacher, and not the promoter, who calls men to be rich.

5. Of the tremendous need for the re-enlistment of the present inactive members in the Church. This is one of our most difficult problems. So many will not give nor do, attend nor accept responsibility. The stewardship message and practice in a Church will re-enlist a larger percentage of the inactive members in service than all other agencies combined. "Where a man's treasure is, there his heart will be," said Jesus. Your non-paying members are your non-attending members. Failure to train the home and Church in regular, systematic, proportionate giving as an act of worship is the principal cause for the inactive lists.

7. Of the tremendous world-wide need, the doors open to the Church. Is not this the day of the Church's visitation? Opportunities never known before are today within our grasp. We have men and money to meet the challenges of Christ and His world. Our resources offer ample provision if the Church can be brought to recognize her stewardship of life, leadership, and money, and use them in the channels of the kingdom. The stewardship message and practice is as imperative as the Christian philosophy of life. It is a spiritual dynamic that will bring untold blessings to your Church and to yourself personally.

These are some of the reasons why every pastor, local Church, and official is called upon to adopt a real stewardship program of sermons, Church classes, Sunday School classes, reading contests, study of literature, pageants, etc.

STEWARDSHIP AND THE CHURCH.**V.****MAKING THE CHURCH RESPONSIVE.**

Do you and your Church believe what has been set forth in the former messages of this stewardship series? Let me ask just one question on the central thought from each foregoing presentation:

1. How many of your members are agreed that simple Church connection is Christianity but half expressed and realized?

2. How many are agreed that the Church's foremost task is to interpret and practice stewardship as it relates both to soul-caliber and to material Church progress?

3. How many are agreed that, without Pentecostal background, service can be neither effective nor divinely acceptable?

4. How many are agreed that in Abraham's tithe one of God's immutable purposes was signified, and that by Paul it was ratified in the light of Jesus' teaching?

Believing these things, God's "two or three" could win any local Church to the adoption of an every-member-paying-and-giving plan—the every-member-canvass plan, if you please, as officially employed by practically all denominations. To quote from the every-member-canvass manual of our own Church, this plan and what it implies "dignifies the missionary and Church cause. It applies business sense to the work of the kingdom. It has been thoroughly tested. It increases the number of contributors. It increases the amount given. It spiritualizes the Church and supplements the pastor's work. It helps both pastor and Church."

In the face of such a promising and comprehensive outlook for the Church, whose is the responsibility? Not the pastor's, except in an advisory sense! Church officers and leaders, to your task! A Church without the right sort of plans, both spiritual and administrative, and the right sort of boards willing to work the plans, to prove itself consistent with good stewardship, will provide at once this essential asset to a better Church development.

S. S. L.

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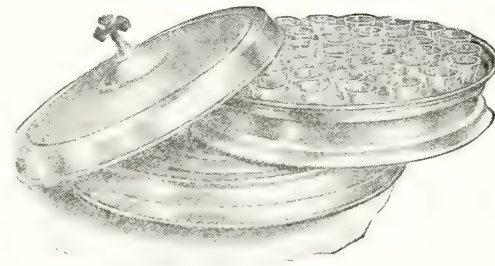
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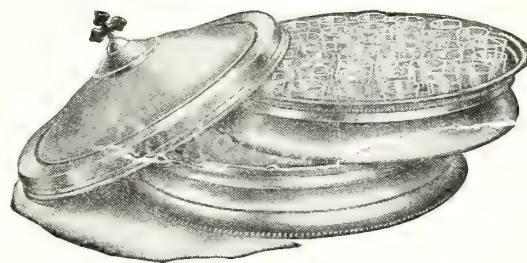


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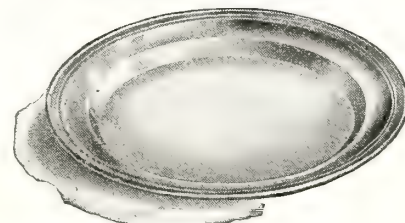
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(this style has broad rim, which is sometimes preferred, due to increased ease of handling). \$22.00
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

STUDIES IN WORLD FRIENDSHIP.

By JOHN LESLIE LOBINGIER.

In the spring and summer of each year, a number of new course-books come from the press having to do with the theme of missions and world friendship. These are often described as "the books of the year." Their appearance is awaited by leaders in thousands of Churches of various denominations, and they are used in Church school classes of all ages, in world friendship institutes, in vacation Church schools, in women's societies, and some of them as reading books in the home.

Such books are among the many evidences of the essential oneness of the Churches. They are prepared jointly by the representatives of a score of different denominations who work together with as much harmony as can be found within any single denomination. Authors are selected, regardless of denominational affiliation, simply on the basis of fitness for their task. And the books are used by all denominations and by inter-Church agencies as well. Regardless of the imprint that these "books of the year" may bear, they are our own as much as if the imprint had in it the words Congregational-Christian.

Each year at least two themes are chosen, one for homeland books and one for books on Christian work overseas. For the year 1931-'32 (the year is thought of as beginning in the summer), the themes are:

Foreign: "Christianity and the Rural Life of the World."

Home (for boys and girls): "Christianity and Rural Life in America"; (for young people and adults) "The Call to the Churches from the North American Home Missions Congress."

Why these themes? People are beginning to sense the importance of the great rural areas. Often in our thinking they have seemed to be neglected. The Jerusalem Conference of 1928 regarded this subject as of major importance; of the eight volumes devoted to the report of that great meeting, one is on "Missions and the Rural Problems." So much of the world is rural and so vital are its problems that it is fitting that all the foreign courses and some of the homeland courses should be concerned with rural life. One of the outstanding Christian gatherings of recent years was the home missions congress held last December in Washington, D. C. It is important that in some way the interchange of thought and experience and the findings of that gathering should be shared by a much larger number of people than the delegates to the congress. The new homeland study-books for young people and adults will make this possible.

The following descriptions are given for the benefit of readers who will use these books during the coming year and who want to make their plans intelligently in advance. One or two of the books have already appeared. The others, unless otherwise indicated, are scheduled to be published in April, May, or June, so as to be available for use in the various summer conferences and in vacation schools. Any of these books may be secured, when published, from the Pilgrim Press, 14 Beacon Street, Boston.

FOR YOUNG PEOPLE AND SENIORS.

1. "The Rural Billion," by Charles M. McConnell (cloth \$1.00; paper, 60 cents), contains many interesting stories of farm and village life the world around. The author's experience has brought him into personal contact with the rural

life of our own country and of a number of countries of the Orient as well. With this background of experience, he has given us a vivid picture of rural life and of the work of Christianity in these areas. Although listed also in the section for adults, it should be noted that this is written as a young people's book.

When this book is used for group study, the leader will need to have the "Young People's Course" (paper, 50 cents), based on it, prepared by Roy E. Burt. It includes discussion topics, suggested activities and worship services.

2. "God and the Census," by Robert N. McLean (cloth, \$1.00; paper, 60 cents), as the unusual title suggests, tells how home missionaries have been trying to have God counted in new communities as well as old. The author shows how God must be counted also in the various areas of American life. Dr. McLean seems to be able to write effectively for every age; he has already given us splendid books for adults, and also for boys and girls, e. g., "That Mexican" and "Jumping Beans."

"A Leader's Manual" (paper, 50 cents), to accompany this book, has been prepared by Sue Weddell, including discussion problems, service activities and plans for study.

FOR INTERMEDIATES.

1. "Treasures in the Earth," by Fred Hamlin (cloth, \$1.00; paper, 75 cents), contains many stories of both missionaries and nationals who have done significant work to bring people to understand the conditions that make for poor crops, poor health, and cramped and narrow lives, and thus to lead them toward better living conditions and the more abundant life. This may be used as a reading-book or as a source in the following course:

"The Church and the World's Farmers," by Mary Jenness (paper, 35 cents), is the type of short unit for intermediates that many have been wanting. It includes discussion questions, worship suggestions, and ideas for activities. It is planned for six sessions.

2. "The Adventures of Mr. Friend," by Harold B. Hunting (cloth, \$1.00; paper, 75 cents), is a series of stories of various people in America, each of whom has in some rural situation proved himself to be a Mr. Friend. Most of the characters will be new to the reader. This may be used either as a reading-book or as the basis for a course. If used for group study, the leader will need a copy of the "Course for Leaders," prepared to accompany it. This "Course for Leaders" may not be ready until midsummer.

The new "World Service" program material for schools or for young people's departments is now ready. Its theme is "Our State Work." It includes two programs and suggestions for two others, prepared by Rev. Royal J. Montgomery, director of religious education for the State of Iowa. A copy has been sent to every enrolled world service school. Additional copies may be secured upon request.

Thirty-five "travel libraries," belonging to the Department of Missionary Education and World Friendship, are making the rounds of Churches. Each library contains ten books for various ages, packed in a good fiber box for shipping. It is kept by a Church one month, and there is no charge except transportation one way. Send in your request if you want one.—*World Friendship Bulletin*.

CHRISTIAN ENDEAVOR NOTES.

Sunday, April 19, 1931.

TOPIC: "How Can Churches Work Together?"

SCRIPTURE READING: Acts 2:36-42, 47.

The remarkable spread of Christianity during the early history of the Church may be attributed largely to the unity of effort, belief and desire which prevailed among the followers of Jesus. Their energies were not divided because of disagreements; nor were their funds used to support a great number of organizations. The history of the rapid spread of Christianity is a story of great triumph for the Church. With the breaking away from the Catholic Church, with its form and power, came the beginning of dissension in the Church. If those great men who broke away from the Catholic Church had stood together, instead of fighting each other, much good would have resulted. The Church has never recovered from the serious handicap of that period of dissension and rivalry which marked the beginning of the Protestant Church.

Today, after hundreds of years of rivalry between Christian people of differing views, we are coming again to see the urgent need for unity among Christ's followers if they are to have power in the earth. The Federal Council of Churches, formed in 1908, is demonstrating the value of united Christian effort. More than twenty-two million people, representing 140,000 Churches of twenty-seven denominations are co-operating in the work of the Federal Council. The Federal Council sponsors religious services and messages by radio. It is interested in, and works in, the fields of education, evangelism and devotional life, the Church and social service, international justice and good will, friendliness between Jews and Christians, and race relations. The Federal Council is an economic advantage to the twenty-seven denominations related to it. It also is distinctive in that the work that it undertakes could not be done by each denomination separately. It is in the spirit of unity that we work in race relations and friendliness between peoples of differing religious views.

Today many Churches in smaller communities are co-operating in union services on Sunday evenings during the summer months. It is wholesome for Methodists ministers to preach in Christian Churches and for Christian ministers to preach in Baptist Churches. Communities that follow this practice of the interchange of pulpits and the co-operation of congregations are finding the way of unity in God's work.

Christian Endeavorers may co-operate with other young people's organizations in a number of ways. Recreational and social activities for all the young people of the town may be planned in smaller communities. All young people's groups may co-operate in sending representatives to State or county meetings of religious interest. Christian Endeavorers may make their ideals for a Christian brotherhood known and felt in Christian ways. They may give encouragement to any projects of community or Church that further the cause of unity and co-operation.

DAILY READINGS FOR NEXT WEEK.

April 20—Need of Christ (Rom. 1:14-16).

April 21—Need of missionaries (Matt. 9:25-38).

April 22—Need of wisdom (Prov. 1:7-9, 20-23).

April 23—Need of healing (Luke 9:10, 11).

April 24—Need of power (2 Peter 1:1-7).

April 25—Need of vision (Acts 2:16-18).

April 26—The unmet needs of the world (Acts 16:6-10).

Sunday School Lesson

By REV. H. S. HARDCASTLE.

THE RICH MAN AND LAZARUS.

LESSON III—APRIL 19, 1931.

GOLDEN TEXT: "Lay up for yourself treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal."—Matt. 6:29.

LESSON: Luke 16:1-17:37.

TIME: January, A. D. 30, in the last three months of Christ's ministry.

PLACE: Peræa, the country east of the Jordan.

The parables of our last lesson (Luke 15) were spoken to the hostile scribes and Pharisees, critical of Christ because He gladly received the publicans and sinners who flocked to Him. The teachings of today's lesson (Luke 16-17) are mainly for the disciples (Luke 16:1, 17:1, 5, 22); but the Pharisees are in the background, and some of the instruction is addressed directly to them (Luke 16:14-17:20). Indeed, the parable of the rich man and Lazarus would have its special application to the Pharisees, who were well-to-do, rather than to the disciples, who were for the most part poor men, though Judas needed its lesson as much as any man in the world. Last week's parables taught the love of God, ever seeking the sinner and ever eager to receive him on his return. The main teaching of today's lesson is a warning against the one great sin of selfishness.

God and mammon. None of Christ's parables has been more diversely interpreted than that of the unrighteous steward. Its difficulty lies in its seeming commendation of sharp dealing. It is the story of a rascally steward of a rich household, whom his master suddenly required to hand in his accounts for auditing. The steward knew that he would be dismissed as soon as his peculations became known, and proceeded to make friends of his master's debtors by scaling down their various debts, some of them as much as one-half. "Their gratitude," said the steward to himself, "will lead them to take care of me after I am dismissed." Then Christ told how the master praised the unrighteous steward for his shrewdness, and Jesus Himself drew the lesson that His followers should make such a use of money that, when earthly things pass away, they should be received into the eternal homes. Christ bade His followers to be so faithful in the false riches of this world that true riches might be entrusted to their keeping, and warned them that they could not at the same time serve God and money (mammon—the Syriac word for wealth).

Lovers of money. The tenor of the parable of the unrighteous steward is shown by its effect on those lovers of money, the Pharisees, who heard it. They scoffed at Jesus, because He taught the impossibility of doing what they were trying to do, serve God and mammon at the same time. The expression, "lovers of money," gives the key to the problem. We cannot do without money; it is one of the most useful tools man has ever invented; it is concentrated and portable labor. Money is an embodiment of toil, the means by which it is stored up and passed from hand to hand. The only harm in money is when we cease to use it as a convenient agent and make an idol of it. Christians are to get money and use money, but never to fall in love with it, as the Pharisees did. Such idolatry is one of the most deadly forms of selfishness.

Selfishness in the Home. In condemning divorce for the sake of remarriage, and calling it by the plain term of adultery, our Lord struck at the chief cause of unhappiness in homes—that is, sel-

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

ADVENTUROUS YOUTH. By Charles W. Brewbaker. Fleming H. Revell Co.; \$1.25; pp. 126.

A friend of youth writes in this book out of a heart of sympathy for youth. Dr. Brewbaker's long experience as an officer in his denomination has given him a rare opportunity to see youth at its best. In his book he has drawn on his sympathy and his experience to give an interpretation that heartens. Youth are different, but they are better. To them, life is an adventure—an adventure in Christian service, in vocational and avocational pursuit, in home-making, in immortal destiny. You will want to read this book and enjoy a beautiful portrait of the adventurous spirit that keeps the world young and guarantees its progress.

THE HOME AND CHRISTIAN LIVING. By Percy R. and Myrtle H. Hayward. The Westminster Press; 75 cents; pp. 150.

Here is a book that it would be difficult to recommend too highly to parents, Church school leaders, and young people. It is simple, sane, practical, and yet idealistic. Its conception of religion as touching all experience is especially to be commended, and the concluding chapter on what to do when the children have grown up is a gem. Here is a multum in parvo. W. A. H.

fishness. All passion and licentiousness have their roots in self-seeking. Those who indulge in them are not planning for the welfare of others; they take no thought for the purity and strength of society; they are solely concerned with a transient pleasure that immediately becomes a curse. The foundation of happy marriage and of a blessed home is unselfishness.

Lazarus and Dives. "In none of his parables does the Saviour paint the truth which he desires to impress upon the hearts and consciences of men in more vivid and striking colors than in this one."—Principal Alexander Stewart.

(From Peloubet's Select Notes.)

In the story of Lazarus and Dives, one finds first a rich man, self-centered and self-satisfied—well represented by the Pharisee of the time, for he was clothed in purple and fine linen, such as only the very wealthy could afford. The next person shown in the picture is a very poor man—one so poor that even the crumbs from the former's table would have been more than welcome to satisfy his hunger. What a contrast! What an opportunity for the rich man! Yet he failed to grasp it. Do we always use our opportunities to do good? If we do, we are building happiness for ourselves, both here and hereafter.

If we do not, there is another story to be told. We find that both of these men died. Lazarus went home to peace in Abraham's bosom, while Dives reaped the reward of lost opportunity. Whether hell be a place of eternal fire or eternal strickenness of conscience, makes little difference, for it calls for the water that will quench the fire of anguish.

And last, but not least, is the fact brought out that the opportunity that is lost can never be recalled. Conditions have not changed since the time of this parable. The great gulf which existed between Lazarus and Dives still exists, and "they that would pass" it find themselves unable to do so.

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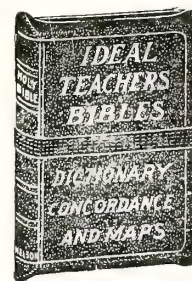
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One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

OUR SUPREME TASK.

"David said, One thing have I desired of the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple."—Psa. 27:4.

David, no doubt, is thinking about the temple of his own life and soul, of which the earthly temple is a symbol. There is nothing so gracious and satisfying as earnest and prayerful worship at divine services at the sanctuary, and all the more so is there nothing like the calm of drawing near to God in every-day life, resting under a sense of His presence. David tried this, and his testimony was, "I have set the Lord always before me." The poet said:

To love some one more dearly every day,
To help a wandering child to find his way,
To ponder o'er a noble thought and pray,
And smile when evening falls—
This is my task.

To follow truth as blind men follow light,
To do my best from dawn of day till night,
To keeping my heart fit for His holy sight,
And answer when He calls—
This is my task.

And when my Saviour by and by to meet,
When faith hath made her task on earth complete,
And lay my homage at the Master's feet,
Within the Jasper walls—
This crowns my task."

Prayer.—The head of the family leading the Lord's Prayer.

TUESDAY.

THE SUPREME EXPERIENCE.

"One thing I know."—John 9:25.

No one could defraud or cajole the blind man out of the blessing he had. There is a friend in the hospital. Four weeks ago he was almost "stone deaf." The physicians removed his tonsils and now he hears as well as any one. No one can defraud him out of the blessing that has come to him.

We are told that Benjamin Franklin sowed plaster in a farmer's wheat field in a way so as to spell "This has been plastered." When the wheat matured, that portion showed for itself.

Our lives should be so true that what we do and say should stand against all cajoling opponents, unshaken by difficulties, and a fortress for the soul, so that they who see us may read unmistakingly, "He is a Christian."

WEDNESDAY.

THE SUPREME SERVICE.

"One thing I do."—Phil. 3:14.

The blessing of getting things done is the doing of it. We have to bring anything to pass by doing it. Even progress will not be answered unless we set out to answer them as far as we can ourselves.

Dr. Adam Clark was noted for early rising. A young preacher asked him: "Doctor, do you pray about it?" "No," was the reply; "I just get up." Dr. Elliot said, "No one has a right to find life uninteresting or unrewarding who sees within the sphere of his own activity a wrong he can remedy, or within himself one wrong he can hope to overcome."

Prayer.—Our Father in heaven, may we so live this day that we can commend ourselves to others; that we may be such an one as we would wish to choose as a friend. May we cut no standards to please others. May we never make a move we can't approve. May our names never be touched with shame. We like good and true men. May we strive to be like that. In Christ's name. Amen.

THURSDAY.

IDEALS AND ATTITUDES FOR EVERY DAY.

"Thou shalt love thy neighbor as thyself."—Lev. 19:18.

"I have given you an example, that ye should do as I have done unto you."—John 13:14-15.

The teachings and spirit of Jesus clearly show that the effective force for the accomplishment and safeguarding of ideals and righteousness and the kingdom of God within us is the harmonizing of differences between us and our relations and environments, and the overcoming of evil and emanating the spirit of good will to all. Jesus was consistently animated by this principle, and He vindicated the life of love and service in spite and in the face of every circumstance, favorable or unfavorable, and it mattered not how unfavorable. His constant emphasis on forgiveness and charges to love enemies, and His prayer on the cross. "Father, forgive them," is the climax of such an example.

Prayer.—Our Father in heaven, we desire to be the embodiment of Christian love as far as it is possible for us to be. Help us to see the way and love even as Thou hast loved us, and to trust in Thee. All will be well and we will give Thee the praise. Amen.

FRIDAY.

THINKING.

"Think on these things."—Phil. 4:8.

Paul urges us to look for the things that are true, and honest, and just; pure and lovely, and good, and think on these, lest thinking on evil or unprofitable things, we shall miss the mark and be lost. We, without fail, become most like what we think about.

Did you ever think? Try sitting down in your room, all alone, and think for thirty minutes. A son was once a bit obstreperous towards his father and showed thoughtless ingratitude. The father said, "Son, think. Go to your room, lock the door, sit down and think. Think thirty minutes. When the time is up, come out." He obeyed. At first he could think of nothing. Finally he forced himself to think of something, and his father came in mind. He thought on his father—that he was older, that he was good, that he was respected in the community, etc. When he thought thirty minutes was up, he looked at the time, and he had been there only ten minutes. "O Gee!" how could he ever think for twenty minutes; but he tried and he thought on his ways and of some great men that were more or less heroes to him, and how he would like to be like them, etc., and he became lost in his thoughts, only to find that more than his time had expired and he came out with a fired ambition to be something great in life. "I thought on my ways and turned my feet," said the psalmist. I believe that many, perhaps a majority of folks, never stop to think at all, just drift, take things as they come, and act impul-

sively, therefore without purpose of mine and too desultory. Take time to be alone a while each day and do some real thinking.

Prayer.—Father of us all, whatever we have received, or whatever we have heard, or whatever we have seen, or whatever we know to be good, impel us by Thy Spirit to think on these things and shine for the Master. In His name. Amen.

SATURDAY.

ONE THOUGHT TODAY.

"Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you."—Matt. 6:33.

"To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man."—Shakespeare.

Prayer.—Dear Father, whatever each day may bring to us of life, give us the spirit, the grace, and the courage to bring to it all that we can. Then when the day is gone, we may say, "Well done," because we have done our best. Amen.

SUNDAY.

WALKING IN HIS PATH.

"He will teach us of His ways, and we will walk in His paths."—Isa. 2:1-5.

The religion of the Sabbath Day is one fact and struggle to do that. How will you spend it?

Jesus produced the gospel of "I am the way," and the ethical content of His message was to "follow me."

We may go to the Church and worship, but if it ends there we are no more than the "temple traders." For such is no more honest, no more amiable, no more generous, no more self-controlled than if one had never gone. A child once said to its father, "Daddie, is the sermon done?" "No, my son," said the wise father; "it is said, but not done." Doing Christianity is our path every day, and Christ has shown us the way.

Prayer.—Dear Father, may our lives show forth His beauty; our lips speak His praise, and what we do each day make faith more beautiful. Lead us into Thy plain paths and Thy more excellent ways. This we ask for Jesus' sake. Amen.

HOPEWELL, VA.

Chief of Police Charles H. Shepherd, who has brought about many improvements in conditions in Hopewell in two years, originated one of the greatest pieces of constructive work perhaps seen in local communities. He rounded up the many boys seen idling in the alleys and lounging on street corners on the Sabbath Day and gathered them in his office in the courthouse and instructed these neglected and oftentimes needy children in cleanliness and decency, and then organized them into a Sabbath School.

The chief tells that he was induced to do this from reading a report of the judge of the juvenile court in New York City, who stated that of the 25,000 boys and girls passing before him annually, he found in one year but two answered his inquiry as ever having attended a Sunday School. The judge of the juvenile court of Hopewell, T. J. Blankenship, donated the funds for the operation of the school, while later, as the number grew, the Salvation Army sent in one teacher and Hoge Union contributes one.

When Hoge Union recently held a medal contest in the Salvation Army hall, with a class of girls from that Sunday School, the chief's school was invited as guests and asked to contribute one number on the program, and it was inspiring to hear this large group of boys lustily singing, "Where There's Drink There's Danger."—From Virginia Call.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

PRAYER.

BY REV. J. W. FIX.

"And they prayed."—Acts 1:24.

A more beautiful tribute could not be paid to any people or Church than to say of them that "they prayed." This text is very descriptive of the manner of the early Church. They always remembered to pray, for they had been taught by their master that "men ought always to pray, and not to faint." To those early Christians, prayer was not only a spiritual exercise, but a mode of worship. Indeed, prayer was a vital part of life. They could not live without prayer, for without it they were helpless and hopeless. They felt a pressing necessity to "lift up their eyes unto the hills" from which their help and strength would come. Indeed, the early Christians believed in talking to God and being guided by Him. On one occasion, the book of Acts tells us, when they had prayed, the whole house was shaken and the Holy Spirit came upon them in a powerful fashion and the apostles became witnesses of the resurrection of the Lord Jesus Christ.

But prayer has not been removed from the vocabulary of the Christian, for even today men pray and come to realize the truth of Tennyson's "King Arthur," who said, "More things are wrought by prayer than this world dreams of." On the subject of prayer, the Master had much to say. He taught the disciples that beautiful, simple prayer which we oft pray, saying, "Our Father, who art in heaven." And then he sets forth a method of rightly seeking God in prayer. He sets forth the way of approach by emphasizing a right place. He said men need to go into a closet and shut the door, and there be apart from the world, where all is quiet and peaceful and where the eye cannot see anything save God. He realized that in such a place of holiness, the ear of God would become attuned to the voice of man in a better way than if he prayed without the consideration of the physical environment. Jesus recommended such a place of prayer because He knew the ease with which men yielded to distractions. Man's mind is oft nlike quicksilver, rolling here and there, this way and that way.

A place of prayer, be it at one's desk, behind the door of a closet, kneeling at one's bed or sitting by one's fireside, is of great value in helping one to get into direct relationship with God through prayer. One reason why more of us do not have our closets of prayer is that we do not fully appreciate the value of prayer.

The text from the first chapter of the Book of Acts answers for us certain questions that arise from the statement made about them. "They prayed."

1. Why did they pray? They prayed because God invited them to pray. The writer of Proverbs says, "In all thy ways, acknowledge Him, and He shall direct thy paths." "Men ought always to pray, and faint not." "Ask, and ye shall receive." "Pray without ceasing." And so "they prayed."

They prayed because they were at their best when praying. Prayer not only enables us to talk with God, but puts us in an attitude whereby we may hear Him talk to us. They prayed because the Jerusalem Church was passing through a great crisis, and the best solution was to pray, during those tragic hours and days, for protection and guidance. The early Christians prayed because they knew their Church could not make any progress unless they sought power from on high. They prayed because they knew it was essential that

they should recognize Him who taught them to pray. They prayed because they were promised that the effective, fervent prayers of righteous men and women would avail the Church much.

They prayed because they had come to know that the best gift they could give the Church was prayer. Their time, talent, moneys and other gifts of a material nature had definite places of value, but these could not take the place of "fervent, effectual prayer."

We do not wonder that the early Church made much progress, for its members prayed. Those marvelous experiences that came to the Church resulted from the prayers of men and women who knew how to pray.

2. When did they pray? Some people claim that the time wherein a person should pray ought to be left to the individual. Some thing we ought not to pray unless we feel like it. The worldly minded man believes that prayer is non-essential, save in cases of trouble and deep emergency; but not so with the spiritually minded man. He believes that one should "pray without ceasing." Such a habitual experience puts man in constant communication with God, who is his Helper in time of trouble. Constant prayer draws us nearer to God and makes us to be a part of his great plan and purpose.

One of the outstanding qualities of the early Christian was his serious recognition of the sacredness of prayer. They were not thoughtless, careless or indifferent about their prayer life. Rather, they found time to pray, and "they prayed."

The great trouble with modern professing Christians is that they do not take time for this vital act of communion with God. If we would be as the early Christians, soul-winners and close disciples of the Master, we must find time to pray. One cannot be self-centered and Christ-centered. There must be periodic occasions when men must stop all else and pray.

It has been stated of General Gordon, popularly known as Chinese Gordon, that he always found time to pray, and when he prayed "he put his handkerchief at the opening of his tent, and thus told the world that he was alone with God and was not to be disturbed."

Lincoln, Wilson, Gladstone and Fosch were all men who found time to pray. When they prayed, God had an opportunity to guide the nations as they should be. Let us spend much time in prayer.

3. What happened when they prayed. When they prayed, something happened. Something always happens when men pray earnestly, as did these early churchmen. God is a rewarder of them that diligently seek Him, and "No good thing will He withhold from them that walk uprightly." What happened when "they prayed"? Their faith was increased and their spiritual lives enriched. They received power when the Holy Ghost came upon them. When one prays, he is always quickened and rightly led. When Christians are quickened, the Church and her work toward the advancement of the kingdom is quickened. Prayer always brings results.

When missionary zeal begins to languish, when treasuries are empty—prayer does things. It quickens the missionary interest and fills the treasurers' hands. When the pews are empty and the laborers are few, and the Church is not thriving, and no longer men are being born into the kingdom, the only solution is prayer; for "prayer changes things." The promise is from Him, and

reads: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." God is still waiting to be gracious. If the pentecostal power is lacking, it is because we are not praying.

Franklin, Va.

INTEREST IN FELLOWSHIP OF PRAYER.

The revival of interest in the spirit of worship and the devotional life has been effectively illustrated by the extraordinary demand during the Lenten season for the little manual of personal devotions, known as "The Fellowship of Prayer," issued by the Federal Council of Churches.

Within the six weeks just preceding March 1st, no fewer than 670,000 copies of this handbook were sold, including several editions that bore special denominational imprints. In a great number of cases, local Churches ordered copies enough to place in the hands of all their members. The circulation of the handbook was not confined to this country, but reached into Canada, where the United Church of Canada ordered a special edition to be sent to all its pastors.

The booklet for the Fellowship of Prayer, which is an annual Lenten feature developed by the Federal Council of Churches during the last several years, was prepared this year by Rev. Clarence H. Wilson, D. D., a Congregational pastor, who has given much attention to the development of the spirit of worship.

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Christian Orphanage

Dear Friends:

For fourteen years the good women of our Church have made our little girls happy at the Christian Orphanage on Easter Sunday by making and sending pretty dresses for them on Easter Sunday. This Easter season has been no exception to the rule. We are grateful.

The following have been sent in since our last report: Miss Edith Walker, Burlington, N. C., umbrella, pair goloshes; Miss Nancy Branch, Garner, N. C., 1 pair slippers; B. A. Sellars & Sons, Burlington, N. C., 1 box merchandise; Woman's Missionary Society, Chapel Hill, N. C., 1 quilt; Shallow Well Ladies' Aid Society, Jonesboro, N. C., 1 box useful articles; Birdie Wilson and sisters, Virgilina, Va., 4 dresses and 1 towel; Ladies' Aid Society, Sanford Christian Church, 12 dresses; Miss Ruth Gunter's S. S. Class, Sanford Church, 3 dresses; Mr. J. Sloan, 1 suit; Ladies' Aid Society, Chapel Hill Church, 15 dresses; Waverly Church, 1 box clothing, dresses, etc.; Missionary Society, Providence Memorial Church, Graham, N. C., 3 dresses; Lura Montgomery S. S. Class, Providence Church, Graham, N. C., 1 dress; Mrs. L. E. Carlton, Paces, Va., 1 box clothing; Golden Rule Class, Raleigh United Church, 1 box clothing; Missionary Society, Pleasant Ridge Church, Guilford College, N. C., 4 dresses and dress material; Wake Chapel, Fuquay Springs, N. C., 16 print dresses; Woman's Missionary Society, Christian Temple, 1 box of dresses, etc.; Ladies' Aid Society, Ramseur Christian Church, 4 yds. dress material; Mrs. A. Kimbrough, Cordele, Ga., 1 pair shoes, 5 dresses; Missionary and Ladies' Aid Societies, Durham Church, 1 box dresses, etc.; Prof. J. A. Clark, Elon College, N. C., 1 trunk and contents, 5 suits and shirts; Mrs. Saunders, Cypress Chapel, Va., 2 dresses and 1 coat; A friend, Cary Church, 20 yds. domestic and candy treat for children; Ladies' Aid Society, Greensboro, First Church, 6 dresses; Ladies' Aid Society, Murray Church, Bluffton, Ind., 5 dresses; Mrs. C. P. Aldridge, Union Ridge, N. C., 8 dresses; Woman's Missionary Society, Urbana, Ill., 11 dresses, 2 boys' suits; Berea Church, Driver, Va., 21 dresses, 3 suits; Woman's Missionary Society, Catawba Springs Church, 16 dresses; Missionary-Aid Societies, Henderson Church, 3 dresses; Pleasant Grove Church, South Boston, Va., 6 dresses; Woman's Missionary Society, Union Church, Va., 6 dresses; girls of Freshman Class, Elon College, clothing for little girls; Willing Workers, Congregational-Christian Church, Columbus, Ga., 17 dresses and clothing; Missionary Societies, Burlington Church, 30 dresses, etc.; Woman's Missionary Society, Piney Plains Church, 9 dresses, suit, etc.; Woman's Missionary Society, Wadley, Ala., 5 dresses, 1 sheet; Woman's Missionary Society, Burton's Grove Church, 7 dresses, material; Mrs. E. B. James, Mansfield, Ill., 14 dresses; Mrs. L. C. Huffines, Guilford College, N. C., 1 dress; Women's Missionary Society, Turners Chapel Church, 9 dresses; Ladies' Aid Society, Eure Christian Church, 5 dresses; Ingram Christian Church, 13 dresses, suits, etc.; Woman's Missionary Society, United Church, Lynchburg, 3 dresses, stockings, etc.; First Church, Randleman, N. C., 7 dresses, 2 boys' suits; Woman's Missionary and Ladies' Aid Societies, High Point Church, 7 print dresses; Miss Mary Virginia, 300 High Street, Franklin, Va., 1 dress; Missionary Society, Leaksville Church, 5 print dresses; Missionary Society, Elkhart, Ind., 10 dresses; Sunday School Class of Portsmouth, Va., Church, 2 hats, 1 pair hose, 1 dress.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 9, 1931.

Brought forward \$3,318.47

Sunday School Monthly Offerings.

N. C. & Va. Conference:

United, Lynchburg \$ 3.33

Shallow Ford 2.27

Palm Street, Greensboro 6.00

11.60

Eastern N. C. Conference:

Graces Chapel \$ 1.00

Henderson 3.97

Morrisville 2.00

6.97

Western N. C. Conference:

Biscoe 2.35

Eastern Virginia Conference:

Elm Avenue \$ 5.00

Pleasant Grove 7.29

First, Norfolk 4.26

Liberty Springs S. S. 5.00

Liberty Springs Ladies' Bible Cl. 1.00

Liberty Springs, Bertie Johnson Cl. 1.00

Liberty Springs, Sr. Boys' Class... 1.00

Holland 10.00

34.55

Valley Va. Central Conference:

Mt. Lebanon \$ 1.40

Linville 4.80

6.20

Alabama Conference:

Bethany 1.10

Special Offerings.

C. A. Penn, N. Y. City.....\$50.00

Jr. C. E. Society, Greensboro..... 2.50

Interest 37.96

Mrs. Lula Brickhouse, Norfolk, Va. 30.00

Mrs. J. E. Vincent, Suffolk, Va.... 10.00

Willing Workers, Columbus, Ga.... 5.25

Mrs. Virginia Maynor, for Rebecca 10.00

145.71

Grand total \$3,526.95

The poet Edgar Guest sings a sermon in his song now and then. This, for instance: "The Church is all that lifts us from the coarse and selfish mob; but the Church that is to prosper needs the layman on the job. For it's not by song or sermon that the Church's work is done; it's the laymen of the country who must carry on for God."—*Christian Law*.

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16 The LORD is King for ever and
ever: the heathen are perished out

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Type in Junior's Bible
2 I saw the sun on all the
of the children of Israel,
years old and upward, two

Nos.

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Child's ILLUSTRATED Bible

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Specimen of Type

2 My soul longeth, yea, even faint-
eth for the courts of the LORD: my
heart and my flesh crieth out for thee,
living God.

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9 Behold, "O God our shield, and
look upon the face of thine anointed.
10 For a day in thy courts is better

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Specimen of Type

8 7 Jé-hô-i-â-chin was 7
years old when he began t

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Specimen of Type

14 Like sheep they are laid in
grave; death shall feed on th

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OBITUARIES.

EATON.

Mr. William Eaton died at his home, near Tenth Legion, Va., February 22, 1931, aged about 73 years. His widow and several children survive to mourn his departure. He was a quiet, unassuming man. Funeral services were held at Beaver Creek Church, February 24, 1931. May God's blessings be upon the bereaved ones.

A. W. ANDES.

ROBINSON.

Mrs. Mary A. Robinson died at her home, in Graham, N. C., March 7, 1931, in her 84th year, and her son George Robinson died March 8, 1931, aged 59 years. Mrs. Robinson was a member of New Providence Christian Church. She was very kind and delighted in ministering to others. Her son, George, was a member of the Graham Presbyterian Church. He bore a record of having missed being present at Sunday School only one Sunday—the Sunday before he died—in six years.

A double funeral service was held for mother and son at the Presbyterian Church, Graham, N. C. The writer and Rev. Mr. Harrop conducted the service, and their bodies were laid to rest in Linwood Cemetery. May the Comforter of broken hearts comfort the bereaved.

P. H. FLEMING.

Burlington, N. C.

SKINNER.

The members of the Ladies' Benevolent and Social Union of Suffolk Christian Church deeply deplore the passing of our beloved sister and co-worker, Mrs. Georgie Howell Skinner, whom our Heavenly Father, in His infinite wisdom, saw fit to remove from our midst on February 25, 1931.

Mrs. Skinner was a true friend and a worthy member of our Union. We cannot realize that she has gone to her rest. May her soul rest in peace, and may comfort and strength be given abundantly to the bereaved family. "To live in the hearts of those we leave behind is not to die." In our loneliness and grief we may say:

"Life! We've been long together,
Through pleasant and cloudy weather.
'Tis hard to part when friends are dear—
Perhaps 'twill cost a sigh, a tear.
Then steal away, give little warning—
Choose thine own time.
Say not 'Good-night,' but in some brighter clime

Bid us 'Good-morning.' "

MRS. W. H. ANDREWS.

MRS. J. A. PARKER.

MRS. J. E. RAWLS.

ROGERS.

Resolutions of respect and sympathy adopted by the Baracca Class of the Suffolk Christian Church, Suffolk, Va.:

Whereas, God, in His divine wisdom, has seen fit to take unto Himself our friend and comrade, R. Frank Rogers; and,

Whereas, R. Frank Rogers was for a great number of years a member of the Baracca Class of the Suffolk Christian Church, and was faithful and loyal in

his devotion; and,

Whereas, by his comradeship, his love for his Church and Sunday School work, honesty, loyalty, faithfulness and true friendship, endeared himself to the members of this class; and,

Whereas, his happiness and pleasure in life was found in unselfish service and help to others; and,

Whereas, he was held in high esteem, regard and close affection by all who knew him and beloved by all those who

came in contact with him; and,

Whereas, his life has been a worthy inspiration and noble example of loyalty and devotion to the Sunday School class of which he was a member; Now, therefore,

Be it resolved, by the Baracca Class of the Suffolk Christian Church, That we, through this resolution, express our grateful appreciation of the high, noble and exemplary life of our departed friend and comrade; the appreciation and grati-

tude of the members of this class for his unselfish service and devotion to his work and deep and sincere sympathy for his bereaved family.

Be it resolved further, That a copy of this resolution be sent to the family of the deceased, and a copy be given to the secretary of this class for his records, and also a copy be sent to the press.

HUGH L. HOLLAND.

E. H. RAWLES.

L. L. LASSITER.

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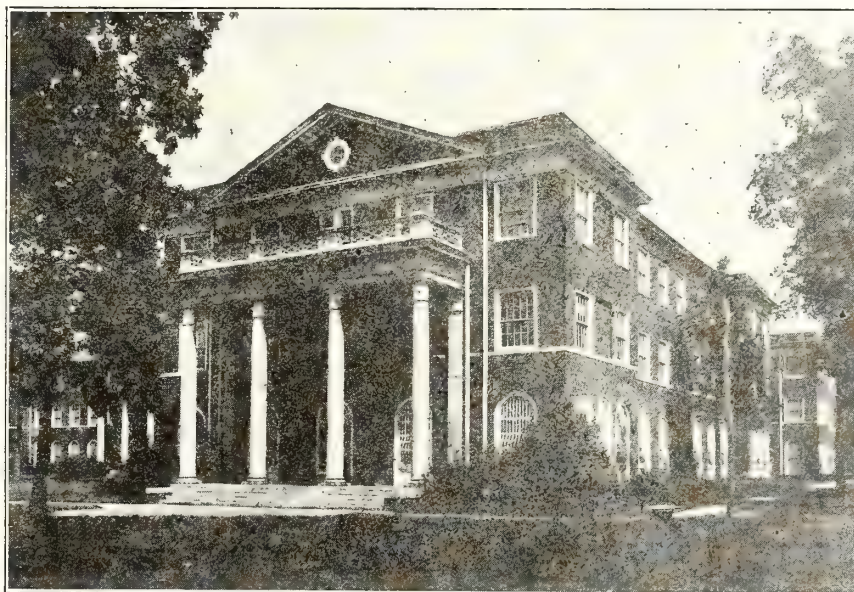
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Remittances for advertising and other business matters will be addressed to the "Managing Editor," 1536 East Broad Street, Richmond, Va.

Notices: Obituary and marriage notices, limited to 100 words, are published free of charge; all over 100 words at 1 cent a word. Remittance should accompany copy. Write names distinctly.

DUKE—DAUGHTREY HOLLAND.

For the third time within less than a year, death has made a claim upon the Board of Deacons of the Holland Christian Church. This time, on February 14th, death claimed our dearly beloved friend and brother, Dr. Job G. Holland, a prominent citizen and physician of Nansemond County, Va. He was preceded to the great beyond by his brother-deacons, A. T. Duke, on April 26, 1930, and Eli Daughtrey on September 22, 1930; and,

Whereas, these three brother-deacons were not only citizens of the highest standing in the community, but loyal, generous and devoted workers in the Church, beloved and trusted as neighbors, friends and co-workers; now, therefore,

Be it resolved, That we graciously submit to the inevitable, which in the loss of these three brethren from our midst and from our Church, we trust shall also result in an eternal gain for the forces of the redeemed in Christ.

Be it further resolved, That we express our devoted sympathy to the bereaved members of the three families, and pray for the richest blessings of our Heavenly Father to be upon them and cause

each dearly bereaved one to strive nobly in the faith that she had lived. The funeral services were conducted at Pleasant Hill Christian Church by the writer, assisted by Rev. J. U. Fogleman, and her body laid to rest in the Church cemetery. May the all-wise Father bless and comfort the bereaved.

Be it further resolved, That a copy of these resolutions be sent to each of the bereaved families, a copy to The Christian Sun, and a copy filed with the Church records.

W. M. JAY,
J. P. DALTON,
W. W. DARDEN,
Committee.

THOMPSON.

Mrs. Polly Holt Thompson, wife of R. J. Thompson, died at her home in Burlington, N. C., March 9th, aged 84 years, 10 months and 27 days. She was a member of Freedom Hill Wesleyan Methodist Church. In life and demeanor she was a gentle, unassuming, trustful soul. She trusted Christ and fell asleep

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VOLUME LXXXIII

RICHMOND, VA., THURSDAY, APRIL 16, 1931

NUMBER 16

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

THE CHURCHES vs. WAR.—

Rev. Cornelius Greenway, of All Souls' University Church, Brooklyn, N. Y., is a collector of autograph messages from the great or near-great. While Albert Einstein was in New York City, he gave Mr. Greenway an autograph photograph, written in German, reading as follows, in translation: "What we expect from the Churches of all denominations is the complete destruction of militarism." The Churches can do it if they will.

MISSIONS DEFICIT.—

The foreign mission deficit of the Church of Scotland for 1920 was 23,000 pounds, and the accumulated deficit 53,000 pounds. The committee has voted to pay off this deficit by using some spendable invested funds which were not earmarked by testators or donors for any special purpose. The announcement has just come of prospective funded legacies whose interest will help to overcome the loss of revenue, and the committee hopes the Church will support it in carrying out the minimum of reduction.

UNEMPLOYMENT PROMOTES READING.—

Unemployment continues in large volume in Portland, Oregon. Bond issues are projected in several cities to help care for the situation in the Northwest. This larger leisure produces some unexpected social results. Thus the Portland Public Library reports that the book circulation for the four months beginning November 1st has been 110,000 greater than for the corresponding period last year, and 52 per cent of the volumes drawn have been non-fiction. Serious times promote serious reading.

VISIT GERMANY.—

At a total cost of less than \$40 to each scholar, a party of 350 Edinburgh school children are to make a tour of Germany this summer. The sixteen-day visit will embrace several of the larger towns of the Rhine district, where the authorities are making great preparations to welcome the children, and have arranged a number of public receptions. The visitors, who will include a number of Boy Scouts and Girl Guides, will entertain the German children with folk-songs and dances. Here is a new and better kind of "children's crusade." It will promote better international relations.

IMPORTANT APPOINTMENTS.—

A number of important appointments are announced in the Church of England. Dr. Percy Dearmer is to be canon of Westminster in place of the late Canon Charles. Dr. Dearmer is lecturer in art and professor of ecclesiastical art in King's College, London. He is a most eminent authority both upon the art and hymnology of the

Church. Dr. Blunt is to be bishop of Bradford, and the archdeacon of Sheffield. Canon Darbyshire goes to be bishop of Glasgow and Calloway, while in the deanery of Canterbury Dr. Hewlett Johnson, dean of Manchester, succeeds Dr. "Dick" Sheppard.

BEECHER LECTURES.—

Rev. George A. Buttrick, of Madison Avenue Presbyterian Church, New York, is to deliver the Lyman Beecher lectures on preaching this year at the annual convocation of Yale Divinity School to be held April 13-15. Among his themes are, "Is There Room for the Preacher Today?" "Is Christ Still the Preachers' Authority?" "Preaching Christ to the Mind of Today," and "The Cross the Preachers' Supreme Inspiration." The Taylor lectures on theology will be delivered by Dr. Harris F. Rall, of Garrett Institute. Dr. H. Richard Niebuhr, of Eden Seminary, will be the alumni lecturer. He will speak on "Theology in a Time of Disillusionment."

SHANGHAI MISSION CENTER.—

Two buildings are being added to the growing center of missionary headquarters in the Yuen Ming Yuen area of Shanghai. One is being erected by the China Baptist Publication Society, and the other by the China Christian Literature Society. The structures are "twins" and are to be connected in such a way as to make them essentially one building. Close by are the mission building, the Central Y. M. C. A. and a Y. W. C. A. The Baptist body is moving its headquarters from Canton, where it has been for thirty years. Followers of Aimee Semple McPherson also announce the early erection of a temple in Shanghai to seat 2,000 persons.

STUDY INTERNATIONAL RELATIONS.—

The National Student Forum on the Paris Pact, Washington, D. C., is organizing an international relations observation tour for two months of travel and study in Europe the coming summer, July 23rd to September 21st. The group is to be composed of not more than fifteen high school students, carefully selected on the basis of the interest they have already shown in the elementary study of international relations. These selected fifteen will leave New York July 23rd and, during the two months of travel, will visit, among other points, London, Paris, The Hague, Berlin, Prague, Vienna, Milan, Geneva. Lectures and conferences will be carried on during the tour.

WHAT THRIFT IS.—

Thrift is a determination to live with a margin for future advancement; to earn a little more than one spends or to spend a little less than one earns, getting meanwhile the value in strength, in satisfaction or in other worthy return for the money one feels free to spend. The spirit of thrift is op-

posed to waste on the one hand and to recklessness on the other. It does not involve stinginess, which is an abuse of thrift, nor does it require that each item of savings should be a financial investment. The money that is spent in the education of one's self or of one's family, in travel, in music, in art, or in helpfulness to others, if it brings real returns in personal development or in a better understanding of the world we live in, is in accordance with the spirit of thrift.—*David Starr Jordan.*

PROJECT FOR SUNDAY SCHOOLS.—

The children and young people of this country now have the opportunity of extending a hand of friendship toward the children of Porto Rico. Governor Theodore Roosevelt, of the island, in his appeal to the American people, stated that 200,000 Porto Rican children are undernourished and starving. The Porto Rico child-feeding committee has been organized to meet this emergency. Arrangements were made for the co-operation of the Committee on World Friendship among the children with Col. Roosevelt's committee through a friendship project during March, April and May, friendship treasure chests being the goodwill symbol. Chests are to contain articles for school use, toys, friendship letters and cards indicating how many lunches (at 5 cents a lunch) have been provided by the sending group. Sunday schools are urged to make one item of their observance of World Good Will Sunday, May 17th, the sending of one or two chests. Full details of the plan may be secured from the Children's Committee, 289 Fourth Avenue, New York City.

PORTO RICANS GOOD CITIZENS.—

There are few in Porto Rico who fail to recognize the commercial advantages which have come to the island as result of its absorption by the United States. There are very few who would be willing to go back to the old relationship with Spain. There are few who are not loyal to the United States and who do not consider their destinies finally linked up with those of this great republic. One fine example of this is seen in their attitude during the World War. As soon as the United States declared war, Porto Rico asked that the draft act be made extensive to that island, although this was not necessary, and when the nation's call sounded, 121,241 of her sons responded. Porto Rico filled the quota assigned to her in the purchase of Liberty Bonds and carried to completion every work commended to her. In any other national crisis the Stars and Stripes will find no more loyal defenders than the manhood and womanhood of Porto Rico. Our mission work among such a people is worth while and should receive our liberal support. The mission call of the Church at this time should receive a hearty response in behalf of this people.

NOTES-PERSONALS

"The heavens declare the glory of God, and the firmament showeth His handiwork."—Psa. 19:1.

Rev. J. E. McCauley, pastor, is conducting a series of meetings, First Church, Norfolk, himself doing the preaching, assisted by Rev. J. F. Morgan and others as song leaders. Much interest is being manifested in the meetings.

"It is easy in the world to live after the world's opinion; it is easy in solitude to live after one's own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of his character."—Emerson.

Many of our Churches, particularly of the cities, are holding their evangelistic meetings following their Easter services. A most natural and logical consequence of services leading up to Easter and growing out of the spirit of that good day and the resurrection season.

Rev. H. C. Caviness recently held an evangelistic meeting of three weeks in First Church, Portsmouth, of which he is pastor, the meeting resulting in renewed and quickened life in the Church, the conversion of many, and the accession of fifty or more to the Church membership.

Only through self-denial on the part of Church members can the work of the kingdom be carried on. It was so intended of our Lord, and we follow Him and His teaching when we deny ourselves, take up our cross and give out of our living and out of our need, that His work may be carried on.

Rev. F. C. Lester, pastor of our Waverly Church, is planning, with a party of four, to take the trip to Seattle on automobile and give himself sufficient time in attending the National Council and General Convention of Congregational and Christian Churches to see the sights on his journey across the continent and back.

Rev. M. T. Sorrell, Danville, Va., recently held a meeting of a week at Ingram, Va., Rev. H. C. Caviness assisting and doing the preaching for four nights of the week. Bro. Sorrell reports a glorious revival, with ten accessions to the Church. Pastor Sorrell is this week attending a school of religion at Vanderbilt University, Nashville.

Dr. N. G. Newman, pastor of the Holy Neck Church, who suffered illness some weeks ago, is entirely recovered and in the work again, THE SUN's editor having the privilege of worshipping with and preaching for his congregation at Holy Neck, Sunday, April 5th, at 11 A. M. Despite the constant downpour of rain, the congregation was good for such a day and in a rural section.

Dr. G. O. Lankford recently celebrated the tenth anniversary of his pastorate of the Burlington Christian Church. The Burlington Daily Times carried an appreciative account of the event, which is published elsewhere in THE SUN. There is no pastor held in more loving esteem, not only by his people but by the whole Church. It may be said of him as of but few, "They love him."

Easter Sunday throughout the section where THE CHRISTIAN SUN circulates was a day of thick clouds and heavy rains. On this account,

thousands were kept from Church who would otherwise have been there for Easter services. Those Churches that had planned to take the mission offering on that day and did take it will give opportunity for further offering in the next two or three Sundays.

Practically all the pastors of the Eastern Virginia Conference attended one or more of the woman's missionary rallies held in the four groups of that Conference last week. Our Eastern Virginia pastors have at heart all the work of the Church, and this is as it should be. There were from six to ten pastors at each rally, and the women were happy to have them and felt encouraged by their presence and counsel.

One of the very happy pastors of our Eastern Virginia Conference is Rev. J. F. Morgan, who now rejoices in the completion of a beautiful and impressive house of worship, with numerous and ample rooms and accommodations for Bible school and religious education. The Church was paid for as built, and the larger plant is already attracting larger audiences and increasing numbers in Church and Sunday School.

The Woman's Missionary Society of Union Church, Union Ridge, N. C., held its monthly meeting at the home of Mrs. Willie Pace Thursday night, April 9, 1931, with twelve members and four visitors present. The topic of the lesson, "Breaking Down Other Barriers," was a study of the ninth chapter of the Book of Acts. An hour was spent in the discussion of the lesson. After being served delicious refreshments by the hostess, the society adjourned to meet with Mrs. Jasper Garrison in May.

"Why are the men of the Christian Church not interested in missions like our women are?" is a question often asked with painful emphasis. One reason is our men do not take the time to learn about missions; and secondly, they do not give, as the women do, to missions. "Where your treasure is, there will your heart be also." In our annual offering for missions in all the Churches now, the men should be given a chance and urged to make contributions somewhat equaling at least the contributions by the women.

The Associated Press states that Secretary of State Stimson, in Washington, D. C., held a telephone conversation the other day with William M. Jardine, American minister to Egypt, who was then in Cairo, a distance of 6,000 miles. Ours also is a day of wonders and miracles. There was no wire to connect and no links that bound the two capitals together other than the infinite and intervening spaces. That one may talk with another 6,000 miles away with no visible chord or coil to carry the message seems incredible. Only the great, infinite and all-powerful God could make such a thing possible.

Our Holland Church, Dr. W. M. Jay, pastor, put on an Easter missionary cantata Sunday night, April 5th. The ladies of the missionary society sponsored the cantata and, assisted by the choir, certainly gave a wholesome and inspiring program. At the conclusion of the cantata, the Mission Secretary had the privilege of addressing the congregation on the subject of "Missions," which followed naturally in line with the program of the evening. Dr. and Mrs. Jay are happy in their good work of the pastorate, with increasing congregations and growing interest in the various organizations and phases of the Church life.

One of the best equipped plants for Sunday School and religious education work we have

seen in connection with our Churches is that at Waverly, Va. At great cost a religious education building has been joined to the Church, and there are some fourteen or fifteen rooms, with auditoriums for the senior, junior and intermediate departments; and there are rooms for the little tots, the primaries, and in fact for all ages in the Sunday School. These rooms are just now being completed, but the Sunday School enrollment has almost doubled without any particular drive or pressure as a result of better facilities with which to work. We know nothing that adds so much to the worth of a Church as that of an adequate plant for Bible school and religious education purposes. We congratulate Pastor Lester and the good people of Waverly on their splendid achievement in this field.

TEN YEARS OF SERVICE.

The following is reprinted from the Burlington, N. C., Daily Times of April 3rd:

The approaching Sunday marks the tenth anniversary of the services of Dr. G. O. Lankford as pastor of the First Christian Church of this city. He began his work in this Church on the first Sunday of April, 1921, and during the years that have followed, the Church has experienced an era of growth and progress. All departments of the Church at present are active, aggressive and growing.

It will probably not be without interest to the people of the community that certain statistics be given indicating in some measure the service rendered and the progress made during the period of service involved. The following figures, therefore, are given: Sermons and addresses delivered during the period, 1,362; visits, 8,000; funerals conducted, 132; marriages solemnized, 101. During this decade the pastor has received into the Church a total of 450 members, this being a larger number than the total enrollment at the beginning of this period.

In addition to the statistics mentioned, it is not without significance that the Church's offerings in all departments have steadily gone forward from year to year. Although there is no way of determining the exact amounts that have been given to all causes during these years, it is estimated that \$50,000 has been contributed to missions and benevolences, and a total of more than \$150,000 to all causes.

During the years that Dr. Lankford has been in Burlington, he has been connected with various community enterprises. As pastor of this Church here, he instituted the daily vacation Bible school work in the community. He has been active and interested in the Boy Scout work, being in a large way responsible for the success of this work in the community. He has always stood for a wider spirit of co-operation and fellowship among the Churches in the community, and the fine spirit of good will and co-operation which exists between the Churches today is due to a large extent to his untiring efforts along this line.

The Church is honoring the occasion of his tenth anniversary as pastor in various ways. There have been phone calls, cards and personal greetings. The outstanding event in this connection was the gathering on Wednesday night last after the midweek service. At this time, J. M. Fix and D. E. Sellars, speaking for the Church, stated that in honor of the pastor's tenth anniversary and as an expression of the Church's friendship, love and good will and as an evidence of the Church's appreciation of the services rendered during these ten years, a supply of gifts were to be presented him and his family at this time. Consequently, an old-time pounding followed and the parsonage pantry was loaded to capacity. Besides this, many personal gifts of various kinds were presented.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

PALM CITY, FLA.: This Church has recently organized a Christian Endeavor Society. It has also paid the first half of its apportionment for the year.

REV. JAMES W. DAVENPORT, former pastor at Thorsby, Ala., was welcomed back by the whole town as the annual preacher for the pre-Easter services.

REV. JAMES I. BARKER, of Tallassee, had a special day at his Church on Palm Sunday. Rev. Lucy T. Ayres and Miss Marguerite Davison spoke and helped with the program.

TAMPA, FLA.: This Church greatly enjoyed an Easter visit from their former pastor, Rev. Milo J. Sweet, and Mrs. Sweet, accompanied by Miss Grace Thompson, Mrs. Sweet's sister.

MRS. MARION DOPSON, who has been seriously ill in a Montgomery hospital, is improved in health and has returned to her husband, who is pastor of two Churches of the Central Alabama Association.

DR. JASON NOBLE PIERCE has written music which the Collegese Church used on Palm Sunday. It was printed on the Church calendar. A choir from Ward-Belmont College led the singing for this Church.

DR. C. REXFORD RAYMOND has received much favorable newspaper publicity for his contribution of themes on current interest. In discussing the evolution law, which is a topic of perennial interest in Tennessee, he has been able to bring out the special values that come from an unbiased study of God's truth in nature.

ONE PASTOR (full-time service for two Churches): **Rev. J. M. Trosper**, of Corbin, Ky., has discovered how to maintain morning and night preaching services at his Churches at Corbin and Evarts. At Evarts, school teachers supply in his absence; at Corbin, the Y. M. C. A. secretaries render their service. Mrs. Trosper helps at Corbin.

REV. M. L. THRASHER, in the South Alabama Association, entertained Secretary A. W. Sparks, showing him three of his fields and having him speak three times at Antioch Church. The two then paid a visit to Rev. C. E. Burkett and Rev. J. H. Bell, holding a service at Liberty Church. Secretary Sparks was pleased with the trip.

JUPITER, FLA.: The Young People's Society of this Church recently entertained the members of the Young People's Society of the West Palm Beach Church at a swimming and supper party, followed by a meeting on the beach. The men of this Church recently conducted an every-member canvass, which was so successful as to arouse special enthusiasm on the part of the Church.

PROF. C. C. HAUN, of the Vanderbilt University School of Religion, Nashville, Tenn., has been very busy enrolling students for the Rural Church School, which meets from April 6th to 17th, and is the largest of its kind in America. He is also a lecturer in the school. One of Prof. Haun's activities is supervision of two schools of religion students, Mr. Sidney Davies and Mr. Arnold Slater, in the work of the Community Church at Ridgetop, Tenn.

WEST TAMPA MISSION: Rev. Carl H. Corwin, pastor, writes: "The special Communion at the close of Lent was held this year on Palm Sunday, with deep interest. Five mothers and three children were welcomed to Church membership on confession of faith. All the mothers had children in the services. Some of them had little children in their arms when they came forward to take the Church covenant and receive the right hand of fellowship. This was a beautiful sight."

SECRETARY A. W. SPARKS returned to the national headquarters of the Christian Church, in Dayton, Ohio, after three months spent in Alabama, with headquarters in Birmingham. He visited Churches in the Christian Conferences and Central and South Alabama Associations and also the educational institutions at Wadley and Thorsby. In his written survey, he is to relate the needs of the rural Churches of a central Church in Birmingham representing both Congregational and Christian. He made many friends and pleased the people by his preaching. Birmingham, with its rapid growth and wonderful opportunities, interested him. The survey revealed an excellent location and fine property for the United Church.

COCONUT GROVE, FLA.: Rev. J. Delman Kuykendall, D. D., pastor. A very beautiful garden party was given for members and friends of this Church by Mrs. Arthur Curtis James at her beautiful estate, "Four-Way Lodge." Dinner was served for about two hundred and fifty on the beautiful lawn, followed by entertainment. This Church has a most unusual young people's organization, known as the Yomarco Club. The name indicates its character, being the first syllables of the words, "Young Married Couples." Only those can join who are married, and there are about twenty such couples in the membership. The president is a husband and wife, and the same plan obtains for each of the other officers. The organization is for social and serious purposes.

MISS MARGUERITE DAVISON, in a personal letter, writes as follows: "Here is the latest news of my doings. I attended the Southern Mountain Workers' Conference, held in Knoxville, March 24-26, a most helpful and inspirational meeting. Folks from Pleasant Hill were there with bells on. Dr. May Horton, of the Up-lands Sanatorium, Principal and Mrs. Elder, and ever so many of the teachers and staff. It was a regular old home week, as far as Pleasant Hill folks are concerned. Rev. and Mrs. Day, from Robbins, were there, too. The work in the mountains was threshed out from every point of view almost, and we all thought we knew more when it was over. I know that I am much better acquainted with the scope of the work and the workers. These interdenominational group conferences are very helpful, I think, from a contact standpoint, if for no other reason."

CHRISTIAN LIFE Conference of Georgia and Alabama, March 27-29th, was a great success. It was held at Lanett, and everybody rises up in praise of the unusually splendid way in which the people of Pastor Dollar's Church entertained the crowd. It was interesting to see how the Christian young people and those of the Congregational Church so heartily unite. It surely looked good. These young people know how to make the union of the two denominations work. Pastors and delegates from both groups co-oper-

ated in every conceivable way, and pastors from both were on the program. Among the Congregational people participating were Miss Annie Campbell, extension worker for South Georgia; Miss Dora Brackin, Sunday School organizer and extension worker in Alabama and part-time service in South Georgia; Prof. Lyle Percy, of Piedmont College; Rev. C. C. Hamilton, now of Columbus, acting pastor; a group of students from Piedmont Church, other delegates and the pastor-at-large. Rev. W. C. Carpenter was elected president for the third time, and Rev. L. L. Stanley, vice-president. Next year the meeting goes to LaGrange.

NASHVILLE, TENN.: Collegese, the pastorate of Dr. Jason Noble Pierce, has opened up most auspiciously and during the first two months there were 38 additions to the Church, including 14 members from the faculty of Vanderbilt University and other educational institutions in the city. Congregations are increasing. The Church school is functioning in a strong way, and the Collegese House social and educational activities are proving to be very much worth while. In addition to his regular pastoral work, Dr. Pierce is lecturing to the students of Vanderbilt University School of Religion in connection with his appointment to the chair of preaching. The purpose of Collegese Church is expressed as follows: To bring a spirit of love to little children; instructions and high ideals to youth; inspiration to men and women in the midst of life; comfort, peace and fellowship to the aged; to labor together under the leadership of Jesus for a better civilization of brotherly men. In addition to the regular Church and educational activities, the Collegese membership is interested in the Ridgetop and Tennessee Ridge rural communities, the leadership of which includes a group of students from Atlanta Theological Seminary Foundation. Three other students are also on the staff of Collegese Church School.

EASTER IN THE CHURCHES.

We have heard from some of the Florida pastors relative to their Easter services, but no doubt others have had equally fine observances of the day. Rev. O. T. Anderson, of Fort Myers, writes that, in spite of the heavy rains, they had the largest Easter attendance they ever had. They received seven new members into the Church at the Holy Week Communion service.

Dr. E. A. King writes that at Miami Beach the Sunday School met out-of-doors with 350 children on the lawn. The morning service was attended by an audience that began coming at 10:15 for the 11 o'clock service. Two hundred and fifty children attended the annual Easter egg hunt on Saturday, one feature of which is the visit of old Rosie, the elephant. Forty thousand attended the Easter sunrise service on the beach.

Rev. Watson L. Lewis, of New Smyrna, writes that, in spite of the torrents of rain, they had a fine Easter. The Sunday School had a wonderful program, "one of the best I have ever seen in any Church." In the evening, an Easter concert was given, the music being of very fine quality.

At Palm City the Sunday School gave a fine program, and the same was true at West Palm Beach. There the young people gave an Easter pageant. The pulpit was supplied both morning and evening by Superintendent Gillette, and there were fine congregations in spite of the rain.

The Coral Gables Church also enjoyed a beautiful Easter service, with an attendance of over five hundred. At the Sanford Church, an Easter pageant was presented in the evening entitled "Barabbas." At the morning service fifteen new members were received, twelve of them being upon confession of faith. As many families in this Church are of Lutheran traditions, those who wish may unite by confirmation.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

COLOR.

After the dull, drab chilling repose of winter, how glad and glorious is the newly awakened life and the revelry of spring color! Every shade, hue and tint of green now greets and gladdens the eye. There are more shades and degrees of green than of any other color, we presume it is more restful and furnishes more richness and relief to the human eye. But for the prevailing green and over-hanging blue of field and forest and sky, mankind, all of us, would go blind; the eye would simply become exhausted and its energy depleted. Green greets the eye to gladden it, to rest and refresh it, as well as to accelerate its energy and activity for the keen enjoyment of other colors.

Next in richness and restfulness to the eye is yellow. No wonder gold is counted one of the precious metals. Its very color is priceless and precious to the sight of man. For the past ten days the rich and prolific jonquils, God bless them, have painted the landscape with their rich and wavy yellow blossoms. The writer passed a field of jonquils, spreading acres, a wide sea of yellow, where they were picking and packing thousands of dozens of these delicate blossoms to go by hurried mail and fast express to Northern markets. The field was an intoxicating revelry of color to look upon; gladsome indeed to the eye and the soul. The human being who can't enjoy a waving field of gold hasn't much soul.

And then wherever there is a peach tree in a field or garden, forest or lawn, there now is a lovely tint of blushing pink or a deepening red to greet the eye and rejoice the heart. The pear and the plum are blanketed, their entire foliage with spotless and immaculate white. Along every

branch and hedge, buds are bursting and fragrant, nameless blossoms blink and beam forth, as they spread their blankets of beauty over a landscape come but now from death to life. When we poor mortals paint and blend our colors, we are limited to a canvas 10x12 and to two or three colors only on the canvas. When the good God gets ready to exhibit a picture, He paints a landscape of rich color, so that the human eye may be gladdened in its every niche and nerve, and that the whole soul of man may rejoice and be glad. Blind indeed is the man now who cannot say with the writer of Genesis 2:8: "And the Lord God planted a garden; and there He put man." Whether man keeps and beautifies the garden which God has planted, or whether he desecrates and destroys it, God has done His part. He has glorified His creation with color and charm and unmatched beauty.

Recently a friend wished to know, "Where is paradise, and when does it begin, here or hereafter?" Our reply was that "Paradise begins here or hereafter, whenever and wherever there is perfect happiness." One is constrained to believe that God planted a garden and painted it with infinite and profuse color, that man might be blessed in it, get a taste or at least a glimpse of Paradise and perfect happiness here, and through this happiness that comes from cultivating and keeping and looking upon the rich riot of color be the better prepared for that infinite and eternal happiness to come.

If a human being cannot enjoy the color in garden and field and forest and landscape now, one must, indeed, have not only a dull eye, but a cold, dead heart also, and certainly one that is not yet ready to enjoy Paradise or have complete happiness here or hereafter. Spring-time beauty, with its bounty of life and blessings of color, is, indeed, a gift of God, and, like the heavens above, joins in declaring that God is good, gracious and glorious, worthy of our highest praise and holiest adoration.

J. O. A.

FAILING OUR OPPORTUNITIES.

Rev. F. C. Lester, Waverly, Va., in a recent public utterance, gave some interesting statistics from the Eastern Virginia Conference, showing how far results failed of measuring up to opportunities. The Conference reports 47 Churches, in 29 of which there are Woman's Missionary Societies. That is to say, about two-thirds of the Churches in that Conference have missionary societies. The average membership of the societies in the Conference is 30. The average amount given by each of the 30 societies is \$154.62 annually, or \$5.28 per member. The average membership of the Churches in which there are societies is 230. The average membership of Churches in the Conference not having societies is 89. That is to say, 13 per cent of the Church membership is in the Woman's Missionary Society, 10 per cent of the Church membership is in the Young People's Missionary Society, and the young people who are members of missionary societies gave last year \$2.60 per member. The 13 per cent of the Church membership in the Woman's Society, and the 10 per cent Church membership in the Young People's Society gave last year \$6,090.23. If they had had 100 per cent in their societies giving at the same rate, the gifts to missions through the missionary societies alone would have been \$26,408, giving at the same rate as those did who were in the societies.

These figures prove conclusively, if any proof were needed, that the missionary society in a Church is the leaven in the lump, and that if the whole Church membership could be enlisted for missions, even to the extent that the women of the societies are now enlisted, and give as the women

and young people of the societies now give, we Christians would not have to hang our heads in shame and regret as we now have to do when our missionary giving is compared with that of other and with real missionary denominations.

The saddest and most pitiful fact that we Christians face is the meager amount we give to missions in proportion to the amount that we could and should give, and in proportion to the amount we must learn to give if we are to grow as a people and take our places along with other denominations in enlarging the kingdom of our Lord on earth. With polity and principles as heavenly and as holy as any branch of the Church ever had, the one reason why we have not grown any more rapidly as a people is because of our indifference to missions, and because we have not obeyed the challenge and the command of our Lord to make His love and life known to others.

J. O. A.

THE WORST KIND OF RELIGION.

James Russell Lowell many years ago wrote that which we may yet profit by:

"The worst kind of religion is no religion at all, and these men living in ease and luxury, indulging themselves in the amusement of going without religion, may be thankful they live in a land where the gospel they neglect has tamed the beastliness and ferocity of man, who but for Christianity might long ago have eaten their bodies like the South Sea islanders or cut off their heads and tanned their skins like the monsters of the French Revolution."

The irreligious, the indifferent and unconcerned receive the blessings and benefits of religion, and yet give neither their influence nor their money to its support. And the greatest movement of religion, a movement instituted of God and carried on through His Son in the Church, is that of missions. There are many in the Church who get the benefits and blessings of missionary preaching and teaching, of missionary activity, and yet they are unwilling to give their consent, their prayers and their money to missions. They do not want, they will not have, a non-missionary God or gospel. They can't believe in a God who wants to save some people in one land and is not equally anxious to save people of another land. They can't and they won't believe in a God who is a respecter of persons and who wants the few to be saved and the many lost. They know if they have any religion that God and not man instituted the missionary program, and has carried it on through the years, and that they today have Churches and preaching and the benefits of it, solely because of missions, even foreign missions, in previous generations and to their ancestors. They would possibly be bowing down to idols today, worshiping they know not what gods of their own creation, but for the fact that there were missionaries, foreign missionaries, in other days who made religion possible for them today. Lowell was right, the worst kind of religion is no religion, and next to the worst kind is a restricted religion, a religion that is paralyzed, religion that is selfish, religion that cares for one's own soul and household, but careth not that those to the uttermost parts shall perish. To all such we commend most heartily some further words of Lowell:

"When the microscopic search of skepticism which has haunted the heavens and searched the seas to disprove the existence of the Creator, has turned its attention to human society and has found a place on the planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles

square on this globe where the gospel of Christ has not gone and cleared the way and laid the foundation and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views."

No, James Russell Lowell wrote the eternal truth when he declared that there is not a place on this planet, ten miles square, where a decent man can live in decency, where the gospel of Christ has not gone and cleared the way and laid the foundation. The security of our property, our lands and our lives depends upon religion which we need so much, and yet which we often scorn and treat so indifferently. J. O. A.

HE SPOKE WISELY.

Hon. Nicholas Longworth, speaker of the national House of Representatives and who died in Aiken, S. C., April 9th, in adjourning a recent session of Congress, is quoted by the Washington Post of April 11th as using the following closing words:

"My colleagues, I need not say that I am profoundly grateful for this demonstration of your affection. Perhaps this is the last time that I will address you from this rostrum (laughter and applause). I do not mean to insinuate that I regard it as a probability, but I must admit it is a possibility. The decision lies with none of us here. It is a decision that lies with an all-wise Providence. With whatever Providence may decree, I am abundantly satisfied."

The Post, in commenting, says that Speaker Longworth used the remarks as an ironical illusion to the uncertainty of politics. Politics are uncertain, and so is life. Very often that which is said in jest comes true in earnest. The speaker's words were fraught with more meaning than at the time he could have anticipated, since he was to breathe his last in a few, brief weeks, and so was in the hands of Providence, and went out to meet face to face the one in whose hands all of us are and who controls the destinies of mankind. No man knoweth what a day, much less a month or a year, will bring forth. "Be ye also ready, for in such an hour as ye think not the Son of man cometh." J. O. A.

TAXES AND CONTRIBUTIONS.

Tax is a compulsory contribution upon persons, property, or business for the support of government. It differs from contributions to support the Church in her effort to save the world. Both State and Church have their obligations and problems to solve, and people find fault and make mistakes in both fields. Most citizens feel that tax is a burden, some of them maneuver to avoid the payment of taxes, and most of them put off the payment until the last date allowed. Those who sit in the legislatures and levy the taxes are exposed to criticism and often are incompetent to work out a system of taxation that will meet the needs of government and be just to all subjects of taxation. Often the leader in the solution of this problem is one without experience and limited in business judgment. Under such conditions, unjust taxes may be imposed that fall too heavily upon some persons, some property and some business. The effort may be honest and the conclusion may be unjust. It takes time and patience to solve such questions as really change with changed conditions. When business is prosperous it is easier to pay taxes than when business is depressed. The same is true of raising money by voluntary contributions to carry on the work of the Church. In both cases it is necessary to reduce personal expenses to be able to meet taxes and Church obligations. When real estate is high, assessment for taxes is raised; then when real estate drops in price, taxes are burdensome.

The same is true in the Church when expenses are increased in prosperous times, debts are contracted on that scale, and then hard times come and money is hard to raise.

It is said that there are two sides to every question, and it may be so in both of these cases. We overlook the benevolent side of such burdens. Poor people sometimes think they have the hardest time; and yet, those who pay no taxes and make no Church contributions, share in the benefits and blessings of both Church and State equally with those who struggle to pay their taxes and their Church dues. The concrete sidewalks, the street lights, the police protection are in use for the non-taxpayer as well as the citizen who finds it hard to pay his taxes. The same is true of the Church. The individual who is unable to pay anything to the Church has the same privileges as the largest contributor in the Church and that group struggling to pay off Church debts. The children can go to Sunday School, get the literature, enjoy the heat and music, the instruction and fellowship of the Church as well as the richest who attend. The Church and the State are both benevolent. The public school, which is the product of Christianity, is opened with equal opportunity to the rich and the poor. The people who have the most for what they earn are the poor in the Church and in the State. W. W. S.

WHAT GLADSTONE DID.

Where certain lines in the face of Gladstone came from, we learn from such incidents as that related by Sir Francis Crossley, to whom it was told by the vicar of St. Martin's-in-the-Fields. The vicar had recently been to see a crossing-sweeper in his parish, who was ill.

"Has any one been to see you," he asked.

"Yes, Mr. Gladstone."

"But how came he to visit you?" inquired the vicar, who could not understand why the chancellor of the exchequer, although then living in the parish, should call upon a sick crossing-tender.

"Well," answered the crossing-sweeper, "he always had a nice word for me when he passed my crossing, and when I was not there he missed me. He asked my mate, who had taken my place, where I was, and when he heard that I was ill he asked for my address, and put it down on paper. So he called to see me."

"And what did he do?" asked the vicar.

"Why, he read from the Bible and prayed," was the reply.

To be loyal to the interests of every man, how characteristic was this of the magnanimous Gladstone! Indeed, how Christ-like was such a service!—O. S. Marden.

Fifty Thousand Dollars for Missions!

A CALL TO SELF-DENIAL

Through self-denial, the Kingdom of Heaven is built on earth. The cattle upon a thousand hills are His; likewise, the gold and the silver, and the world's wealth. Yet, in financing His Kingdom on earth, Jesus, the Son of God, saw fit to adopt and use the method of self-denial. He gave the great example and denied Himself of even a place on which to lay His head. He gave all for our sake. He calls upon us to give something for His sake, not out of our abundance, but out of our need.

The greatest task conceived by the mind of man, or the wisdom of God, is that of giving the whole Gospel to the whole world, and this task has been, and is being, borne and achieved solely through self-denial.

It is a spiritual challenge, and must be accepted, if at all, through self-denial. If CHRISTIAN SUN readers shall reap the benefits and enjoy the blessings of spiritual enrichment, they will do so by following their Lord in denying themselves of some real value in His name and for His sake.

To this end, the Mission Board, in trying to carry forward the work assigned to it by the Church for which \$50,000 is called for this year, is inviting all SUN readers and Church members to deny themselves of some valuable thing, or indulgence, and give the price of it to Missions. Only through self-denial will our own lives be enriched and will our goal for our Lord be achieved. Jesus proved Himself our Friend by the supreme sacrifice. Now He wants us, and needs us, to be His friends, and we can only prove that friendship by making a sacrifice for His sake. This we can do through self-denial.

THE MISSION BOARD

SOUTHERN CHRISTIAN CONVENTION

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CONTRIBUTIONS

SUFFOLK LETTER.

Miss Florence A. Harvey, a graduate of Obelin College and music, was once a teacher of music in the Suffolk Collegiate Institute, and leader of the Suffolk Christian Church choir for thirty years. At the present time she resides in the Presser Home for retired music teachers in Philadelphia. While in Suffolk she taught a private school of music and also taught music in the Finney School for Young Women. By these three contacts, as a music teacher, and by reason of her musical gifts and education, she did more in the field of music than any other person who has ever taught and led in Suffolk. It is safe to say that Suffolk is a city of fine Church music in all the Churches; and much of this is due to the personal life and musical instruction of Miss Harvey. She put her pupils forward on all public occasions instead of herself; and thus, unconsciously, demonstrated her ability as a teacher.

Recently some of her private school pupils in Suffolk conceived the idea of a unique entertainment by getting a number of them together to repeat, in dress as well as music, school-day experiences. The girls took to the idea with willingness to do what was necessary for such an occasion. The idea was conceived by Mrs. Telza Miller, and the following took part in the services: Mrs. Telza Miller, Mrs. J. C. West, Mrs. W. T. Elliott, Mrs. J. E. Rawls, Mrs. Emma Moseley, Mrs. Robert Hotton, Mrs. Clyde Nelms, Mrs. Emily Crocker, Mrs. William Crumpler, Mrs. Alfred Bowen, Mrs. S. S. Stallings, Mrs. Addie Barham, Mrs. C. M. Yerby, Miss Inez King, Miss Marie Woodward, Mrs. Ethel Saunders.

The meeting was held in the fellowship hall of the Christian Church. Photographer Hamblin took a picture of the class before the exercises began. The hall was filled with anxious gazers, who listened with admiration to a commencement repeated by sixteen women, dressed as they were for commencement when they were girls. It was an inspiring picture of other days and a commencement equal to commencements of the present time. The hall was decorated and the two hundred and fifty auditors were thrilled by the program from start to finish. It was as follows: Opening class song, "Jinkle Bells," by the school; piano solo, "At the Party," by Rosa Bruce; recitation, "Minuet," Mary Truitt; Piano duet, "The Race Course," Jamie Carr and Katie Brown; vocal solo, "Once in the By-Gone Days," Ethel Butler; reading, "Well, Then, I'm Yourn," Em Holland; piano solo, "Carissinea," Telza Smith; musical reading, "I Doubt It," Emmie Butler; vocal solo, "April Ecstasy," Telza Smith; piano duet, "Under the Linden Tree," Viola Saunders and Rosa Bruce; closing class song, "When Your Hair Has Turned to Silver," Katie Beamon and the school. The above names are their maiden names while in school.

Before the entertainment, a supper was served, with Miss Florence A. Harvey, Miss Daisy Nurney and this writer as guests. At the supper, Mrs. J. C. West (nee Katie Beamon) welcomed Miss Harvey in sweet words, and Miss Harvey responded with grateful appreciation of the memories the occasion celebrated. This writer invoked the divine blessing, and a good supper did the rest. It was an occasion that brought to the individual performers fruits, flowers and other presents that told of loving hearts.

W. W. STALEY.

ELON LETTER.

The discovery of the individual is the outstanding achievement of the Christian religion. There are eleven so-called living religions today, rating Christianity and Judaism as separate religions. Not one of these religions, except Christianity, has properly evaluated the individual soul. Some of these religions deny the existence of the soul and others of them teach that individuality is a curse. They avowedly encourage their adherents to expect the absorption of the individual spirit-substance, whatever that may be, into the all-soul substance. The chief evil, they teach, is personality. But it is entirely different with the Christian religion. Jesus taught the infinite worth and value of the individual life. So infinitely valuable did He regard the individual life that He, in a bold figure, placed it on one side of the balance and the wealth of the world on the other side, and then declared that the individual life outweighed all the wealth of the world.

We need not, therefore, be surprised to find the germinating principle of the individual's worth constantly tending to express itself with increasing force and clarity through the Christian centuries. It was nearly eighteen hundred years after the coming of Jesus before such a government as the United States could appear in human history. We do not claim that the United States is perfect as a democracy. What we are trying to say is that there would have been no democracy such as we have here in the United States or elsewhere in the world if it had not been for the teaching of Jesus. The liberation which has come to childhood and to womanhood as a direct consequence of the teaching of Jesus, as to the individual's worth, is equally noteworthy during the Christian centuries with the development of democracy which we have cited. Just at this particular time the spirit of democracy, which is but another expression for the recognition of individual worth, is mightily influencing educational theory. We find that modifications of the curriculum in terms of individual need go steadily forward. This tendency has made educational costs mount, but educators have been willing to accept the mounting cost because they believe in individual worth. The crown and the glory of the Christian religion is a perfected personality. Toward this achievement every institution and every influence that touches our life should concentrate its attention.

But there is another side to the picture. Jesus recognized the individual's infinite worth, but He also recognized that the individual owes allegiance to God. There is freedom and full liberty for the exercise of one's powers Jesus taught, but these powers and this freedom are to be exercised in terms of our relationship to God as Father and to our fellow-man as brother. There are patterns for life, and the individual man pays a heavy penalty when he departs from these patterns. This does not reduce life to dull uniformity. It is rather an encouragement for the individual to express himself in accordance with standards that have been tested through experience and have the Divine approval. The creation of these patterns does not thwart individual expression, but encourages man by giving him assurance that God is interested in the aspirations and the achievements of his individual life.

Some years ago a great preacher said that the individual soul is a masterpiece of the Divine Architect. This great seer in the spiritual realm also declared that God had a plan for each indi-

vidual life and that no life can be said eventually to have succeeded unless it has constructed itself according to the Divine plan adopted for it. We have become so modest in these latter days that some of us have concluded that the great preacher was wrong and that human pride had suggested to the mind of this man that God is personally interested in the individual's welfare. Let us not forget in this connection that Jesus said no sparrow falls without the knowledge of our Father, and that even the hairs of our head are all numbered. Evidently Jesus believed that God is interested in the individual's welfare. And it does add a dignity to life and vest every experience with eternal significance when we are convinced that the great Architect of the universe has a pattern for our individual life.

We find that patterns are necessary in the construction of a building. We know them as blueprints and are willing to pay liberally for them. We have learned by experience that plans are necessary for the construction of worthy buildings. The same principles of architecture may be employed in a thousand different Churches, and no two of them will look alike. Yet, in essence, each one of them will be constructed according to the pattern for a building. The architect who should undertake to depart from the accepted principles of building construction too far will not only bring loss to the owner of such a building, but will produce an abnormality offensive to the best taste.

In the profession which a man chooses he certainly feels that he has liberty of self-expression, and yet there are certain professional ethics or patterns of conduct from which he must not depart unless he expects to lose the confidence and approval of his associates in the same calling. A physician, for example, is forbidden to advertise, and the whole profession frowns upon any member of the group who undertakes to patent a remedy or discovery which he has found of especial value in the relief of human suffering. The other professions have equally rigid ethical codes, and yet, despite the presence of these patterns of conduct, there is wide room for individuality and for personal and distinctive achievement.

W. A. HARPER.

THE CHURCH ALONE IS RESPONSIBLE.

God's great agent for the spread of His kingdom is His Church. In every land He operates through the Church, and missions operate distinctly for the Church. Every Church should work out into a mission and every mission into a Church. The primary aim of missions is to preach the gospel in all lands; the ultimate aim is to plant the Church in all lands. When they have done that, their task is accomplished. Then the Church of each land, thus planted, must win its own people to Christ. The converts must convert, the new Church must evangelize and Christianize. India, China, Japan are each to be turned to Christ, not by missions but by the Indians, the Chinese, the Japanese Churches, when these Churches have been securely planted by missions.—*A New Era in Missions, by Wark.*

PRIDE AND HUMILITY.

I never yet found pride in a noble nature, nor humility in an unworthy mind. Of all trees, I observe that God has chosen the vine, a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. When God appeared to Moses, it was not in the lofty cedar, nor the spreading palm; but a bush—a humble, slender, abject bush—as if He would, by these selections, check the conceited arrogance of man. Nothing produceth love like humility; nothing hate, like pride.—*Selected.*

THE VICTORY OF PROHIBITION.

By DR. R. C. HELFENSTEIN.

The supreme victory of prohibition is not what it has accomplished for individuals and for society at large, as great and important as that victory is. The supreme victory of prohibition is found in what it has done for our government. The supreme victory of prohibition lies in the fact that it has freed the United States government of the guilt of longer being a participant in the crime of making drunkards. That was the main objective of prohibition, namely: to prohibit the government from sanctioning and protecting the liquor business.

Before prohibition, the United States government legalized the liquor business. The government hung the Stars and Stripes over every saloon, guaranteeing, in consideration of certain reverence, to protect the saloon in all its perpetrations against the social, economic and moral welfare of the people. Before prohibition, the government the same as said to the saloon-keeper: "You are in a bad business, selling intoxicating liquor to my citizens. Your business ruins their health, paralyzes their minds, corrupts their morals, blasts their hopes, wrecks their homes, and damns their souls. But, Mr. Saloon-keeper, if you will permit me a certain percentage of your profits, I will permit you to continue to run your inhuman business, regardless of the consequences to the lives of my citizens, the homes of the people and the welfare of the nation."

Before prohibition, the saloons occupied the best corner buildings on the principal streets of every city. And through the open door, day and night, could be seen the rows of men and boys standing at the bar squandering their hard-earned money. Certainly, there were laws restricting the sale of liquor to minors, but most of the saloon-keepers could not guess within five years the age of any boy that entered. Certainly, the law declared that the saloon should close at 10 o'clock, but patrons had access to the back-door any time of the night. And when it was too late for business to come to the saloon, the extra bartenders were sent out on the streets and in the alleys to bootleg, wherever they could find the unfortunate victims of the drink habit.

Before prohibition, the laboring men in many cities were compelled to get their Saturday-night pay-checks cashed in the corner saloon, because the banks were closed. Then the accursed treating custom claimed the larger portion of their pay-checks, while wife and children at home were deprived of many of the necessities of life.

It is a burning shame that society does not have motion-pictures of conditions that obtained before prohibition. Just one sight of a saloon on Saturday night—just one look at the stream of immorality and shame that flowed from the doors of the saloon—would quiet the specious arguments of those today who have the audacity to contend that conditions are worse today than before prohibition. Such contention is an insult to the truth, a reflection on the memories and good judgment of every person who lived in pre-prohibition times and was old enough to know what conditions were.

The victory of prohibition is evidenced in the fact that you can travel today from the Atlantic Ocean to the Pacific, from the Gulf to the Canadian border, and you will not find a single legalized saloon. Before prohibition there were more saloons in some towns and cities than there were grocery stores.

Prohibition has said that America would no longer license the infernal business to operate for any sum of money. Prohibition has put the government's honor where it can no longer be bribed by the liquor business. Prohibition has made the liquor business an outlaw. Before prohibition, the liquor business was as legal a business

as was the clothing store, the grocery store, the furniture store, or any other legitimate business. But the liquor business has always been an outlaw in nature. Before prohibition, this outlaw business was given protection by the government. Prohibition not only outlawed the liquor business, but also made the government an avowed enemy of the nefarious enterprise.

Before prohibition, huge sums of money were spent by the breweries and distilleries in glaring road-side advertisements, encouraging the people to drink. Newspapers carried full-page liquor advertisements. What a relief it is for temperance people not to have those insulting advertisements staring at them from billboards along the highways and from the pages of the newspapers and magazines in their homes. Prohibition is responsible for freeing the roadsides and the press from such advertisements that were an offense to the Church and the school.

The wets oppose the prohibition law, not because of what it fails to do, but because of what it is succeeding in doing. It is keeping the liquor business an outlaw. It is making every violator of the law a criminal. It is placing the stigma of an anarchist upon every person who sells or buys alcoholic liquors for beverage purposes. Prohibition is making it both hard and dangerous and also expensive for drinking people to secure their liquors. It is keeping the wets from securing their dividends on brewery and distillery stock. When we realize that the stock in the liquor business before prohibition paid the highest rate of dividends of any business in the country—brewery and distillery stock often paying from 15 to 25 per cent annual dividends; and when we realize that, for the past ten years, the fifteen billion dollars' worth of brewery, distillery, and other liquor stocks in the United States have

not paid a dollar in dividends, we can understand why the wets are fighting so hard against prohibition.

Every business man should support prohibition, for the liquor business is the deadliest competitor of every legitimate business. Every business man should talk prohibition, support prohibition and work for prohibition, because prohibition seeks to divert money that would be spent for booze to the merchants who sell the commodities of life. Money spent by working-men for liquor cannot be spent for food, clothing, homes, radios, automobiles, etc. Even as a matter of good business, every business man should get back of prohibition and help to attain even greater victories.

The next great victory of prohibition will be an efficient enforcement of the law as it applies to individuals. And let us never cease to declare that "the law can be enforced." The sinister propaganda of the wets is shown in the false dilemma which they submit, namely: that "we had better have saloons than the present bootlegging." Such a declaration sounds as if we had to have one or the other, either the licensed saloon or the outlaw bootlegger. But, thank God, we are not in that dilemma. We do not have to have either the saloon or the bootlegger. The law can be enforced! America is not such an imbecile that she has to give in to either the saloon or the bootlegger. It is not a question of accepting the lesser of the two evils. It is a question of accepting neither. Our government does not have to surrender to the liquor business in any form. The prohibition laws can be enforced!

Dover, Del.

Dead is the religion which does not aim at these two things, personal purity and active charity.—
Thomas Guthrie.

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

Forever, O Lord, Thy word is sure. We know it will not return unto Thee void. Depending upon Thy word, the nations shall not fail, but find therein the way of peace and security. Give to Thy servants understanding. Teach us good judgment and knowledge. It is time, O God, for the organized Church to let Thy Spirit rule. Dear Father, keep Thine own true, sensitive to discern evil, diligent to fortify Thy Church against the insidious tendency to absorb and assimilate the ways of the world. Cleanse Thy temple and make it a place where communion shall be real and fellowship unrestrained. In Jesus' name and for His sake. Amen.

EASTERN VIRGINIA MISSIONARY RALLIES.

(Editorial.)

April 7, 8, 9, 10 were great days with the good women of Eastern Virginia. It was the season of their spring rallies and the name indicated the spirit in which they met and the character of their meetings. It was certainly spring-time, a real beginning again with the good women, and they certainly rallied to the call of their leaders and their societies. On Tuesday, the 7th, Mrs. H. C. Caviness, of Portsmouth, presided over the Norfolk-Portsmouth meeting in the beautiful new Church at Rosemont. The day was quite disagreeable without, but the program was a live and going one from 10:30 A. M. till 4:15 P. M. within. The theme here, as in all the rallies, was "Missions and Changing Conditions." The general program was the same for each of the rallies, but each rally had its distinctive and outstanding features. At Rosemont the visitors were not many because of the weather, but the delegation was good and we believe represented every society in the district. The superintendent in each district in opening the meeting gave a real message on the subject, "Opportunity and Responsibility of the Local Society." The effort was made to impress the delegates with the thought that the key to the success of the rally and of the conference was in the hands of the local society, and that the results achieved by all depended upon the efforts put forth by each society. There were papers or addresses, ten minutes in length each, on these topics:

- (a) "Meeting Changing Conditions."
- (b) "The Rapidly Changing Orient."
- (c) "Our New Fields."

One of the outstanding and most interesting items of the rally at Rosemont was the round-table discussions, the subject, "Let Us Solve Our Problems," in which twenty-five questions were asked and answered more or less to the satisfaction or dissatisfaction of all present. Dr. Smith is past-master at conducting a round-table, for he gets everybody on ear by and through division and diversity of opinion. Each day a very simple but a beautiful and an abundant luncheon was served in the dining-room of the entertaining Church, and the social hour was greatly enjoyed. The topic assigned the Mission Secretary, and which he endeavored to discuss at each rally, was "The Challenge of Changing Conditions." It is safe to say that if the men of the Church would accept the challenge of changing conditions as the women are doing, we would meet the challenge in a masterly and marvelous manner.

The meeting at Liberty Spring, Nansemond District, deplored the absence of Mrs. B. D. Jones, superintendent, who, because of the illness of her husband, could not be present, and the session

was presided over and directed by Mrs. R. T. Bradford, president of the Woman's Conference, at the request of Mrs. Jones. The day was beautiful, and this was the most largely attended of any of the meetings, there being present about 200. The service of song at this rally was quite inspiring, and the addresses and papers measured up to the demands and the expectancy of the large and interested number present.

Rev. H. S. Hardcastle, than whom we have no pastor more thoroughly interested in and conversant with missions, conducted the round-table to the delight and satisfaction of all, the group spending one hour and a half in discussing happily and intelligently the vital problems confronting the societies and the conference. The Liberty Springs Society entertained the large body quite happily, and the day was one of good fellowship and great enlightenment in missionary problems and prospects. The presiding officer announced that she had been very much discouraged because, even if all the societies raised their apportionment this year, they would still lack \$1,000 reaching their goal, but that she felt somewhat encouraged now as she had in hand for the conference treasurer a check of \$500, a gift from their friend, the Assistant Secretary of Missions, Bro. J. M. Darden, Suffolk, Va. The women were much encouraged, and the hope was expressed that all the societies would raise their full apportionment and enough over to make up at least \$500 more, so that the goal for the year shall be reached.

Mrs. W. D. Harward, superintendent of the Isle of Wight District, presided over the meeting at Windsor, and her society entertained the rally to the joy and delight of all. The Church, recently repaired and much improved, was made further attractive and beautified with flowers and potted plants, and with the glory of a spring day the group entered into the joy of the program and the inspiration of the good meeting. Papers were presented and addresses made on the topics as at the other rallies, and Mrs. J. A. Williams, president of the Southern Convention Board, conducted the round-table, and did so to the great profit and delight of all present. This was the only rally at which a woman conducted the round-table and led the discussion on solving our problems, but the manner of approach to each and the satisfactory discussion that followed proved that we have women who can do these weighty things in our meetings as well as our pastors can. It was a lovely day at Windsor, and in concluding the program soon after 4 P. M. all were made to feel that it had been a worth-while day.

The rally at Waverly on the 10th was presided over and directed by Miss Louise Pittman, whose opening address, "The Opportunity and Responsibility of the Local Society," set a high standard for the other addresses and features of the day.

The outstanding and most delightful feature of the Waverly District was the musical numbers. The Waverly male quartet gave three numbers to the perfect joy and delight of the meeting, and the Dendron female quartet and a solo by Mrs. O. M. Cockes, of New Lebanon, added likewise to the joy and delight of the occasion. Rev. F. C. Lester, pastor of the Church, conducted the round-table and led the discussions on the practical problems, and for nearly one hour and a half kept the undivided attention and the deep interest of all present.

Some of the papers, both at this and the other rallies, will be printed in THE CHRISTIAN SUN. They are worth while, carrying both information and inspiration. The rallies are held at an op-

portune time in the spring to signify to the women that the time for new life and activity for their societies has come; and the information given at the rallies is just the type that the local societies need to carry forward and complete the work of the year. There are no meetings of greater and more practical worth and benefit than the spring rallies of our women in our missionary activities.

J. O. A.

MISSIONARY OFFERINGS. REPORT FOR APRIL 11, 1931.

Sunday Schools.

Previously acknowledged	\$ 2,447.55
Newport, Stanley, Va.	1.32
Berea, Elon College, N. C.	2.00
United Church, Lynchburg, Va.	4.04
Henderson, N. C.	4.90
Spring Hill, Waverly, Va.	12.87
First Church, Greensboro, N. C.	21.49
Fuller's Chapel, Henderson, N. C.	3.74
Shiloh, Kemp's Mill, N. C.	1.00
Bethany, Glenn, Ga.	2.25
Auburn, N. C.	3.15
Winchester, Va.	14.10
Waverly, Va.	20.00
Pleasant Grove, Lafayette, Ala.	.50
Antioch, Harrisonburg, Va.	1.77
Lanett, Ala.	3.05

Total \$ 2,543.73

Individual and Church Collections.

Previously acknowledged	\$ 1,123.43
Miss Aylmer Goodwin, Columbus, Ga.	5.00
W. J. M. Holland, Franklin, Va.	10.00
Rosemont, Norfolk, Va.	69.00
Franklin, Va.	120.66
United Church, Lynchburg, Va.	7.50
First Church, Roanoke, Ala.	12.00
Leaksville, Harrisonburg, Va.	23.75
Dendron, Va.	3.90
Berea, Altamahaw, N. C.	6.00
Mt. Bethel, Summerfield, N. C.	13.70

Total \$ 1,394.94

Specials.

Previously acknowledged	\$ 1,398.24
Mebane Sunday School, Mebane, N. C.	2.00
Mt. Bethel Miss. Soc'y, Wentworth, N. C.	5.00
Mrs. Margaret Wilkins, McLeansville, N. C.	2.00
Enigma, Ga., Missionary Society.	2.25

Total \$ 1,409.49

Summary.

Previously acknowledged	\$11,649.29
Sunday Schools, regular	96.18
Individual and Church collections.	271.51
Specials	11.25

Total to date \$12,028.23

The above indicates that the Easter offering has begun to come in. It is to be hoped that every member and friend will be urged to make an offering. Not all of any congregation are present at one service, and the Church should certainly give a chance to every one to contribute something. This is the only offering for missions during the year at which the men of the Church have an opportunity. The women, through their missionary societies, are going far ahead of the men, and the only hope for the men to redeem themselves in the matter of giving to missions is through the annual offering. Funds are needed as never before, and we cannot afford to fall down this year without very seriously crippling and harming the one work for which the Church was established, that of making Christ known to the world. We appreciate the co-operation of every pastor and of every person who will at this time make an offering and help.

J. O. ATKINSON, Sec'y.

PASTOR'S PART IN MISSIONARY SOCIETY.

(Prepared by Miss Irene Cotton and read by Miss Ruth Bishop at the Waverly, Va., Missionary Rally, April 10th.)

In telling what part the pastor should take in the local missionary society, we must first determine what his relation is to the local society. The Church is a unit with various activities. The local missionary society is one of those activities. It is a part of the Church. The pastor is commander-in-chief. He has a great responsibility for the society. This responsibility is not optional—it is obligatory. Every department of work and worship has been committed to the minister—this amongst the rest. The missionary society of the pastor's Church is his society in the same sense that the pulpit of his Church is his pulpit. Just in the same sense that the pastor is the shepherd of the sheep of his Church, so is he the same shepherd of the missionary society.

In order to be the right kind of shepherd of the missionary society, he must have a real missionary vision. The local society hardly ever goes beyond the vision of its pastor. When God wanted to plant a new nation and desired a leader for that nation, He gave to Abraham a new vision. God, through His angel, called Abraham out from under his tent on a bright, starry night and said, "Look now toward heaven." What was God doing? He was changing Abraham's tent vision to a sky vision. He was telling Abraham that his children would outnumber all the stars of heaven, which could not be counted. If the pastor's interests were bounded by the walls of his own Church, or his city, he would still have a tent vision, but he must have the sky vision: "That God so loved the world that He gave His Son." If the pastor has this vision, his local society will catch it also.

Again, in order to be the right kind of shepherd of the missionary society, he must keep posted in the work of missions. He must study, read and think. He must know what his denomination is doing at home and abroad, and also what other denominations are doing. Studying other people's methods is a good way of improving our own.

Now, what will the shepherd do for the sheep? He will lead them. He will lead them in the study of missions. The best thing the pastor can do is not to instruct the members of the society, but to encourage them to study for themselves. He can be of great help by conducting the mission-study courses. He should also suggest other missionary books, magazines and articles to be read, telling them where these can be found.

Next, he leads the sheep to depend upon prayer in their missionary work. Every opportunity should be taken to stress the importance of prayer in the local society.

He will lead them into right giving. This involves the whole principle of stewardship, and there is nothing more greatly needed than the cultivation of this grace. The pastor's advice on the methods of raising money is also of great help to the society.

And the pastor leads the society to do their best in this missionary work. He will know the qualifications of each member and the society as a whole, and will endeavor to lead them along lines of their greatest opportunity and usefulness.

IN MEMORIAM.

At this Easter-tide it seems singularly fitting to mention several of our friends, both young and old, who have recently stepped through the door into the larger life: Mary Tucker Neyes, at Madura, India, January 14th, "a life dedicated to supreme love and service in the cause of the womanhood of South India in general and this district in particular," from the memorial of the North

Union Church of Madura, India, to the American Board. Edward Bosworth Cassel, at Tunghsien, China, January 14th, "an apostle of friendship, . . . an enthusiastic, beautiful spirit that was infectious," say his comrades. A lad, not yet twenty-one, who in the few brief months of his service won the love and respect of his associates, both American and Chinese and of his students in Jefferson Academy.

Edward Field Parsons, M. D., Peiping, N. China, stationed at Tunghsien, March 8th, a talented young physician, after five years of service, was to return this June for his first furlough. (See tribute by Dr. Mark H. Ward appearing in May *Missionary Herald*.) Mrs. (Mother) Seraphina S. Dewey, Springfield, Mo., March 22nd, after eleven years of retirement following forty-three years given to Turkey. William Webster Mills, at Marietta, Ohio, March 16th, corporate member of the American Board and one of its auditors. "More than a man of business, a banker honored and trusted, he was a man with sympathies as broad as the human race and interested in every worthy enterprise that had for its objective the betterment of mankind," says Dr. James L. Burton, whose memorial to Mr. Mills will appear in the May issue of the *Missionary Herald*. A message of sorrow was cabled from London by Ambassador Charles G. Dawes, nephew of Mr. Mills.

"On cloudy wings, let glad words fly
Through the soft blue of echoing sky;
Ring out, oh trumpets, sweet and clear,
'Through death immortal, life is here!'"

NATIONAL DIFFERENCES.

Bitter and long-standing as have been the differences between Japan and China, an interdenominational conference held in Shantung, China, had for its principal speakers Dr. Ch'eng Ching Yui, general secretary of the National Christian Council of China, and Dr. Toyohiko Kagawa, Japan's great Christian socialist. "It was an evidence of the power of Christian experience to triumph over national differences that the Chinese delegates could give such a cordial welcome to a Japanese leader," declares Grace M. Breck, of Lintsing. Dr. Kagawa knew his delicate position. He began by apologizing for the political wrongs of Japan against China. His sweet spirit soon won all hearts. The Chinese delegates prayed in Chinese; Kagawa in Japanese; the foreigners sometimes in English—but they all understood the spirit. As all rose to sing at closing, "God Be With You Till We Meet Again," all felt as Miss Breck expresses it, "the reality of Christian unity and fellowship, regardless of national or lingual differences."

A MISSIONARY RELIGION.

The religion of Jesus Christ is a missionary religion. The work and example of its Founder destined it to be such, its early spirit was missionary, and its history is a missionary history. Whenever it has lost its missionary quality, it has lost its character and ceased to be itself. Its characteristic temper has always been missionary, its revivals of life and power have been attended with quickening of missionary energy, and missionary activity is one of the truest signs of loyalty to its character and Lord. With this conclusion, we must all agree. Christianity is fundamentally a missionary religion. For weal or for woe, it is that, and nothing can change the fact. In nothing is its true character more certainly revealed than in its missionary passion. This passion is at its heart, and to eliminate this would be to destroy the system—*A New Era in Missions*, by Wark.

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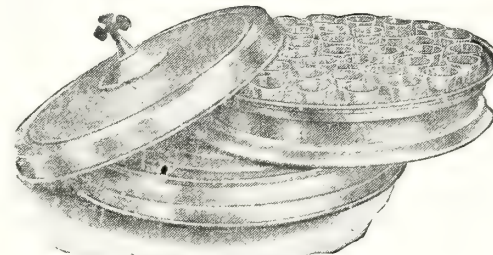
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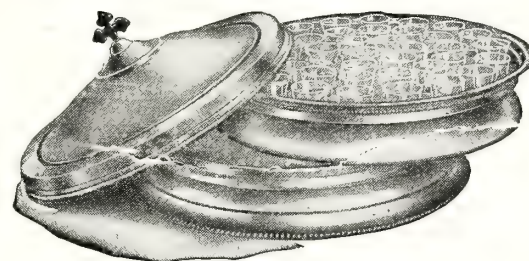


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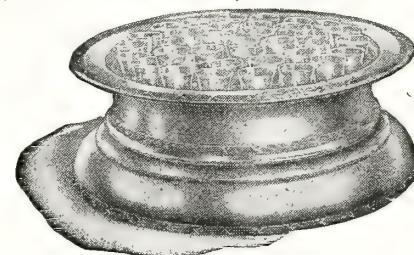
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

A CANDLE-LIGHT SERVICE FOR MOTHER-AND-DAUGHTER WEEK.

Rev. H. S. Hardcastle, Suffolk, Va., used the following service with inspiring effect in the Christian Church of Suffolk. It is fitting for a May Sunday evening or week-night service and as a concluding feature of a "Mother and Daughter Banquet."

Five girls are chosen to represent "Comradeship," "Confidence," "Trust," "Patience" and "Sympathy," and a sixth woman, preferably a mother, to represent "Love." Large placards present the name of each of these "spirits" in order that all might follow the theme of the service. The spirits enter the room one by one, each bearing a tall, pink, unlighted candle. (Small pieces of cardboard fitted around each candle used prevents hot wax from falling on hands or dresses). Each spirit says clearly her message, and then stands on the platform while the rest give their messages. The spirit of "Love" come last, carrying a large lighted candle. After speaking her message, she lights the candles of the five spirits on the platform, and then they go out into the congregation and light the candles of all mothers present. The candles which the mothers have been given are smaller white candles, each with the pasteboard protection. The mothers stand and, with their lighted candles held high, repeat the pledge given below, copies of which are distributed in advance to each mother.

The spirits return to the platform, and the mothers turn and light the small pink candles which are in the hands of every daughter. The daughters then repeat their pledge, as given below, in unison. All lights are then turned out and mothers and daughters stand in silent prayer while a violinist plays softly, "Home, Sweet Home." Then the chord for "Blest Be the Tie That Binds" is sounded, and all join in singing one verse, after which the benediction closes the service.

The messages of the "spirits" and the pledges given are as follows:

MESSAGES OF "SPIRITS."

1. Spirit of Comradeship.—I am the Spirit of Comradeship. When a mother and a daughter have me with them, they have good times together. The mother interests herself in the things the daughter enjoys and the daughter gives attention to the things her mother likes. They take long walks together in God's great out-of-doors; they sit together and while one works with flying fingers, the other reads from some favorite author. They sing together; they pray together; their interests are together!

2. Spirit of Confidence.—I am the Spirit of Confidence, and without me no mother and daughter can be perfectly happy. I am very sensitive and easily driven away, and after I am neglected it is difficult for me to find my rightful place again. Fortunate are the mother and daughter who understand how necessary I am to their happiness.

3. Spirit of Trust.—I am the Spirit of Trust. Sometimes a daughter cannot understand why her mother does not comply with her wishes, but when I am present I help her to see that the wider experience of a more mature mind guides judgment and mother knows best. On the other hand, I help the mother to believe in her daughter even when sometimes she is hard to understand.

4. Spirit of Patience.—I am the Spirit of Patience. Without me the road that mother and

daughter travel would be a rough one indeed. I keep the mother from being intolerant when the daughter wants to try her wings and when modern fads and fancies woo her; and I help the daughter to close her eyes to that which seems odd and old-fashioned in the mother's ideas and see only the interested, unselfish mother there.

5. Spirit of Sympathy.—I am the Spirit of Sympathy. I keep the mother young by helping her to live her daughter's life with her. I interest her in her daughter's friends and occupations and I interest her daughter in everything that concerns her mother—the joys, the sorrows, the problems, all that go to make up her life.

5. Spirit of Love.—I am the Spirit of Love. Without me none of these other spirits, beautiful as they are, can live. I make Comradeship glad. I encourage Confidence and Trust, while Patience and Sympathy are entirely dependent upon me. We all work together to make the relationship between mother and daughter beautiful.

And now I shall light your candles, Comradeship, Confidence, Trust, Patience, and Sympathy (lights candles), and you may furnish the lights from which the mothers may light their candles. (Spirits light candles of all mothers in room.)

Spirit of Love.—And now, mothers, after your candles are all aglow, will you stand, and we shall make our pledge together:

MOTHERS' PLEDGE.

We promise to cultivate these spirits who have spoken to us tonight and let them rule our lives. We want to be mothers in the truest sense to our daughters.

Spirit of Love.—And now the daughters will light their candles from their mother's candles, and offer their pledge together:

DAUGHTERS' PLEDGE.

We, too, promise to cultivate these spirits and thus be better daughters to our mothers. We will honor them by trying to live up to the ideal womanhood of which we have heard tonight.

Silent prayer.

Violinist plays "Home, Sweet Home."

"Blest Be the Tie That Binds," sung by all.

Benediction.

CHRISTIAN ENDEAVOR NOTES.

Sunday, April 26, 1931.

TOPIC: "The Unmet Needs of the World."

SCRIPTURE: Acts 16:6-10.

Some of the needs of people are suggested below. All of the needs are not unmet in every life, but there are many in whose lives every need is not met. Perhaps the needs suggested here will bring to mind still others.

The Needs of Childhood.

Parental love and care in a home which affords necessary comforts.

Parents as companions in healthful play.

Trust in parents, friends and God. Children can be very unhappy when they lose faith in others.

The Needs of Youth.

Faith in God.

Faith in mankind.

Faith in themselves.

Belief in things worth while enough to challenge to a life of unselfish service.

Provision for physical needs.

It seems that it would be easy to fill these needs

for youth. Those who read these notes will probably have most of these needs filled. There will be some who will feel that some of these things are lacking. There are countless thousands of young people who are in dire need of some of these things mentioned. Thousands of young people struggle with problems about God and about the meaning of life, of which the adult world knows nothing. Many fight grim battles alone, seeking for food, clothing and a place to live. Some of them, it is true, are far away from us, but many of them are so close to us that they can touch us.

The Needs of Maturity.

A growing faith in God.—Untold millions try to make their way in life without an abiding trust in God. Some have never had faith in Him because they have never known Him; some have ceased to trust because they have neglected and finally forgotten God.

Faith in fellowman.—Adequate food for proper nourishment and clothing that enables one to maintain one's self-respect. Professor Paul Nyström, of Columbia University, gives statistics to show that 40,000,000 people in America do not have the needed food, clothing and homes. An additional 50,000,000 are not able to face long illness or old age without coming to want. Only 27,000,000 can take care of their physical needs unaided. All of this is found in our so-called prosperous America, where foodstuff has been burned to raise the price and where the acreage of cotton is reduced because of oversupply. The difficulty is not that there are shortages of the things we need; it is that we have failed to do our part in meeting the needs of the world.

God Supplies Our Needs.

God can supply all our needs. He has made provision for us, and He cares for us. He may need our help. He may want us to give knowledge to those who do not know. He may have some service He wants us to render. It may be that we can encourage some one, or build up faith and love where there is suspicion and hatred. Let us dedicate our lives to helping God meet the needs of the world.

UNITED CHURCHES MEET.

The Congregational and Christian Churches of Georgia and Southeast Alabama met together in the Lanett Christian Church at Lanett, Ala., March 27th, 28th and 29th for their annual Christian Life Conference. It is the second time that these groups have held their conference together, and we praise the spirit of Christian unity which was manifested.

Rev. W. C. Carpenter presided, and Miss Rosie Gill recorded the minutes of the meeting. Mrs. J. O. Mabry, of Lanett, very ably arranged places for the delegates to stay during the conference. There was a large attendance, especially considering the "hard times" and the distances from which some had to come. Fifteen Churches were represented.

The conference was fortunate in having as its leaders Rev. Lucy T. Ayres, Rev. Milo J. Sweet, Mr. Roy Breg, Rev. W. C. Carpenter, Rev. C. C. Hamilton, Rev. G. D. Hunt, Rev. C. L. Percy, Rev. H. M. Gray, Rev. C. W. Hanson, Miss Dora Brackin, Miss Annie Campbell and Rev. J. D. Dollar, pastor of the entertaining Church. An interesting feature of the conference was the study classes on "Youth and the Advancing Church," "Church School Organization and Methods and Problems," "Leadership Training," and "Personal Religion." Various talks about the youth of today were given in the afternoon session.

Several young people's groups participated in the stunts Friday night. The Piedmont College

(Continued on Page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

HOW TO PRAY.

LESSON IV—APRIL 26, 1931.

GOLDEN TEXT: "Lord, teach us how to pray."
—Luke 11:1.

LESSON: Luke 18.

Jesus' praying evidently made a profound impression on His disciples, for on one occasion when He had ceased praying they asked Him to teach them how to pray. They frankly recognized that such praying as the Master did was different from saying prayers in the commonly accepted sense of the term. They felt that there were principles of praying that they did not know. In this eighteenth chapter of Luke there are several principles of prayer set forth in story and in incident.

PERSISTENCE AND EARNESTNESS.

In the parable of the unjust judge and the widow, the judge and God stand in sharp contrast. The point of the story is in the persistence of the widow. Jesus is not suggesting that if we keep on calling on God we can get "Him to change His mind" and give us something that He did not intend to give us, or to do something that He did not intend to do. The truth that Jesus was trying to impress upon His disciples and on us is the fact that persistence is often a prerequisite in prayer, because it is a test of our sincerity and a means of developing earnestness. God cannot always give His blessings for the mere formal asking. Prayer is often a means of preparing us to receive the blessings which God all along has wanted to give us, but for which we were not ready. Earnestness—that is, harmony between what we ask for and what we really inwardly desire—is a vital factor in prayer. It is what Fosdick, in that remarkable book, "The Meaning of Prayer," calls prayer a "dominant desire." Prayer would be a cheap and meaningless thing indeed if we got everything we asked for, simply for the asking.

A SENSE OF DEPENDENCE AND A SPIRIT OF HUMILITY.

The Pharisee "trusted in himself, that he was righteous." He did not pray because he felt any sense of need. In fact, his prayer would indicate that he wanted to remind the Lord that he was a pretty good fellow, a great deal better than so many of his fellow-men. There is a world of meaning in the words of Jesus, "he stood and prayed thus with himself"—his prayer never got any higher than his own head. There was no sense of dependence on God, no spirit of humility, no sincerity, no warmth of spirit. He was not praying; he was simply saying prayers.

The publican, on the other hand, had a deep sense of unworthiness, a spirit of reverence, a hunger for cleansing and peace of mind. He sought mercy, and yet it is quite likely that at heart he was just as good a man as the proud Pharisee. And because he had the spirit of humility, because he hungered after righteousness, he went down to his house justified and in peace.

SIMPLICITY AND SINCERITY.

The reference of Jesus to becoming as little children as a condition of entering the kingdom was simply another way of emphasizing simplicity and sincerity in matters of religion, including prayer. If one has the gift and can phrase his prayers in fine language, well and good. But eloquence is not an essential to prayer at all. One feels sometimes, after listening to people pray in public, that they are offering the prayer to the

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

GROUP DISCUSSION IN RELIGIOUS EDUCATION.

By Harrison S. Elliott. The Associated Press; 50 cents; pp. 100.

Prof. Elliott is skilled in the procedure known as group discussion. He prefers, however, to call it group thinking. In this pamphlet he adapts to religious themes in several human interest areas the principles formerly set forth in his "The Process of Group Thinking." Nothing new is added in this brochure, except that the ground covered in the larger work is more succinctly stated and the price is within the reach of even Sunday School teachers. Here is a real gain. There is no doubt that group thinking is highly desirable in our religious education procedure. This booklet will promote it, and so will fill a good place.

WORLD REVOLUTION AND RELIGION. By Paul Hutchison. The Abingdon Press; \$2; pp. 201.

The Church is too sympathetic with the status quo to lead us into the new day of freedom now impending because of the world revolution. Organized religion the world around is effete, is dead. But religion will continue and will organize itself in groups when kindred souls sense the fellowship of other spirits like-animated. To discuss tactual ordination or baptism in the midst of our spiritual unrest and revolution is to be a fool. That is what Paul Hutchison says the Church is doing, particularly the denominational Church. The message of this book is disquieting, pessimistic, diagnostic, not designed to be prescriptive. The reader is grateful, however, for the concluding chapter, "The Outlook for Religion," as tending to dispel the gloom of despair induced as the preceding pages have been read: Is the author right? Only the future can tell. Read his book and then decide your attitude for yourself. At least you will think.

audience instead of offering the petitions of the audience to God. A prayer that breaks all the rules of grammar and pronunciation is acceptable unto God if it is the expression of the humble and sincere and simple heart. Prayer is not a matter of words, but of attitude and spirit.

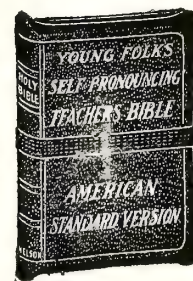
PRAYER AS DOMINANT DESIRE.

The young ruler evidently thought he wanted eternal life. In a sense, he did. And he might have prayed for it. But when we got to the heart of the thing we find that the dominant desire of his life was not for eternal life, but for riches. In his particular case, Jesus saw that he could never find the true meaning of life unless he gave up his riches which had come between him and God. Faced directly with this alternative, he chose his riches. Our prayers are often futile and unanswered because they do not express the real and dominant desires of our hearts. We ought to examine our lives in the light of this disturbing truth.

FAITH.

The poor blind man had faith, but it was faith that was reasonable. His knowledge of Jesus made him believe that Jesus could restore his sight. He was earnest, and he asked for the thing that he actually needed most. If he had asked for anything else than his sight, it is quite unlikely that Jesus would not have granted his request. We not only have not because we ask not; we have not because we ask amiss.

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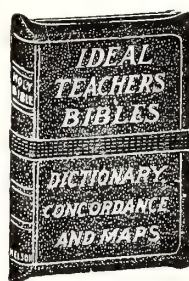
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22:25-27.

BY DR. AMOS R. WELLS.

MONDAY.

ROBBER POVERTY.

"A little sleep, a little slumber . . . so shall thy poverty come as a robber."—Prov. 6:1-11.

Poverty does not come upon our lives—any kind of poverty—like an army with banners, marching openly to attack the city of our soul and lay it waste. Poverty comes always as a robber, stealthily, craftily, silently, in the night. Poverty lays a quiet siege.

Thus unwittingly men's souls are taken captive by worldliness, all their youthful ideals slowly undermined, all their lofty purposes rotted away. Thus men's souls become slowly sodden with sin. Only by looking back over many years do we realize what has come over us. For the devil knows his own hideousness. He makes no sudden rush upon us. He knows that we should flee in horror from him if we should see him as he is. He lays a patient siege. He withdraws our wealth from us as a robber. He works while we sleep, and only while we sleep.

Prayer.—Awake us, O our God! By any blast of Thy fierce anger, arouse us from our doom. By any convincing penalty, prove to us our folly. Shout to us in the night. Startle us from our slumber. Drag us from the couch and show us our peril. For Jesus' sake. *Amen.*

TUESDAY.

THE INNER WITNESS.

"They show the work of the law written in their hearts, their consciences bearing witness therewith, and their thoughts one with another accusing or else excusing them."—Rom. 2:1-16.

There is much confusion in regard to conscience, men considering it to be an infallible guide in matters of conduct, whereas it is nothing of the kind. As Dr. Henry Clay Trumbull once wrote, "Conscience tells us that we ought to do right, but it does not tell us what right is—that we are taught by God's Word." An uninstructed conscience, an ignorant conscience, a superstitious conscience, may send us off on an entirely wrong road.

The world has many conscientious persons whom we admire for their strict following of what they think to be right, but pity for their false judgment regarding the right. They are usually persons of extremely narrow views, seeing one little truth or fact exclusively, and shutting their eyes to the wide horizon of facts and truths. What they need is the broad view, a better education.

So let us study the whole Bible, and let us take for our teachers the men of reverent scholarship every where. God has ever more illumination to break out of His Book.

Prayer.—We bless Thee, our Father, for the inner witness to truth, the monitor that bids us be loyal to it at all costs. Grant us constantly enlarging truth to which we may be loyal, that our growth may be constant. May we approach ever nearer to the measure of the stature of the fullness of Christ. *Amen.*

WEDNESDAY.

IT LASTS.

"The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."—1 John 2:12-17.

Nothing is more discouraging in the use of an automobile than the steady and rapid way in which its value decreases as measured by the amount of insurance which its owner can place on it. According to the cost of the car, its estimated value diminishes one hundred, two hundred, four hundred dollars a year, or more; and if one wants to sell it or exchange it, he finds after a few years that he might as well throw it on the junk-heap. So it is with a house, with clothes, with furniture, with nearly everything we own: their "replacement value" is one thing, their selling value a very different thing. Depreciation and decay are stamped on all things worldly.

But not on all things. The soul that does God's will has a steadily rising insurance value. While all things around him are diminishing in value, it is rising. While all other things are aging and weakening, it is becoming with each year stronger and more youthful. As Robert E. Speer once wrote: "Other things will pass away, but he that is doing the will of God is a part now of a life that shall last forever, of that great, sweeping, flowing life that alone holds this world steady with all that is passing and changing in it." What a joy to feel that we shall last!

Prayer.—Eternal, Infinite, Enduring, Thou that abidest forever, we bind our lives in Thine. As Thou dost live, we shall live also. Through riches of grace in Christ Jesus, our Lord. *Amen.*

THURSDAY.

BURNING IDOLS.

"He (Josiah) began to purge Judah and Jerusalem from the high places, and the Asherim, and the graven images, and the molten images."—2 Chron. 34:1-7.

F. B. Meyer, when a young minister, was much moved by a scene in a Salvation Army meeting. An "exhibition of idols" had been promised, and he expected to see some collection of heathen gods; but instead, a procession of eight young men came to the platform, each of them bearing a square sheet of cardboard. The first was covered with pipes, cigarette-holders, tobacco pouches, and the like. The others were heaped with sham jewelry and other adornments.

Whatever stands between us and God, stands there as an idol, receiving the honor and service that belong to God. When that godly young king, Josiah, came into his full authority, he used it at once for the burning of the idols that were befouling his nation and ruining his people. In the time of Savonarola, they had in Florence an immense bonfire of vanities. Let us, each one of us, get up a bonfire of vanities in the city square of Mansoul.

Prayer.—Nothing in Thy stead, dear Lord! Nothing shall be more precious than Thou art, nothing and no one. For Thou also dost allow not even the joys of heaven to come between Thee and me.

FRIDAY.

TOO SATISFIED.

"Godliness with contentment is great gain."—1 Tim. 6:1-10.

Once a dairyman from the Middle West removed to North Carolina and there he made a great success of his creamery, a success unapproached in the entire region. Some one asked him once why the farmers around him fell so far behind him. His answer was simple but complete: "They are too satisfied."

What says the text? That "godliness with contentment is great gain"; but it does not say that there is any gain in contentment by itself, without godliness. For God Himself is never so satisfied that He makes no progress in the world of nature and of man. Human history, so far as God is allowed to govern it, has advanced steadily to an even higher civilization. And in the religious life the Holy Spirit is continually saying to us, "Excelsior!"

Prayer.—Having Thee, O God, we shall be content, for with Thee we have all things. Having Thee, O God, we shall never be too satisfied, for Thou wilt be in us a perpetual principle of progress. So may it be with us and Thee, ages on ages. *Amen.*

SATURDAY.

MOLDED MARBLE.

"Be ye transformed by the renewing of your mind."—Rom. 12:1-8.

Machines have been invented which are so powerful that they will take pieces of marble and squeeze them into different shapes just as if they were clay. In the process, too, the marble loses none of its firmness, its tensile strength. It can be pressed into a statue or into the most delicate tracery, and will come out in permanent beauty as if cut into shape from a quarried block.

That is what God does to the soul that is wholly yielded to the molding influences of the Holy Spirit. We are transformed into His likeness, "from glory to glory." Some may believe that such a surrender to God takes away our independence and weakens our soul, but it does nothing of the kind; rather, it confirms all that is good in us, quickens all our powers, and perpetuates all our strength.

Prayer.—What care we for the pressure, our Father, however fierce it may be? It is the pressure of Thy love, we know. It is the prophetic pressure that looks superably ahead. Mold us to Thy will, in Thy way, in Thy time, and we shall be content. *Amen.*

SUNDAY.

LAY DOWN INDIAN.

"Ye have put off the old man with his doings, and have put on the new man."—Col. 3:1-11.

Once an Indian lived alone, hunting and trapping in the Selkirk Mountains. His family had all been killed by a band of white hunters, and he grew up a wild man. At length another trapper, a white man, came to the mountains to live. He was kind and patient and gradually the wild boy came to trust him and love him, and slowly he entered into the love of Jesus Christ, as the white man taught him. After many months of thought, one moonlit night on top of a noble peak, the young Indian dressed himself in all his heathen finery, took his friend's hand, knelt and prayed silently. Then he rose and made his confession of his new purpose, suiting the action to the word:

"Indian lay down blanket.

Indian lay down pipe.

Indian lay down tomahawk.

Indian lay down Indian."

Well may all of us learn a lesson from that child of the forest. What Christ requires of us is not some modifications, more or less complete, of our old life of sin and selfishness and doubt, but that we walk with Him in entire newness of life. Indian must lay down Indian. As Paul so graphically declared, we must take off our old nature like a coat and lay it forever aside.

Prayer.—Saviour, blessed Saviour, we come to Thee in the simplicity of our being, wearing no rag or tatter of worldliness. Take us and clothe us with Thyself. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

TAMING THE TONGUE.

By REV. J. W. FIX.

Text; James 3:1-12.

"Gray's Anatomy" is the authority for saying that more than 400 different movements of the tongue take place during a moment's conversation. Indeed, the tongue is a most wonderful part of the human anatomy. It is the first organ to display activity at birth, and among the last at death. It never tires and never grows old. The more it is used, the freer becomes its usage.

St. James, the brother of our Lord, was the most practical writer in the New Testament. Without reference to established doctrines and theories, James sets about to direct people to go forth and live. He has much to say concerning the mastery of temptation, the power of faith plus works, and the meaning of pure and undefiled religion. But that which he devotes about one-fourth of his limited space to is a discussion of the tongue. Especially do we find much said concerning this very vital member of the body in the third chapter of his general epistle to Churches and individuals of his day.

Men and women today rejoice in that this practical advice on taming the tongue is canonized and is at our disposal. These verses have been the means of helping multitudes of people consider the importance of bridling the tongue, lest it speak words that may hurt another. We also notice that James sets forth some of the great difficulties involved in bridling the tongue. To some of these teachings let us turn.

1. The importance of bridling the tongue. A man's wisdom determines what he shall say; his tongue determines how he shall say it. Any idea of man's mind can be expressed, for our language is rich indeed in shades of expression and meaning, but man must take the time and pains to properly use his tongue. Man's tongue may serve as a sword or as a shield. To speak rightly is a work of art, directed by the tongue of man.

So important is it, that if a man "stumbleth not in word, the same is a perfect man and is able to bridle the whole body. He who bridles the tongue, rules the whole body rightly. Just as bits are put into the horse's mouth, in order that he may be properly guided, so the tongue, a small part of the human anatomy, is responsible for guiding man safely through the world, ever enabling him to convey his thoughts and sell his wares. As an unruly or ungovernable horse throws his rider and runs away with him, even so the tongue, when not governed, will cause many a disaster in life.

"Behold also the ships, which, though they are so great and are driven of fierce winds, yet they are turned about with a very small helm, whithersoever the governor listeth. Even so, the tongue is a small member and boasteth great things." Just as the helm of the ship is very small, yet capable of directing the course of a great liner through the deep waters of the ocean, so the tongue may be the means of guiding man's course rightly, provided it is properly bridled, and that is a most difficult task. Taming the tongue calls for the best of man's wisdom and strongest of his will-power. When the tongue is not properly under control, it is capable of doing much harm.

2. The danger of an unbridled tongue. In the second place, the writer tells us to dread a dangerous tongue, for an unbridled tongue is among the most pernicious of all evils. He compares it to a little fire placed among a great amount of

combustible matter which soon rises in a hot flame and consumes all that fall in its pathway.

"Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity." There is such an abundance of sin in the tongue that it is called a world of iniquity. He refers to it as defiling the whole body of man. By it, defiling passions are kindled, vented and cherished. By it the whole body is caused to become the victim of sin. Indeed, the snares which the tongue leads men into are most often insufferable to one's own self and deadly destructive to others. For the tongue, "setting on fire the whole course of nature."

The wise man of Proverbs says: "Suffer not thy mouth to cause thy flesh to sin" (Eccl. 5:6). The affairs of man and the whole of society are sometimes ensnared because of the danger caused by an unbridled tongue.

David the psalmist says: "I will keep my mouth with a bridle while the wicked is before me." All of us need to bridle our tongues. For the tongue is an index into man's life. When he is ill, the doctor first asks to see his tongue, for by it he often discovers the secret of a case of prolonged illness.

James says the tongue is set on fire by the fire of hell. Indeed, in every age hell has had more to do with setting men's tongues afire with evil pollution than anything else. Hell's angels set before man various temptations of diabolic nature, and his tongue becomes aflame with the wickedness thereof.

3. The difficulty in bridling an unruly tongue. Every kind of beast of the field is tamed; birds, serpents and things of the sea have been tamed of mankind, but the tongue can no man tame. Yes, the apostle is true, because man can control the great and ferocious lions of the forests and the camels of the deserts. Behold, he brings under his sway and command even the most cunning creatures. Notwithstanding the wildness of the birds of the air, he has brought them in subjection. He has taken the giant things of the sea and brought them into his service; but the tongue can no man tame—it cannot be tamed by him. Now the apostle James does not mean to convey the idea that controlling the tongue is impossible with man, but he does mean that it is difficult. He means that he needs supernatural grace, much prayer and the exercise of will-power.

The tongue, he says, is full of deadly poison. Brute creatures may be managed by certain rules, and even serpents may be so harnessed that they may do no hurt to man. But the tongue is apt to break through its boundary lines at any time and spit its poison upon one in such a way as to cause great pain and suffering. I am thinking of the danger that lies hidden in the tongue that gossips, slanders, curses and lies.

Indeed, it is difficult to get hold of such a part of the human flesh and control it. No rules can successfully tame the tongue. Only the spirit and love of Jesus Christ in the human heart can direct the tongue to speak words of righteousness and appropriateness.

Franklin, Va.

"We are told to concentrate our thought and effort toward one goal, if we would win that goal; and this is excellent advice, but surely it may be followed without sacrificing the talent or ability that may have been with us before the new goal was set."—*Selected.*

HOW TO BECOME A CHRISTIAN.

1. Recognize that you are not a Christian because you are good. God's Word declares there is none that doeth good—no, not one (Rom. 3:12).

2. Recognize that you are not a Christian because you are doing the best you can. God's Word declares that all have sinned and come short of the glory of God (Rom. 3:23).

3. Recognize that you are not necessarily a Christian because you are a member of some Church. Again God's Word declares that many have a form of godliness, but deny the power thereof. From such turn away (3 Tim. 3:5).

4. Confess that you cannot save yourself. "By grace are ye saved through faith, and that not of yourselves; it is the gift of God" (Eph. 2:8).

5. Believe the good news that Christ died for the ungodly (Rom. 5:8). He, therefore, died for you and settled your sin debt on Calvary's cross.

6. Believe the glorious news that Christ was raised from the dead, and by the power of God is now able to save all who call upon Him (Heb. 7:25).

7. Rely on God's sure promises, not upon your feeling; and by faith declare you are saved by the blood of Jesus Christ shed for the forgiveness of sins and openly confess Him as your Saviour and Lord (Rom. 10:9, 10).

Hopewell, Va.

W. L. BOYETTE.

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Christian Orphanage

Dear Friends:

Our children had a real thrill on April 8th. The Burlington Daily Times gave them a special invitation to come to Burlington and be their guests for the afternoon, and fifty had an opportunity to go. Our good friend, Mr. Jim Pettigrew, of Gibsonville, offered to take them in his big truck, and it was one happy bunch of children when they started off in the big truck. When our Burlington people have something on that they think our children will enjoy they invite them down to share with them. The following was clipped from the Burlington Daily Times:

"The more than fifty motherless and fatherless children whose home is at the Elon Christian Orphanage were transported to this city today through the courtesy of friends of the orphanage and were the guests of the Daily Times for the afternoon. The kiddies, who arrived on a huge truck at 1:30 o'clock, were immediately escorted to the Paramount Theater, where, through the courtesy of the Publix-Saengers Theater Corporation, they were entertained until 3 o'clock, seeing D. W. Griffith's new production, 'Abraham Lincoln.'

"After seeing the movies for two hours, they visited the railroad car of the Pacific Whaling Company to see the big whale and other interesting specimens of marine life which that company is now exhibiting in this city. During the last hour of their stay in Burlington before boarding the truck which carried them back to Elon, the children were entertained at the Times office, where they saw the linotypes, the press and other machines in operation which are necessary for publishing a daily paper. While here, the Acme Drug Company set the crowd up to ice cream."

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 16, 1931.

Brought forward \$3,526.95
Sunday School Monthly Offerings.

N. C. & Va. Conference:

Greensboro, First \$13.91
Durham 17.24
Long's Chapel 1.03
Pleasant Ridge 1.00
Happy Home70
Hines Chapel 1.44

35.32

Eastern N. C. Conference:

Fuller's Chapel \$ 4.00
Catawba Springs 2.50
Mebane 2.00

8.50

Western N. C. Conference:

Burlington 46.94

Eastern Virginia Conference:

Franklin \$17.65
Waverly, Jan.-April 20.00
Dendron 3.00
South Norfolk 5.51
Johnson's Grove 5.50

51.66

Valley Va. Central Conference:

Mt. Olivet (G) \$ 2.81
Dry Run 2.15
Mt. Zion 3.10
Antioch 3.51

11.57

Alabama Conference:

Pisgah 1.00

Special Offerings.

A Friend, Durham, N. C. \$ 5.00
Men's Bible Class, Norfolk Church.. 10.00
Primary Class, Norfolk Church 12.00

Mrs. Margaret Wilkins, McLeans-	
ville, N. C.	2.00
Sale of pigs	12.00
A Friend	20.00
R. J. Miller, support of children...	62.50
	131.50
The Duke endowment	2,583.46
Grand total	\$6,396.90

UNITED CHURCHES MEET.

(Continued from Page 10.)

group led vesper services at sunset Saturday and a short candle-lighting service that night. The Lanett group of young people presented a beautiful pageant, "I am the Resurrection," and delighted the conference with musical vespers Sunday afternoon. The Christian Life Conference closed with an impressive Communion service Sunday afternoon, led by Rev. Milo J. Sweet.

A special feature of the business session was the adoption of a constitution for the united body. A committee was appointed to make efficiency standards for Church schools and young people's societies, so that the committee on recognition

might have some standard upon which to base their decisions. This is something which will be worked out during the year.

Ambrose Christian Church was given a framed picture of Hoffman's "Head of Christ" for contributing the most to the spirit of the conference.

The Demorest Church won the Sunday School banner for having the most efficient Sunday School.

The Christian Endeavor Society of the LaGrange Congregational Church won the efficiency banner for the best young people's society.

The officers and superintendents elected for the coming year are: president, Rev. W. C. Carpenter; vice-president, Rev. L. C. Stanley; secretary, Miss Ruth Lott; treasurer, Miss Susie Elder. Superintendents—adult education, Rev. H. E. Coleman; young people, Mrs. Mary Mabry; children (elementary department), Miss Dee Bush.

The people who came to the conference enjoyed the hospitality of the entertaining Church and appreciate the trouble to which they went in serving meals to the entire body. The LaGrange Christian Church has extended the invitation for the conference to be held there next year.

ANNIE CAMPBELL.

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of the children of is'ra-el.
years old and upward, two

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Specimen of Type

2 My soul longeth, yea, even faint-
eth for the courts of the LORD: my
heart and my flesh crieth out for the
living God.

to Mercy and truth
gether; righteousness
kissed each other,
11 Truth shall sprin

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9 Behold, "O God our shield, and
look upon the face of thine anointed.
10 For a day in thy courts is better

a Gen. 15. 1.
b Ps. 56. 1.
c 57. 1.
2 or, all

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years old when he began t

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METHODS CORNER

BY REV. ELISHA A. KING, D. D.
Miami Beach, Fla.

One of the problems of the modern pastor is that of pastoral calling. It is not now anything like what it used to be. The "call" of the minister used to be an event in the household and there was time enough to sit down and talk over the affairs of the Church and the family. The minister used to be consulted by his people on all sorts of matters; but now pastoral calls are mostly social affairs of brief duration. It cannot be helped very well, because life is so full of "things" and there is no time for extended conversation about religious matters. There are exceptions, of course, but we have to face the facts as they are. The question that confronts the minister is this: Is it worth while?

The modern minister, like all good ministers of all ages, desires to be helpful, especially to his own parish. But more and more he is trying to use his time to the best advantage. He tries to confine his calling to homes where there is sickness, to the hospital, to people who are in distress and need advice and help. Then he endeavors to call on the new-comers, hoping to interest them in the Church. Perhaps he feels it his duty to call on the parents of Sunday School pupils who may not be attendants upon the services of his Church. When serious illness comes to a home he is there ready to serve, and if death comes he presides at the funeral. There are always numerous calls that come in connection with this experience. Then there are weddings and usual callings connected therewith. There are many other places where he should call. Then there are committee meetings and various organizations that he is interested in that require some calling! If any one would figure up all these calls he would soon discover that the average minister calls as much as the medical doctor of the community. Thus it is that the average minister seeks to arrange his calling so that it does the most good.

Now, a minister's congregation can help him to the best possible use of his time. Instead of expecting the pastor to call once in so often, whether there is need or not, suppose the Church member says, "Now, pastor, so long as I am well and things go well with me, you do not need to call. Use your time to call on those who really need you. I will go right on with my work in the Church and help you all I can." In addition to this, there might be organized in every parish a calling committee that would take over some of the responsibilities along this line and relieve the pastor. Let there be a reception committee of men and women at the Church door on Sundays. Make the pastor understand that he can call on any member of the calling committee to go and see this or that person that he may indicate. The pastor might have some cards ready at hand to mail to members of this committee, indicating the name, address, or anything in the way of information he may have. There should be a place on the card for a written report of the visitor to be returned to the pastor. If pastor and people recognize the need of co-operation in calling, and arrange for some plan of helpfulness, the calling problem will soon be solved.

IN OUR MISSION FIELDS.

The news of a missionary captured by bandits in China is cabled around the world, says Leonard M. Outerbridge, of the American Board in Tehsien, North China. "The Chinese Christian pastor made prisoner by bandits endures sufferings about which the world never hears." Such

a one is Mr. Jen, whose salary is \$9.00 a month, barely sufficient to cover the most meager expenses. Jen owned some farm land upon which of necessity he was semi-dependent. He was captured by bandits, with other prisoners, some of whom were beaten, mutilated and killed. Before he was free, his family had to sell his farm and give more than \$400 to his captors. Twenty-five miles from Tehchow lived the widow of a Christian pastor, herself a former Bible woman. Her husband had carried a thousand-dollar insurance policy with a foreign company. Upon his

death, the money went to his widow. She was abducted and held until her family had turned over \$1,200—the insurance money, plus other savings. Yet, in the face of such tales, Outerbridge declares that "this has been the most encouraging year in evangelistic work that I have seen in China." Outerbridge is coming to America on furlough this June.

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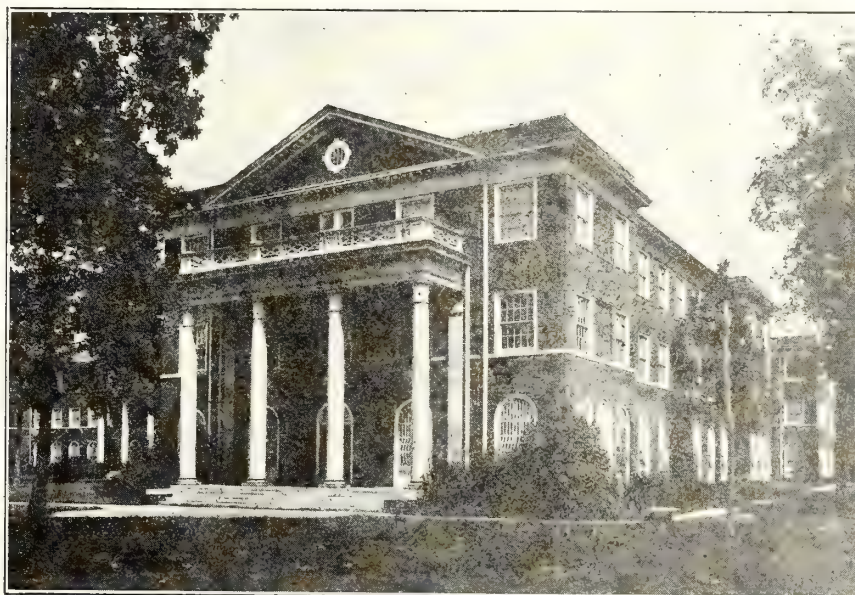
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MARRIAGES

DOFFLEMYRE—BLOSE.

On February 21, 1931, Mr. Owen Dofflemyre and Miss Pearl Blose came to my home and were united in the holy bonds of matrimony. The ceremony was witnessed only by a few intimate friends and relatives. The happy couple are residents of the Bethel community and are members of the Church there. May the Lord bless their young lives and make them useful in His service through many years of happy wedded life.

A. W. ANDES.

The man who builds up family life, creating a happy home, is playing a man's part in the world.—Anon.

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OBITUARIES.

JOHNSON.

Mr. Jack Johnson died March 3rd at the age of 66 years. He had been an ordained deacon and Sunday School superintendent of the Union Congregational Church for forty years. The Lightwood High School closed for two days at his death in honor of the one who had done so much to make this world a better place to live in. He leaves his wife, one brother, and sister, one son and three daughters, and a number of relatives and friends. He was laid to rest at Union Church, Rev. A. C. Nelson officiating, assisted by Rev. Heath, Rev. E. W. Butler, Rev. J. E. Each, Rev. Thomas, and Rev. George Watson.

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HUFFMAN.

Hubert L. Huffman was born January 21, 1862, and died at his home in Page County, near Newport, February 24, 1931, making his age, therefore, 69 years, 1 month, and 3 days. He was a man of high ideals, standing firmly for prohibition and law enforcement, and anything else looking toward the betterment of the country. His wife died several years ago. He is survived by one sister and a host of friends, for he was a man who won the confidence and esteem of those he met. Funeral services at Battle Creek, near his home, February 26, 1931.

A. W. ANDES.

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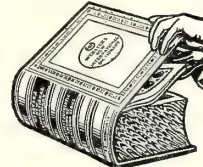
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VOLUME LXXXIII

RICHMOND, VA., THURSDAY, APRIL 23, 1931

NUMBER 17

•• THE SUN'S OBSERVATORY ••

By DR. W. C. WICKER.

TO HONOR McCONNELL.—

The return of Bishop McConnell, president of the Federal Council, is to be given a reception and dinner, signaling his return from India. It is planned to have 500 or more persons assembled to welcome him on this occasion. The primary purpose of his visit to India was his invitation to deliver the Barrow lectures in the leading universities there. He has been missed in America during his absence, especially in the metropolitan city of America, for his counsel in regard to unemployment and civic corruption has been sorely needed.

BARBOUR ON CHURCH UNION.—

In an address delivered before the Greater Boston Federation of the Churches last month, Dr. Clarence A. Barbour, president of Brown University, said he did not believe the Churches would come into organic union in our time, but that we are achieving co-operative unity. "There is a great difference between a denomination and a sect," he said. "A denomination is a body denominated by a certain name. A sect is a body cut off by its own sectarianism. In these days, to be cut off is to die. What do we need in the fellowship of the Churches? Most of all, people of vision. The world suffers as much from the littleness of people as from their wickedness."

GANDHI'S DEPENDENCE ON GOD.—

Though Mr. Gandhi has been engaged in recent weeks in negotiations of extreme delicacy affecting the political destiny of the millions of his countrymen, imposing a severe and continued strain on his none-too-robust constitution, involving as it did constant visits to the viceroy's palace and prolonged conferences with him and consultations with congress leaders, it is remarkable how he has been strictly maintaining his days of silence and hours of prayer. In the public utterances he made after the conclusion of the agreement with the viceroy, he made it clear that without God's help what has been achieved would not have been possible. Prayer has a place in the world of human affairs yet, and this Indian mystic has shown faith in His power.

DR. BECKWITH PASSES.—

Dr. Clarence A. Beckwith, professor-emeritus of Christian theology at Chicago Theological Seminary since 1926, a minister of the Congregational-Christian Church, died April 2nd, at his home, in Bangor, Me., at the ripe age of 81. He had been ill for several weeks. Early in his career he had served as pastor of Congregational Churches in Maine and Massachusetts, but from 1892 to 1905 he taught theology in Bangor Sem-

inary, and from there went to Chicago Seminary, where he was professor of Christian theology until his retirement five years ago. He wrote, among other books, "Realities and Christian Theology" and "The Idea of God." He also contributed to several encyclopedias and dictionaries. He lived a long and useful life, and his going is mourned by many who knew him.

WESTMINSTER SPEAKS.—

Westminster, in England, has been the scene of many famous elections from the days of Charles James Fox; but seldom can the eyes of the nation have been so fixed upon this constituency as they were recently. Nevertheless, the total poll was only about 50 per cent of the electors. The result was greeted with a sigh of relief by all who care for the settlement of India. For days the press, which was attacking Mr. Baldwin, did all in its power to raise prejudice by pictures of Mahatma Gandhi, and by the slogan, "Gandhi is watching Westminster." The majority of about 5,000 was decisive, but the anti-Baldwin press declares that this was due to the votes of labor and liberal electors. None the less, the press lords must understand that they have had a bad reverse, and it is not the custom of the press to die in the last ditch.

DRIVE FOR "Y" MEMBERS.—

Detroit Y. M. C. A. made a drive for new members, with a goal at 2,000, March 24th, announcing the slogan, "Join One, Enjoy All." They closed the drive after ten days with 2,945 new members added to roll, amid great enthusiasm. That indicates that Detroit, the melting-pot, is alive to this kind of Christian work. Perhaps no other auxiliary of the kingdom is accomplishing more than the Christian Association to create Christian brotherhood among the men and women of this generation. The influence of this organization and the Christian Endeavor, together with the Sunday School, has greatly increased a better understanding among peoples of different faiths in the Protestant Church. This spirit of union is spiritual rather than mechanical or ecclesiastical, and expresses the vital life of an organism in which all parts are working for the common good.

A MELTING-POT.—

A recent survey of Detroit, Mich., reveals that there was a general mixture in the population of the citizens with reference to nationalities represented in the East Commerce High School. The survey shows that the parents and ancestry of the pupils are as follows: German, 282; Polish, 131; Italian, 62; English, 55; Scotch, 29; Irish, 24; French, 24; Slavic, 20; Belgian, 19; Canadian,

13; Syrian, 8; Swedish, 8; Dutch, 7; Hungarian, 5; Jews, 4; Danish, 3; Austrian, 3; Ukrainian, 3; Welsh, 2; Roumanian, 2; Negro, 2; Finnish, 1; Norwegian, 1; Croatian, 1, and Bohemian, 1. With such a mixture of ancestry, what will the probable type of population be? With so many tributaries to the stream, it seems that the waters would somewhat muddy. The problem for Christianity is to mold all these people into a brotherhood. Mission work here will be a great problem for the Church in the future.

UNEMPLOYMENT CONTINUES.—

Among the Churches of New York City, few are doing as much in this unemployment crisis as Grace Episcopal Church, of which Dr. Bowie is pastor. While co-operating effectively with various charitable agencies, this Church has done much in its individual capacity to find work for the unemployed and to relieve their immediate distress. A study was made of 215 men applying for help of the Church, and it was found that the average age was thirty-nine, and that two-thirds of them were single. The staff of the Church has tried particularly to avoid treating these men as "cases." Even with those of the panhandling type, the theory has been that they, too, are victims of an unscientific social order. Churches too frequently do not make an intelligent study of the problems which confront them, and therefore fail to handle them intelligently. A systematic study of Church problems would give the same results as those given in business problems.

ASK FRED SMITH.—

A men's forum class has asked Mr. Fred B. Smith, a prominent layman and member of the Congregational-Christian Church, of Newton, Mass., to answer the question: "Are the masses alienated from the Church? Is it from agnosticism or materialism?" He has looked up the statistics and estimates that there are 40,000,000 Protestants, 22,000,000 below twenty-one, in the United States outside the Church. "But why? Neither from agnosticism nor materialism, but from indifference." Who is to blame? Consider yourselves a cross-section of our Church membership. How many have family prayers or even grace at the table? How many read the Bible once a month? Such questions as these will explain the present religious condition in America, and they prophesy the religious bankruptcy of America. If you ask how many Church members play bridge, attend theaters, picture shows, and the modern dance-halls, you will get a cross section of the present Church membership of the Church. People cannot be religious without being religious. This is the greatest need of the present religious world.

NOTES-PERSONALS

"And they overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11).

Rev. C. H. Rowland, D. D., Greensboro, N. C., is preaching this week and for ten days in a series of meetings with Rev. H. S. Hardcastle, in the Suffolk Christian Church.

How we wish our pastors did have enough interest in and love for their Church paper and their Church to give items of interest from their Church to THE CHRISTIAN SUN, that the whole Church might see and know what the pastors and people are doing!

In 1930, 32,500 persons were killed in automobile accidents, and nearly one million more were injured in the United States. We were in the World War eighteen months, and during that time 50,500 Americans were killed. During the last eighteen months 50,900 Americans have been killed in automobile accidents.

It is not the nature or the will of man to be missionary; it is the nature and will of God to be missionary. Every missionary movement in the Bible—and it is full of them from Genesis to Revelations—is by and through the will of God, and grows out of the will of God, and is carried on over and against the will and the indifference of man.

One pastor says, and truly: "If I send envelopes and let my members know about the missionary offering, then the responsibility is theirs; if I do not do so, then the responsibility is mine." We wonder if there are pastors who are willing to assume the responsibility of not taking in their Churches the one offering a year asked for missions?

The First Christian Church, Greensboro, N. C., Dr. C. H. Rowland, pastor, is to entertain the Congregational Conference of the Carolinas, May 5, 6, 7. North Carolina Christian Conferences have been requested to send delegates to this conference, and we are advised that the delegates have been elected. It is to be a conference of counsel and of fellowship.

Mrs. V. E. Kitchens, president of the Alabama Woman's Missionary Conference, Roanoke, Ala., writes: "Our missionary rallies will be held: Wadley District, Mrs. G. L. Stephens, superintendent, at Christian Church, Sunday, May 10th, and at Corinth Church at night, May 10th; Roanoke District, Mrs. G. H. Veazey, superintendent, at Roanoke, May 12th; New Hope District, Mrs. O. L. Royston, superintendent, at Lowell, May 13th."

The people of the States may be, and are, experiencing "hard times," but we are still on the go, or were at least in 1930. Our forty-eight States and the District of Columbia collected a tax on the sale of gasoline in 1930, a sum in excess of \$230,000,000. The average tax on gasoline for all the States is 3.39 cents the gallon (some States taxed as high as 6 cents the gallon, some as low as 2 cents). This means that we paid taxes on more than six billion, seven hundred and eighty-five million gallons of gas in 1930. Whether employed or unemployed, we are still spending millions on gas and going. According to statis-

tics just issued by the American Automobile Association, we of the United States spent \$4,915,000,000 on travel in 1930.

Rev. G. H. Veazey, Roanoke, Ala., writes, April 14th: "We took our missionary offering last Sunday morning at Rock Springs. It was small, but it was encouraging to see so many taking a part. We will take the offering at Corinth next Sunday. I thank God for the faithful few who are holding on." And then Bro. Veazey adds a line which conveys the experiences of every faithful pastor: "The short missionary program rendered last Sunday morning by our young people was of far more importance than the sermon I tried to preach. I felt the presence of God in the entire service. My great burden is, what can I give my young people to do? They are anxious to do something." The pastor that is not burdened for his young people now is not likely to have much of a Church, if any at all, to help him carry his burdens, or to share with him his blessings, in the years to come. The hope for the Church of the future is in the young people of the present. Give the young people a chance by enlisting their activity in the sacrificial service of the Church.

COMPLETING THE UNION.

The consummation of the union of the Congregational and Christian denominations is scheduled to take place in Seattle, Wash., on the afternoon of Thursday, June 25, 1931, it is announced by the Rev. Dr. Charles Emerson Burton, general secretary of the National Council of the Congregational Churches, and the Rev. Dr. Warren H. Denison, executive secretary of the General Convention of the Christian Church.

A united convention of the two denominational bodies will be held in Plymouth Church, Seattle, June 25th to July 3rd, and the proposed constitution for the General Council of the Congregational and Christian Churches will be presented for adoption the opening afternoon. Following the ratification of the constitution, officers will be elected.

The union was approved by both denominations at separate conventions in 1929, and a provisional executive committee was authorized to function in the name of the new General Council until a constitution was adopted. The union of the foreign mission and the home mission work and of the Church periodicals has been completed and the merger of state and district conferences has been largely accomplished.

The united communicant membership of the two denominations is 1,052,924, and the number of Churches is 6,670. The Churches are located in every state of the union. It is said to be the largest union of denominations distinct in origin and history ever to have taken place, the largest hitherto being that of the United Church of Canada, which was formed by Congregationalists, Methodists and Presbyterians in 1925, with 3,500 Churches and 610,000 communicant members.

Three thousand delegates and visitors are expected to attend the Seattle convention. Special trains will be run from all sections of the country—from New-England, from New York, from the Middle West, from the Southeast and Central South, and from California—while hundreds are planning to tour by auto.

The Rev. Dr. S. Parkes Cadman, pastor of the Central Congregational Church, Brooklyn, N. Y., and radio minister and former president of the Federal Council of the Churches of Christ in America, will speak at a public meeting to be held in the civic auditorium of Seattle under the auspices of the convention Friday night. This will be Dr. Cadman's first appearance on the coast

since he went "on the air" in 1923 as a regular Sunday-afternoon radio preacher.

Dr. Cadman will also speak at a banquet for men to be held in the civic auditorium Saturday night. A banquet for women, to be held at the same time in the auditorium, will be addressed by President Aurelia Henry Reinhardt, LL.D., of Mills College, Calif. A third banquet will be held for young people.

President Albert W. Palmer, D. D., of Chicago Theological Seminary, has been appointed the first holder of the "council lectureship" which will be inaugurated at this convention. Five addresses will be given by Dr. Palmer on the subject, "Paths to the Presence of God," with separate topics, "Through Nature," "Through Science," "Through Humanity," "Through Worship," and "Through Jesus."

The problems of religion in six great realms of life are to be discussed in six seminars which will meet simultaneously for two hours daily. The entire membership of the council will be divided among these seminars. The realms with which the discussions will deal are, "The Gospel and the Individual," "The Family and Youth," "The Community," "National Life," "International Relations." The conclusions reached in each seminar are to be discussed the last two days by the council as a whole, and the final conclusions as adopted by the council are to be embodied in a comprehensive message to the Churches.

Monday is assigned in the convention program for an auto outing to Paradise Valley, in Mount Ranier National Park.—*News Bulletin*.

TRAITOROUS JUDAS.

The evil of the world is in the hands of human beings. Judas, Pilate, Calaphas, Herod, the high priest—these men caught up the feelings and opinions of the day when Jesus was tried and crucified. They all had their part in the guilt of Calvary—but Judas most of all. This man's name has become the synonym of all that is base in personal disloyalty. When Dante's Pilgrim reached the last depths of hell he found the body of Judas half devoured in the presence of Lucifer, the arch-spirit of evil.

Throughout all spiritual realms Judas is mentioned with scorn. He apparently carried through his life the elements of sordidness. When he saw Mary break the box of ointment over the feet of Jesus, the odor of the ointment being sweet in the room and silence resting on the lips of the other disciples, he broke out with the sneering quibble, "Could not this ointment have been sold?" He seemed incapable of discerning the mystery of reverence. When Jesus broke the bread and poured the wine, giving a portion to each one at the table, Judas experienced no change of nature; he was cold and doubtless calculating. That act of the Master was enough to have magnetized him with heavenly impulses, but he was not drawn under the influence of its refinement. He had so much evil in him that he could purposely rise from that holy influence and go forth to betray the hand which gave him the tokens of an immortal and unmeasured friendship.

In a few days we shall begin to celebrate Passion Week, and then we shall think of the part Judas played in that tremendous drama. But while this despised character is covered with our disdain shall we not examine ourselves, whether we are in any measure allowing the evil in the world to use us in new betrayals of the Lord, our Master? Are we ever confederate with disloyal attitudes? Jesus is always in the garden of sorrow, there praying for a wicked and wretched world. Grant, O God, that never shall we agree with evil-doers, at any price, to enter the silence and awe of that holy place to betray the Man of Love.—*Nashville Christian Advocate*.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

ST. PETERSBURG, FLA.: Thirty new members were received into this Church at the beautiful Easter service. Rev. Kerrison Juniper, D. D., is pastor.

A LARGE OFFERING was received at the Easter service at the Miami Beach Church. It amounted to \$1,000. This Church has a large budget and is doing a large service.

REV. R. A. MCKAY, who is now living at Tallassee, is giving most of his time to the pastorate of Mount Olive Church, preaching for it two Sundays each month and every Sunday night.

MISS DORA BRACKIN, Sunday School extension worker, has devoted much time to the Churches of the South Alabama Association. Good results are reported. She also took part in the Christian Life Conferences at Lanett and Thorsby, Ala.

REV. O. T. ANDERSON, pastor of the Church at Fort Myers, is doing a great deal of book reviewing. Most of his reviews are printed in the Fort Myers *Press*, and also in some other papers. By this process, many new and fine books are secured. Mr. Anderson spoke before the State Rotary convention on "International Service Literature."

REV. LUCY T. AYRES has rendered valuable and sacrificial service in Tennessee and Alabama. She has held special services and been in conferences with many young people at Union Church, Chattanooga, Memphis First Church, Pleasant Hill Community Church, Piedmont Junior College and Thorsby Institute, and took part in the Christian Life Conferences at Lanett and Thorsby, Ala. Miss Ayres is much loved by the young people of the Southeast, whom she helps to personal faith.

THE PROGRAM of the Conference of the Carolinas is well on its way. The board of directors meet at 3 P. M., May 5th, in the Church, at Greensboro. At the evening service the Christian Church choir will give a musical prelude. There will be a welcome word from the mayor and the pastor. Dr. Ernest M. Halliday, of New York, will preach the sermon. The full details of the entire program will be given in a later edition. Suffice it here to say such men as Dr. John Lebingier, Boston; Dr. L. E. Smith, Norfolk; Rev. Mr. Ernest Riggs, Boston; Elon College Glee Club; Rev. Wm. T. Scott, Rev. Mr. Elmer Willis Serl, Rev. W. Knighton K. Bloom, Washington, D. C.; Rev. Mr. Stanley C. Harrell, Rev. George N. Edwards, Rev. J. Edward Kirbye, and others will be on the program. And one very significant feature is that already certain Christian Churches have elected sixty fraternal delegates to share in this conference. It is expected plans will be made to form a "Congregational-Christian Conference of the Carolinas" at this meeting. The dates are May 5-7th, at the Christian Church, Greensboro, N. C., Dr. C. H. Rowland, pastor. Entertainment on the Harvard plan will be furnished.

THE RADIO CHURCH.

As the printed folder says: "The name of this Church shall be 'The Radio Church,' broadcasting over this station, WGST, Atlanta, Ga., at 10 o'clock Sunday morning." The pastor of the Church is Dr. D. Witherspoon Dodge. The folder calls it "America's first radio Church." It

states the purpose and conditions of membership, methods of support and activities. The Church is open to all persons, whether members of other Churches or not, who are in sympathy with the purpose indicated, which is stated as follows: "In the organization of this Church, the purpose in view is to provide a medium for the widest possible broadcast of the principles of an open-minded and vital religion which shall be helpful in the creation of intelligent character and of a wise and serviceable social order."

One of the radio addresses given by Dr. Dodge was on the subject, "Why Mr. Darrow is an Agnostic." It was a very fair and searching analysis and criticism both of Mr. Darrow's narrow point of view and also of those phases of religious thought which offer the best targets to Mr. Darrow as they did to Robert Ingersoll before him.

REV. E. W. RIGGS VISITING CHURCHES.

The Churches of the Southeast are enjoying a visit from Rev. Ernest W. Riggs, secretary of the American Board. His visit began with a visit to St. John's Church, Newport, Ky., on April 12th. The Churches, schools and meetings visited since have been Plymouth Church, Nashville, the meeting of the Regional Committee and Advisory Board of the Southeast, the Birmingham Church, Thorsby Institute, Tuskegee Institute and Tal-ledega College, Atlanta First Church and a visit to the American Missionary Association headquarters in Atlanta.

As this paper goes to press, Dr. Riggs will be attending the Florida Conference at Orange City. After this meeting he will visit these Florida Churches: Melbourne, Lake Worth, Miami, Miami Beach, Coral Gables and Coconut Grove, Avon Park, St. Petersburg, Ormond and Jacksonville. From Florida, Dr. Riggs will go to Southern Pines for Sunday, May 2nd, and for the evening service at Albemarle, N. C. He will visit Elon College on May 4th, and Alice Freeman Palmer Institute on May 5th, and from May 5th to 7th will be at the Conference of the Carolinas, meeting at the First Christian Church, Greensboro, N. C. In this visit, Dr. Riggs has brought fresh missionary interest, and all are grateful to him and to the American Board for making his visit possible.

A VITAL SERVICE.

Rev. Abram Nightingale, pastor of the Church at Grossville, Tenn., is leading his Church in a vital service to the community. The following extract from a recent report will not only give some hint as to the scope of the work, but will also reveal its Christ-like character:

"The Church is being used during this quarter as the headquarters of the American Red Cross disaster and relief work throughout Cumberland County. This work calls for a number of volunteer workers who work on the average of two days apiece each week. One branch of this, clerical, necessitates over one hundred hours each week. So you can realize the amount of work that it involves. Various individuals in the community supply the volunteer service. Over two hundred families have been receiving this aid. The Red Cross allotment does not permit of riotous living, and seldom allows for shoes or clothes. Many families are in dire need of shoes, clothes and bedding. Letters of appeal are forthcoming in every mail. A few of these cases are being helped from Church boxes.

"A new and interesting phase of the work is caring for stranded tourists and hitch-hikers. Four main highways cross our town. Every day boys go through who are without money for food or lodging. There is no place in town provided for them. On January 4th, the first boy came, asking for food and lodging, and since then thirty-four boys have been accommodated. By far the most interesting of the thirty-four was a Jewish boy going from Los Angeles to New York City. He was a C. C. N. Y. graduate. Because of not being generally received as an American citizen, he was much embittered in spirit. He claimed that no matter how much he tried doing the square thing that every where he met deep prejudice. One annoyance was of being called a Christ killer. He rebelled at being held accountable for a crime committed over two thousand years ago. He talked until 1 o'clock in the morning, seriously trying to see if there was a way in which he could face life, overcoming prejudice and having a fair chance at life. He said that he felt his spirit had been dragged so deeply in the dirt that nothing could revive it.

"This work brings out more or less mildly the value of foot-washing in Palestine. Some of the boys walk as far as twenty-five or thirty miles a day, their feet are tired and dirty, and their socks gone. The foot bath rests them and seems to be appreciated as much as a meal. Eleven of the boys have been delightful to entertain and very appreciative. Many have had clean shirts as well as socks and often a clean suit of underwear. The underwear and shirts have been furnished from the boxes of clothing that come in. Five layettes were furnished for needy cases, each including a kimono and some bed linen. Some school children were furnished with shoes. This work is so rich in personal contact that one must be going through with it to get the idea. The boxes of clothing that come in make the work possible."

THE CHURCH.

The Church gave you much of your early religious training.
The Church was a sacred place to your parents. It either is or should be so to you.
The Church is the connecting link between the time of Christ and the present day. It has preserved Christianity for you and your children.
The Church has inspired the best in art, music, literature, architecture.
The Church has sponsored and is sponsoring the highest and best in education, medical care and healing, institutional aid and protection.
The Church has carried the teachings of Jesus to the most remote parts of the earth.
The Church has been the inspiration of the world's greatest leaders.
The Church has made possible the highest standards of morals and ethics.
The Church has given civilization its upward urge.
The Church satisfies your deepest needs.
The Church wants to help your children in the way of right living.
The Church wants you. Do not resist its call. You owe too much to the Church to refuse to be a member thereof.—*Bulletin of the Miami Beach Church.*

The Church that Jesus founded is still here. If we obey the commands, the Lord will save us. As He saves us, He adds us to the Church. "The Lord added to the Church daily such as should be saved." The Church existed during the first century, while some of the apostles still lived, and the Church continued even after the death of the apostles. The Church of Christ is still in existence.—*E. M. Borden.*

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE REMNANT.

One unmistakable truth running, like a scarlet thread, through the Bible, is that God, by grace, has always reserved for Himself a remnant. In 2 Kings 19:4, we find the words: "Wherefore lift up thy prayer for the remnant that are left." Isaiah 37:4 repeats these words identically. Previous to Isaiah's plea, however, he had declared in chapter 1, verse 9 of his prophecy: "Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Then Isaiah, in chapter 11, prophesies about a day to come when "a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." Following this prophecy, Isaiah, in verse 11, says very significantly, "The Lord shall set His hand again the second time to recover the remnant of His people which shall be left." This "remnant" the prophet speaks of is coming up from the nations of the earth and the islands of the sea.

Then coming to a much later date, Paul, in Romans, 11th chapter, verse 5, says: "Even so, then at this present time also there is a remnant according to the election of grace." Then John, in Revelation, 11th chapter, 13th verse, says: "And the remnant gave glory to the God of heaven." In all ages, God has reserved this "remnant," and John, viewing that which is to come, as if it had already happened, saw in the city of the redeemed, among those who had washed their robes and made them pure in the blood of the Lamb, "the remnant" giving glory to God in heaven. God has ordained it so, and His name is glorified in the earth and made secure among

the children of men for all generations to come by and through "the remnant" that is left.

One wonders if this remnant is not that part of the household of faith in the Church of our day who are known as "the faithful few." Often one hears the expression, "There are a very few in our Church upon whose shoulders rests the burden of the work. Only a few of us have to do the work of the Church and do all the giving of the Church. So very few of us go to the mid-week prayer-meeting or attend Church on any and every occasion," etc.

In all spiritual activities and appointments of grace and mercy, there are times of discouragement and even of doubt. Elijah, the prophet, told the Lord that he only was left of those who had not bowed the knee to Baal. God astounded and encouraged Elijah by saying, "Seven thousand are left of my people who have not bowed the knee to Baal." The evils of any day—the fads, freaks, sins, crime, idolatry—are obvious and cry aloud and advertise themselves from the housetops and on the front pages, and, with their babel of voices, seem to be taking the world. However, God's workers go marching on, for the faithful few, the remnant preserved according to grace, carry forward the banner of God and of righteousness. Whatever the bloom, or however gray the dawn, righteousness prevails and "the remnant," though faint and with faltering step, carry forward the banner of our crucified, our arisen and our finally triumphant Lord. The remnant shall not fail, by the grace of God, "till Shiloh come."

J. O. A.

WHOSE IS THE RESPONSIBILITY?

Rev. H. S. Hardcastle, pastor Suffolk Christian Church, declares that if he gives to his people the envelopes for the missionary offering and to each an opportunity to make a contribution, then the responsibility is on them, and not on himself. If, on the other hand, as a pastor, he fails to give his members the envelopes and fails to give an opportunity for the offering, the responsibility falls upon him. In a time like this, we wonder if any pastor is willing to assume such a grave responsibility. Our mission work, which is fundamental to Church life and growth, hangs in the balance. We have assumed obligations on Church debts, for pastor's salaries, and for missionaries at home and abroad which cannot be met except out of our offering through self-denial at this time. A long time ago our Lord, and not a mission board, began the missionary work. He carries that work on and, through His divine wisdom and sovereignty, makes the success of it depend upon those who are willing to deny themselves for His sake and share with Him the fellowship of the suffering of His Son in giving the true light to those who are in darkness.

Has any pastor, under any circumstances, done his duty as pastor, duty to his Church, duty to his brethren of the ministry, duty to his God, duty to the divinely appointed work of his God, when he fails to give his people an opportunity and an invitation to make an offering at least once a year to missions? The pastor is the key-man, and by his indifference, or rebellious will, can block the whole process and prevent his Church from sharing with others the glory of missionary achievement and kingdom enlargement. It is a tremendous responsibility, this that the pastor faces, this that the Church faces. To fail of that responsibility or to neglect this plain duty is, indeed, a hazard and a risk that we do not believe any conscientious pastor can afford to take. All can at least give their people the opportunity and challenge them to the privilege and the joy of sharing the gospel, and the love of our Lord, with those who have not that joy. Our joy in Christ is only increased as we share it with others. No pastor,

however depressed the times, however needy his people, can afford to stand between them and the joy that is theirs as they share through their self-denial His life and His love with others.

Since some of the pastors are doing all they can, even through their own need, to get as liberal an offering as possible, it is not fair to them nor to the work that is near their heart and dear to the heart of our Lord, for some pastors in the Conference or Convention to withhold their efforts and stand by with idle hands and indifferent hearts and see their brethren of the ministry carry the burden, and receiving the blessings, that they themselves should carry and that they and their people should enjoy. We repeat, the responsibility of refusing to give the people a chance is too weighty and tremendous for any pastor to take upon his own shoulders and to assume before his fellowman, his Church, and his God. J. O. A.

CHURCH MEMBERSHIP GAINS IN 1930.

Dr. G. L. Kieffer, taking up the work laid down by the late lamented Dr. H. K. Carroll, presents in the May number of the *Christian Herald* Church statistics for 1930. The total net gain for all the Churches in 1930 was 88,350. This is indeed a poor showing in comparison with the gain of 1929, which was 242,784; and a poorer showing in comparison with 1928, when the gain was more than a million. The Methodists (sixteen different bodies) had a decrease in membership in 1930 of 43,211; nine bodies of the Presbyterians showed a decrease of 22,763; the Disciples of Christ (two bodies), a decrease of 18,567. The fifteen different varieties of Baptists gained 74,706; seventeen varieties of Lutherans gained 56,180. The Protestant Episcopalians gained 16,532, and the Catholics 17,256.

One significant thing is pointed out by Dr. Kieffer. In 1830 there were ten Church members for each seventy-five of our population in the United States; in 1930 there were ten Church members for every twenty-five of our population. The report shows mergers of Congregationalists and Christians, and also of three different synods of the various Lutheran bodies.

With all our great Churches and splendid equipment, our Church membership is not increasing, scarcely by a tenth, with the increase of our population. The Church statistics for 1930 give grounds for serious study and consideration by all who are interested in the growth and enlargement of the kingdom. J. O. A.

THE PERSEVERANCE OF THE SAINTS.

Quite a few are interested in "the final" perseverance of the saints. Some of us are interested in "the present" perseverance of the saints. This writer knows a few saints who are persevering in spite of unspeakable difficulties, hardships, deprivations and sacrifices. Many of our pastors have told us recently that their Churches were far behind in paying their salaries; that they were working on and doing what they could in hope, having to deny themselves of all luxuries and of many comforts and of some necessities of life. These pastors have in their heart the grace of God and get satisfaction out of the sacrifices they make in the name and for the sake of their Lord. God bless them as they persevere and push forward, faint but still pursuing.

We doubt, however, if any of our Christian pastors have a record that surpasses this one of the Methodist Church that the editor of the *Nashville Christian Advocate* tells of in last week's issue of his paper:

"A pastor in our Church told of his perseverance in spite of privations, saying that so far this conference year he has received less than

twenty-five dollars from his circuit, made up of five preaching points, some of which are at school-houses, where he has undertaken to begin services, the first the people have had for years. He says he frequently walks ten miles on Sunday to reach his appointments, and on week days he walks six to eight miles in doing work for a living. Whenever our drooping spirits find a few servants of Jesus Christ who for His sake face all kinds of hardship and privation, we take courage. By such zeal the world is won."

The editor of the *Advocate* is correct in his conclusions. The God of heaven, who is the Maker and Owner of all the gold and the silver and the cattle upon a thousand hills, has seen fit to carry on His work of winning this world to Him through the unrelenting perseverance of His saints.
J. O. A.

PRAYER AND REVIVAL.

Preaching and Sunday School are preparatory stages of Christian life. Formal service has its value in training for worship and experience, but experience is not only the best teacher but it is essential to religious growth. The beginning of religion is, no doubt, mental. The sinner must know that he is a sinner; but, added to that intellectual knowledge, the Holy Spirit convicts the sinner of his sin and he feels that he is lost and wants to know what he must do to be saved. The Bible answers that question when it says, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). The process of salvation brings into exercise the mind and the heart. "For with the heart, man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10). Faith goes before confession, and the result is an experience of the heart. This age is in danger of depending too much upon intellectual decision, without soul experience. We need emotion as well as thought.

God did not make provision for human salvation by intellectual processes, but by love. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (John 3:16). It was emotion that gave Jesus Christ to save, and it is emotion that believes and experiences salvation. In fact, the best in us is emotion, stirred by the Holy Spirit. The steps that lead to marriage at its best is by the harmony of emotion and intellect. Too many modern marriages are the result of mental processes, and much of Church membership is the same way. Man is never at his best until his feeling and his judgment, which is a mental process, agree. Feeling by itself is foolishness, and mind by itself is the same. "The fool hath said in his heart, There is no God" (Psa. 14:1 & 53:1). The biggest fool in the world is the emotional fool, the one who is a fool in his heart; and the next biggest fool is the intellectual fool who is wrong in his mind. The sane man is the one whose mind and heart agree when taught by the word of God.

"He that winneth souls is wise" (Prov. 11:30). That is the privilege of all believers to win others to Jesus Christ. This can be done best by prayer. Pentecost was preceded by ten days of prayer; then one day of preaching, and three thousand were saved. At the end of that long prayer season, they "all were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). They were all so full of the Holy Ghost that they all spoke and three thousand were added unto them. What the Church needs is a long and earnest prayer-meeting in faith, waiting for the outpouring of the Holy Ghost.
W. W. S.

THE GOSPEL AND FOOTBALL.

Last autumn some students of Wheaton College, Ill., formed a prayer group that met each morning from six to seven for Bible study and prayer. One of the older students had a vision of the lost multitudes outside of Church influence swarming the fields of great football games and "he was moved with compassion." As a result of this vision and of the prayer group, a number of students started out to give the gospel to the football crowds. At one high school game in Chicago, they distributed nearly two thousand gospels of John. During the ensuing five weeks over thirty-five thousand gospels were distributed, covering the more important high school games and several college games within a radius of thirty miles of Wheaton. Each Saturday fifty students and several faculty members set out in cars heavily laden with gospels which were given to the crowds either as they entered or as they left the fields.

Each gospel has been enclosed in a blue envelope resembling a bank book, on which the great football coach of the University of Chicago, Alonzo Stagg, has written, "This little book will help us all to win in the game of life."

A detachable flyleaf pasted in the gospels invited the reader to send for another Scripture portion. Many slips were returned, and the follow-up committee improved every contact.

This is said by President Buswell to be the most significant spiritual movement ever started on the Wheaton campus. It is something new to find from twenty-five to seventy-five students putting gospels into circulation at football games, after earnest prayer. As the result of an appeal in chapel, cash and pledges totaling more than \$600 were received from the students and faculty.

These students now plan to carry on the work in shops, prisons, homes, and schools, especially among thousands of fellow-students attending colleges and universities where the Bible is not honored. Other Christian schools, too, may share the responsibility of helping the great mass of less fortunate college students.—*Missionary Review*.

OUT OF PATIENCE.

Whoever allows himself to get out of patience, comes to the falling-off place before he is aware of it. By indulging in temper and saying cruel words, a man loses control of himself, and his tongue grows keener and more bitter and he effects nothing and hurts forever the man he attacks. Do not turn friendship into hatred by hasty speech. "By conquering yourself, you have conquered me," were the words accompanying the capitulation of a great Indian chief to one of our colonial governors. Think it over.—*John Wanamaker*.

Fifty Thousand Dollars for Missions! A CALL TO SELF-DENIAL

Through self-denial, the Kingdom of Heaven is built on earth. The cattle upon a thousand hills are His; likewise, the gold and the silver, and the world's wealth. Yet, in financing His Kingdom on earth, Jesus, the Son of God, saw fit to adopt and use the method of self-denial. He gave the great example and denied Himself of even a place on which to lay His head. He gave all for our sake. He calls upon us to give something for His sake, not out of our abundance, but out of our need.

The greatest task conceived by the mind of man, or the wisdom of God, is that of giving the whole Gospel to the whole world, and this task has been, and is being, borne and achieved solely through self-denial.

It is a spiritual challenge, and must be accepted, if at all, through self-denial. If CHRISTIAN SUN readers shall reap the benefits and enjoy the blessings of spiritual enrichment, they will do so by following their Lord in denying themselves of some real value in His name and for His sake.

To this end, the Mission Board, in trying to carry forward the work assigned to it by the Church for which \$50,000 is called for this year, is inviting all SUN readers and Church members to deny themselves of some valuable thing, or indulgence, and give the price of it to Missions. Only through self-denial will our own lives be enriched and will our goal for our Lord be achieved. Jesus proved Himself our Friend by the supreme sacrifice. Now He wants us, and needs us, to be His friends, and we can only prove that friendship by making a sacrifice for His sake. This we can do through self-denial.

THE MISSION BOARD SOUTHERN CHRISTIAN CONVENTION

J. E. WEST, *Chairman*

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CONTRIBUTIONS

SUFFOLK LETTER.

An educational meeting of great interest was held in Suffolk High School auditorium, and separate meetings in other places, on Friday, April 17, 1931. The Suffolk meeting was one section of District "B," of the Eastern Virginia Education Association. There were 800 Eastern Virginia school teachers and State officials present, including Dr. Sidney B. Hall, superintendent of public instruction for Virginia. Other speakers were Dr. Jesse H. Newton, director of the Lincoln School of Teachers' College, Columbia University; Hugh L. Sulfridge, president of the Virginia Education Association; Dr. W. R. Smithey, University of Virginia; Dr. W. E. F. Wallin, Atlantic University; Dr. J. Olla Helseth, College of William and Mary; L. E. Pettyjohn, of Whaleyville High School; W. N. Rippy, Chuckatuck High School; H. W. Garrett, Cobbs Creek High School. Others who took part in public exercises were Miss Yancie Brooking, supervisor of music, of Suffolk; Mrs. J. W. Cox, supervisor of writing, Newport News; Dr. B. B. Bagby, director of child health, State Board, Richmond; Mr. Alfred Forrest, Miss Clarice Ryan, Miss Laura Hurt, Suffolk; Mrs. Eleanor B. Hopkins, Accomac County; Miss Mary B. Pusey, Accomac, and Miss Ila Massey, Newport News.

Departmental conferences were held in the afternoon in rooms of the high school building and rooms of the Suffolk Christian Church. Many subjects relating to all the lines of study and the management of classes and the direction of studies occupied the group meetings, and the result of such conferences is the raising of standards of work, a unity in the purpose and conduct of schools, and a larger interest in the public school. Economy, discipline, more thorough work on the part of teachers, as well as of students, seemed to be the outstanding objectives of this great conference.

At the opening session, Rev. H. S. Hardcastle, pastor of the Suffolk Christian Church, offered the invocation. J. C. West, Jr., chairman of the Suffolk School Board, gave the welcome address; President Joseph H. Saunders introduced Col. J. E. West, former lieutenant governor of Virginia, as "one of the greatest friends of education that Virginia has ever had."

John E. Martin, superintendent of Suffolk schools, was unanimously elected president of District "B," Virginia Education Association.

Altogether, the meeting was full of instruction, education and inspiration to teachers who are willing to do their best in this great field of progress. The Churches of Suffolk provided lunches for those who had come from other places at 50 cents per plate, and more than a hundred were served in the Fellowship Hall of the Christian Church.

Another section of this association held a meeting in South Norfolk, and the State speakers spoke at both meetings. Trains, automobiles and good roads make it easy for such great meetings, and the Church needs to increase her spiritual life to meet this age of progress.

W. W. STALEY.

ELON LETTER.

Colleges have individuality. This is as it should be. No two colleges should aim to be exactly alike. The conventions and standards of conduct, the social codes, as well as the requirements for degrees, may properly vary from one institution to another. Certain traditional pat-

terns or types of conduct have been historically developed in certain institutions of learning. These standards appear out of date, sometimes even ridiculous, to visitors from other institutions where different standards or patterns are maintained. No doubt there are certain traditions and patterns in the organization of any college or university which appear antiquated and unnecessary to those acquainted with other traditions and practices, but should there be dull uniformity in such matters? We would not wish every man to dress like every other man. We would not wish every woman to talk exactly like every other woman. Neither should we expect every college to be like every other college. We wish individuality and personality and distinctive habits and characteristics, a unique pattern, if you please, for every institution. And if the college is really entitled to be a college, there will be associated with it certain traditions, customs and practices, patterns of conduct, which will differentiate it from every other institution in the land.

And yet, in spite of the fact that institutions of higher learning should show this individual aptitude and vitality of corporate life, there are certain standards or patterns which may be called universal in the organization and administration of a college. The buildings are of a certain standard, the professors must have had certain academic preparation for their specific work as teachers, the library must not only be appropriately housed in a building designed for library purposes, but it must have trained librarians and books in a certain number related to the departments of instruction. There must be a certain amount of endowment to furnish income for the maintenance of the college. Its athletics and social life must be organized in accordance with certain approved ideas of the accrediting or standardizing agencies. At least one hundred and twenty semester hours of college work, based upon high school graduation, must be satisfactorily pursued by each student before he can be graduated. Some educational bolsheviks have looked upon these standards and have said that they take away all the liberty of expression and individuality of action from colleges, but this is far from true. It is possible for a college to measure up fully to these patterns and at the same time exercise full liberty in the development of its individual program. An institution may have its own ideas and its own methods of achieving them. The pattern in the form of standards then becomes but the framework into which the individual architects fit their building materials for the fashioning of a work of educational art.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE LETTER.

EDUCATION THE FOUNDATION OF DEMOCRACY.

Probably the best definition ever given of a democracy was by Abraham Lincoln when he said it was a "Government of the people, for the people, and by the people." That being the case, the government cannot, on an average, be better than the people who control it. From this, it will be seen how important it is to have the common people—that is, the great mass of voters—possess a good education.

If we look at the pages of the world's history, we will find that there have been many republics established, but for some reason their lives have been short and the monarchies were again established. Ancient Greece presents to us the first real samples of democracy in the world. There

lived some of the greatest philosophers and thinkers of any age, and yet in comparatively a short time those republics passed away. The trouble was that only a very few had even the rudiments of an education, while the great mass of the people were densely ignorant, so when the crisis came the people did not stand back of their governments as they would have done if they had been able to appreciate a government of their own.

In Rome there was no school system, and they never seemed to think of supplying any educational facilities for the men and women who did the common, hard work, so all the latent talents they possessed never did the state any good. It is from this class today that we get our greatest statesmen and men of learning. Naturally, the Roman republic fell.

The weakest of animals is the human infant—knowing nothing, able to do nothing, absolutely dependent for his existence on another's care. At the other extreme of life, developed by the processes of a life education, stands Gladstone, shaping the nation's destiny; or Browning, singing songs the ages will listen to; or Edison, gathering the lightning and making it light our houses and run our trolley cars. The difference between this little, helpless creature in the cradle and this great statesman, poet or inventor is education.

Today we look across to Europe and we see a large number of newly formed republics as a result of the World War. Great monarchies which had lasted for centuries were suddenly broken up, and the people have started out blindly to govern themselves. Education in most of those countries has been sadly neglected, so a very large per cent of the working-people cannot read or write. The monarch felt safer by keeping his people in ignorance, but now that the hand of the monarch no longer guides them, the world is wondering what the future historian will record for them.

On this side of the Atlantic we find about two dozen republics which have had a very questionable existence for a hundred years. In many of them, education is as much neglected as in central Europe, and as a result they are unsteady and their governments are always shaky. Mexico has had fifty-six well-organized rebellions in one hundred years. Roving bands of robbers are always present, and, despite the best efforts of the central government, they keep the country in terror. They are called to our attention when some depredation is committed on or near our soil.

The same condition prevails in nearly all the Central and South American countries. There is no use to blame the governments of those countries. Probably no better governments will be established until the very nature of the people is changed by education. As long as the young children are taught that it is just as honorable to rob as to work, and very much easier, so long shall we have roving crowds of bandits that no government can control.

The place to commence building a safe democracy is in the school-room, at a very early age. Train the twig aright and the tree will stand by itself. The foundation of democracy, if it is to last, must be upon a solid rock—an educated people. We may change rulers and constitutions as often as we desire, but if the people have the wrong idea of the functions of government it can never have sufficient stability to assure permanent prosperity.

When our forefathers broke away from the government that controlled them they established the best government the world ever knew, because on the very advanced edge of civilization they had always built the school-house, so that the children of the pioneers had the same advantages for securing an education as the children of the city.

When the Russian people broke away from the power that had held them little better than slaves, they established the worst government the world

has ever known, because the great mass of the people were ignorant and would follow any adventurer who promised them fortune and ease. Their sufferings have been great, and will probably continue until they learn what are the proper functions of government; but that will not be until the children are educated in the proper way, grow up and take the reins of state. Ignorance in the controlling body can never form a reliable state.

Do the American people come up to all the requirements of a well-educated people? Far from it. When we adopted the Constitution, our people were almost all former subjects of Great Britain or their descendants, while now the majority are related to the people of continental Europe. The ignorance so common there has been brought to this country, and much illiteracy prevails in some sections.

There are certain movements on foot now that are exceedingly dangerous, and if carried out would result in ruin. One of these is the doctrine of "divide up." It means that every few years the wealth of the country would be evenly divided, so that there would be no very rich nor very poor. There would be about \$3,000 for each, and, to its short-sighted advocates, this would bring about perfect conditions. They fail to see the subsequent steps in this process. It would destroy all incentive to work or accumulate. All would want to wait for the next division, when the lazy man would get the same as the industrious one. All would cease to produce, and soon there would be nothing to divide. The people would simply starve instead of having abundance, as we have today.

So, we see that education is the foundation of democracy. The spirit of the times demands a better education for the working-people. They should be taught the science of government and political economy, so that the labor unions will have men who know more about the way to advance the interests of the laborer. Then, and not until then, will democracy rest upon a solid foundation.

S. L. BEOUGHER.

MEETING CHANGED CONDITIONS.

BY MRS. J. F. MORGAN.

I am sure we will all agree that many changes have taken place during the years that we have lived. God permits many of them for our growth and development. As we look back over our experiences, memories that we treasure almost as much as life stir and inspire us. Memories of the home that no longer is, and of ties that have been broken, will always influence our lives. Civilization has thrust upon us many changes in our manner of living. We women have benefited by them. They have brought to us a greater freedom, more leisure and time for enjoyment. There are changes, too, in the plans and methods of carrying on our Church work. We are facing changed conditions at Rosemont today. We are facing changing conditions in our mission fields; they have become broader. There seems to be a feeling of unrest and even resentment toward Christianity on the part of the under-privileged races.

Let us meet these conditions with a greater sense of responsibility to others. It is the feeling of responsibility that makes good housewives, good Church-workers, and efficient business women. I am responsible for my children. If I do not teach them the things they should know and minister to their needs, nobody else will. I feel this responsibility so keenly. I would suffer and sacrifice for them if necessary. You have heard the story about the angel who asked Christ on his return to heaven, "Master, suppose your disciples fail you—what then?" He replied, "I have no other plan." We need to feel a greater responsi-

bility as a co-worker with God. We need to be better informed. We have accomplished much in our missionary work along this line, through our study classes, our rallies and conferences, our literature; but we still have much to do. The more we know, the greater becomes our interest. But we need also to know in our hearts and in our own experiences the value of Christ and His message. It is this knowledge that will increase our zeal and our willingness to sacrifice in order that others might have it.

A greater liberality will help us meet changing conditions. It costs more to live now than it used to, and it also costs more to support God's work. We do not hesitate to spend more than we formerly did for things that we want. Then, why not give in the same proportion to our Church and missionary enterprises. This work suffers greatly because of our selfishness and unwillingness to give. Why not meet the changing conditions with a greater liberality?

We need to forget there is any such thing as superior and inferior races. Changing conditions have made the world one great neighborhood. As we become more intimate in our associations with other races, this attitude of superiority crops out. It hurts me when I read that people in the Philippines and other island possessions dislike Americans. I believe a Christ-like toleration and friendliness toward all nations is a great need for our missionary cause today. I believe God hath made of one blood all nations for to dwell on the face of the earth, and as they come to know Him they all have a contribution to make to mankind.

Let us meet these conditions with a new consecration. The kingdom of Christ needs a more complete giving of ourselves, our minds and bodies, as well as our hearts. How great is the need for a deeper prayer life and greater spiritual

power among Christians! But we need to consecrate also our minds, that they might study and plan in the interest of the kingdom. We have many things to be proud of at Rosemont, but our business meetings are poorly attended. We have many fine, bright minds that are not being used in the interest of the Church. If all of us used our minds as little on our business as on our Church we would have a worse depression than we have been experiencing. Our hands, our feet, our time, our money—Christ needs them all. And as we present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service, the kingdom of Christ will advance in a wonderful way.

However, even in the midst of a changing world some things remain fixed and steadfast. I wonder if we could meet these changes by revitalizing and re-emphasizing some of the fundamental things that have withstood the test of ages. God's love and concern for mankind, His plan of redemption, His word—these things shall stand forever. Man's recognition of God and obedience to Him have always brought blessings. The great work of the Church and of missions is to bring all the world to the feet of the Christ. In the midst of a changing world, He stands the same yesterday, today and forever. His message is to all mankind and for all ages. As we face the future, may we be led by Him in paths of service that shall hasten the establishment of His kingdom here on earth.

South Norfolk, Va.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

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CHAPTER 23.

THEN spake Jē'sus to the multitude, and to his disciples,

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Specimen of Type

ST. MATTHEW 2

The three wise men

carrying away into Babel
y-lonarefourteen generations;
and from the carrying
ing away into Babel y-lon
unto Christ are fourteen

ing interpreted is, God with us.

24 Then Jē'seph being raised from sleep C'd as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges.....	\$1.00
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3913PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included.....	3.10
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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Forever, O Lord, Thy word is sure. We know it will not return unto Thee void. Depending upon Thy word, the nations shall not fail, but find therein the way of peace and security. Give to Thy servants understanding. Teach us good judgment and knowledge. It is time, O God, for the organized Church to let Thy Spirit rule. Dear Father, keep Thine own true, sensitive to discern evil, diligent to fortify Thy Church against the insidious tendency to absorb and assimilate the ways of the world. Cleanse Thy temple and make it a place where communion shall be real and fellowship unrestrained. In Jesus' name and for His sake. Amen.

CHANGING CONDITIONS IN THE ORIENT.

BY MRS. H. B. WHITE.

(Read at the Woman's Missionary Rally, Liberty Springs, Nansemond County, Va., April 8, 1931.)

The Orient has always exercised a charm over the imagination peculiarly its own. The brilliantly dressed Indians, the long-robed Chinese, the picturesquely costumed Japanese, with their lack of education, their distrust of new ideas, new methods and new friends, their keen minds and their seriousness of purpose—long ago aroused in us a desire to help. We longed to see their intellects trained and their characters developed until they should want more and intelligently demand more. The missionaries have done much to accomplish these things—they have been sincere friends and able advisers. Working on, overcoming persecution, opposition, indifference, they have made themselves indispensable. The period in which we live is one of change, and the missionary conditions have not escaped this. I want to comment briefly on three changes which seem to me to be most conspicuous and significant. (1) That denominationalism is giving away to union in the Churches; (2) that all countries of the Orient are now willing to at least listen to the gospel; and (3) that the native Oriental has developed an opinion of his own in regard to Christianity and is rapidly supplying native leaders for his field.

There is a feeling in America today that "some day some all-involving creed will adopt the best in all faiths," and that the barriers of denominationalism will be swept away. Already some progress has been made and the way has been paved for more. In the mission fields we find that the effort is far ahead of unity at home. One of the first aims listed by the "Kingdom of God Movement" is that this great campaign should be a real inter-Church one.

As to the willingness of the people to listen to the gospel. Years ago the work of the Church in the Orient was not of sufficient strength to inspire interest or opposition. Then there came a period when the educational and political leaders realized that the work of the missionary was beginning to be a real force in the national life, and every effort was blocked as effectively as possible. Yet we see that the anti-Christian movement in China is receding, that there are today in China 500,000 Christians. We know that the gospel can be preached anywhere in Japan with freedom; that there are now 259,000 Christians in Japan. It is true that while India is in a period when doubt often assails her, she listens in multitudes to the gospel and boasts of 4,000,000 Christians.

Perhaps it is hard for us to realize to what an extent the native has developed an opinion of his own and is beginning to supply native leaders for

his field. Twenty-five or thirty years ago, a kind of glamour surrounded the appearance of a missionary among the natives, but today it is different. The people of the Orient have learned of the West, through the moving pictures, slightly through reading-matter, but mainly through their returning students, of whom there are 7,500 in our colleges. These Indians, Japanese and Chinese are watching us keenly and are judging us accordingly. Often when they return home the report which they give to their people is not in our favor. Often the missionary fears this or an American moving picture more than he fears the unbelief of the native. There is a growing feeling in India as to a difference between Jesus Christ, on the one hand, and our Western Churches, creeds and civilization on the other. There is no opposition to Christ, but opposition to Western Christianity. They know now that Jesus was not an Occidental, but an Oriental, of a despised race, and therefore able to understand them. They are beginning to think for themselves. This is a most encouraging situation. Stephen J. Corey says, "We can't expect from those across the seas rigid conformity to what we have accepted as doctrines and practices of the Church. Give them the best that we have and allow them to decide for themselves to find the faith and the patterns from the New Testament." That is just what is taking place. In India we find more skepticism concerning religion in the last few months than in the previous twenty years. The natives are thinking for themselves, groping for the truth, formulating their own creed. They are watching us in America, listening to their missionary, and judging the sincerity of our religion. There is this to remember, if we prove ourselves strong and satisfactorily meet this crisis, missionary work will be on a firmer foundation than ever before and greater progress will be made. Their first-hand knowledge of the life and customs of our Western civilization and the insistent encouragement of the missionary in this direction, have served to develop a hitherto unrealized initiative in the native Oriental, and with this change comes the participation of the native in the work. The missionary encourages this, urges it, and realizes that in this fact alone the most gratifying success is evident. It will give him the opportunity to press on to new fields. He realizes, as we do, that the truly converted native is the ideal teacher of his people. He knows their languages, habits, customs, fears and superstitions, and he can inspire their faith more easily than a foreigner.

The American Board, which is operating 97 stations, with 1,641 substations, in 13 countries on 5 continents, has 6,000 native associates in the department of social service. In China there are six Christian universities, headed by Chinese Christians. In Japan, Kagawa is leading the Christians in a movement called "Kingdom of God Movement," which has for one of its aims a million members in the Church and has for its watch-words "Labor, Study, Prayer." There are 750 Churches actually engaged in the movement, 1,300 meetings have been held, and 265,000 people have made up the audience. This, after one year's time of the "Kingdom of God Movement" in Japan, with a native leader, is a marvelous accomplishment indeed. In India, notwithstanding her skepticism and groping, we find that recently when, after speaking to a vast audience, E. Stanley Jones asked for those who wanted to find Christ to remain, not less than 1,000 stayed. And Gandhi, receiving alike praise and abuse, is nev-

ertheless leading his countrymen in a fight for freedom, which, in a broad sense, is not merely political but economic and religious as well. And with this evidence of native leadership has come gratifying progress as to the education of the children and young people. Moral and religious teaching is put in the schools whenever possible, and Sunday School enrollment is increasing rapidly. They realize that it is the younger generation—those who are now students—who will be able to bring the greatest light to their problems. So China, with its six native Christian university presidents, Japan with her Kagawa, and India with her Gandhi, serve to remind us that the people of the Orient are really beginning to furnish leaders from their natives, and Christianity is becoming more personal and vital to them.

So, in this period of change, when ideals are likely to be confused and standards liable to be lowered, when only by keen insight and great strength of character can we decide for the really good things, we must, more than ever before, live the things which we are teaching in the Orient. We must remember that willingly and cheerfully doing a thing doubles the deed. That every man may not be the architect of his own fortune or misfortune, but he is the sole contractor of his own character, that temporary success is a permanent loss when it is gained by the sacrifice of character; that the strongest bond between nations is the spirit of friendship and good will; that the truest form of charity is to try to correct the cause for the need of charity; that love for his fellow-man makes one truly noble; that we must read our Bibles, wherein we shall find religious doctrines, practical philosophy, and pre-eminent poetry; and, above all, that the Spirit of Jesus Christ influences and permeates all phases of life. Remembering these things, living these things, we shall be ready to meet the changing conditions in the Orient and to make of the difficulties real opportunities.

Holland, Va.

NORTH CAROLINA MISSIONARY RALLIES.

The women of three districts of the North Carolina Woman's Missionary Conference met in their annual rallies last week. Mrs. D. E. Mitchell, of the Reidsville society, presided over the district meeting at Palm Street Church, Greensboro, May 14th. On Wednesday, the 15th, Mrs. J. W. Patton, of the Elon College society, presided over the meeting at Mebane. On Friday, the 17th, Mrs. W. H. Boone, of the Durham society, presided over the meeting at Durham. The theme of these meetings, as is that of the other rallies to be held in the State, is "Jesus, the Light of the World." Some of the topics presented and papers read were: "The American Board, a Light-bearer," "Reflections of the Light in Our Own Society," "Carrying Light Into the Dark Places," "Driving the Shadows from India," "Hastening the Dawn of China," "Rays of Light in Darkest Africa."

Then there were three papers presented at each meeting on "Keeping Our Own Lights Bright" by (1) "Study of the Word," (2) "Prayer," (3) "Mission Study." The women of the Palm Street society, on the day of this rally, deeply interested all present by presenting a twenty-minute missionary pageant in the afternoon. One of the outstanding features of the Mebane and Durham meetings was a questionnaire, in which the list of twenty questions, bearing on practical problems of the missionary society and the missionary work was presented. Rev. A. W. Hurst, of Elon, conducted the questionnaire at Mebane; Rev. Stanley C. Harrell, at Durham. Dr. C. H. Rowland and Rev. J. L. Neese were the pastors attending the Palm Street meeting; Revs. A. W. Hurst, J. W. Patton and R. A. Whitten, the Mebane meeting;

Revs. Stanley C. Harrell, R. L. House and J. S. Carden were the pastors attending the Durham meeting.

Mrs. Patton reported that in her district every Church now had a Woman's Missionary Society. The women of the Christian Church have set themselves to the task of making the Christian Church missionary. The God of heaven and earth set Himself to that same task a long time ago, and one is persuaded that neither the God of heaven nor the good women of the Church will ever quit or give up until this divine task is accomplished. A tragedy of the Christian Church, which hangs like a leaden pall over our history, is the indifference of our Church to Missions. When, by the grace of God and under the leadership of the good women, or of some good and divine agencies, the people of this Christian Church shall awake from their long sleep and shake off this poisonous and deadly vampire, our Church will arise and shine as the brightness of the sun, to the glory of God and the salvation of souls. God has never yet prospered and gave glory and gladness, prestige and power to a Church until it has become missionary. J. O. A.

WOMEN PAY THE BILLS.

The editor of the *Biblical Recorder* says, in a recent editorial, that the Baptist women in North Carolina, through their Woman's Missionary Union, raised and contributed to the various enterprises of the Church, mostly missionary, in 1930, \$250,985.53, which, says the *Recorder*, is "a considerable sum for a year like 1930." The women raise their money by constant and never-ceasing small gifts. Dr. W. W. Staley says the reason women give so much to missions and the Church is because they are not ashamed to carry their small gifts; and the reason the men give so little is because they are ashamed to go constantly with small gifts, and it is the unending small gifts that make up the total. And then the editor of the *Recorder* proceeds to show from the Bible the place women have had from of old in financing the kingdom:

"When Jesus and His disciples went about their task of establishing a new kingdom, somebody had to pay the bills. Luke says, 8:3, 'The women ministered unto him of their substance.' So the women, such as the mother of James and John, Mary Magdalene, and others who had substantial means, paid the bills as Jesus went about His work.

"When Paul had set his heart on going into Bithynia, and thus start the gospel across Asia, the Spirit of God suffered him not. He certainly made two distinct attempts, but his plans failed. Then in the night a man of Macedonia stood on the European side of the Hellespont calling and saying, 'Come over into Macedonia and help us.' Paul immediately decided that the man represented God and he had a distinct call to go to Europe with the gospel. When he arrived in Philippi, the man of his vision was not present, but a group of women were holding prayer-meeting down by the river-side (Acts 16:13). To this place of prayer Paul resorted. Immediately a merchant woman, by the name of Lydia, believed, opened her house to Paul and his group of missionaries, and at an early date a Church was organized. Lydia paid the bills. This was the beginning of what has grown into European and American Christianity. Possibly we will never know how much we owe to Lydia, the merchant woman of Philippi. Later, in writing to the pastor of the Church, Paul, thinking of how Lydia and her group had laid the foundation for the work, writes, 'Help those women which labored with me in the gospel' (Phil. 4:3). From that day until now women have had no small part in financing the kingdom of Christ in the world."

MISSIONARY OFFERINGS.

APRIL 18, 1931.

Sunday Schools.

Previously acknowledged	\$ 2,543.73
Mt. Olivet (R), Elkton, Va.....	1.21
Union (Va.), Virgilina, Va.....	2.25
Pleasant Hill, Liberty, N. C.....	13.76
Ether, N. C.	5.35
Morrisville, N. C.....	.82
Leaksville, Luray, Va.	1.89
Suffolk, Va.	25.00
Wood's Chapel, New Market, Va.....	1.00
Mt. Pleasant, Overhills, N. C.....	3.00
Mayland, Broadway, Va.	1.44
Spring Hill, Waverly, Va.	1.05
Total	\$ 2,600.50

Individual and Church Collections.

Previously acknowledged	\$ 1,394.94
Mt. Zion, Mebane, N. C.	18.30
Carolina, Burlington, N. C.....	9.55
Chas. D. Johnston, Elon College, N. C....	5.00
Seagrove, N. C.	5.70
Ether, N. C.	4.42
Morrisville, N. C.	3.75
Mt. Auburn, Manson, N. C.....	2.67
Union Grove, Asheboro, N. C.....	10.25
Henderson, N. C.	3.05
Rock Springs, Roanoke, Ala.....	3.95
Union (Surry), Dendron, Va.....	8.00
Whistler's Chapel, Quicksburg, Va.	4.19
Pleasant Grove, Bennett, N. C.....	5.53
Total	\$ 1,479.30

Dollar-a-Month Club.

Previously acknowledged	\$ 54.00
Miss Irene Headley, Winchester, Va.....	1.00
Mrs. Lacy P. Wicker, Greensboro, N. C....	5.00
Rev. J. L. Neese, Greensboro, N. C.....	1.00
Total	\$ 61.00

Specials.

Previously acknowledged	\$ 1,409.49
Grace's Chapel S. S., Sanford, N. C.....	1.20
A Friend	15.00
Total	\$ 1,425.69

Summary.

Previously acknowledged	\$12,028.23
Sunday Schools, regular	56.77
Individual and Church collections.....	84.36
Dollar-a-Month Club	7.00
Specials	16.20
Total to date	\$12,192.56

Many Churches have taken the initial offering, but are trying to increase the same by giving others, and all, an opportunity of contributing before sending the offering in. Every Church should give every member an opportunity of contributing something. J. O. ATKINSON, Sec'y.

A PASTOR TO HIS PEOPLE.

(Rev. W. D. Harward, D. D., wrote and sent the following letter to the members of the Mt. Carmel Church just before Easter.)

I am handing you herewith an envelope to be used in making our Easter missionary offering April 5th.

You notice that it says on the envelope that this offering is to be made "For the sake of the Risen Lord," to help give His message of redeeming love in the homeland and unto the uttermost parts where they do not know Him, "whom to know is life eternal."

What more fitting time to make this offering than at Easter, when we are observing a day that points back to His resurrection?

The amount our Churches are asked to raise is one-third as much as they pay pastors. For

us at Mt. Carmel, it is \$167. Let parents provide for the young people to make their own individual offering.

If for any cause you cannot be at Church on Easter Sunday, bring your offering the first time you come or send to the treasurer, E. W. Beale, R. F. D., Zuni, Va.

Whether we see our way to contribute much or little, let us do so in the spirit of prayer and worship and as unto the risen Christ.

YOUR PASTOR.

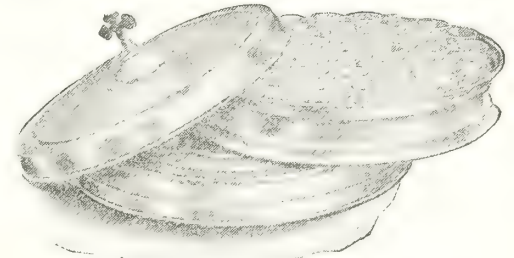
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Aluminum is light in weight, durable, and does not tarnish.

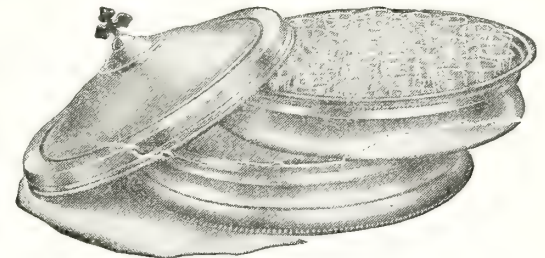


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	\$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.



Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses	\$22.00
Base No. 1—Silver-plated; fits Silver Tray 85.	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00
(For Silver Bread Plates, see under No. 90.)	



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).	\$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



Bread Plate No. 3—Narrow rim.....	\$ 9.00
Bread Plate No. 4—Broad rim.....	9.00
Filler—Silver lined	6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

THE CHURCH'S CHALLENGE TO YOUTH.

By JOHN BUNYAN SMITH.

(This article appeared in the International Journal of Religious Education for March, 1927, and is reprinted here by permission.)

The call of the hour is not for lower, but for higher, standards of Christianity. Youth will be gripped only as the call for Christian service becomes more drastic, more all-embracing and more sacrificial in its requirements. Not the promise of an easy-going religion, but the challenge of a hard life in self-denial, self-sacrifice and self-obliteration is the attractive lure which will catch the devotion and enthusiasm of youth. The harder we make the appeal, the easier to win our youth to it. Lowering the standard spells defeat. The bill of exaction cannot be satisfied by writing in fifty or eighty where the requirement calls for one hundred.

This old world can never be evangelized by Christians who compromise. The cross of Christ was not entwined with flowers. Those who carry that cross will feel its sharp angles and corners. Hooks baited with a soft gospel adapted to the natural senses and tastes will never catch that type of souls of which martyrs are made. Christ is not offering pillows of ease, but calling for pillars of power. Long and loudly we have been singing, "Onward, Christian Soldiers." Is it not now high time that, for the "marching as to war," we substitute the "real" battle against the enemies which destroy our youth? Is our holy faith degenerating into a mere gentle, bloodless pretense, a camouflage, or do we esteem it a treasure still worth fighting for? If it is, then we must go to battle against the pagan principles and propaganda of our duty in business relationships, social contacts, intellectual unfairness and spiritual spinelessness.

To you, O youth, Christ is bequeathing the dearest thing in His great heart—the Church, His body, His bride, which He purchased with His precious blood.

To you, O youth, Christ is throwing this challenge for a great Christian crusade for plainer living, higher thinking, and sacrificial service.

To you, O youth, your Church longs for that day when you shall place the supremacy of human values above all other values of life and make Christ the dominating motive, although that may involve you in social ostracism, financial hardship, personal sacrifice and suffering.

"If any man would come after me, let him deny himself and take up his cross and follow me."

ROSEMONT'S NEW CHURCH.

A little over three years ago Rosemont Christian Endeavorers began to dream about a new Church building, convenient and well equipped Sunday School rooms, and a nice place to hold their Endeavor meetings and socials. At this time a building fund was started with the understanding that if at the end of three years we had \$15,000 in cash we would begin to build; if not, we would refund the money to the donors.

At the end of the three years we had reached our goal, and our new Church was started in the early fall. Sunday, February 15th, our dreams were realized when we held our opening and dedicatory services. The Church is of the old-English type, brick structure, costing \$24,000. One thing that we are so proud of is the fact that every cent of this amount has been paid.

While planning our dedicatory service for the Church, dedicating the Church to God and His service, the thought came to some of us that it would be real nice to dedicate our Christian Endeavor Society to the Church, to the specific Rosemont Christian Church. A number of visiting Endeavorers were with us on this occasion. William G. Morris brought greetings from the Tidewater District Union, Robert Shark from Portsmouth, and Aubrey Todd from South Norfolk.

Rev. O. D. Poythress brought a splendid address. The dedicatory feature was conducted by Lowriner Halstead. The Endeavorers lighted their candles from one large candle, representing the light of Christ, and thus symbolized their desire to let their light shine brighter for Christ and the Church.

M. E. H.

CHRISTIAN ENDEAVOR NOTES.

Sunday, May 3, 1931.

WHAT JESUS TEACHES ABOUT WORK.

1. Piano prelude: "Something for Jesus."
2. Hymn: "Something for Jesus."
3. Hymn: "Jesus, Thou Divine Companion."
4. Prayer.
- Scripture reading: Matt. 20:25-28.
6. Leader's talk.
7. Solo: "Love Thyself Last."
8. Talks on the topic:
 - (1) "What is Work?"
 - (2) "The Reasons for Work."
 - (3) "God at Work Today."
 - (4) "Man at Work."
 - (5) "Making Choices of Life Work."
 - (6) "Jesus and His Work."
 - (7) "Happiness in Work."
9. Poem: "The Secret," by S. E. Kiser.

It isn't in doing your work, my boy;
It isn't in doing the thing you must
That you win the honor and gain and joy,
Or claim the profit or earn the trust;
It isn't in laboring long and late,
And it isn't the hurry and noise that tell—
The smallest thing that you do is great
If you do it well.

It isn't in getting it done, my boy;
It isn't in getting it out of the way;
It is not in the methods you may employ,
And not in the price your masters pay.
It isn't in squandering precious time,
And it isn't in rushing ahead pell-mell.
If the thing that you do is to be sublime,
You must do it well.
10. Benediction.

Thoughts on the Topic.

One of the most helpful things that the young people's summer conference and summer school movements of the last ten years has done has been to correct some wrong ideas about work. Delegates to the various conferences which meet at Blue Ridge, N. C., each summer and at other conferences are impressed with the emphasis that is placed upon the fact that no work should be considered drudgery or unpleasant menial labor. "Work is sacred," summer school leaders say. All work is sacred, whether it be the digging of ditches or the painting of a beautiful picture. Any task that requires the output of energy is work, and if it is worth the doing for the good it does to the worker and for others, it is a sacred work. It should be considered as such.

Even in America, where we have had no kings and lords, or any political arrangement whereby one man may command others to work for him, it is easily seen that some people work and others do not. Some derive their greatest pleasure from work. Others work to earn a living, and still others seem to hate the very thought of work.

There are many reasons why those who work may not be happy, though work is a source of happiness. Some who work have made work for the sake of material gain their master. They cannot hope to be happy. They are not obeying the command of Jesus, "Seek ye first the kingdom of God." They have forgotten "Man does not live by bread (material things) alone." Some who work are working at the wrong tasks. They are doing things which they do not enjoy, or in which they do not believe. Some are trying to be Marys who ought to be Marthas, and some are doing the work of the Marthas who ought to be filling the places of the Marys. Still others who work do not work hard enough or have no motive for their work. They are likely to be those who seem not to want to work, or seem to work because they feel they must. It may be that they are not working in the right place.

Jesus was a worker. For years He worked as a carpenter. He must have shaped the yoke for the oxen so well and made them so smooth that it lightened the work of the oxen! Jesus must have done His work well. Later, Jesus devoted His life to teaching and preaching, or what many would call "mental work." This, too, He did patiently and carefully. He always cared more for the small things that He did to be well done than to have the glory and honor that comes from the doing of "big" things.

Work has values in it for the worker. It develops character. It comforts in sorrow and failures. It helps one to appreciate one's friends. Work has value for others beside the worker. It is service to them.

In His choice of a life-work, Christ gave all youth an example of how to fit their lives to the needs of the world. He cast aside power and popularity and chose the way of serving others and the way of sacrifice because He believed that was the greatest service He could render with His talents. He made His choice, and He never turned back nor to one side for an instant. He went right ahead with His and His Father's work.

Daily Readings.—John 5:17; John 17:4; Luke 10:7; Matthew 20:1-16; Matthew 4:18-20; John 9:1-5.

JEWEL TRUITT.

HYMN TRANSLATIONS.

The Lutheran Church Herald publishes a list of hymns which have been translated from English into other languages. Following are those which have been translated into fifty or more languages. It is interesting to note that the majority contain the gospel message. The list includes the number of languages into which each hymn has been translated: "A Mighty Fortress is Our God," 171; "Rock of Ages," 130; "Just as I Am," 106; "Adeste Fidelis," 104; "Nearer, My God, to Thee," 101; "Jesus, Still Lead On," 93; "Holy, Holy, Holy," 81; "O Sacred Head Now Wounded," 80; "Jesus, Lover of My Soul," 78; "Guide Me, O Thou Great Jehovah," 75; "All Hail the Power," 65; "Abide With Me," 66; "Hark! the Herald Angels Sing," 64; "What a Friend We Have in Jesus," 70; "I Heard the Voice of Jesus Say," 62; "Jesus Shall Reign," 51; "Sun of My Soul," 50; "When I Survey the Wondrous Cross," 50; "Lead, Kindly Light," 50.

"This do and thou shalt live"—live more abundantly, more effectively, more serviceably. The reward of right life is a larger life.—C. R. Brown, in Exchange.

Sunday School Lesson

BY REV. H. S. HARDCASTLE.

JESUS IN THE HOME OF ZACCHAEUS.

LESSON V—MAY 3, 1931.

GOLDEN TEXT: "The Son of man came to seek and to save that which was lost."—Luke 19: 1-10.

LESSON: Luke 19:1-10.

ZACCHAEUS' CALLING.

"There was a man named Zacchaeus, which was chief among the publicans, and he was rich." He was in a bad business, a business that undoubtedly prospered by graft. That was probably how he became rich. Because he was in that business, he had a bad name among the Jews. To be branded with a bad name, often serves to give impulse to live up to that bad name. Zacchaeus was probably both unscrupulous and unpopular, rather unlikely material out of which to make discipleship. But one can never tell.

ZACCHAEUS' CURIOSITY.

"And he sought to see Jesus, who He was." It might have been sheer curiosity, a mere desire to see what this Fellow about whom he had heard so much, looked like. It might have been a finer type of curiosity, a desire to know more about this Man who had shown Himself such a friend to publicans and sinners, and who, as a matter of fact, had a publican as one of His chief disciples. It might have been curiosity, stirred by a heart hunger, a restlessness, a dissatisfaction, a longing for better things. It is always a good thing when folks want to know more about Jesus. There is a legitimate place for an appeal to curiosity in presenting religion.

ZACCHAEUS' COURAGE.

"Because he was little of stature, he ran before and climbed up into a sycamore tree to see Him." It took courage to do that. Here was a rich man—a man who was supposed to have some dignity, a man whose stature probably made him ridiculous—climbing up a tree and sitting there, very much in evidence because of his position above the others. It was probably that spirit and that resourcefulness that made Zacchaeus a go-getter in the business world. It usually takes a great deal of courage for a man to come to Jesus, especially if he is influential and if he has been a bad man. It always takes courage for anybody to come to Jesus, for that matter.

ZACCHAEUS' CALL.

"Zacchaeus, make haste and come down; for today I must abide at thy house." Think of it! Jesus called him by name, and told him that he must spend the day at his home. Those of us who read these notes who are Christians can share in some measure Zacchaeus' joy, for we know what a "thrill" it gave us when we realized that the Lord Jesus Christ cared for us, was willing to come in and make His abode in our hearts, had need of what we had and were. Happy is that man or woman, that boy or girl who hears the call of Christ and answers in loving trust and obedience.

ZACCHAEUS' CONVERSION.

"And he made haste and came down, and received Him Joyfully." We need not take the words literally as what we know as conversation. But any one who reads this story knows that something took place in Zacchaeus' life. It is quite likely that when he received Jesus into his home he also received Him into his heart. Whatever else conversion is, it is that. When a man, through repentance toward God and faith in Jesus Christ, receives Jesus, he is converted. And there are many who will read these notes who know that

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

LOOKING AT LIFE THROUGH DRAMA. By Lydia Glover Deseo and Hulda Mossberg Phipps. Abingdon; \$2.00; pp. 203.

One of the most effective methods of presenting a moral message is through the drama. This book demonstrates the impressive value of this method of moral teaching by presenting four dramas, treating four of the great socio-religious problems of our time—the problems of race, of industry, of international good will, and of citizenship. An extensive bibliography of plays suitable for Church production is also given. The theater began as a method of teaching religious truth. It should be reclaimed. Books like this one will go a long way in that direction.

WHAT CAN STUDENTS BELIEVE? By E. M. McKee. Richard R. Smith, Inc.; \$1.60; pp. 138.

The former chaplain of Yale gathers together here ten great sermons given during the past three years at the Yale convocations. The preachers are Fosdick, Tittle, Dean Brown, Niebuhr, Coffin, President Angell, Buttrick, Sperry, Wicks, and the author of the book. Here are messages, not of apology, but of constructive challenge. If you would understand the student mind of our age, you will do well to examine these ten masterly discourses with great care.

TEACHING THE BRIGHT PUPIL. By Fay Adams and Walker Brown. Henry Holt & Co.; \$2.00; pp. 289.

Based on actual experience with junior and senior high school pupils, the authors make concrete suggestions for enriching the curriculum for the bright or intelligent pupil, whether in a large system where segregation into separate classes is possible or in schools where brilliant and dull pupils must work side by side. Teachers will find it a very helpful book.

The only reward of virtue is virtue, and the only way to have friends is to be one.

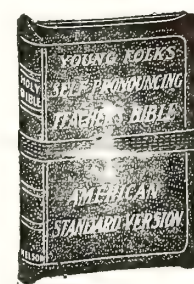
Faith kills worry, or worry kills faith. They won't mix.

th's is no idle dream or illusion—it is one of the most definite experiences in their lives. We know that we have been changed, that we have been converted. Thank God for what we know at first-hand experience.

ZACCHAEUS' CONSECRATION.

"Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him four-fold." Here was a man after John the Baptist's heart, for Zacchaeus certainly showed works meet for repentance. Because his heart had been changed, his life had been changed. By their fruits ye shall know them. Whether we can say just when Zacchaeus was converted, this action of his shows that he was thoroughly converted. An unregenerate publican would not have done what he did. Come to think about it, Jesus does make a difference in the actions of men. When the spirit of Christ is in a man's heart, it will find expression in his conduct. And that is what being a Christian means—living Jesus' way of life. And that is what being sacred means, too. For Jesus came to seek and to save that which was lost.

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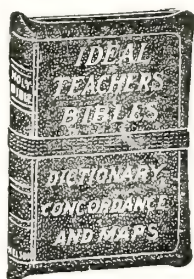
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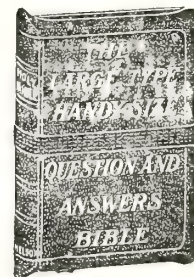
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THE CHRISTIAN SUN

1536 East Broad Street,

Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

THE ROD OF CORRECTION.

"Children obey your parents in the Lord, for this is right."—Eph. 6:1.

"He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes."—Prov. 13:24.

It is doubted that modern children will agree with the idea of corporal punishment. Whipping is thought to be brutal and belongs to the dark ages. But here it is in God's Word and wisdom.

Christ's law of love should supercede, it is true. It is also true that all children are heathen, and the children of today are just as big scamps as we were when we grew up, and they need government, guidance and training. It takes a little corporal persuasion sometimes. Even God says: "Whom He loveth, He chasteneth."

It is God's wise and loving arrangement that the inexperience of childhood and youth should be governed and guided by the wisdom and unselfish affection of parents. If it be true that children are losing respect for their parents, and that parents are today relaxing their authority over their children, it is ominous. To abandon parental discipline is not kind, but cruel. "He that loveth him, chasteneth him betimes." It does not even make for present happiness of children. And for the future, it consigns to mistakes and miseries incalculable. A spoiled child results usually in a spoiled life.

Prayer.—Our Father in heaven, we pray for all children. Give them, we pray, dutiful and willing spirits. Make them ever thoughtful of others, and so guide their lives that they bring no sorrow nor dishonor to their parents. May they add comforts and not cares, peace and not anxiety and fears upon them. We pray for all parents. May they all have so much of the love of God in their hearts that they may have these things in mind as the goal of character for their children to achieve and so govern and discipline their young souls for such an achievement. *Amen.*

TUESDAY.

DO NOT EXPECT TOO MUCH.

"Fathers, provoke not your children to anger, lest they be discouraged."—Col. 3: 21.

In consideration of "training up a child in the way he should go," patience is the first virtue. It is so easy (and it so often happens) to alienate a child's affections and his respect for home and authority by austere and severe exactions. Out of their love for their children they expect too much and demand it too soon. They forget how once they thought as a child and spoke as a child. Therefore, let them run with patience this race that is set before them and use more patience and less anger; let them use stern but wise ministries, whether in moral suasion or the corrections of the rod.

Prayer.—Our Father, we pray for a deepened sense of responsibilities in the Christian nurture of our children. Help us to realize that a child's first thoughts of everything come through their parents, and that thought of good character also comes through them; their thoughts of God come

through them. O God, help us and all parents to symbolize as far as possible the Fatherhood of God, and may they so live the Christian life that their children may be drawn to the Father in heaven. *Amen.*

WEDNESDAY.

A GOOD MARRIAGE.

"And the two shall become one flesh; so that they are no more two, but one flesh."—Mark 10:8.

A good marriage is the most perfect unity on earth. And we thank God that there are still good marriages on the earth, in spite of the enormous number of divorces, and in spite of the encouragement of the laws of Arkansas and Reno.

The greatest blessing that can come to a man is to have a good wife; and the greatest blessing that can be bestowed upon a woman is to have a good husband. Marriage, sanctified by mutual love, is the foundation of society, as it creates the home, imparts life, and predestines the future of the world. The sweetness and the piety of the home, the joy of little children, and the strength and beauty of life are all bound up in the wedded union. That is the reason the marriage contract calls upon us "to love and to cherish until death us do part."

Prayer.—Holy Father, may we never forget and never neglect. Thou who hast instituted, ordained and sanctified marriage and the home, give unto all who enter this contract the sacred bond of mutual love and fidelity until death, and so preserve the home and the future destiny of the world. This we ask for Jesus' sake. *Amen.*

THURSDAY.

GETTING DOWN TO BUSINESS.

"And shalt talk of them when thou sittest in thy house."—Deut. 6:6-12.

It is said that here is the secret of the Jewish people in their remarkable history. Their religion is founded on the home and their fidelity to the faith lies in the teachings the children get in the home. Their primary observances are in the home and not in public. This they can never forget.

How reticent we are on the subject of religion in our homes! How silent we are! And silence is easily interpreted as indifference, or at least, though necessary, as not interesting.

Prayer.—Dear God and Father, who canst do all things to them that believe, make us see that this thing which is of greatest concern to us shall enter more into our talk at our tables and by our firesides. May Thy presence not be hid in seclusion. Before our children and before the world, make us faithful witnesses to the hope that is in us. *Amen.*

FRIDAY.

HEAVENLY MINISTRIES.

"Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. 6:1-10.

Paul teaches us that which we have come to know so well, that all are not gifted alike, and the task of training those for whom we are responsible is not so easy to some as to others, even though they may have the vision and the same consecration of heart. To some He gave apostles, some prophets, some evangelists, some pastors, some teachers, and various other gifts for the perfecting of character (see Eph. 4); but to all, even every one, He has given grace, and He will bestow upon all a stable character that is not "carried about by every wind of doctrine." All may "speak the truth in love." All may have their understanding enlightened in Jesus Christ. All may be free from lasciviousness, and may possess a true soul through the teachings of Christ. All may wear the new man, "which after God is

created in righteousness and true holiness." All may refuse to "give peace to the devil." All may "let no corrupt communication" come from his lips. All may be kind.

After all, the final testimony is the life. Let us say that for the sake of those we love and in obedience to the Master whom we serve, we must be all this in unfailing kindness.

Prayer.—Dear Father, sanctify the ties that bind us to friends and kindred, and so fill us with love, gentleness and forbearance that we may love Thee supremely and abide in Thy love, and that our lives may speak out louder than any testimony. *Amen.*

SATURDAY.

HEAR THIS.

"Every one that loveth is born of God, and knoweth God."—1 John 4:7.

As love is the only law of the home that will work, so it is also the only law for society. It always reveals the quality and intentions which are at the heart of things. Where love is not, there is darkness.

*"Love only comprehendeth love,
And knoweth whence it come."*

The least we may do for ourselves is to study to know the meaning of life and let love interpret it all to us, whether of joys or sorrows.

Prayer.—Dear Lord and Father, who doth reveal love to us, make our hearts pure, that we may see Thee. Lead our wayward and prodigal thoughts ever back to Thee, and in every uncertain moment may we take refuge in Thee. *Amen.*

SUNDAY.

MY CHURCH.

"But if we walk in the light, as He is in the light, we have fellowship one with another."—1 John 1:7.

I shall go to Church today, and I want to go to my own Church. Is it then any better than other Churches? Yes, for me it is, as my own home is better than any other home on earth. My own Church is for me the true Church. The familiarity of its service helps me in my approach to God. And then, I know the folks about me, and they know me. We know something of each other's faults, something of each other's joys and sorrows. We are neighbors and friends. We have fellowship, one with another. This communion of sympathy bears me on and up in praise and prayer. Unconsciously we are helping each other by being together at the mercy seat. This fellowship is precious to me. I cannot afford to sacrifice its comfort and strength in an effort to seek what may be a more ornate service or a more brilliant sermon elsewhere. As always, my privilege is where my duty is.

Prayer.—Most Holy and most Gracious God, who turnest the shadow of night into morning, satisfy us early with Thy mercy, that we may rejoice and be glad all the day. Lift the light of Thy countenance upon us; Calm every troubled thought, and guide our feet into the way of peace. Perfect Thy strength in our weakness, and help us to worship Thee; through Jesus Christ our Lord. *Amen.*—*Hunter's Devotional Services.*

Our God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the opening day.

Our God, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last,
And our eternal home.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

SEASONS OF THE SOUL.

By JOHN BRUCE DALTON.

"Thou hast made summer and winter."—

Psa. 74:17.

The temperate zone in which we live is blessed with four seasons. In the tropics there is no spring or winter, but all is summertime, and days and nights are practically of equal length the whole year through. There is no variation of heat and cold. No ice locks the rivers and the lakes, no snowstorms ever drive people indoors to seek the warmth of fires.

Then there are regions to the far North, where the robin never ventures and where the snows for the past 10,000 years lie unmelted. In the bleak polar regions, darkness hovers for half a year. But our lot is cast in regions where there are four distinct seasons. We experience the changes of the seasons, the "equinoctial storms," the rigor of winter, the beauty of the spring, which ripens into summer and fades into the loveliness of fall.

God's Spelling-Book.

Our text says that God makes the summer. If we believe in God at all, we find this part of our text the very easiest thing in our creed. As a florist will sometimes in his garden spell out with flowers a name of a place or a person, so God in summertime spells out the names by which He is known—Truth, Beauty and Goodness, Creator, Sustainer, and all the rest of His hundred names, spelled out in a riot of color in earth, in sky, on sea. When, if not in summer, do men lift up their eyes upon the beauty and the wonder of the world, and declare with confidence that God is good? There are some things that are hard to believe, but surely no one finds it difficult to believe with all his soul and heart and mind that God is the Maker of the summer.

But the psalmist goes a step farther. "Thou hast made summer and winter." He includes what we would omit, winter. He believed that the hand that patiently formed the flower and decked the meadow with a million plants, and cast the mantle of greenness all over the habitable world, also unfrocked the world of nature and gives us naked winter instead.

But we know full well that winter is no curse. It often comes as a blessing. Cold weather checks diseases that cripple little children for life. It is when the fields are under a sheet of ice that the army of insects that would destroy the grain is conquered. The hand that shapes the summer, gives us winter. He that maketh the rare July day, causeth the March winds to blow.

Experiences that Tingle with God.

There are experiences that come to every one that seem so lovely and so beautiful that they seem to tingle with God as does the summer. There are times when the divine forces seem to be operating everywhere in our lives. The sun is shining, God is gracious, and there is the touch of heaven on our lives. Then there comes a swift change in spiritual atmosphere, the winds seem keen, God seems to have withdrawn from His world, and we wonder whether He has forgotten to be gracious. The great winds sigh and rage in our lives. We no longer bask in the sunshine of prosperity. March winds blow across our affairs. We feel the sting of them in our business.

Bleak days are upon us. Hope seems blighted. But there is more method in all this than you can ever see. If you had your way, if you could control the seasons of your soul, you would have only

one long monotonous summer. These changes of the soul are best.

What May be Heard and Seen in the Ill Wind.

When the ill winds come and you say, "I will make the most of it," then there are flowers bursting out of your heart that brighten life as nothing else can brighten it. When a storm of cold doubt sweeps through your life and you say with firm resolve, "I will follow my best impulses," then there is the song of a bird in your heart. When the winds are fierce against you, and seem to come down upon you like a pack of wolves, and you say, "I will do right, though the heavens fall," then, I tell you, it is summer in the soul, the ice goes out of the river, the grass is green again, and the birds of paradise are tuning up on a song of life, the strains of which will never die away. When sickness mounts our stairs and writes death on a cheek of roses, and afterward you say, "I will trust God where I cannot trace Him," then there are Easter lilies blooming at the edge of the glacier.

Our lives unfold themselves as the four seasons do. Every child and youth is dwelling in the springtime of his existence. Now springtime is the time for sowing seeds. Strange as it may seem, this beautiful season is often counted as poor indeed by those who are in it, and they seek to pass it rapidly by. Youth longs to plunge into the summer of existence. Youth desires to shorten the springtime and to rush into maturity. And so there is the dropping out of school. But you cannot hurry the season of your soul any more than you can hurry summertime. And if you sow sparingly in the springtime of your life, you are not going to reap abundantly at the end of the summer. Every harvest must be prepared for, except a harvest of barren regrets.

In the June time of our lives we have the great blaze called by Shakespeare "flaming youth," but by the end of life's summer there is the lessening of the fire, the fall rains put out more of the flame, and in December, the cold sees the last spark go out.

When the Birds Fly South.

Fall is marked by decline, summer has faded away. The birds fly South. At last the trumpeting of the Canadian geese and the cry of the black ducks is heard no more on lake or landscape. They have followed the divine impulse to go South. They are saved from the ravages of winter by following their higher instincts.

The seasons of the soul develop in us higher impulses. Are birds so fortunate and men and women so poor that they do not have the higher instincts to guide them? Who has not felt the higher impulses? Who has not sensed the promptings of his heart or heard the voice so still and small called conscience, which turns state's evidence on us when we do wrong?

You have an impulse, when the sharp storms come, to play. Then give your thoughts words that they may have wings to find their way through the trackless air to the heart of God.

You have an impulse to go to Church. Your conscience whispers, "You ought." Others go, but you tarry. The urge to go may die in time. The good impulse, unacted upon, falls dead in your heart. The higher instincts, when starved, die.

Follow Your Better Longing.

When you have an impulse to do good, to serve, to forgive, and to give, do it. Follow the better promptings of your soul. They were put into your heart by God. If you do otherwise, or noth-

ing, then by and by the soul will be as cold and frozen as the bird which falls dead in the snow, while its companions are happy under kindlier skies. Follow your higher impulses and those better longings which mysteriously guide humanity through all the flight of years, and you need ne'er fear the winter when it sets in. Remember the immortal words of our great poet, Bryant, addressed "To a Waterfowl":

"There is a Power whose care

Teaches thy way along the pathless coast,
The dessert and illimitable air.

He who from zone to zone,
Guides through the boundless sky thy certain flight

In the long way that I must tread alone

Will lead my steps aright."

—*Christian Evangelist.*

PROTESTANT EPISCOPAL FINANCES.

The Domestic and Foreign Missionary Society closed the year with a balance on the right side of the ledger to help meet the budget for this year. Out of \$2,910,484 estimated budget, there was collected \$2,884,420, or 99.1 per cent. Out of ninety-eight dioceses and missionary districts, thirty-eight paid 100 per cent of their quotas and seventy-four paid 100 per cent or over of what they notified the National Council to expect.—*Missionary Review.*

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Christian Orphanage

Dear Friends:

Our graded school will close within the next two weeks. Our children will be happy to be turned to freedom again. The Orphanage children have done excellent work during the school year; of course we always have a small number who fall behind and do not make the grade, but we have a number who stand at the head of their classes and do fine work. The following have been on the honor roll several times each this school term: First grade—George Sloan (seven times); second grade—Conway White (two times), George Brady (four times), Curtis Curran (two times), Catherine Sloan (two times); third grade—Kathleen Miller (3 times); fourth grade—Alma Owen; fifth grade—Geneva Cox; eighth grade—Mary Bessie Davenport (two times), Ruth Duke (three times), Calvin Clayton; ninth grade—Ethel Boone (four times), Nannie Roberts (two times); tenth grade—Louise Duke.

They will have one more grade card for the last month, and we will let you know who are the lucky ones for the final month. If we could just instill into the mind of a child the importance of doing its best in these beginning years in school and see the importance now as they will see it when they reach maturity, I believe all of them would be on the honor roll each month.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 23, 1931.

Brought forward \$6,396.90

Sunday School Monthly Offerings.

N. C. & Va. Conference:	
New Lebanon Sunday School	\$ 2.00
New Lebanon Baracca Class	2.00
Ingram	5.00
Mt. Zion	3.00
Eastern N. C. Conference:	
Mt. Auburn	\$ 2.67
Cary	1.81
Piney Plains	5.00
Youngsville	1.00
Shallow Well	2.31
Plymouth	2.00
Western N. C. Conference:	
Shiloh	\$ 1.00
High Point	2.09
Pleasant Ridge	3.41
Biscoe	1.49
Ether	.58
Pleasant Hill	6.10
Eastern Virginia Conference:	
Suffolk	\$30.00
Wakefield	4.59
Berea, Nansemond	10.00

Special Offerings.

J. Spencer Love, Jr., Burlington...	\$60.00
Lee Newberry, support child.....	20.00
Mrs. T. W. Chandler.....	5.70
Junior Philathea Class, Suffolk, Va.	2.50
Burlington Church, add'l Thanksg'n.	150.00
Refund on license by State.....	15.00
Grand total	\$6,736.15

"Keep thy tongue from evil and thy lips from speaking guile" (Psa. 34:13).

THE BRAIN THAT COUNTS.

You can get along with a wooden leg, but you can't get along with a wooden head. The physical value of man is not so much. Man, as analyzed in our laboratories, is worth about ninety-eight cents. Seven bars of soap, lime enough to whitewash a chicken coop, phosphorus enough to cover the heads of a thousand matches, is not so much, you see. It is the brain that counts, but in order that your brain may be kept clear you must keep your body fit and well. That cannot be done if one drinks liquor. A man who has to drag around a habit that is a danger and a menace to society ought to go off to the woods and live alone.

We do not tolerate the obvious use of morphine or cocaine or opium, and we should not tolerate intoxicating liquor, because I tell you these things are what break down the command of the individual over his own life and his own destiny. Through alcoholic stimulation, a man loses his co-ordination. That is why liquor is no advantage to the brain. You hear people tell how they had their wits quickened for the first half-hour by liquor, but they don't tell you how later their body

could not act in co-ordination with their brain. You will hear on every side men bewail the loss of their drink, of their personal rights, but the rights of the few who cannot see ahead or have the future of their nation at heart must be regulated to safeguard the great body of future citizens who are now ready to step into the ranks.

You boys have something ahead of you in the problem of preventing the return of liquor. We have not lived up to our laws, but I repeat, education is what we need to combat this condition. When we have our younger generation completely educated, we will not have types who say: "Why should I not have my rights as a citizen?" It is through the boys of today that we hope to see a sound and everlasting prohibition worked out in this country. If there ever was any great man who accomplished anything through the use of alcohol I would like to have the fact pointed out. We in the United States of America have tried to give you a field of action free from the barricades which used to be set up by the legalized liquor traffic. Keep yourselves free from all entangling habits. Remember, it's the brain that counts.—*Dr. Charles Mayo, in Journal of National Education Association.*

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heart and my flesh crieth out for the
living God.

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11 Truth shall spring

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METHODS CORNER

BY REV. ELISHA A. KING, D. D.
Miami Beach, Fla.

Most Churches conduct a weekly prayer-meeting throughout the year. In many Churches, however, the prayer-meetings are not well attended and sometimes not very interesting. How to make them worth while should be the subject of constant thought of the minister and people. In some Churches the deacons are responsible for the conduct of the service. In others there is a prayer-meeting committee.

Originally the prayer-meeting was designed to give the layman a chance to develop his spiritual life by self-expression through prayer, confession of his faith and through the reading of Scripture and singing. The danger is that those who habitually attend the meeting sing the same hymns and say the same things until the meeting becomes monotonous. It is a matter that concerns the pastor very much.

Perhaps it may help some if I suggest some ways that have been of real help to other Churches. One is to make a study of the hymns. Each hymn has a history, and when one knows who wrote the hymns, the circumstances under which they were written, and other similar things, they become more interesting and helpful. It is possible to buy books on the history of hymns at almost any good book-store. In one of the Churches where I was pastor, a young woman who had studied music and could sing, arranged several programs for the prayer-meeting. We called the service, "An evening with hymns and hymn-writers," and many people came out. This sort of thing can be promoted by the people perhaps better than by the pastor.

It is also interesting to maintain a "question box," and let folks ask questions in writing. This is very interesting and informing. Questions may be handed to the pastor on Sunday. These questions should be kept within the circle of religious and moral themes, or the practical application of Christian principles to daily living.

Another change in program would be the study of the Bible for a period of a month or so. Take a Bible book or some special subject and develop it week by week. Let the minister give a talk, and then have the people express opinions, ask questions or give further exposition. It takes a little more work, but it helps if the minister will prepare questions and Bible readings on slips of paper and distribute them to the members present. Such methods tend to keep everybody awake and interested, and they look forward with anticipation to the next meeting. If the meeting begins on time and ends on time, that helps. A social time after the meeting is of value. Light refreshments during the summer months would give a touch of home hospitality. Why not make the Church a pleasant, happy home?

THEIR PASSIONS.

Count Zinzendorf said: "I have one passion, and that is Christ. He only."

James Calvert, missionary to the Fiji Islands, declared: "Where Christ commands and directs, I cheerfully go. I only desire what He approves, and to do what He requires for the remainder of my life."

David Brainerd, the apostle to the American Indians, said: "When a soul loves God with a supreme love, God's interests and his are become one. It is no matter when or where or how Christ should send me, nor what trials He should exercise me with, if I may be prepared for His work and will."

Henry Martyn, ere he died in Persia: "I am

born for God only. Christ is nearer to me than father or mother or sister—a nearer relation, a more affectionate friend; and I rejoice to follow Him and to love Him. Blessed Jesus. Thou art all I want; a forerunner to me in all I ever shall go through as a Christian, a minister or a missionary."

The immortal Livingstone, in a dark hour in darkest Africa, exclaimed: "Nothing earthly will make me give up my work in despair; I encourage myself in the Lord my God, and go forward." His African followers found his dead body upon

its knees, in the gray dawn of that memorable 4th of May, 1873. The great missionary had died, as he had lived, in prayer. This touching entry was found in his journal, written on the next to the last birthday of his life, "My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee."—*Missionary Review*.

"Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost parts of the earth" (Acts 1:8).

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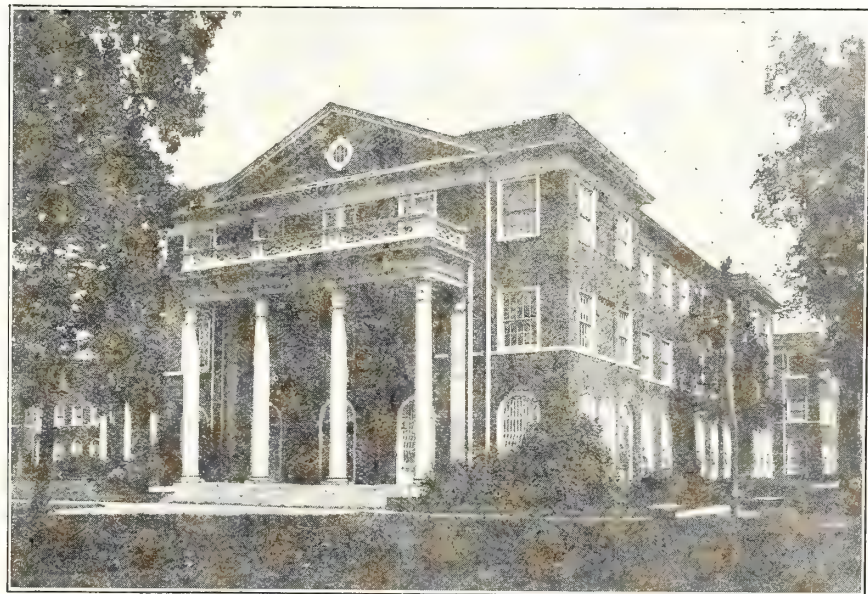
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OBITUARIES.

STEPHENSON.

Charles H. Stephenson was born September 9, 1845, near West Point, Ga., and professed faith in Christ and joined the Baptist Church in early manhood. He married Miss Mary Jane Manning February 28, 1872, moving to Chambers County, Ala., in 1879, where he united with the New Hope Christian Church the same year and remained a loyal member the rest of his long life. There were nine children to this union, seven of them, with their aged mother, survive to mourn their loss. The children are Mrs. W. H. Floyd, Abanda, Ala.; Miss Bettie Stephenson, Atlanta, Ga.; Mrs. W. J. Mann, Roanoke, Ala.; Mr. J. S. Stephenson, Vidalia, Ga.; Mrs. G. O. Lankford, Burlington, N. C.; Miss Zane Stephenson and Mrs. F. M. Dunaphant, Atlanta, Ga. Besides these, he leaves thirty grandchildren and eight great-grandchildren, and a host of other relatives. His friends were numbered by his acquaintances. He reared his family in New Hope community, and all his children joined the Church there.

When age had prayed upon his physical body so that he was no longer able to continue the work on the farm that he loved so well, he moved to Atlanta, Ga., and made his home with his daughters. After all human efforts made by loving hands had failed, the death angel came for him on the morning of April 4th and wafted his soul away from this world to the Father, there to bask in the eternal sunlight of God's love and to await the coming of those who are left behind.

Funeral services were held in the New Hope Church April 6th, where he had worshiped God so many years. Rev. H. H. Ellis, of the Methodist Church, and this writer had charge of services. Interment was made in the cemetery on the hill nearby. May God comfort the bereaved.

G. H. VEAZEY.

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VOLUME LXXXIII

RICHMOND, VA., THURSDAY, APRIL 30, 1931

NUMBER 18

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

DR. MOTT DELIVERS COLE LECTURES.—

Dr. John R. Mott delivered the Cole lectures at Vanderbilt University, Nashville, Tenn., April 12-16, his general theme being, "Present-Day Challenge to the World Mission of Christianity." The lectures were heard not only by local students, but also by those in attendance at the annual rural Church school at Vanderbilt, and at the general pastors' convention which is now in session.

RICHARDS COMING TO AMERICA.—

Rev. Leyton Richards, minister of Carrs Lane Congregational Church, Birmingham, England, in succession to Dr. J. H. Jowett, will arrive in New York May 12th for a visit of several months. He will preach in Dr. Cadman's pulpit in Brooklyn, May 18th, and will then spend two weeks in Boston. On June 8th he will begin a course of lectures on international relations at Haverford College. About July 5th he will leave for a summer in the West.

NEW MOTHERS' DAY.—

The second Sunday in May is the national Mothers' Day, but it is given a new meaning this year in a national campaign to emphasize throughout the country the fact that America's maternity death rate is the highest in the civilized world. It is expected that both civic organizations and Churches will participate in this effort being planned by the Maternity Center Association of New York City. The scientists of this age should see to it that this rate is changed in America.

GOVERNOR EMMERSON'S VETO.—

In commenting upon the veto, by Governor Emmerson, of Illinois, of the prohibition repeal bill, the *Christian-Evangelist* says: "Of course, the wets were infuriated, and it is no exaggeration to say that some of their leading papers raged about it. The *Tribune* accused him of 'trickery and bad faith,' and said that he had given a 'black eye' to the Republican party of Illinois." However, it goes on to say that this opinion is not unanimous, as even some of the wet papers commended the veto. It is certain that by this action he has become a great favorite with the dry forces of that State.

BISHOP GARLAND'S WILL.—

According to the terms of the will of Rev. Thomas J. Garland, late bishop of Pennsylvania, the divinity school of the Protestant Episcopal Church in Philadelphia is to receive a bequest of \$15,000. The will specifies that this sum is to be used for memorial stalls of \$5,000 each, the income from which allows a student \$250 annually. The library of Bishop Garland is also to be given to the school. It would be a great assistance

to ministerial education if many of our Church schools could provide, by such bequests, for ministerial education. Who will provide such a scholarship for the Christian Church?

GOOD WILL PRACTICED.—

An example of truly Christian interracial and interdenominational spirit is to be found among the Churches of Huntingdon, Pa. There, on Good Friday afternoon each year is held an interdenominational Communion service; also a series of union midweek services during the Lenten season. At the last election of officers, Rev. Harold Charles, of Zion Methodist Church (colored), was elected president for the year 1931. This is not unusual in spirit, for many of the schools in the northern part of the United States are mixed and the religious spirit would emphasize good will among those who are educated together.

JOHN R. PEPPER DEAD.—

John R. Pepper, president of the Methodist General Sunday School Board and at one time president of the Laymen's Missionary Movement, died at his home in Memphis, Tenn., March 31st, at the age of eighty-one. Mr. Pepper had also made substantial contributions through his activities in connection with the International Lesson Committee and the World's Sunday School Association, and had served on the joint commission on Methodist unification. He wrote several books relating to Sunday School work. It was my pleasure to know him on the International Lesson Committee and realized his great service to the Sunday School work in the World's Association.

LIBERAL BIBLE TALKS BROADCAST.—

First Unitarian Church of Memphis, Tenn., is broadcasting regularly on Sunday evenings a series of liberal talks by Rev. J. C. Petrie, its pastor, setting forth the elements of biblical criticism and the new attitude in theology. It is reported that letters are coming from all parts of the Midsouth, expressing gratitude at being able to hear this type of teaching for the first time over the radio. It is being taught in some of our Christian colleges in the South and it will soon be preached from many of the pulpits throughout the country. Churches should look well to the type of theology taught, for it will soon find its way to the masses from our theological schools. If it is true, it should be hastened; if false, it should be hindered. But who shall decide?

SOCIAL WORK CONFERENCE.—

The Church Conference of Social Work is to hold its second annual meeting in Minneapolis, June 14-20. Organized under the Commission on the Church and Social Service of the Federal Council of Churches, Dr. Worth M. Tippy, chairman, the Church conference has the status of an associate group of the National Conference

of Social Work, and held its first meeting in connection with the national conference at Boston last year. It would be well for these conferences to be organized in many parts of the United States to study social problems. The Church should cultivate comradeship, fellowship, and friendship among its membership for mutual well-being. The gospel is a social gospel, whether we will or not, for Christ came to establish the kingdom of God—a social element enters into the kingdom to satisfy our gregarious nature, and most of our Church work would fall to pieces but for the unity of Spirit in working out common purposes.

BASIL MATTHEWS AT BOSTON.—

The *Christian Advocate* publishes a page article from the pen of Hubert Peat, editor of *Far and Near Press*, London, concerning Basil Matthews, who has accepted the position of professor of Christian missions at Boston University. No man has done more in the English-speaking world, says Dr. Peat, to make missionary matters and world problems live for the ordinary man. Brought up a Methodist in a home at Oxford, where he received his M. A. degree at the university, Mr. Matthews went to London to join the staff of the *Christian World*, where he received excellent journalistic training. Then he passed to London Missionary Society, and inaugurated a new standard of missionary literature. His books, "Livingstone the Pathfinder" and "Paul the Dauntless," attracted wide notice. He will be a great accession to the Boston University faculty. This spring, Mr. Matthews goes to Japan, thence to China and India, and to Palestine, and then will return to London. In the autumn he expects to take up his work at Boston.

CROSS-SECTION OF STUDENT RELIGION.—

A questionnaire of 1,500 students at Syracuse University, sent out by two professors of psychology, reveals the following: Two-thirds of the 1,321 students replying hold unorthodox beliefs concerning the Deity; one-fourth are inclined to be liberal or agnostic; one twelfth tend toward atheism; only twenty-four students are thoroughgoing atheists. In these findings, the psychologists say there is no evidence "that the effect of continued study in colleges is to destroy religious beliefs by supplanting them with materialistic or mechanistic views. The effect seems to be merely one of liberalizing the individual while he remains upon the side of positive belief." It is interesting to note that nearly a fourth of 1,502 students rejected the miracles, one-half taking no definite stand, and one-fourth giving unqualified acceptance. Fifty-four per cent believe that some religious belief is necessary in order to lead a good life, while twenty-eight per cent say only a code of ethics is needed. There is nothing, the professors say, to indicate that the religious trend has changed since the survey in 1926.

NOTES-PERSONALS

On Sunday, May 3rd, at Acca Temple Mosque, the Richmond Shrine organization will present the vocal classes of Mrs. Grace Cosby Hudgins in a sacred concert. They will be assisted by the orchestra of the First Christian Sunday School. Our Richmond Sunday School, while only a small school, has possibly the largest Sunday School orchestra in the State, if not in the entire South.

In the accounts of ministers' sons who have become famous, the wording will have to be slightly changed in the case of President Hoover. He is the son of a minister, but in his case it was the mother and not the father who was the minister. Our President's mother was a minister in the Friends Church, and it is at the Quaker Church in Washington where the President is found in his pew almost every Sunday when in the Capital.

There is an article carried on page seven of this issue of THE SUN, "Elon's President Resigns," that will bring great sorrow to the vast host of Dr. Harper's admirers. Dr. Harper has been a faithful servant of Elon and the cause of education in the Southern Convention for over a quarter of a century, and his accomplishments during this time speak for themselves. Wherever he may elect to go, may it be to a field of service for his fellow-man, for we believe that in this service he finds his greatest happiness.

Rev. O. D. Poythress, pastor of South Norfolk Church, writes, April 22nd: "We closed our revival last Sunday evening; had fine attendance throughout. Bro. Morgan, of Rosemont, and myself alternated in doing the preaching and singing. The visible results show the Church much revived, with twenty-seven new members added and several others will join next Sunday." It is good, indeed, to have such words from the Churches. The Church life and vigor depend upon evangelism and the winning of others to Christ.

The women of the North Carolina Methodist Conference assembled in their annual missionary conference in Burlington, N. C. They pledged themselves to raise \$50,000 for foreign missions the coming year. That is \$4,000 more than the whole Southern Christian Convention pledged itself—men, women, children and Churches—to raise for home and foreign missions this year, and unless our pastors do their best and give all an opportunity, we will fall short even of that sum. We Christians need to catch the missionary vision.

One pastor, sending in the mission offering from his Church, says very truly: "Our people realize as never before that their growth as a Church, and spiritually, depends upon their mission vision, for 'where there is no vision, the people perish' (Prov. 29:18), and the marginal reading, 'Where there is no vision, the people are naked.' The reason so many of our Churches are naked, destitute, struggling to pay current expenses, away behind in pastor's salary, is simply because God's word is true. No vision, and the natural result is nakedness, and this nakedness will grow worse until we see the white fields, until we get the vision, and, like Paul, are not disobedient to that heavenly vision."

Missionary rallies were held last week at Shallow Well, in Lee County, Mrs. R. S. Ross, superintendent, and at Henderson, Friday, 24th, Miss Margaret Alston, superintendent. The Ran-

dolph rally at Parks Cross Roads was rained out on Wednesday. Revs. G. R. Underwood, J. A. Denton and A. W. Hurst were the ministers attending at Shallow Well, and a good meeting was reported. Mrs. C. H. Rowland, president of the State Conference, was present and assisted in the program of the day. Revs. H. E. Crutchfield, Stanley C. Harrell, R. Lee House, E. M. Carter and the Mission Secretary attended the Henderson rally and a good program was enjoyed. Mrs. Stanley Harrell, of the Woman's Board, attended and aided greatly in the exercises of the day. If the men of the Church would become as much interested in missions as the women are, ours would become a missionary Church and a spiritual power in the world.

BEREA CHURCH.

Our work at Berea seems to be moving along in a fairly smooth and commendable way. Our pastor, Rev. J. F. Morgan, is still preaching in his good, old-fashioned way which at first, when he came in our midst, just won the confidence, esteem and love of the brotherhood, and because of its fascinating expression and delivery, has constantly kept the membership enchanted. I guess that's why we are doing so well.

The Ladies' Aid Society and the Sunday School is still working to raise funds for our Sunday School rooms. I think they are progressing fairly well. While our Church is doing as well, or better than ever before, in good works, yet it is not measuring up to that standard in the service of the Lord as many of us would like to see; yet we still hope to make better progress.

Bro. C. F. Stewart, one of our oldest members, died Saturday morning, April 25th. He was seventy-three years of age. He leaves a widow and five children—two girls and three boys. He was one of our most faithful members, always seeking to do his duty as he thought best. When it was possible, he would be one of the faithful few at all of our Church conferences, hoping to do his Master's will and helping the work of his Church. He has been a member of our Church fifty-two years; he and his widow, and the writer of these notes, found Jesus precious to our souls in April, 1879, under the preaching of Dr. J. W. Wellons, who was holding a series of meetings at Berea for Rev. H. H. Butler, who was then our pastor. We sadly miss Bro. Charlie, but we know our loss is his gain, and we extend to his loved ones our deepest sympathy.

M. W. HOLLOWELL.

STEWARDSHIP AND THE CHURCH.

VI.

MAKING THE CHURCH GLORIOUS.

Throughout this series of stewardship messages, emphasis has been upon the physical and external Church. Let us now speak of the Church spiritual. Once I prayed, Father, for Jesus' sake, make His Church glorious, even now. And every day since that prayer was first uttered it has been repeated. "The kingdom (the inner, spiritual Church) is within you," said Christ, a part or all of earthly existence according to one's own volition. As, in a sense, an atom is a distinctive whole, as complete in the particle as in the aggregate, so, if but we will have it, the whole kingdom of God is within each soul, yours, mine; else salvation could not be perfect nor revelation impartial. Revelation is as dependent upon human susceptibility as it is upon divine transmission. Humanity was no less in the flesh because it prepared and made room for Pentecost, the most marvelous revelation of history or of time. "The glory that shall be revealed in us" (to usward) may mean now. What Pentecost did for the disciples of old, it will do for us. It will save us from the waste of worthless seeking; that is, too much dabbling in, and vainly trying to find a

worth while set-up for, every angle and jutting of modern Church and manipulation.

Before Pentecost the disciples were bound by self-interest. Not so afterward. To make Christ's Church glorious in the earth, then and now, they went out not knowing whither the Spirit should take them, but imbued for and sealed to His leading. Whither bound are we? There are blessed souls who have moved up to the Pentecostal plane of service. They are here and there only, one now and then. Why not every disciple of our loving Lord? The Son of God loves His Church. He loves us so that He made the glory of His Church existent in all who will walk the Emmaus path of fellowship and comradeship. To the "Abide with us" of those whose attitudes invited Jesus' company, He not only "went in" with them, but He "opened" both their eyes and their understanding.

S. S. L.

METHODS CORNER

BY REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

This week I am going to mention something that many people do not consider worth thinking about; or at least that is the natural conclusion to come to from some of the things we see about the country. I refer to the care of the physical Church property. It goes without saying that there are many thousands of beautiful Church buildings and grounds in this country, but it is very easy to allow the Church property to get out of repair.

I was once pastor of a Church in a very fine town, where most things looked ship-shape and prosperous, but for some reason our Church grounds did look as if they had never had any care. When the matter was brought to the attention of the Men's Club, a group of them said they would be willing to give a whole day's labor if the women of the Church would serve a dinner for them. Many of these men were farmers. On the appointed day they came with wagons, shovels, rakes, etc., and they went to work. They took all the ashes from the cellar, cleaned up the yard, cut down a few trees and bushes, trimmed up others, and in that day beautified the whole Church property. They had a good time, and were very much pleased with the results of their labor. That became an annual event.

Some Churches have a grounds and beautification committee that functions all the year. One can hardly realize the effect of such a cleaning up on the whole community. It gives evidence of life and interest, shows a commendable pride in the community. It gives evidence of life and interest, shows a commendable pride in the community appearance and sets an example to others.

Perhaps something might be said about keeping the inside of Churches clean and ship-shape. A few years ago I visited quite a number of country Churches and found the doors open, hymn-books scattered about and great quantities of dust every where. In other similar Churches the doors were carefully closed, though not locked, and closets were provided for hymn-books and Bibles, and the place looked neat and clean. Sometimes the choir-lofts or seats are left in a terrible cluttered condition, and often old flowers remain in the Church building all the week. Some how or other, the Church building should be kept in good conditions through the week. It is our Church home, our sacred place of worship, and, in a sense, it represents us and our interests. When I was in France I found that broken-down chapels, shrines and places of worship went with communities that had lost hope and civic pride. Wherever the Church was well kept, there I found a high-grade community.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

DR. FRED R. MARSH, pastor of the Church at Taveres, Fla., has been ill with flu and complications. We trust he is improving as this paper goes to press.

DR. CLARENCE A. VINCENT, of Winter Park, is the author of a poem about Dr. Ozora Davis which was featured in a recent issue of the *Congregationalist*.

CONGREGATIONAL REGIONAL COMMITTEE.

Findings of the Congregational Regional Committee of the Southeast, in session at Nashville, Tenn., April 14-15, 1931, were submitted as follows:

The Committee on Findings submits the following paragraphs on Christian giving, evangelism, missionary preaching, young people's work, fellowship, entertainment, economy of administration, specific missionary objects, remittances of missionary moneys, and on Christian living as the sense of this meeting.

The deepening of the spiritual life of Christian people until it becomes a burning passion for the furtherance of the Christian enterprise, is requisite to success in every department of Christian activity. The constantly increasing needs of the missionary fields must be matched by the intensifying of Christian experience and the enlargement of Christian sympathy, if the support of missionary enterprises is to be adequate. Christian giving comes from a sense of personal contact with God, a vital experience of the loving-kindness of the Heavenly Father.

We commend the primary emphasis of this Regional Committee on the necessity of a personal and vital religious experience as the requisite of all success in home and mission activities, and recognize with gratitude the contribution of spiritual reality which Miss Lucy T. Ayres has made to this meeting and is making constantly in the missions she conducts in the Southeast.

We recommend to our pastors in the Southeast that they supplement the every-member canvass every year with a number of sermons on the missionary enterprise, which sermons should be informational and sufficiently emotional to arouse in our people a desire to share in the support and development of the world-wide Christian movement.

We commend the emphasis on young people's work and the message of its increasing significance as brought to the meeting by Rev. Harry T. Stock, Rev. Ernest W. Riggs, and Dr. Malcolm Dana. We recommend that our own young people be encouraged to develop their own forms of Christian activity without too much regard for historic organizations of young people and without too much adult supervision.

We are increasingly conscious of the worth of these meetings of the Southeast Regional Committee of the Commission on Missions. The experience of fellowship secured by these gatherings brings an enrichment of personal life, a hope for the solution of vexing problems and a faith and a power of Christ to win the world which none of us would willingly forego. We therefore express to the various organizations which make these meetings possible, through their financial support, our deep sense of gratitude.

We also express to the Rev. Jason Noble Pierce and the Collegiate Church our appreciation of the hospitality of the minister and the Church; and to Dr. W. D. Weatherford, presi-

dent of the Y. M. C. A. Graduate School, our gratitude for his splendid co-operation in furnishing us a convenient and most satisfactory meeting-place in the graduate school. We also record with repeated appreciation the share which Fisk University has had in the entertainment of delegates to this meeting through the hospitable offices of President Jones of Fisk University.

We commend with only one reservation the combination of the extension and promotion work under one staff of workers in the Southeast, which unification results in an expense of only 3 per cent overhead in the securing of the apportionment and increased giving in our twenty Southeastern States. Our one reservation relates to the possibility of over-working a small staff in a very large territory, and thus saving money at the cost of life.

While some may deprecate the use of the word, "project," as a word descriptive of particular fields of interest in missionary study and giving, we do commend the assignment or selection of such definite enterprises for special study. We also commend to all of our Churches the use of the Guest Book as an incentive to general missionary study.

We urge our Churches to send in to Dr. Bloom's office in Washington, and Mr. Barnwell's office in Atlanta, and to Dr. Gillette's office in Jacksonville, their monthly share of their apportionment at the end of each month.

We are convinced that, while the financial needs of our work were never more critical, and the necessity for effective methods in organization and education was never more evident, the essential and underlying requirement for the success of our work is a spiritual dynamic that will lift our whole Christian enterprise to the plane of a passionate devotion to our Lord. We commend to our ministers, our students in colleges and seminaries, our young people at home, our secretaries and field workers, our Church members as a whole, an earnest search for God in the vital daily experiences of life. "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

C. ARTHUR LINCOLN.
MRS. M. S. FREEMAN.
MRS. P. R. DEBERRY.

EASTER AT THORSBY.

Young people from Andalusia, Birmingham, Piedmont College, Clanton, Deatsville, and from Verbena joined the Thorsby young people in a Christian Life Conference, held in Thorsby, April 3 to 5. It was very fitting that these young people should come together at the joyous Easter season to dedicate their lives anew to the service of the risen Saviour. This year, more than any other, the planning and conducting of the conference was in the hands of the young people themselves. Under a very capable committee, headed by Gerald Smith, with Eunice Williamson as secretary, assisted by Odelle Rowe, Catherine Foss as vice-chairman, and John Adams, treasurer, the program moved along very smoothly. The different classes of the institute took charge of special services and provided very varied and helpful programs. The law of learning is "Learn by Doing," and these young people gained a great deal in experience while they gave pleasure to others.

The sophomore class conducted the opening worship service Friday night, and gave the right

touch of dignity and inspiration to our first meeting. The vesper service, Saturday afternoon, was planned and led by the senior class and was most impressive. Saturday night was a joyous social occasion, and the freshmen, one after another, taught new games. Every one seemed happy and eager for more. Easter Sunday morning, "as it began to dawn," the young people met for a prayer service and saw enacted the scene of that first Easter morning when the good news of the risen Christ was spread abroad to His followers. The junior class conducted this prayer service and presented the Easter dramatization. Special committees of the school and town young people took charge of stunts, decorations, hospitality, picnic plans and the banquet. The banquet was a gala affair, with all the "fixins," even to three-minute toasts at the close.

The adult leaders conducted special classes, led discussions, and gave messages. Rev. Lucy T. Ayres, Miss Dora Brackin, Mr. Luther Rowe, Dr. F. P. Ensminger, and Miss Margaret Davison furnished this leadership whenever the program of the young people called for it. The last session of the conference was most impressive; a Communion and consecration service, conducted by Rev. Lucy T. Ayres, assisted by the young people from Piedmont College.

In the findings, the young people expressed their purpose for the year to come. They resolved to spend time and energy to make Christ more real in their lives and in the lives of others.

SAFETY FIRST?

Miss Grace Breck, American Board missionary at Lintsing, North China, has been for years supported by the women of the Florida Churches. The last issue of *Overseas News*, a mimeographed sheet, published by the American Board, quotes the following from her:

"Relatively peaceful" is the way Grace M. Breck, of Lintsing, North China, describes the political and military situation in that part of the country, but adds that there is plenty of banditry in Shantung. "Please don't worry about us," she says. "We have no guarantee of freedom from danger, but that is true of life anywhere. 'Safety first' would scarcely be an appropriate motto for Christians, you know. There is much to encourage us in our work in spite of the many unsolved problems and difficulties."

NOTICE.

The ministers and Churches of the Alabama Christian Conference will doubtless recall that at our last annual Conference, held at Noon Day Church, there was no provision made for our next annual meeting, and this matter had to be arranged for by the executive committee of the Conference. So far, only one Church has called for the meeting of the Conference. Therefore, the executive committee has decided to meet with the Church at Pisgah, Ala. The Conference will meet on Tuesday after the second Sunday in October, 1931, at 2:30 P. M., instead of 10 A. M. The Church at Pisgah will afford us splendid entertainment and they are very anxious to have us meet with them. Let every Church begin now to arrange for a delegation to go. We can pool our expenses and the cost will be but a small item. It will be a fine trip and an inspiring meeting.

J. D. HUNT,
Chairman of Board.

Why not stage a debate on the disarmament question for the evening of "World Good-Will Sunday?" Maybe the pastor of your Church would be willing to turn over his evening service for such a debate. Or better still, organize a study class for two or three weeks' discussion of the disarmament question.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CREATING DESIRE.

That which drives, or leads, us is our desires. David said: "One thing have I desired of the Lord, that will I seek after." Surely he would. It is a thing fundamental in human nature to seek after that which we desire. Potential athletes, in a thousand gymnasiums or ball fields, now desire proficiency, if not profit and preferment in the world of sports. Having this desire, they submit themselves to discipline, to unnumbered hours and days of practice and of training. One thing they desire, and this they are seeking after. Their desire leads them to the place of practice and discipline, and drives them through the drill, compels them to submit to the ordeals even of hardship or discipline.

The same is true of the scientist in his laboratory. He desires to explore, to invent, to discover. His desire holds him to his "test tubes," and experiments, through long hours and even through forgetfulness of comfort and necessary rest and refreshment. His desire to achieve the one thing on which his heart is set compels him to forego and to forget. These are obvious truths that need no arguments or examples. They are apparent—applicable to every phase and calling and condition of life.

This, however, does need argument and emphasis: What creates the desire? How are the desires that drive or entice us onward created? How does it come about that I, as an individual, create for myself desires that entice and enchant me? How is there developed in me a desire to dare and to do in a certain direction? This is the deeper question which is at the very foundation of our character and our conduct. Whence came the de-

sire and our conduct. Whence came the desire on the part of David, that desire which he sought after, often faltering, even failing, but never, never turning back nor giving up, viz: That desire that he might dwell in the house of the Lord all the days of his life and to behold the beauty of the Lord and to inquire in His temple? How was such a desire created in the mind and heart and soul of David? The answer to this question will carry us to foundations and fundamentals.

Let the soul, by accident, by chance, or by divine appointment and decree, find that for which it cares, that which, in a measure, appeals to it; that which stimulates and attracts the imagination of the heart—and immediately creative desire begins within. From that moment forward, that moment in which incipient desire was born, desires which create and compel, lead or drive, begin their work. It is all born of that for which "we care" or "do not care." By training, attitude, or activity, there are things, persons, places, books, pictures, flowers, fancies for which we care, or do not care. As we begin to lend ourselves to these, there are created within us, or we create for ourselves, desires that the objects, persons, pictures or whatnot for which we care may be achieved, pursued and possessed.

We are acquainted with a certain Roman proconsul who lived in the days of Paul and before whom Paul appeared. Because of one brief sentence about this Gallio, the world knows him and takes warning. Confronted on one occasion by a frenzied religious situation, he solved the problem, so far as he was concerned, by the attitude described in Acts 18:17: "And Gallio cared for none of these things." He did not care. In his failure to care, the destiny and the doom of that man is revealed to us. If he had "cared," he would have put himself in situations under which there would have been created in him, or he would have created for himself, a desire to see justice meted out, mercy and righteousness handed out with an even hand.

"I do not care" is one of the worst features of this age of doubt. I do not care for the sanctity of the Sabbath; I do not care for the worship of the sanctuary; I do not care for the Church of the living God! I do not care for the ills and evils of the industrial world; I do not care for missions, for reaching the unreached, for giving an opportunity to the less favored; I do not care to have a hand in religious education, training of youth, the burdens that bend and break the back of my less fortunate brothers. And in those fateful words, "I do not care," creative desire is strangled, destroyed before it is born.

For what sort of company do I care? In what sort of service do I find interest? What sort of persons, places, pictures, possessions do I care for?

True, we cannot make ourselves care, but we can put ourselves in the presence of persons, in the pursuits of truths, courses and causes, which will call out our care. To quote Dean Sperry, of Harvard University Theological School: "Less than this we may not do and keep a good conscience." The great truth, the noble cause and the lovable person have the power of calling out our noble care. With our care, there begins to be created that desire which leads or drives us on to achieve, to attain, to be worthy or to possess. This was what Paul had in mind when speaking of being changed into the image or likeness of his Lord. To quote Dean Sperry further: "Your nature and character, to a large degree, mirror your world of attention and concern. You cannot help that; it is a law of your being. But you can determine toward what facts in the world this mirror shall be turned, that you may be changed into their image. Being human is developing the power of caring, the deliberate choice of some ob-

ject of interest and effort which merits the care of a man."

Desire springs out of our care. Following the desires of our hearts, desires which have been created by our cares, we come into that which is noble, pure, high and holy. "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb." What are these things so exceedingly precious and so deeply desired, so savory and so sweet to the mind and heart of David? They are the things for which somehow, somewhere, one day he "had a care" and he cultivated this care; he cultivated this interest, he cultivated a longing, and with this cultivation of that for which he cared, desires were created, new passions were born, strange, strong powers, irresistible powers, laid themselves on David's heart and drove him forward and led him on to that which, in spite of his sins and follies and human weaknesses, "made him a man after God's own heart."

J. O. A.

A SPIRITUAL BODY.

The Church is a spiritual body. Paul, in writing to the Ephesians (Eph. 1:23), says: "The Church, which is His body, the fullness of Him that filleth all in all." This is why we so readily misunderstand the Church, or fail to comprehend its worth and weight and meaning. We judge it by human standards. We think of it as a human institution, one with other institutions of man's creation. We forget that the Church, as the Body of Christ and of which Christ is the Head, is doing that which was so frequently on the lips of our Lord and uppermost in His mind, viz: building the kingdom of heaven on earth. This is not an earthly; it is a heavenly kingdom. The Church is not an earthly, it is a heavenly institution. All other institutions about us are of the earth, earthly; the Church is of heaven, heavenly.

Why then are there divisions, strifes, envy, distractions in the Church? The answer is easy. We apply human methods in the management of divine movements; we consult our own mind, our own methods, our own convenience in the management of a divine institution. The Church is God's, it belongs to God, He purchased it through the death of His Son, a very precious possession in His sight because He paid such a price for it. And yet we do violence to it by placing it on a level with other institutions of our own making.

Wherein then does the Church differ from all other institutions? The answer is twofold:

1. It differs in content. It is spiritual, a spiritual body, the Body of our Lord Jesus Christ. All other institutions are temporal, are created for convenience, carved out of custom, made after the manner of man for the convenience of corporate enjoyment, and expression of man. The Church was made for the corporate expression of God and the revelation of Himself to the world.

2. The Church differs from all other institutions in purpose and program. It is the only institution on earth whose sole purpose is that of revealing Christ to the world, and whose sole program is that of proclaiming Him to the world as the world's only Saviour and Redeemer. There are quite 30,000 missionaries, for example, out in fields afar, sent out there for the sole purpose of making known the will and the way of our Lord. Who sent them out there? Who supports them now that they are there? Who sustains them in their activities? The Church of the living God. There are in non-Christian countries more than 36,000 Churches with nearly 10,000,000 adherents on the threshold of the kingdom of our Lord. How came one Church out there? The Church of the living God sponsored and built it and sustains it. There are over 50,000 mis-

sionary schools with nearly 2,550,000 pupils. There are 858 hospitals. There are 104 leper asylums; 32 schools for the blind and the deaf, 361 orphanages. How came one of all these out there where a few brief years ago the name of our Christ was not known, and where His love and mercy had not been proclaimed? The Church of the living God sponsored and sent them all out there and sustains them there today. Out of the gospel have come these things. It is not a human task, it is a divine task. The Church is not a human institution. If it were, it would be in the foreign fields, like business concerns and corporations, to get gain, to make money, to achieve worldly aims and ambitions. The Church is out there giving itself, revealing its Lord, making known His heart's desire and His power to save.

No Church, therefore, fulfills the functions of a Church or achieves the glory and shares the full measure of joy of a Church unless and until it is a missionary Church, a sending Church, a sharing Church. It must share its love with other lives if it is to maintain its own life, keep and preserve its own soul.

This Christian Church of ours has done little to build up its own life, to save its own soul, because it has not been a missionary Church. We have not remembered that the Church is a spiritual body, the body of Christ, and that the Church is impotent and incomplete, if it does not give itself to revealing Him to a world that perishes without Him.

J. O. A.

THE WEAPONS OF OUR WARFARE.

It was proposed in a Church meeting the other night that "our Church will have to let up on offerings, on donations, on financial efforts." And then one arose and said, "I am in favor of retrenching and letting up in the Lord's work last, not first. There seems to be little or no retrenchment or letting up in attendance at the movies, in the sale of cigarettes (a great increase, in fact), or of soft drinks and the use of automobiles for pleasure and enjoyment. Why not retrench and curtail our outlay on luxuries and material indulgences before we adopt the fatal policy of retrenching and curtailing in the work of the Church, which is the work of the Lord?" That speaker was a business layman who works hard to earn his daily bread; but in our thinking he spoke a parable and preached a sermon.

Because of "business depression," many are content to curtail in all that pertains to the Church, but are not willing to "deny themselves for the sake of their Lord." We shall not give up. The stout of heart and the strong of faith will not. We are fighting a real battle for the Lord. The Church is of His making, not ours. His Son said, "I will build my Church." A time of economic depression may try men's tone and temper, but it gives the opportunity and affords the privilege of growing in grace and in the spirit and knowledge of the Lord, for we follow Him, learn of Him, know Him through self-denial.

Paul was writing of "hard times" and of impending dangers when he said: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Economic depression should not depress our souls, but strengthen them for a real conquest of the world, the flesh and the devil. Ours is a spiritual battle.

The *Methodist Recorder* wisely points out: "As Jonathan reminded his men, the battle is not ours, but God's; and the strength in which it is fought, and the perseverance wherewith the strain of the long day is endured, is spiritual and derived from God. 'Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.' It is in Christ, and in Christ alone, that Christians have their sufficiency, whether as individuals or

communities. It sounds fanatical, but is the word of truth and soberness, that the Christian has all sufficiency in all things. It is a secret, but Paul learned it and revealed it to the Philippians. 'I can do all things through the Christ who strengtheneth me.'"

J. O. A.

RELIGION.

Religion is any system of faith and worship, and it takes so many forms that all through the ages religion has taken many forms from idolatry to Jesus Christ. The Christian religion is the worship of Jesus Christ; but that has been divided into so many different forms that the Christian world is divided in its beliefs, its forms, its statement of facts, and its modes of worship. It is this divided state of Christianity that retards the progress of the gospel and the success of missions. It is not to be expected that the whole Christian world will think alike, but they should love and co-operate in the proclamation of the gospel and the extension of the kingdom. Jesus did not pray for union in the sense of organic thinking and uniform creeds; but He did pray for unity.

"Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou

hast sent me" (John 17:20, 21). The unity for which Jesus prayed was a spiritual unity, not an intellectual union. The Father and Jesus had the same spirit, but they differed in their manifestation. Jesus was in the form of a man, but He had the spirit of the Father. Love is the same always, for love is of God; but thought is of man.

"What think ye of Christ?" (Matt. 22:42.) "Think on these things" (Phil. 4:8). Man thinks; God loves. Man, to be like God, must love mankind. In that spirit, unity can exist; in fact, as far as different denominations love, they are "in unity of the Spirit in the bond of peace" (Eph. 4:3). It is easier to love in unity than to think in unity. Thinkers differ; lovers agree. Separation takes place as love fades.

The Father and Christ are one because they both love. God is Love, and Jesus is God, and so Jesus is Love. The great command to believers was, "that ye love one another, as I have loved you" (John 15:12). "Love your enemies, bless them that curse you, do good to all them that hate you, and pray for them that despitefully use you and persecute you" (Matt. 5:44). Thinking together and loving are two different things. The Christian can love those that differ from him in thought, but he cannot think with them. When the whole Church comes to the experience of unity in love, purpose, and work, they will have helped to answer the prayer of Jesus "that they all may be one."

W. W. S.

Fifty Thousand Dollars for Missions!

A CALL TO SELF-DENIAL

Through self-denial, the Kingdom of Heaven is built on earth. The cattle upon a thousand hills are His; likewise, the gold and the silver, and the world's wealth. Yet, in financing His Kingdom on earth, Jesus, the Son of God, saw fit to adopt and use the method of self-denial. He gave the great example and denied Himself of even a place on which to lay His head. He gave all for our sake. He calls upon us to give something for His sake, not out of our abundance, but out of our need.

The greatest task conceived by the mind of man, or the wisdom of God, is that of giving the whole Gospel to the whole world, and this task has been, and is being, borne and achieved solely through self-denial.

It is a spiritual challenge, and must be accepted, if at all, through self-denial. If CHRISTIAN SUN readers shall reap the benefits and enjoy the blessings of spiritual enrichment, they will do so by following their Lord in denying themselves of some real value in His name and for His sake.

To this end, the Mission Board, in trying to carry forward the work assigned to it by the Church for which \$50,000 is called for this year, is inviting all SUN readers and Church members to deny themselves of some valuable thing, or indulgence, and give the price of it to Missions. Only through self-denial will our own lives be enriched and will our goal for our Lord be achieved. Jesus proved Himself our Friend by the supreme sacrifice. Now He wants us, and needs us, to be His friends, and we can only prove that friendship by making a sacrifice for His sake. This we can do through self-denial.

THE MISSION BOARD

SOUTHERN CHRISTIAN CONVENTION

J. E. WEST, *Chairman*J. O. ATKINSON, *Secretary*

CONTRIBUTIONS

SUFFOLK LETTER.

The Suffolk Christian Church began a revival meeting on Sunday, April 19th, and it will continue a second week. Dr. C. H. Rowland, pastor of First Christian Church, Greensboro, N. C., is preaching each night, and Rev. J. F. Morgan, pastor of Rosemont Christian Church, is leading the singing. They are both consecrated ministers, spiritually minded, well qualified by nature, education and experience for evangelistic service, and they work in harmony with each other and the congregation. The congregations have been large from the beginning, and increasingly so from night to night. The sermons and the singing have been appealing, and the interest has been on the increase from the start. The prospect is for fine results, and several have already made profession of faith in Christ.

A devoted member of the Church, and a capable man, said to me: "I like this meeting better than a noted evangelist who stirs up the people by means other than the gospel." He was stating what so many feel—that pastors can help one another in revival meetings that will last in the Church after the series of meetings close. When an attractive speaker comes from the outside of the Church, crowds will flock to the Church, while the excitement lasts, and then lose interest and not return after the close of the meeting. In addition to this, a brother-pastor is more interested in the permanent upbuilding of the Church, in its spiritual service, than one who comes and goes and has no vital interest in the local congregation. Moreover, the pastor who conducts a revival for a brother-pastor will return to his own congregation with increased spiritual influence. His Church will not lose, but gain, by his work for another congregation. If a pastor never preaches in revival services for any congregation other than his own, he is liable to fall into a staid and formal manner of proclaiming the gospel. If pastors would cultivate assisting one another in revival work it would improve the real service of both pastor and people.

The work that tells is the prayerful co-operation of pastor and congregation in real spiritual effort to win souls through the influence and personal effort of members of the Church. This does not mean that real evangelists should not be engaged in special meetings; but, as a rule, such evangelists can do better work in union services. And such services will enlist the interest and co-operation of all the Churches in the community and attract people who have no relation to the Church or the Sunday School. Both kinds of revival meetings have their place in religious society, but those who are on the field throughout the year carry the burden of the work and the responsibility of winning sinners to the Saviour. Churches drift into the habit of spending their energies on current expenses, benevolent contributions, and local work, and neglect the cultivation of spiritual life and winning of souls. Revival meetings are necessary to awaken dormant and latent spiritual forces in the pulpit and the pew.

The meeting now in progress has already stirred the hearts of this congregation to do more to save souls.

W. W. STALEY.

ELON LETTER.

What we have been saying the past two weeks about patterns for houses and ethical codes for professions and standards for colleges, applies with equal force to individual life. Nothing must be done from any source to cripple indi-

vidual development and personal self-expression. Every pattern that is offered to the individual for the fashioning of his life must be like a yoke which is not a burden to the ox, but a means of lightening his load. Every standard that is erected and in terms of which the individual is expected to conform, must be cement, as it were, to hold together the individual blocks of masonry that go to make up the edifice of life.

It was difficult for even so great a poet as Lord Tennyson to understand the interest that God has in the individual life, and we find this zealous spiritual seer in his "In Memoriam" asking:

"Are God and Nature then at strife,
That Nature lends such evil dreams,
So careful of the type she seems,
So careless of the individual life?"

Yet he was wrong even as those are wrong who think that what is known in science as the evolutionary process disregards absolutely the individual and is concerned only for the type. Biologists know now that nature, even in the blind evolutionary sense of that word, is tremendously interested in sporadic types and tends to preserve them. Otherwise there would be no progressive evolution in the evolutionary process; but what the biologist means by sporadic types is what the man of ordinary speech means by individual difference.

Yet we can observe even in the sporadic individuals a conformity to type or pattern. The individual has freedom to live his own life, and yet if he is to live a full life, he must live in terms of his past and in terms of his environment, his total environment, and there is no conflict between ordering our life according to certain patterns and living with perfect freedom. The man who undertakes to live in defiance of the pattern that experience has shown to be best adapted to human living, comes to speedy grief, if not to ultimate disaster.

W. A. HARPER.

THE PORTSMOUTH MEETING.

The series of meetings which have been in progress at the First Christian Church, corner of Washington and County Streets, Portsmouth, Va., came to a close a few days ago, as directed by the Rev. M. R. Long, of Statesville, N. C. This meeting, in the opinion of the pastor and those long identified with the Church, proved to be the greatest in the history of a Church which has known great spiritual victories in the past.

Mr. Long proved himself to be a veritable firebrand plucked from the burning, which, through the transforming grace of God's word and the shed blood of the Lord Jesus Christ, has become a torch of truth, pointing men to the Lamb of God who taketh away the sins of the world. With thundering invective, with tenderness and love, with the power of the blessed Holy Ghost, this man sent from God preached and exhorted. Giving himself untiringly to the work both day and night, he was busy about the business of his Father. In home, in shop meetings, on the streets, he was constantly leading men and women and children to the Lord Christ. A plain preacher, depending only upon the Word of God and the Holy Spirit, this man preached a gospel for which the hearts of men are hungry today. He pointed men to one who could cleanse from all sin, who was able to save and to keep saved from sin all those who would put their trust in Him, declaring that a full gospel demanded a full surrender, and that

the normal life of a follower of Christ was a Spirit-filled one. With no uncertain language, he decried sin, exposed it in all its hideous horror, then pointed those who were convicted thereof by the Spirit to the only Source of cleansing and salvation.

To sum up the results, while the additions were relatively small, yet no meeting can be judged thereby, there were between thirty-five and forty people who joined the Church, and among this number there were those from every walk of life. One of the outstanding things, perhaps, was the salvation of a Roman Catholic, his wife and several of his children, who embraced the Christian faith and identified themselves with our Church. A man who was rapidly drinking himself to death and had not been in Church for over twenty-five years, was won to Christ in his home, later publicly confessed Christ and joined the Church. Then the great result was the spiritual victories which came. The Church has been awakened and aroused as never before. Enlistments have been made on the part of many of its members in personal soul-winning efforts, and there has come that unified co-ordination which means everything for Christ.

The membership of the Church, too, gave itself to the campaign, and God blessed its efforts in marvelous way. The cottage prayer services which have been in progress for months, two each evening, held in some homes of the city, have been productive of much good. Then, too, another great thing has been the gifts our people make each month to the cause of Jewish missions, as represented by the American Board of Missions to the Jews, 27 Throop Street, Brooklyn, N. Y., which is, in our opinion, the greatest Jewish mission work in the world, and God hath confirmed (Gen. 12:1-3).

This week we held our quarterly conference, remaining in session until nearly 11 o'clock—the greatest conference we ever had, people praising God for the victories He hath given. The financial status of the Church is in the best condition it has ever been. Despite the period of depression, every bill has been paid, money in treasury, and the assurance that we would meet every obligation for God. Please pray for us, that we go on to greater heights.

Bro. Long is to return for another engagement in September. Pray that God shall use him wonderfully then. (Rom. 15:30.)

H. C. CAVINESS, *Pastor.*

A MINISTER'S EXPERIENCE.

He was just an insignificant minister of the Christian Church, who arose a bit early on Easter morning and prepared himself for the Sabbath Day's journey. The day's activity began at 9:30 A. M., when two fine young people of the community were married in the minister's home and sent on their happy journey with that minister's blessing. At 10 A. M. this minister taught a fine Men's Bible Class. At 11 A. M. the minister preached and received five new members into his Church and conducted Communion service.

At 2:30 P. M. this minister was again before his congregation at another Church. Here he preached, ordained a fine young man to the great office of deacon in his Church, and again conducted Communion service.

At 7:15, the minister was in the young people's meeting, where he got much inspiration and help, and at 8 P. M. this minister was again before a fine audience and preached. At the close of the message, the minister went into the pool and baptized two of his very fine young boys and, standing in the water, he pronounced the benediction—and the Sabbath Day's journey was over.

Yes, this preacher was tired, but happy, for he was conscious he had made the Sabbath Day's journey in the interest of the kingdom of God. X.

ELON'S PRESIDENT RESIGNS.

An announcement of far-reaching interest was made at Elon College on April 27th. Dr. William Allen Harper, president of the college for twenty years and preceding that time professor for six years, making a total of twenty-six years of continuous service, has tendered his resignation to the board of trustees, effective with the close of the present academic year.

For some time, those most intimate with President Harper have known that he contemplated such a step. Even to his most intimate friends, however, the announcement came as a distinct surprise. The trustees will assemble on May 26th, at which time it is expected that his successor will be named. "Whoever my successor may be," commented President Harper, "he will have my heartiest support. In my judgment, a bright future awaits the new administration, now that Elon's constituency has been so greatly enlarged by the merger of the Congregational and Christian Churches in the United States."

In 1911, when William Allen Harper came fresh from his professorship to the presidency of Elon College, the college plant consisted of an administration building (burned in 1923), two dormitories, and a power plant, the whole being valued at \$300,000. The endowment was about \$40,000. Today the plant consists of thirteen buildings and is valued at nearly \$1,200,000, and the endowment is \$542,000, including the interest-bearing obligations given the college by the Southern Christian Convention for endowment purposes. The student body has grown from 175 to 400. The preparatory or sub-freshman department has been eliminated, and the teaching and administrative staff has increased from a dozen to thirty-one.

The fire of January 18, 1923, would have struck consternation to almost any heart. President Harper, in this crucial hour, took on new energy and determination as his response to a situation that seemed desperate. Not only was the building in which centered the educational activities of the college gone, but there was a debt of more than \$100,000 on the plant. So heroically did the president rally Elon's friends that five buildings arose in the place of one, and the campus and grounds were so improved that the college became what has not inappropriately been styled one of the most beautiful small college plants in America.

In addition to erecting such a modern and commodious plant, Elon has, during President Harper's administration, been admitted to membership in the Southern Association of Colleges and Secondary Schools. But President Harper has not, during these twenty years of administrative work, given up his intellectual interests. For all but two years—the years immediately following the fire—he has taught one or more courses in the college regularly. He is recognized as an authority in religious education, in which field he has written no less than ten books which have been extensively used as college texts in religious education.

President Harper has served as president of the North Carolina College Conference, as vice-president of the Council of Church Boards of Education, and is now chairman of the committee on religious education of this council. He has served as secretary for Christian education of the General Convention of the Christian Church, and is now president of the College Conference of the Congregational and Christian Church. He is a frequent contributor to the religious press, and rarely does a week pass that he does not deliver an address on some public occasion. At the commencement season of high schools and colleges he is in special demand. For eight years he edited the *Journal of Christian Education*, and is now

associate editor of THE CHRISTIAN SUN and the *Christian Union Quarterly*.

President Harper expects to spend the summer on the Pacific coast and in Chicago. In June he will go to the General Council meeting of the Congregational and Christian Churches in Seattle, Wash., where he will daily conduct a two-hour seminar for a week on the theme, "The Gospel and the Family and Youth." During July and August, President Harper will teach religious education in the University of Chicago. As to his plans beyond these dates, President Harper said he was not prepared to give out any statement.

President Harper has had a rare ability to know persons individually. Every one of Elon's 852 graduates is personally known to him. He can always address any student of the college by his or her name. He has been a tireless worker and has, during the twenty years of his incumbency, produced results that testify not only to his ability and educational statesmanship, but his application to duty as well.

He has been especially able to interest persons of means in Elon. The Duke science building, the Mooney Christian education building, the Carlton library building, and the Whitley auditorium bear witness to this fact. No less has he been successful in interesting the support and contributions of an army of small givers, persons who give themselves with their money, as is evidenced by the \$50,000 or more he has annually raised for several years for current expenses from this class of contributors.

He has also succeeded in tying the citizens of Alamance County to the college, so that Elon has become to be recognized as the "College of Alamance County" and to be regarded as a vital force in the county's community, educational and spiritual life. The Alamance building, the pres-

ent administration building of the college, is eloquent witness to the pride and devotion of Alamance County citizens in Elon College.

C. M. CANNON.

EURE'S CHURCH.

Eure's Christian Church had its regular Easter service on April 12, 1931, at 3:30 P. M. The pastor's subject was "The Living Redeemer." Special music was rendered. This being our Communion Sunday, the Lord's table was prepared and served to a very large audience.

Up until now we have been having our services each second Sunday evening, but beginning in May we are using every fourth Sunday evening at the same hour, so that our pastor might be in our midst longer and without a great rush.

Eure's Church members are trying to be known from now on as a friendly, co-operative and congenial people to every one who visits them. Rev. White is well liked by our denomination, and by our sister denominations as well.

Every one is cordially invited to attend our services each fourth Sunday at 3 P. M., and our Bible School each Sunday at 10 A. M. Mr. T. A. Eure is superintendent of our Sunday School.

This Church will hold its annual Memorial Day services on the fifth Sunday in May. This will also be known as "Home-Coming Day." Basket dinner will be served by all members. All old members, friends and sister Churches are especially invited.

MISS LOUISE EURE.

"I expect to pass through this way but once; if there is any kindness or any good thing I can do to my fellow-beings, let me do it now."—William Penn.

Holman Testaments

ALL SELF-PRONOUNCING

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.
AND the third day there was a marriage in Cana of Galilee; and the mother of Jēsus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles.....	\$.50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles.....	.60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.....	.85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.....	.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges.....	1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red.

13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges.....	.90
15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included.....	1.35

Holman GEM Testament

POCKET SIZE 3½x4½ inches

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jēsus to the multitude, and to his disciples,



The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance. In size, 3½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

4102P. Black Silk Finished Cloth, gold titles, round corners, red burnished edges, with Psalms.....	\$.90
4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	1.35
4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included.....	1.90

RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	1.50
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INDIA PAPER GEM TESTAMENT

4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms.....	3.00
4136XPRL. Red Letter Edition with Psalms, same binding as 4136XP, but with the Sayings of Christ Printed in Red.....	3.25

Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x4½ inches x ¾ inch

The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller. It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4½ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type
ST. MATTHEW 2
The three wise men
carrying away into Babylone fourteen generations; and from the carrying away into Babylone unto Christ are fourteen

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges.....	\$1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included.....	1.50
5026PX. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms.....	2.60

Old Folks Testament

Extra Large Print
Pica. 16mo. Size, 5¼x7¼x¾ inches

Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines. It is the most readable edition of all large print Testaments.

Specimen of Type.
THE book
of Jēsus

PSALMS INCLUDED

2902P. Black Silk Finished Cloth, gold titles, round corners, red edges, with Book of Psalms included.....	\$1.50
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THIN BIBLE PAPER EDITIONS
Same Large Print as Above

2913P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included.....	2.95
--	------

RED LETTER EDITION
Same as above, with the Sayings of Christ in Red.

3912PFL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included.....	3.10
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All styles sent postpaid at above prices

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Forever, O Lord, Thy word is sure. We know it will not return unto Thee void. Depending upon Thy word, the nations shall not fail, but find therein the way of peace and security. Give to Thy servants understanding. Teach us good judgment and knowledge. It is time, O God, for the organized Church to let Thy Spirit rule. Dear Father, keep Thine own true, sensitive to discern evil, diligent to fortify Thy Church against the insidious tendency to absorb and assimilate the ways of the world. Cleanse Thy temple and make it a place where communion shall be real and fellowship unrestrained. In Jesus' name and for His sake. Amen.

MEDICAL MISSION WORK.

Dr. M. J. W. White, medical missionary and hospital director in the Mission Hospital at Cagayan, Philippine Islands, has sent us in booklet form his annual report, the tenth year of medical missions in the Philippines by the American Board. The report opens with these encouraging paragraphs:

"The year 1930 has been an eventful and progressive one for the Mission Hospital. More patients have come and gone and the hospital has many grateful friends in every walk of life, not only in Misamis province, but in others nearby.

"Again we take the stand of having our doors wide open to all people of all creeds and all nationalities. While the physical needs of the patient are given first consideration, their spiritual needs are not neglected. Testaments and Bibles, both in the dialect and English, are given all those who express a desire to read them. A group of girls from the Bible school come on Sundays and sing and pray in the patients' rooms. We feel that most of the patients enjoy these little services, although the greater per cent are not Protestants. The nurses and hospital workers hold devotional services every morning before beginning their daily duties. We know that prejudice is being broken down by the ministrations of our doctors and nurses at the Mission Hospital, and we are hoping to gain greater co-operation from those of other beliefs, so that our well-equipped and roomy hospital may be of more benefit to the community."

The report shows that the total treatment of patients the past year was 9,245, which is a daily average of 25.5 treatments. There were 39 major operations, and there were received during the year 1,284 new patients. The hospital receipts for the year were \$8,421.58, and there were gifts from the Mission Board and miscellaneous sources carrying the total receipts to \$11,502.56. The total expenditure during the year was \$11,321.05, with outstanding obligations carrying the total expenditure to \$12,501.37. Dr. and Mrs. White seem to be doing excellent work for human relief, and in that way are permitted to reach the hearts and lives of many in the name and for the sake of their Lord.

J. O. A.

MISSIONARY OFFERINGS.

APRIL 25, 1931.

Sunday Schools.

Previously acknowledged	\$ 2,600.50
Wadley, Ala.	4.40
Union, Burlington, N. C.	3.00
Liberty (Vance), Henderson, N. C.	3.24
Cary, N. C.	2.70
Apple's Chapel, Brown Summit, N. C.	4.16
Hopewell, Va.	5.00

Graham, N. C.	3.94
Happy Home, Ruffin, N. C.	1.36
Pleasant Hill, Liberty, N. C.	2.89
High Point, N. C.	10.50
Durham, N. C.	16.57
I. W. Johnson's B. C., Chuckatuck, Va.	6.00
Berea (Nans.), Driver, Va.	6.63
Richmond, Va.	7.42
First Church, Portsmouth, Va.	19.62
North Highland, Columbus, Ga.	.65
New Lebanon, Elberon, Va.	6.00
Ambrose, Ga.	3.20
Bethlehem (Nans.), Suffolk, Va.	2.70
Elm Avenue, Portsmouth, Va.	2.70
Providence-Memorial, Graham, N. C.	1.48
Sanford, N. C.	6.15
Linville, Va.	5.10
Dendron, Va.	4.38
Berea (Norfolk), Hickory, Va.	6.15
Monticello, Brown Summit, N. C.	6.08
Wentworth, McCullers, N. C.	22.10

Total \$ 2,764.62

Individual and Church Collections.

Previously acknowledged	\$ 1,479.30
Union (N. C.), Burlington, N. C.	19.60
Hopewell, Va.	6.40
Liberty, Nathalie, Va.	2.01
Antioch, Roanoke, Ala.	1.30
Waverly, Va.	72.65
Corinth, Wadley, Ala.	6.60
Bennett, N. C.	4.70
Mrs. C. A. Brittle, Manry, Va.	5.00
Linville, Va.	25.00
New Lebanon, Wentworth, N. C.	29.45
South Norfolk, Va.	70.00
Hopedale, Burlington, N. C.	3.60
First Church, Richmond, Va.	24.80
Mt. Bethel, Summerfield, N. C.	8.20
Kellam's Grove, Madison, N. C.	2.00

Total \$ 1,760.61

Specials.

Previously acknowledged	\$ 1,425.69
First Church, Portsmouth, Va.	50.00
A Friend	5.00

Total \$ 1,480.69

Summary.

Previously acknowledged	\$12,192.56
Sunday Schools, regular	164.12
Individual and Church collections	281.31
Specials	55.00

Total to date \$12,692.99

We are grateful to all who have taken the offering and for every dime contributed. Many who have sent in, say more will follow. We hope so. In such a time, every individual in every Church should be given an urgent invitation to give something.

J. O. ATKINSON, *Sec'y.*

QUARTERLY REPORT.

Report of the treasurer of the North Carolina Woman's Missionary Conference for the second quarter, 1931.

Women's Societies.

Amelia	\$ 6.20
Antioch	2.20
Bethlehem	2.45
Burlington	313.52
Caraleigh	5.00
Catawba Springs	4.62
Danville	5.00
Durham	63.50

Elon College	73.61
Graham	15.00
Greensboro	78.85
Haw River	9.75
Hebron	1.70
Henderson	25.00
High Point	3.95
Ingram	5.00
Liberty (Vance)	50.00
Lynchburg	7.25
Monticello	5.00
Mt. Bethel	3.31
Mt. Zion	2.00
New Hope	5.90
New Lebanon	5.30
Piney Plains	4.63
Parks Cross Roads	2.00
Pleasant Grove	9.40
Pleasant Hill	5.20
Pleasant Ridge	10.50
Providence Memorial	10.00
Raleigh	75.00
Ramseur	12.35
Randleman	2.50
Reidsville	25.00
Sanford	62.50
Shallow Well	18.00
Turner's Chapel	18.10
Union Ridge	5.50
Virgilina	22.27
Wake Chapel	28.10
Youngsville	2.30
	\$1,007.46

Young People's Societies.

Bethlehem	\$ 1.25
Burlington	18.00
Burlington Junior	18.70
Durham	9.04
Greensboro	27.50
High Point	1.80
Turner's Chapel	2.00
	78.29

Willing Workers.

Burlington	\$ 15.00
Durham	10.54
Durham Junior	4.45
Reidsville	5.00
	34.99

Cradle Roll.

High Point	\$.20
Sanford	2.11
Turner's Chapel	2.00
	4.31

District Meetings.

Alamance	5.53
Total	\$1,130.58

MRS. W. R. SELLARS,

Burlington, N. C. *Treasurer.*

IN THE LIFE OF THE CEMETERY.

A missionary reports that a native pastor preaching in India used this illustration: "In going through the graveyard I have noticed the same sentence on many of the tombstones, 'Thy will be done.' 'Thy will be done,' but how can God's will be done in a graveyard? This is not the place to write 'Thy will be done.' It must be written in our lives and not over our graves if it is to have any meaning."

In life, many of us are so self-willed that we are not ready to make our will God's will, but seek to make God bend His will to our plans and specifications. The strong life realizes that there is power above which is mightier than the power within. It is too late to use these words when the body is decaying in mother earth and the soul has returned to the God who gave it. Not in the cemetery, but in the daily life do we need the most essential of all words, "Not my will, but Thy will be done."

J. O. A.

MISSIONARY PROGRAM FOR MAY.

BY MRS. W. M. JAY.

Women's Societies.

(May, June, July, August.)

The programs for these four months are taken from the booklet, "Yesterday and Today in Porto Rico." Using a chapter for each month, the programs are complete and are under the headings: (1) "A Visitor Returns from Porto Rico"; (2) "Education in Porto Rico"; (3) "Health and Happiness in Porto Rico"; (4) "Religious Conditions in Porto Rico." The price of the booklet is 10 cents, and may be obtained from American Missionary Association, 287 Fourth Avenue, New York City, N. Y.

PROGRAM.

Worship helps.

A visitor returns from Porto Rico.

Suggested hymns: "Rise Up, O Men of God," "Where Cross the Crowded Ways of Life."

Scripture: Luke 10:25-37.

Prayer: For our government, that it may bring real benefits to Porto Rico; for the Governor of Porto Rico, that he may remedy conditions; for the Legislature of Porto Rico, that it may realize the needs, and act wisely; for the people—the many people who need "abundant life."

Poem: "Porto Rico Sunrise Across Condado Bay."

Sometimes I wake as though I had been called

By some commanding voice from out of heaven,
And still with dreams and calm sleep half en-
thrall'd,

I rise and throw the casement wide, and then
I know why men seek God: The whole great world
Speaks there before my eyes afresh with morn;
Across the palm-fringed bay I see unfurled

A radiant tapestry which, to adorn

The sky in matchless folds by angel hands

Is hung. Rich colored, its bright hues dismay
The earthly artist, who, all speechless, stands

And wishes he might dip his brush where they
Die mirrored in the placid bay. The sun
Then suddenly rolls up, and day's begun.

—Van Deusen.

Hymn: "Porto Rico's Call" (page 582, Christian Hymnary).

It will help greatly to have a map displayed on the wall for use during the program.

Talk: "An Imaginary Visit." This talk may be given by three or four members using the following subjects: "The Island," "Its Beauty," "Tropical Fruits," "The People and Their Industries," "The Lack of Work and Poverty," and "The Problems of Porto Rico." It would be fine to close with a sort of round-table discussion and conversation on Porto Rico and the above subjects.

Young People's Societies.

PROGRAM OF CHAPTER VII.

"Behind the Curtain."

I. Business.

II. Study period.

1. Leader's review of our last lesson: The first four outstanding "Stars in the sparkling galaxy that has shone in India." The announcement of today's subject and the next item on the program.

2. "The Story of Ramabai" (pages 96-102 & 106); 1st member.

3. "A Visit to Mukti" (pages 103-104); 2nd member.

4. Prof. Karve's "Contribution to Indian Womanhood" (pages 105 to paragraph 1, page 106); 3rd member.

5. "The Baby Show" (pages 100-109 top); 4th member.

6. Conclusion (final paragraph, p. 109); 1st member.

Leader's introduction to worship service: We

have just seen woman's degrading and shameful place among the Hindus, even though it is improving. When we compare it with our own American equality of woman with man, we wonder how women of any nation or religion could have been so subjected to man and custom. Let us consider a few outstanding women from various parts of the Bible just to show that our Heavenly Father has always loved, honored and dealt justly with the women who do Him reverence. How they stand out in brilliant array! "Eve, the Woman of Curiosity"; Hagar, the discarded wife; Miriam, the ambitious; Ruth, the woman of constancy; Hannah, the ideal mother; Esther, the self-sacrificing woman; Mary Magdalene, the transformed woman; Mary, the woman chosen of God! Mary of Bethany, the woman immortalized by Christ; Martha, the worried housekeeper; Dorcas, the benevolent seamstress; and Lydia, the business woman. As we realize the blessings which Christianity brings to womanhood, let us not forget our obligation to share the blessings of the gospel of Christ.

III. Worship program: Theme, "Women in the Christian Program."

1. Instrumental prelude: "Ave Maria."

2. Call to worship: "And many women were there . . . which followed Jesus from Galilee, ministering unto Him" (Matt. 27:55).

3. Hymn.

4. Scripture: Mark 12:41-44, Acts 16:13-18.

5. Prayer: That we Christian women may be worthy of the rich heritage we enjoy in Christ; that we may strive more diligently to carry our blessings to those girls and women in benighted lands whose blessing is Christ also.

6. Offertory: Instrumental music, "Ye Christian Heralds."

7. Hymn: "Christ for the World, We Sing."

8. Benediction.

Willing Workers or Juniors.

Theme: "The Work Missionaries are Doing in Porto Rico."

1. Call to worship (Matt. 28:19-20).

2. Prayer: Our Father, we thank Thee that so many people have heard Thy command to take the gospel to all the world. We pray Thee that many more boys, girls, men and women in Porto Rico may give their hearts to Jesus. Amen.

3. Song: "In Christ There is no East or West."

4. "Our Work in Porto Rico." (Clipping, to be given by members, which have been given out before time of meeting. It is suggested that the leader read over with the child the clipping before the meeting. Material may be gotten by writing Literature Department, 1104 U. B. Building, Dayton, Ohio.)

5. Song: "We've a Story to Tell to the Nations."

6. Benediction: Dear God, our Father, we thank Thee for what the missionaries are doing in Porto Rico. We pray that all the boys and girls of Porto Rico may know of Thy love. Help us to love Thee more. Amen.

MISSIONARY MEETING.

The Monticello Woman's Missionary Society held its regular monthly meeting at the Church April 10th. After the devotionals, roll was called and business session followed. A very interesting program was enjoyed, under the leadership of the president, Mrs. W. F. Burton. The subject was "Christianity at Its Best." Some very inspiring papers and discussions on stewardship and self-denial were rendered by the members of the society.

At the conclusion of the program Mrs. W. R. McKinney and Miss Maud McKinney served delicious ice cream and cake and hot coffee.

MRS. D. E. MICHAEL,

Corresponding Secy.

NEWS ITEMS

The Young People's Missionary Society of Burton's Grove has held regular meetings this year, with increased interest and enthusiasm. They have twenty-two on roll, and have given one pageant and some dresses to the Orphanage for Easter and have met all their requirements financially for the first half of the year. This is a very good report, and shows that these young people are doing a splendid work. Mrs. Payton N. Gay gives us this information, and may the good work go on at Burton's Grove.

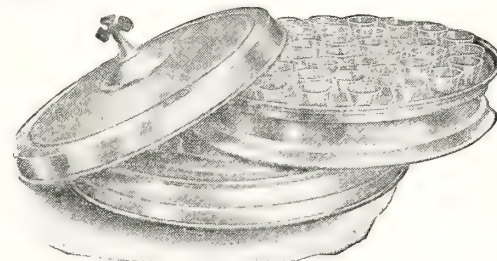
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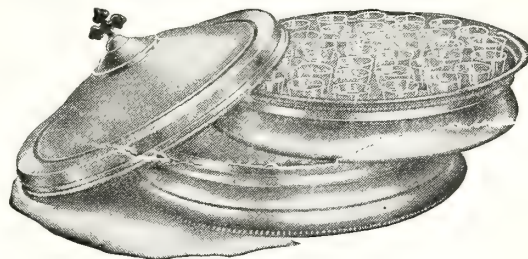


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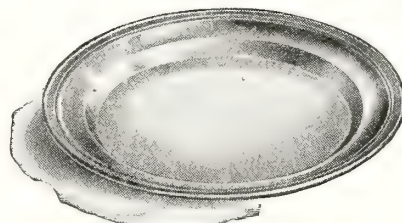
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

WORLD GOOD-WILL SUNDAY, MAY 17, 1931.

(A day set apart by the young people of our Churches for the development of the spirit of good will among and between the nations of the earth.)

"Till the war-drum throbb'd no longer,
And the battle-flags were furl'd
In the parliament of man,
The federation of the world."

—Tennyson.

YOUTH AND GOOD WILL.

"World Good-Will Sunday" is youth's day. Youth endeavors on this day—

To encourage men, women and children to live together in a neighborly spirit;
To develop a sense of unity and common humanity among all peoples;
To prepare the way for the coming of permanent world justice and peace.

To bear testimony to the eternal truth that God "hath made of one all nations of men for to dwell on all the face of the earth" (Acts 17:26).

What the world needs, obviously, is more good will. J. A. MacDonald, for many years the fearless editor of the *Toronto Globe*, once said: "The glory of the twentieth century is that all the world has been made a neighborhood; the tragedy of the twentieth century is that all the world has been made a neighborhood before the peoples have learned to be neighborly."

WHAT IS WORLD GOOD-WILL DAY?

Some one invariably asks, "Who started the observance of 'World Good-Will Day'?" Here is the answer:

In San Francisco, July, 1923, the educational leaders of forty-two nations established the World Federation of Education Associations, and called for a world-wide annual observance of "World Good-Will Day." Before the war, May 18th had been more or less observed as "Hague Day," in commemoration of the opening of the first Hague Conference (1899).

The resolution adopted at San Francisco reads as follows: "On the 18th of May, instruction should be given concerning the results of The Hague Conference, also the later efforts to bring the world together into a co-operative body; and this instruction should be accompanied by songs, both national and international, and plays and pageants which carry out the spirit of the day."

Since 1923, in public and private schools the world over, the children and youth of all lands have increasingly observed the day as a means for cultivating attitudes of international friendliness and good will.

WHAT IS WORLD GOOD-WILL SUNDAY?

Education for peace is not enough. A spiritual will to peace must be developed. This is primarily the task of religion. The Christian Church has a tremendous responsibility in the promotion of world justice and peace.

That is why our Churches, and more particularly our young people's societies and Church schools, observe the Sunday nearest May 18th as "World Good-Will Sunday." This year the date is Sunday, May 17th.

On this Sunday, thousands of young people in all parts of the world will be giving expression to their thoughts of friendship and regard for the people of other races and nations. Various Christian youth organizations, such as the Committee on World Friendship Among Young People, the Christian Youth Council of North America, the International Society of Christian Endeavor, the

Epworth League, the Baptist Young People's Union, the Luther League, the youth sections of city and State councils of Churches and councils of religious education, and the young people's departments of the several denominations, will be laying special emphasis on "World Good-Will Sunday" as a part of the peace program of the Churches.

PROGRAM SUGGESTIONS.

"Fellowship" is the keynote of the observance of "World Good-Will Sunday." The following program of activities is suggested:

1. Community Mass-Meetings of Young People.—If possible, these mass-meetings should be organized on an interdenominational basis. Where such a youth meeting is impossible, the young people of the local Church, in their own way, should arrange for the observance of this day.

To this "good-will service," various racial groups might well be invited. The flags of the nations represented might be draped in some symbolic fashion on the platform. The speaker, or speakers, might discuss such themes as "Youth's Responsibility in the Making of a Better World," "What is America's Part in the New World?" and "Can War Be Abolished?"

2. Studying the Problems of the Churches and World Peace.—The young people of America are invited to collaborate with the Federal Council's Commission on International Justice and Good Will in the preparation of a statement of Christian ideals, principles and methods for the achievement of permanent world peace.

The Commission has prepared a brief discussion outline on the general theme, "The Churches and World Peace." This outline may be secured from the Federal Council offices without charge.

3. Studying the Problem of Disarmament.—A world disarmament conference is to be held in February, 1932, probably at Geneva. This will be a momentous event—the first conference of its kind in history.

There are 30,000,000 men under arms today, including active reserves. Between four and five billion dollars was spent by the nations on armaments in 1929, and probably more in 1930.

The Churches are primarily concerned in the moral and spiritual aspects of the disarmament problem. Youth, above all others, should know something of the questions to be discussed at the forthcoming conference.

4. Help Feed Porto Rico's Starving Children.—Here is a concrete proposal for both practicing and creating good will. Colonel Theodore Roosevelt reports 200,000 children undernourished and many of them starving. The Friendship Interlude Project for 1931 enables America's young people and children to send friendship treasure chests, with food and symbols of good will.

5. Reading Suggestions.—The following material in pamphlet form may be secured from the Federal Council's Commission on International Justice and Good Will, 105 East Twenty-second Street, New York, N. Y.: "Words of Christ Commonly Quoted For and Against War," 15 cents; "Message to the Churches," no charge; "The New Prospect for Lasting Peace," 3 cents; "The Disarmament Problem," 3 cents; "Twenty American Republics Plan New Institutions for Peace," 3 cents; "Working for World Peace," 3 cents; "Shall the United States Join the World Court?" and "Why the United States Should Join the World Court," 3 cents; "The London Naval Conference," 3 cents.—*From mimeograph issued by Committee on World Friendship.*

CHRISTIAN ENDEAVOR NOTES.

Mothers' Day—May 10, 1931.

THE TWO GENERATIONS--UNDERSTANDING EACH OTHER.

Prelude: The pianist may play two or three old favorite hymns.

Call to worship:

"Holy Spirit, Truth divine,
Dawn upon this soul of mine;
Word of God, and inward light,
Wake my spirit, clear my sight."

Hymn: "Faith of Our Fathers."

Prayer:

Scripture: Matt. 7:24-27; Eph. 6:1-4.

A creed (to be read in unison or by an individual):

I believe in the beauty of the love and sacrifice of my parents.

I believe that their greatest desire is for me to have the best.

I believe in the interest of my teachers, they who are aiding in the development of my body, mind and talent.

I believe in the interest of my friends—their plan, their laughter, their sympathy and understanding.

I believe in the worth of a life lived as Jesus lived; that it is the way to true joy and happiness.

Thus believing, I will seek for my life only that which is beautiful. I will recognize evil as evil, but see beyond that which is finer. I will ever be eager to grow mentally, physically, socially, and spiritually. I will be the kind of friend in which I myself believe. I will remember that all that I think and say and do reflects on my appreciation of my parents, my teachers, my friends, and my God.—*International Journal.*

Hymn hour: During these few minutes, sing the favorite hymns of mothers and friends who may be present upon invitation of the society.

Discussion of the topic: (Assign the following topics for three-minute talks well in advance of the program.)

1. "The Youth-Age Problem."
2. "Contributions of Age."
3. "Contributions of Youth."
4. "Criticisms of Youth by Maturity."
5. "Criticisms of Maturity by Youth."
6. "Co-operation vs. Criticism."

Additional thoughts on the topic:

1. "Education is possible because there is an overlapping of the adult and the rising generation. If the older generation disappeared from the picture, all education as we know it would be impossible, and each generation would have to begin all over again. Thus there could be no progress."—*John Dewey.*

2. Poem: "The Two Prayers."

Last night my little boy confessed to me
Some childish wrong;
And, kneeling at my knee,
He prayed with tears:
"Dear God, make me a man
Like Daddy—wise and strong;
I know you can."
Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head,
"O God, make me a child
Like my child here—
Pure, guileless,
Trusting Thee with faith sincere."

—*Andres Gillies.*

Closing hymn: "I Would Be True."

JEWEL TRUITT.

Sunday School Lesson

By Rev. H. S. HARDCASTLE.

THE PARABLE OF THE POUNDS.

LESSON VI—MAY 10, 1931.

GOLDEN TEXT: "It is required in stewards that a man be found faithful."—1 Cor. 4:2.

The Jews could not get away from the idea that the Messiah was going to set up an earthly kingdom, and as a constantly larger group came to believe in Jesus as the Messiah, it became necessary for Him repeatedly to emphasize the spiritual character of His Messiahship, and also to correct the impression that this kingdom was to come immediately. This parable was spoken, therefore, "because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear."—Luke 11:11.

The parable had a historical background, based on the acts of Archelaus, son of Herod the Great, to whom Herod left his kingdom; but Archelaus first went prudently to Rome, that the Emperor Augustus might confirm his inheritance. On account of a cruel massacre made by Archelaus, a deputation of Jews went to Rome, where they were joined by eight thousand Jews there, all uniting in begging Augustus not to set Archelaus over them. Archelaus was given the kingdom, however, and when he returned to Judea he took vengeance on his enemies.

The parable, of course, emphasizes in a very plain and practical way the principles of stewardship as it is applied to all of life. The talent belonged to the nobleman; it was simply entrusted to the servant, and he was to be held responsible for it. In like manner, the earth is the Lord's, and the fullness thereof: the world and they that dwell therein, the cattle upon a thousand hills are God's, the silver and the gold belongs to Him. We are not our own, we are bought with a price. In other words, man possesses; he does not really own what he has or what he is.

The parable deals also with the average man. Unlike the parable of the talents as recorded in Matthew, in this parable every man is given one talent. But even in the average man there is a vast difference as this parable shows.

In due season, the nobleman returned and demanded an accounting of the funds he had entrusted to his servants. In due season, sooner or later, God will demand a reckoning of us for all that He has entrusted into our care, our material things, our gifts and capacities. Every one of us must give an account of himself to God. One of the most impressive truths in all of life is this principle of personal responsibility.

The first servant was evidently a man of ability, for he had traded in such a way that the original pound had multiplied itself ten times. And because the man had been faithful in that which had been least, the nobleman made him ruler over larger and more important interests. The reward for work well done was the capacity to do more and better work, and enlarged opportunity. Alas! that one should always think of rewards in terms of dollars and cents. Enlarged capacity, enlarged opportunity, enlarged achievement—these are some of the rewards of work well done, of faithfulness in what we have had committed unto our care.

The second servant either was not as able as the first servant or he was not as energetic for his pound, gained only five pounds. But he was rewarded by being set in authority over five cities—the reward is in keeping with the ability. One usually gets what he earns and is paid for. He who puts but little into life, or into his work, can expect but little out of it.

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

NURTURING YOUNG CHURCHMEN. By Clinton H. Brewer. Morehouse Publishing Co.; \$1.50; pp. 153.

This book gives a succinct history of Christian nurture in the Episcopal Church, and gives it in very readable form. A lot more of such histories for the several denominations need to be written, and then the whole will need codification in a history of religious education in America. Dr. Brewer has done his work well.

EDUCATION FOR WORLD-MINDEDNESS. By Albert John Murphy. Abingdon Press; \$2.50; pp. 366.

If you believe ideals can be taught in the abstract with effectiveness, here is the book you will want. The influence of Dewey and Charters is felt on every page of this pedagogical approach to the missionary enterprise. After all, the situation-approach may be wrong. Read this book and judge for yourself.

GIRDLED WITH GLADNESS. By Bruce S. Wright. Cokesbury; \$1.00; pp. 152.

Thirty girdles of gladness are provided within the covers of this devotional book. Dr. Wright is an adept in this field. This book will add to his reputation and prestige and to the reader's gladness.

The third servant brought back the original pound, which he had carefully kept in a napkin. He had not lost it—he had at least kept the pound—but he had not done anything with it, and that was in itself wrong. And the point of the story is that he knew better. "Thou knewest, therefore, thou oughtest"—there is a very vital relationship between these words. To him that knowest to do good and doest it not, to him it is sin. Goodness is not simply not doing things; there is positive goodness. It is not enough simply to give back to God, as they were, our talents and our capacities. We are to develop them and use them in His service.

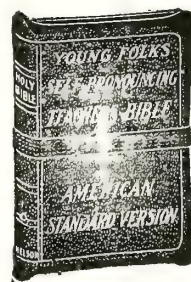
"Take away from him the pound, and give it unto him that hath ten pounds." It seems terribly unjust. But it is the inexorable law of life. He that does not develop what he has, will eventually lose what he has. Those who do not make profitable use of God's gifts will in time lose them.

Let this parable teach us the important lesson that we are not to be held responsible for what we do not have. But we are to be held responsible for what we do have. And whether we have much or little, whether we have ten pounds or only one pound, let us be found faithful in that which we have. He that is faithful even in that which is least shall have joy both here and hereafter.

A correspondent, deeply interested in stewardship, writes: "It is said that stewardship lies at the very foundation of the Christian life." This is fine, but would it not be better to say the Christian's life, since one cannot be God's steward until one has become God's child? In my judgment, the Christian life is devoted to many branches of service which antedate and prepare for the highest state in Christian service—stewardship.

"Friends are made, not found."

AMERICAN STANDARD BIBLES.
Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



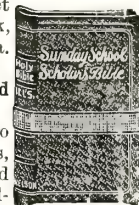
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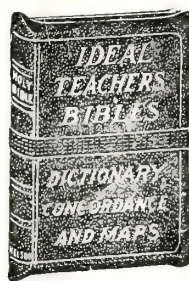
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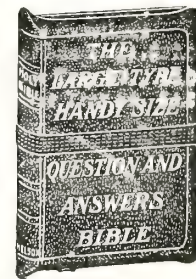
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One of our Chaplains in the U. S. Navy.

*"If thou wilt make the Almighty thy treasure
. . . then shalt thou delight thyself in the Al-
mighty . . . and thou shalt make thy prayer unto
Him and He will hear thee."*—Job 22: 25-27.

MOTHERS' WEEK.

"A mother's love—how sweet the name!
What is a mother's love?
A noble, pure and tender flame,
Enkindled from above
To bless a heart of earthly mold,
The warmest love that cannot grow cold—
This is mother's love."
—James Montgomery.

MONDAY.

Mothers' Day! What a chord it strikes in our hearts! Fathers may be great. They can be everything, except they cannot be mother. From her we get our first glimpses of heaven. In her voice and smile, and from her heart of overflowing love we find the voice of God. Her arms have been our defense, her knees our altar, her training determined our future. Earth would be a lonely place without her.

Next Sunday we will be planning for and honoring mothers and babies as never before. Let every one rise up and call the motherhood of our country blessed. Let every one consider, then, that the highest honor to mother is living true to the inner light in passing on the true ideals our mothers have given us. There is no limit to our field of living thus.

Prepare, dear friend, to do some deed of love or some token of remembrance for our own or somebody's mother.

Prayer.—Dear Father, we pray for the motherhood of the country to be a richer and greater blessing than ever before. We pray for ourselves to be true to the inner light and noblest ideals. *Amen.*

TUESDAY.

"MOTHERS IN ISRAEL."

Lesson: Judges 5:7.

Mother's ministry in life is one of love, tenderness, compassion, sympathy and courage. It is that love that makes the name so sweet. Her spirit is the soul of the family, the tenderness of education, the refinement of society, and the saint of the Church.

Mother knows how to whisper in sorrow, how to touch weakness without burdening it, and how to refresh the weary. In the home, she is the watchman of the living fountains to make the streams sweet, placid and useful, bringing their children to well-rounded manhood and womanhood. Without a doubt, all God-fearing mothers will, sooner or later, know that their children will thus bless them.

Prayer.—Dear Lord God, guard Thou our faith unto salvation. We pray that all the mothers in this age may have faith to bestow upon their children and enshroud the world with an atmosphere of prayer and trust in God. *Amen.*

WEDNESDAY.

TWO KINDS OF MOTHERS.

Lesson: 1 Sam. 1 & 2.

"Hannah Prayer."—1 Sam. 2:21.

Hannah illuminates the sacred story of life. Her son was elevated to eminence. She was a good mother, whose constant ambition was to make her son a noble and beneficent man. He

came to eminence and blessed her and the world. (Read 2 Kings 8, 11:1-20.)

Another woman was Othaliah. It is said of her that she destroyed the seed royal, that she was a wicked woman, and they slew her with a sword. Othaliah's life darkens the Scriptures. Her sons sank to contempt, and her posterity brought shame to the world.

A recent writer has brought a severe indictment upon a part of the motherhood of our country—that they are responsible for a great part of the lawlessness of our country. This reflects the failure of motherhood in making their hearts and knees an altar for their children, and thus children have come to maturity with distorted conceptions of life.

Prayer.—Dear Lord God, we pray to Thee to give to the world more mothers, God-fearing, loving, sacrificing, kind and wise. *Amen.*

THURSDAY.

THE SUPREME EXAMPLE.

"Then were there brought to Him little children."—Matt. 19:13.

The mothers of Galilee made a shrewd choice for their model. They brought their children not to the apostles, but to Jesus. Will any of our mothers be less shrewd? Mothers of America, beware of the torch to which you bring your children. Do not say, "They are too small and cannot understand." Do not say, "I will humor them, and when they are old enough they may act to suit themselves." Small lives need the greatest instruction and training. Seek for them none less than the best, and that is Jesus. They will learn all things from Him. They will not learn from any other source.

Caesar does not impart courage. Socrates does not show them calmness. David does not inspire chivalry. Moses does not impress meekness. Elijah will not imbue them with earnestness. Daniel does not touch them with manliness. Job does not nerve them with patience. Paul does not fire them with such love. They will learn quicker and climb faster in all these things by the way of Jesus. Bring them to His mountain and point Him out.

Prayer.—Dear Father of all noble achievement, we mothers pray for the heavenly gift to point out Jesus to our own and to show them the Father's force. *Amen.*

FRIDAY.

UNTIL SHE DIED.

Until she died we never knew
The beauty of our faith in God.
We'd seen the summer roses nod
And wither as the tempests blew,
Through many a spring we'd lived to see
The buds returning to the tree.

We had not felt the touch of woe,
What cares had come, had lightly flown,
Our burdens we had borne alone—
The need of God we did not know.
It seemed sufficient through the days
To think and act in worldly ways.

And then she closed her eyes in sleep.
She left us for a little while,
No more our lives would know her smile,
And oh, the hurt of it went deep!
It seemed to us that we must fall
Before the anguish of it all.

Our faith, which had not known the test,
Then blossomed with its comfort sweet,
Promised that some day we should meet
And whispered to us: "He knows best,"
And when our bitter tears were dried,
We found our faith was glorified.

—Edgar A. Guest.

Prayer.—Dear Lord, increase our knowledge of faith and beauty in Thee. Bring to us more and more the dawning that we need Thee every hour. *Amen.*

SATURDAY.

THOUGHTS FOR MOTHERS' DAY.

What a beautiful picture of Mother,
As she sits in her easy chair,
Holding in one hand a letter,
In her lap lay sweet flowers, so rare.

As she picks out a white carnation,
Her face lights up with joy,
For around it, so tenderly folded,
Reads this message from her boy:

"Oh! the breath of this flower, dear Mother,
With you I would love to share;
But, Mother, will you remember
My name in your evening prayer?"

"Dear Mother, may God protect you,
In my absence I will pray,
Health and pleasure ever grant you,
And prolong this happy day."
Grace Forest.

SUNDAY.

THE MOTHERS OF THE EARTH.

The woman who has borne a child,
We pause to honor her today;
The woman who has led a child
With patience down life's broad highway;
The woman who has God's own heart,
His tenderness and gentle grace,
Who comes to Him for needed strength,
Who meets Him daily face to face.

The woman who, a thousand times,
Would bear her agony of pain
To save her child from needless hurt,
To keep him clean and free from stain,
To know that he would walk at last
A man across the world's bright sod,
An honor to his land, his flag,
A glory to his home, his God.

The woman who has borne a child—
No one may choose a better part;
The woman who is kind and wise,
Who moves with quiet mind and heart,
Whose love surrounds a little child
To meet his daily, constant need,
Who spends her life that he may live—
We honor her today indeed.
—Grace Noll Crowell.

Prayer.—God of our Fathers and mothers, be with us today. Increase our perceptions of mother-values. In our bringing up, she was the most important person to us. All that we are we owe to our mother. May her love be a type to us of Thy eternal love and bliss. *Amen.*

A MEN'S MEETING.

We asked the men of our society to take full charge of an evening meeting; not a woman's voice was to be heard. The husband of the president was in the chair, and the husband of every other officer took her duties. They chose "Missions and Peace" for their subject. A professor led the devotionals; a lawyer, popular as a speaker, gave the main address; a man was at the piano; a bass sang a solo. A large offering was demanded and new members were insisted upon. The men entered into the spirit of the thing, and many considered the meeting one of the finest ever offered.—*Missionary Review.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

AFTER DEATH—WHAT AND WHERE?

By REV. B. F. VAUGHAN, D. D.

This has been the puzzling question of man through the ages. Where are those loved ones who once sat by our side or walked with us by the way? Is that unseen realm in some far-away clime; some distant heavenly body where the light and life of its inhabitants are radiant with "the light that never was on sea or land"? Nay, methinks the vision of the Revelator was more nearly correct, when he described the celestial city as having "no need of the light of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb was the light thereof."

The celebrated Christian philosopher and astronomer, Dr. Thomas Dick, advanced the theory many years ago that the center of the universe, around which suns, worlds, and systems of worlds revolve, was the "abode of the blessed," the home of God's people.

The Nazarene Teacher, in His last discourse with His disciples, said, "In my Father's house are many mansions," or "dwelling-places," or "abodes." The more we try to locate the heavenly home, and think about it as being bounded and defined as a place, the greater does our bewilderment become. Especially is this true when we think in terms of modern science as relates to this wonderful universe in which we live. Our own world, wonderful as it is, with vast continents and great rolling, waving seas, is only a mere speck as compared with the immense heavenly bodies which are found throughout all space.

And when we think of God as Spirit, filling all the great cosmos with His presence, and dwelling in every part of it as the light and life and energizing power of each atom and form of life, as well as the Spirit that uplifts, evolves, purifies, glorifies, and saves, it is a continual revelation to us of the spiritual character of His kingdom. It is spirit that survives after all the agencies which injure, kill, and destroy this mortal life. It rises above and out of all this wreckage of material things and dwells serene and secure in the Father's house. He will gather His own unto Himself. They are His, and "none will ever be able to pluck them out of His hands." Unto the Master who trod earth's stony paths with His disciples, and who can be "touched with a feeling of our infirmities," unto Him is given the power to overcome all things, and He becomes the "Alpha and Omega, the beginning and the end, the first and the last." And so, "Blessed are they that do His commandments, who are given a right to the tree of life, and an entrance into the city of life."

When death shall set free the spirit that dwelt within this tenement of clay, it rises into the spirit life, time and space can no longer hold it, or place a limit upon it. The laws governing spirit growth and development are then the forces which give it power and freedom, and neither "things present nor things to come" can hinder its upward progress. It is as free as mind to travel to the uttermost star or the most distant parts of the universe, quick as thought; or minister sweetly to some needy and weaker spirit the life-giving power of love, tender sympathy, and helpfulness. It may take to itself an ether body as well, or even far better, adapted to its growth and the fulfillment of its power, as this body has been to accomplish more wonderful work and attainment in this life. Such are the possibilities of the soul's attainments in its unlimited growth

throughout the ages that no limit can be placed upon its outreaches toward the infinite One.

The whole universe becomes the home of the spirit set free. It may take its flight into the darkness and cold of space, and yet without fear. With courage it mounts upward, and behold, light shines out of the darkness and all is made radiant with the light of his face as the soul is welcomed into the "house not made with hands," and it enters into "that rest which remaineth to the people of God."

If the great Life Builder can draw the "spark out of the clod," and start it on an upward course that brings it at last into the companionship of saints and sages, the tried and true, the great and good of all the ages, then may we not safely trust that One who is "able to subdue all things unto Himself," and say:

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

Centerville, Ohio.

"YOU HAVE A LOT TO LEARN, MISTER."

Two boys about ten years old, members of a Sunday School class of fifteen, were making the rounds of a Nebraska County courthouse, selling angel-food cakes. One of a group of men approached by the boys said he did not care to buy. The boys said they were raising money for missions and that he ought to help others. He replied that he was not interested in missions. Then one of the boys spoke up: "Well, Mister, all I can say is, you have a lot to learn." Two other men immediately bought, and the work, into which the boys put their hearts, went merrily on.

Back of the boy's remark was a definite interest. Back of the interest is the story of the class, which has regular training in missions. Every class in this Sunday School has a responsibility toward the missionary quota accepted by the school, ranging from \$2.00 for beginners to \$20.00 for older classes. Back of this financing is, of course, a plan of education in world-wide Christianity. Missionary stories are told once a month in every class, and gifts are brought to be forwarded to Ellis Island, New Mexico, etc. No teacher is allowed to teach who does not believe in missions. This Sunday School won the silver loving cup six years out of seven for most gain and best methods in the second division of Congregational State schools. Interest in missions seems to be no handicap. All seem happy in this program of teaching, doing and giving. From the Church comes the word: "Woe unto the soul who dares rise up and suggest cutting off or cutting down missions!"—H. D. D., in *Congregationalist*.

DISTRIBUTING BIBLES.

Approximately 876,983 volumes of the Bible were distributed during the past year by the New York Bible Society, according to the annual report of this organization. The New York Bible Society this year is celebrating its 122nd year of existence. This number includes complete Bibles, copies of the Testaments, and separately printed books of the Bible, which were given away free of charge by agents of the New York Bible Society to immigrants, seamen, to the blind and ill, and to the many other "strangers within the gates" of New York City.

The Bibles distributed by the New York Bible Society are printed in seventy-one languages, including Albanian, Cherokee, Gaelic, Welsh, Esperanto, Hawaiian, Slovenian, Korean, Scotch Broad, Syriac, Latin, Hindustani. Some of the more unusual tongues in which the society's Bibles are printed include Zulu and Bulu (African), Icelandic, Navaho, Ruk, Judaeo Spanish, Ilocano, Dakota and Maltese.

Of the 876,983 Bibles given away last year, 26,992 went to immigrants, who were met at either Ellis Island or at the various piers by the society agents. The number of volumes of the Bible given to sailors totaled 154,741, and those distributed in New York through the various civic departments totaled 695,983.

During the past year the Bible Society placed as a gift 13,707 Bibles in transient hotel rooms in the city. Churches and missions, scattered in all parts of Greater New York, serve as another large medium for Bible distribution, with pastors, missionaries and Church workers serving as agents ex-officio.

It has been estimated that during its 121 years of existence, the New York Bible Society has distributed 1,089,354 Bibles in New York City, and a total of 16,461,387 individual volumes. The New York Bible Society was organized in 1809 and was incorporated in 1866. It is supported almost entirely by contributions.

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Christian Orphanage

Dear Friends:

The Orphanage superintendent has had a real treat during this week. The Trystate Orphanage Association, including North Carolina, South Carolina and Georgia, has sponsored an institute for the benefit of orphanage workers. The territory is divided into groups, and the institute is held at a convenient place for the orphanages in each group. The institute we are attending is held in Greensboro. It convenes at 10:30 o'clock in the morning. We can work till 10 o'clock and drive to Greensboro in thirty minutes and take in the session and get home in the afternoon in time to get our work off by working at night.

The teachers are furnished by the Child Welfare League of America, and it is a real treat to get the splendid ideas they give, which will be helpful to us in our work. They are all specialists in their line, and the information they give is the best to be had. It gives one a new inspiration to have an opportunity to sit at the feet of such teachers and take in the wonderful instruction they give in all lines of orphanage work.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 30, 1931.

Brought forward \$6,736.15

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Reidsville	\$ 4.90	
Monticello	8.22	
Hopedale	2.57	
Kallam Grove	.53	
Howards Chapel	13.25	29.47

Eastern N. C. Conference:

Antioch	\$.44	
Christian Light	1.00	
Sanford	16.26	17.70

Western N. C. Conference:

Graham	\$ 1.99	
Eure	8.00	9.99

Eastern Virginia Conference:

Rosemont	\$ 7.50	
Spring Hill	1.05	
First, Richmond	9.39	
First, Portsmouth	16.24	
Bethlehem	5.00	
Dendron	4.00	43.18

Valley Va. Central Conference:

Palmyra	\$.96	
Winchester	5.79	
New Lebanon	7.00	
Leaksville	2.09	15.84

Alabama Conference:

Noon Day		.77
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Special Offerings.

T. B. Roberts, support children...	\$ 32.00	
Z. H. Cox, support children.....	30.00	
I. W. Johnson B. C., Suffolk, Va..	6.00	68.00
Grand total		\$6,921.10

RESPONSIBILITY OF CHRISTIAN WOMEN.

It has been aptly said that law observance and law enforcement devolves wholly, or nearly so, on Christian women. Is there any other class of women on whom we may depend to battle for

righteousness and truth? Strange that any woman should be indifferent to the cause of prohibition! More incomprehensible still that a woman should be opposed to prohibition! Responsibility is of double meaning—duty to be performed and penalty for neglect. There are so many reasons that should compel and impel women to action. The kingdom of God never had a greater enemy, nor is there any agency that has done as much to block the progress of the kingdom as the liquor traffic, and today it is doing more than any other force to neutralize the missionary work of the Christian Church in lands beyond the sea.

Therefore, since the liquor traffic is the greatest enemy of Christ, Christian women should be its most relentless enemies. Are they? Yes, women of Christ are—those who are really followers of the Master. They feel their personal responsibility for organized temperance work. Some one has said the five elements of success in any worthwhile undertaking are "vision, prayer, organization, work, co-operation." This is most certainly true. Common sense teaches it, experience confirms it, and the Bible commends it. Organized temperance came into being because some women caught the vision of a liquorless world from some

mountain-top of faith, and through all the subsequent years they have never been "disobedient to the heavenly vision." Realizing their helplessness and that the foe was so mighty as to be, from a human standpoint, unconquerable, they went to their knees. Yes, "more things are wrought by prayer than this world dreams of." If it be true that "Satan trembles when he sees the weakest saint upon her knees," now is the time for united prayer. Vision and prayer come first and are indispensable, but they are not sufficient.

God never does for us what we can do for ourselves. There must be work. True prayer will produce honest work. Neither can be substituted for the other, but to accomplish great results there must be organization and co-operation. Ever since human history has been recorded, alcohol has always and everywhere degraded womanhood, wrecked childhood, turned husbands and parents into beasts, and converted happy homes into dens of misery. Christian women should take up the fight against the foe for the sake of the next generation. Woman has always had power, but she has more today than ever. Power brings responsibility to use it for God.

Hopewell, Va.

W. C. T. U.

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Specimen of Type

16 The LORD is King for ever and ever: the heathen are perished out

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01600	Superior Cloth, round corners and red edges	\$2.75
01603	French Morocco, limp, round corners, red under gold edges, head-band, book-mark	\$4.75

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Type in Junior's Bible
2 Take the sum of all the of the children of Is'ra-el. years old and upward. 210

No.		
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Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.	10 Mercy and truth gather; righteousness kissed each other.
	11 Truth shall spring

No.		
02112	French Morocco leather, overlapping cover, round corners, gold edges	\$2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4½ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, *O God our shield, and look upon the face of thine anointed.	* Gen. 15. 1.
10 For a day in thy courts is better	b Ps. 56. 1.
	a 57. 1.
	2 or, all

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07523x	French Morocco leather, overlapping cover, round corners, red under gold edges	\$3.25

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8 9 10 Jê-hôî'-ă-chîn was e years old when he began t

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Specimen of Type

14 Like sheep they are laid in grave: death shall feed on th



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0773x.	French Morocco leather, overlapping covers, round corners, red under gold edges, head-bands and book-mark. A beautiful gift edition	\$7.00
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THE CHRISTIAN'S HOPE OF IMMORTALITY.

Before me lies a very large old volume containing a compilation from "historians, philosophers, sages, scientists, poets, preachers, orators and statesmen of all ages on every phase of the future life." After reading these very interesting selections, with their arguments for the credibility of belief in a future existence, this question suggests itself: "What are the arguments of the Bible for belief in the immortality of the soul?" Perhaps the best answer is that there are none; the Bible does not "argue." That is not the way of the Book in such matters—it has a better way. Men argue for or against belief in the existence of a Supreme Being, but the Bible nowhere undertakes to prove the existence of God. That is taken for granted in the first sentence of the Book—"In the beginning, God." Men argue about the origin of evil, the problem of prayer, the mystery of providence. But see how Jesus dealt with such matters. He does not give us any fine-spun definitions of sin or its origin. He simply points it out. "See that prodigal; sin brought him to that. See that demoniac; that is the work of sin."

And in this wise and practical way, the Master dealt with all the problems of life. He entered into no argument about the soul's being immaterial, and therefore immortal. Briefly, the Master taught that He is the Source of all life; and to be in fellowship with Him, by trustful obedience and consecrated service, is to possess a life that is deathless. "In Him was life; and the life was the light of men" (John 1:4). "Because I live, ye shall live also" (John 14:19). "If a man keep my word, he shall never taste of death" (John 8:52). "He that believeth on the Son hath eternal life" (John 3:36). To believe on Him is to have the true life, the life of God within the soul, bringing a "richness and fullness of being" which death cannot disturb. This is the Christian's hope of life beyond the grave.

Phillips Brooks was not given to speaking of his religious experience, but one day he "lifted the veil of the most secret orisons of his soul" in conversation with a young preacher and spoke of the peace and joy which an indwelling Christ brought to his life. "I cannot tell you how personal this grows to me," he said. "He is here. He knows me and I know Him. It is no figure of speech. It is the realest thing in the world. And every day makes it realer. And one wonders with delight what it will grow to as the years go on." To have that experience is to have eternal life in this world and all worlds.

"Christ in you, the hope of glory," was Paul's word to the Colossians. "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" were the Master's words to the weeping sisters of Bethany. Jesus said: "He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day" (John 6:54). This highly figurative language means that if we live in fellowship with Him here, we shall live forever with Him in glory. This is the Christian's hope of immortality.

H. H. SMITH.

Ashland, Va.

SPECIAL NOTICE.

The Wyche Elder Memorial Association is planning to erect a monument to the memory of this great pioneer preacher of the Christian Church in the far South. This monument will be unveiled at the next annual meeting of the association, which will occur at New Hope Christian Church, three miles north of Milltown, in Chambers County, Ala., on Wednesday after the fourth Sunday in July, 1931. This is to notify all people who desire to have a part in placing this monument at his grave to send their contribution to Mrs. H. D. Pearson, Wadley, Ala. It is desired

that every lover of the Christian Church, as well as his relatives, especially in Georgia and Alabama, shall have a part in this great work. Remember that the unveiling will take place as above mentioned.

G. D. HUNT.

PRAYER.

To my thinking, the person who prays for just the things he needs for his own use gets little of what he prays for, and certainly misses much of the joy in the exultation of Christian service. Too, there are emergency prayers, which impress

me as not being very effectual, for the most instinctive feature about them is fear of some approaching danger or misfortune. Certainly, asking God for what we need and to protect us from harm can come from pure motives. Jesus taught us to pray for our daily bread and that we might be delivered from evil. This is a Christian privilege and a Christian duty, but, to me, real prayer and the prayer which enlarges our life is a Holy Communion with God, and arises instinctively out of a Christ-like disposition. It is both joyous and experimental.

A. R. FLOWERS.

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Remittances for advertising and other business matters will be addressed to the "Managing Editor," 1536 East Broad Street, Richmond, Va.

OBITUARIES.

POOLE.

George Edward Poole was born May 4, 1862, and quietly fell asleep January 23, 1931. He is survived by his wife, one daughter and stepdaughter. He was chairman of the board of deacons at the North Highland Christian Church, and was always faithful to his Church. He was a great believer in prayer and was punctual at midweek prayer services when his health would permit. He had a stroke of apoplexy that rendered him speechless for several months before the end came.

He was satisfied for the will of God to be accomplished in him. In his last hours he looked toward the skies, pointing with his hand, as if to say, "I know I have another building of God, an house not made with hands, eternal and in the heavens." The services were conducted by the writer, assisted by Rev. T. J. Dean and W. C. Carter. Interment was in River Dale Cemetery. May the Father of all grace and comfort heal the sorrowing hearts.

Glenn, Ga.

A. H. SHEPPARD.

TRIGG.

We, the members of the Woman's Missionary Society of Elon College Community Church, offer the following resolutions of respect as a tribute to the memory of our co-worker and sister-member, Mrs. Mary S. Trigg, who departed this life February 27, 1931, at the Christian Orphanage, Elon College, N. C.

1. That we bow in humble submission to Him, who doeth all things well.
2. That we will always cherish the memory of her personality, her willingness to serve, and the love she had for the missionary work. While she had only been with us for a period of six months, she had endeared herself to the people of the community, and her work and conduct had shown a love and loyalty to that which is noblest and best in the human heart.
3. That a copy of these resolutions be

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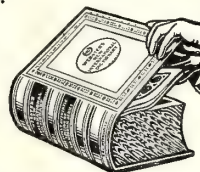
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VOLUME LXXXIII

RICHMOND, VA., THURSDAY, MAY 7, 1931

NUMBER 19

.. THE SUN'S OBSERVATORY ..

Mrs N T Farnac

By DR. W. C. WICKER.

"LITTLE CHURCH AROUND THE CORNER."

The well-known Little Church Around the Corner, of which the Rev. Randolph Ray is rector, is seeking to raise the sum of \$2,000,000 in order that it may strengthen and extend its work. This Church has a host of friends scattered all over the world, and the raising of this needed fund ought not to prove difficult.

PROGRESS IN TOLERATION.—

On Good Friday night, Unitarians and Congregationalists met for a union passion service at the Congregational Church at Memphis, Tenn. The preacher was Dr. William J. Campbell, president of Atlanta Theological Seminary, now located at Vanderbilt. Such gatherings, up till recently, were almost unknown in the South and marked a rapid growth in tolerance. The spirit of toleration, discussion, and deliberation on religious questions by union meetings between denominations tends to better understanding between the denominations and the development of comradeship among God's people.

GOOD-WILL CONGRESS.—

Dr. Fred B. Smith, Mr. Harry N. Holmes, and Rev. Charles Stelzle were the speakers at a conference of ministers and officers of social agencies held recently at the Palmer House, under the auspices of the World Alliance for the International Friendship Through the Churches. The object of the conference was the consideration of plans and program for the Good-Will Congress, to be held in Chicago in next November. The spirit of Christianity is to promote good will, and every movement in this direction is to further the kingdom of God on earth and should be encouraged.

REST DAY ESSENTIAL.—

The Lord's Day Observance Society has gathered the opinions of many doctors upon the value of a weekly rest day. "As medical men, we are of the opinion that one day's rest in seven from work is essential to man's health and physical well-being." This is the declaration signed by seven thousand, six hundred and seventy-eight English doctors. It is in harmony with the teachings of the Old Testament and the teachings of the Christian religion as well as scientific conclusions. The modern world seems to be in a mad rush on Sunday in the pursuit of pleasure, and many of our Churches are almost depleted in attendance. Whither are we bound. "Man was not made for the Sabbath, but the Sabbath was made for man," and man needs it for rest.

EASTER AND CHURCH GAINS.—

In the city of St. Louis, practically every city congregation received new members on Easter. With few exceptions, every Church was crowded

and not a few had overflowing congregations. The number of additions for the Church period ending Easter Sunday is estimated at 5,000. That would seem evidence of spiritual vitality and evangelistic passion. Generally speaking, following periods of unemployment and distress, the Churches seem to have drawn multitudes for succor. Many had predicted a revival of Church-going and in number of additions to the Church. Such has been the case, as Church statistics in times past show. Perhaps we are too near the suffering to know how deeply, if at all, hearts are being stirred, but we shall see the results will likely follow this prediction.

UNFAVORAL ATTITUDE.—

Some ministers have said that many persons approached, being conscientious regarding Church support, have felt that their circumstances would not permit them giving as they thought they should for Church support, and for that reason felt they should not now place their membership in the Church. Still another reason has been the lack of personal ministration directly by the Churches in humanitarian relief. Even the Churches in industrial and slum communities, with few exceptions, give little direct relief. Many rural pastors are merely preaching to the Churches, often eight or ten in the country, and doing little pastoral visiting and personal service and allowing the Churches to die under their ministry. A new method of service must be rendered by the city and rural Churches or many will refuse to give them support, even though they claim to be Christians.

REPEAL OF "MONKEY LAW."—

There is now a bill pending before the Legislature of Tennessee to repeal the notorious "monkey law" which forbids the teaching of evolution in State-supported schools in Tennessee. The matter was brought up for discussion at the April meeting of the Protestant Pastors' Association of Memphis. A paper, read by Rev. R. G. Lee, leader of Baptist fundamentalists in Memphis, described all evolutionists as atheists and stated that one had to choose between heathen evolution and God's word, the Bible. Rev. O. A. Marrs, of the Methodist Church, and Dean Noe, of the Episcopal Cathedral, scored Dr. Lee's paper as a caricature of scientific teachings and denied that atheism and evolution are identical. The association failed to go on record as against the repeal of the law.

CHURCH GAINS.—

The report of the membership of the Churches during 1930 is published in the May issue of the *Christian Herald*. The figures are presented by Dr. G. L. Kiefer, new Church statistician, who succeeded the late Dr. H. K. Carrol. According to his report, Churches in the United States made

a net gain in 1930 of only 88,350. While this is not the smallest gain on record, it must stand comparison with the gain in 1929 of 242,748, and in 1928 of more than a million. Dr. Kieffer raises the question, "whether the Churches are actually losing ground and losing vigor of growth." The Methodists, who, for the first time in a hundred years, showed a decline in membership in 1929, suffered a decline of a further net loss of 43,211 in 1930. The Presbyterians and the Disciples sustained a loss. The former of 22,763, and the latter of 18,567. The whole Church should stress evangelistic work this year and regain the loss.

CHURCH FIGURES.—

An encouraging fact, according to Dr. Kieffer, is that the ratio of Church members to total population of the country has shown a steady gain for a century. In 1830 there were 10 Church members for each 75 of population; in 1930 there were 10 Church members for every 25 of total population. The pre-millennium pessimists declare that the world is growing worse, but their declaration cannot be sustained by the record: The Baptists (15 bodies), in 1930, had 9,216,562 communicants, a gain of 74,706 over the 1929 figures; Congregational-Christian, 1,048,281, a gain of 753; Disciples of Christ (2 bodies) 1,988,392, a loss of 18,567; Lutherns (17 bodies) 2,806,797, a gain of 56,180; Methodists (16 bodies), 9,119,069, a loss of 43,211; Presbyterians (9 bodies), 2,677,369, a loss of 22,763; Protestant Episcopal, 1,234,227, a gain of 16,532; Western Catholics (3 bodies), 17,316,673, a gain of 17,526. Fifty-five denominations are included in the 1930 report.

A FORTY-MILLION-DOLLAR SURVEY.—

A number of leading laymen in Protestant Churches in the United States are planning a survey of the mission fields of the world to discover wastes. The executive committee appointed, when the announcement was made, was headed by Albert L. Scott, a leading Baptist layman. This survey will cost about forty millions annually. The following have been named on the commission: Dr. W. E. Hoking, professor of philosophy at Harvard; Mr. and Mrs. Harper Sibley, of Rochester, N. Y.; Miss Mary E. Woolley, president of Mt. Holyoke College; Dr. H. S. Houghton, dean of the University of Iowa College of Medicine; Dr. Charles P. Emerson, dean of the University of Indiana School of Medicine; Dr. Arlo A. Brown, president of Drew University; Dr. W. P. Merrill, of the Brick Presbyterian Church, New York City; Dr. Albert R. Mann, dean of Cornell University Agricultural College, and Dr. Rufus M. Jones, professor of philosophy at Haverford College. The commission will leave next October for a nine months' study of missions in India, China, Japan and Burma.

NOTES-PERSONALS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed" (Tim. 2:15.)

The S. S. & C. E. Convention of the Eastern Virginia Conference, according to the announcement of Rev. J. E. McCauley, is to meet in annual session at Oakland Christian Church, July 21-22.

The editor addressed our Ramseur Sunday School at 10 A. M., Sunday, April 26th. This is a wide-awake Sunday School, with unlimited possibilities in its host of young people. The editor never faces a Sunday School without thinking of the prospects and possibilities of young life. Somebody in our Ramseur school is building mightily for the future.

The Woman's Missionary Rally at Liberty, Halifax County, Va., Tuesday, April 28th, was the most largely attended of any in the North Carolina and Virginia Conference. Mrs. Alfred Hayes, superintendent, had worked faithfully to make the day and program a success, and her labors were not in vain. Rev. C. E. Newman, pastor; Revs. G. C. and H. E. Crutchfield, and M. T. Sorrell were of the ministers attending and taking part.

It was a genuine joy to preach last Sunday for a great audience in Pleasant Ridge Church, Randolph County, N. C. A large and listening congregation had gathered for an all-day service and to have the opportunity at the 11 o'clock hour of trying to break the bread of life to such a multitude was a privilege. Rev. J. M. Allred is the beloved pastor, with whom it is always a pleasure to associate. His people love him, and no wonder, for he is a man of God.

The Woman's Missionary Rallies in the Alabama Conference, as announced by Mrs. V. E. Kitchens, president, Roanoke, Ala., are as follows: Christiana Church, Sunday, May 10th, Mrs. G. L. Stephens, Wadley, Ala., superintendent; Wadley Church, Monday, May 11th, Mrs. E. C. Devaughn, Lineville, Ala., superintendent; Roanoke Church, Tuesday, May 12th, Mrs. G. H. Veazey, Roanoke, Ala., superintendent. The women are planning a good program for each of the three rallies, and they are hoping for largely attended meetings.

In the home and foreign missions of the Congregational and Christian Churches are employed over 9,000 missionaries. The work abroad is conducted by the American Board of Commissioners for Foreign Missions, organized 1810, and the first foreign mission society on this continent. The organization of the home mission work began with the Connecticut Missionary Society, in 1798, soon followed by societies in other States. With the American Education Society, 1816, and the American Home Missionary Society, 1826, home missionary work was placed on a national basis.

Rev. J. H. Lee, pastor of Caroleigh Christian Church, Raleigh, writes: "We have just begun the work, and have it going very nicely at Six Forks, both Sunday School and preaching. I feel encouraged at the prospect, since the people needed a Sunday School, and it is a privilege to preach to them at their regular services. I am getting funds together to put a roof on the building, which is badly needed. It will protect the

building very much. The work at Caroleigh, though young and small, goes well, and the prospect is good for growth, as we have here a loyal and faithful few whose heart and soul are in the work. We are trying to hold up the banner of our Lord and in His name to go forward."

The announcement by Mr. C. M. Cannon in last week's SUN carried a statement of growth and advancement of Elon College since Dr. Harper became president, and laid before our readers the regrettable information that Dr. Harper had resigned. In this issue, President Harper, in his "Elon Letter," speaks his mind and reveals his heart in his relation to the institution for which he has wrought so brilliantly and labored so zealously. The college and his great work speak far more eloquently of his achievements than any words that may be spoken or written here. For, as Dr. Harper so well says in his "Official Announcement," "it is the institution that counts; institutions go on, but individuals pass out."

In his Church bulletin for Sunday, April 26th, Dr. L. E. Smith, of Christian Temple, carries this announcement to his people: "What do you mean by self-denial? If a person is a Christian, how much of his earnings is he justified in spending for the so-called luxuries of life and leave his debt to God unpaid? Is a member of the Church justified in his own heart in supporting soda fountains, moving pictures, lodges, golf, etc., and not supporting his Church? Beginning today, you are asked to make an honest effort to keep your Church in your mind and on your heart, to leave out of your habits and programs all unnecessary things that you possibly can, take the price of these things that you deny yourself of, put it in your self-denial envelope and bring it with you for the Church service Sunday, May the 10th, and put it in as your self-denial offering."

Rev. J. E. McCauley, pastor of First Christian Church, Berkley, Norfolk, writing under recent date, gives this glad news: "We closed our revival meeting April 12th. The meeting was conducted by the pastor of the Church. Bros. J. F. Morgan, O. D. Poythress, and L. E. Vining led the song service one night each. The rest of the time the song service was in charge of the Men's United Bible Class, young people's department, and the choir. The meeting was a real inspiration to the pastor and many of the members. The members co-operated beautifully with the pastor in this endeavor. There was a fine spirit prevailing, and is continuing since the meeting closed. We had a splendid reconsecration service at which time most of the members repudged their loyalty to Christ and the Church. So far, there have been thirteen additions to the Church. There are several others that we are expecting soon. It is a sweet experience of a pastor to see the people of his Church working together for a real spiritual uplift and the winning of lost souls."

We lament the death of our dear friend and brother in the Church, J. U. Gunter, Sanford, N. C. A deacon and leader in his Church, he served his day and generation well and left behind a legacy rich in all Christian graces and developments. The following from the Sanford correspondent to the Greensboro *Daily News* tells of the esteem in which Bro. Gunter was held: "With one of the largest crowds ever seen at a funeral in Sanford, final rites were said at the Gunter home, on Gulf Street, for the late Junius U. Gunter, who passed away Monday after an illness of ten days. In the number, which filled the house and lawn, were people from all walks of life. Many of them were friends from other places who had been associated with Mr. Gunter in Church,

business and civic affairs. Rev. T. Fred Wright, pastor of Sanford Christian Church, and Rev. Frank C. Hawkins, pastor of the First Baptist Church, officiated at the services. A quartet composed of Mrs. J. C. Buchanan, Mrs. H. F. Makepeace, F. Y. Hanner and W. L. Jewell, sang the hymns, 'How Firm a Foundation' and 'Abide With Me.' Interment followed in Buffalo cemetery. Flowers in such beauty and profusion as seldom seen here were impressive evidence of the esteem in which Mr. Gunter was held. During the hour of the funeral, the business houses of the city were closed as a mark of respect."

CHURCH MEETING.

All the members and friends of Union Christian Church, Union Ridge, N. C., are urged to be present at the regular quarterly meeting, which will be held at the Church at 2 o'clock P. M. on Saturday before the second Sunday in May. The business of the meeting will be the election of new deacons for the Church. Thus it is imperative that a fair representation of the Church be present to help in this election.

On the second Sunday in May (May 10th), there will be three services held at the Church, with lunch served on the grounds. The Sunday School will devote thirty minutes of its time to a Mothers' Day program. There will be two sermons, one in the morning at 11 o'clock and another in the afternoon at 2 o'clock. The pastor, Dr. P. H. Fleming, will be assisted in these services by Rev. Simon A. Bennett, professor of Christian literature and methods at Elon College. Every one is cordially invited to come and spend the day at the Church with its members and friends.

CHURCH CORRESPONDENT.

MISSIONARY MEETING.

The Woman's Missionary Society of Mt. Bethel Christian Church held its regular monthly meeting at the home of Mrs. L. P. Rippy. The program was in charge of the vice-president, Miss Ethel Freddle, who called the society to order. The secretary, Mrs. Clara Moricle, called the roll, which was responded to with Bible quotations. Scripture read by Miss Essie Mae Truitt; prayer, Mrs. L. P. Rippy; song, "The Kingdom Coming"; "A Sketch of Greece," by Miss Violet McCollum; discussion of Greece open to all; poem, "Will You Open to the Master?" by Irma Mae Moricle; "The Holy Spirit and Mission," Mrs. J. W. McCollum; song, "The Son of God Goes Forth to War"; business reports.

The hostess, assisted by Miss Essie Mae Truitt, served refreshments and a social hour was enjoyed by all. The next monthly meeting will be at the home of Mrs. J. W. McCollum.

ESSIE MAE TRUITT,
Corresponding Secretary.

NEW YORK AS SYMBOL.

Let's take New York as the standard symbol of the failure of prohibition. I go to New York very frequently. I stop at a good hotel, travel in the subways, walk through the most crowded streets, and, being a newspaperman, I try to keep my eyes open. I don't know whether there are 30,000 or 300,000 liquor shops in New York's backyard, but I do know there's an enormous amount less of liquor's human products on New York's front streets. I almost never see evidence of intoxication or of the liquor traffic. I don't know what has happened to the memories of the folks who talk so much about the horrible results of prohibition. Believe me, it's something if we've driven the liquor business out of sight. That's quite a lot to expect for the first ten years. —Frank E. Gannett.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

FINDINGS OF THE ADVISORY BOARD OF THE SOUTHEAST.

Following is the findings of the Advisory Board of the Southeast, meeting at Nashville, Tenn., April 15-16, 1931:

1. The members of the Congregational Advisory Board of the Southeast, meeting in Nashville, have surveyed with deep interest the work of our Churches and educational institutions and are gratified with all the indications of progress and sound development along all lines. We are facing serious problems, as are all areas and institutions, but we face these problems with courage and confidence born of the consciousness of growing strength in leadership, clarity of purpose, and breadth of spirit.

We wish to express our deepest appreciation of the wise and devoted leadership of Dr. W. Knighton Bloom in all of our work. He has entered sympathetically and with great faith into our problems and into the challenge of our work. He has shown a fine insight in the discovery of our needs and the needs which we are here to meet, and he has shown a clear vision in seeing a goal and working toward it with wisdom and patience. We believe most profoundly in the program as it has been developed under his leadership. There are certain elements that we would mention.

First, we feel that the extension work, as it has been developed by the employment and the service of the young women extension workers, now seven in number, has been of great value to our Churches. Through them the educational standards of our Church schools have been raised, the work among our young people has been vitalized, and by their Christian example and spirit they have brought inspiration and happiness into the Christian life of many. This program has added a distinct element of inestimable value to the extension service of our Churches.

The same also can be said relative to the students working among us in the summer-time. This large program of student summer service is a result of the vision and the efforts of Dr. Bloom, who personally raises a large portion of the money needed and who inspires and guides the youth in their service.

We also commend the program which Dr. Bloom has developed for our Congregational-Christian group in connection with the Missionary Education Movement Conference at Blue Ridge. We believe that this is of large value to our fellowship. In this connection we would heartily commend this Blue Ridge Conference to all our constituency.

We also appreciate the great development of our program of conferences for young people—summer conferences at Immokalee, Elon College, Wadley, and Black Mountain—and also the various Christian life conferences. We believe that these conferences are a fine and vital factor in the developing of Christian character and leadership among the young people of our Churches. In this development we are also greatly indebted to the education society for the counsel and help of such men as Drs. Stock and Fisk.

2. We are sensible of the excellent work that is being done by our educational institutions, and we desire to express our hearty approval of their programs and their leaders.

In view of the fact of the increasing spread of general education in the South, we recommend to our denominational institutions of learning a closer relation with the foundation for education.

This organization exists to be of practical assistance to our schools and colleges, and as it has facilities for understanding educational problems in the South, we express the hope that our boards of trustees and other school officials seek advice and counsel from this body.

Every one of our educational institutions is doing good work, and we heartily commend them to our constituent Churches as suitable enterprises to support with generous giving. We urge upon our Churches a further study of the schools and a more generous financial support.

3. We wish to commend the beautiful work of Rev. Lucy T. Ayres as she has brought to our Churches and students the riches of her life in Christ and has helped multitudes to the comfort and power of a vital Christian experience.

4. We heartily approve the progress being made in the union of the Congregational and Christian Churches as outlined so effectively by Dr. W. H. Denison, Dayton, Ohio, Secretary of the General Convention of the Christian Church, and we reaffirm our faith in the plan of union as it is being carried out in the great Southeast. That we commend the Churches which have united, as at Raleigh and Salisbury, N. C., and others. We commend the consolidation of conferences and associations and the uniting of the field staffs throughout this area. Gradually we are becoming one in reality of organization as well as in spirit and purpose, and this is gratifying. We have here in this great territory a chance to demonstrate to the world our faith in Christian union. We commend THE CHRISTIAN SUN, and recommend to our pastors, Churches, Sunday Schools and young people's organizations the support of our united papers—the *Congregationalist* and *Herald of Gospel Liberty* and THE CHRISTIAN SUN. These are invaluable aids in carrying forth the kingdom's work.

RURAL CHURCH SCHOOL.

April 6-16th was a great time for the Congregational-Christian forces, as representatives rallied at Nashville, Tenn., and held meetings in buildings of Vanderbilt University and the Y. M. C. A. Graduate School of the South, and at Collegese Church. The occasion was the annual Rural Church School of Vanderbilt University, which is sponsored by the School of Religion of Vanderbilt and interdenominationally taught and supported. Prof. C. C. Haun, a Congregationalist, was the recruiter of students for the Rural Church School, which again demonstrated its value as a great influence toward Church understanding, co-operation, and union. It was cheering to see vigorous ministers of diverse faiths worshiping, studying and fraternizing together. The denominations which held daily denominational rallies were the Church of the Brethren, Congregational-Christian, Disciples, Episcopalian, Methodist Episcopal, M. E., South, Presbyterian, U. S., and Presbyterian, U. S. A. There were a few scattered Baptists and some from other groups.

Welcomers of the Congregational-Christian group were the Atlanta Theological Seminary Foundation, Dr. Wm. J. Campbell, president, students and faculty, and the pastor, Dr. Jason Noble Pierce, and people of Collegese Church, the congregation of which contains a number of faculty members of the great Nashville institutions. Fifty were registered at the Congregational-Christian assembly period from 2 to 3 o'clock each afternoon. Special speakers for these meetings were

Dr. Malcolm Dana, Dr. Jason Noble Pierce, Dr. Wm. J. Campbell, Rev. A. L. DeJarnette, Rev. Lucy T. Ayres, Dr. C. Rexford Raymond, Rev. Harry Thomas Stock, Rev. Ernest W. Riggs, and Dr. Elisha A. King. Dr. W. Knighton Bloom presided at these meetings, and from 3 to 4 had a second meeting of the staff of workers for the Southeast District, which consisted of a dozen workers. The majority of these were the young women extension workers, and it was interesting to note that among the other colleges, Elon College had an alumna in Miss Pattie Coghill; Piedmont College in Miss Dora Brackin, and Hollins College in Miss Annie Campbell.

On Sunday morning, at Collegese Church, Rev. Harry Thomas Stock, secretary of young people's and student life work for the Congregational Education Society, conducted a discussion class and spoke briefly at the 11 o'clock service of worship. Dr. Jason Noble Pierce preached the sermon. Though John R. Mott had the first of his lectures in the great Vanderbilt chapel, some forty of our group marched into Collegese Church in a body and enjoyed the worship. At 5 P. M. a discussion meeting was held at Collegese house, at which Dr. Pierce presided, and Secretary Stock again led a discussion. The ladies of the Church there served a buffet lunch.

The regional committee of the Commission on Missions met on Tuesday, Dr. C. Rexford Raymond presiding. As regional secretary for the Southeast district, Dr. Bloom has the responsibility for keying all the conference leaders up to the promotion of missionary education and giving. This meeting was held in the Y. M. C. A. Graduate School, of which Dr. W. D. Weatherford is president. It was attended by a fine lot of negro Church leaders, as well as by white representatives. Their large interest in foreign missions is the support of Rev. and Mrs. Henry C. McDowell in a strong industrial work at Galangue, Africa. Incidentally, it is of interest that their summer camp is called Camp Knighton, in honor of Dr. Bloom. Dr. Bloom reported a general advance and high rating in missionary giving in the Southeast, in spite of the depression. After the adjournment of this meeting came the annual meeting of the Congregational Advisory Board of the Southeast, which is merged on alternate years with the Southeast Convention of Congregational and Christian Churches. This was well attended also, but was not inter-racial. Dr. Marston S. Freeman was the chaplain. One of the features of this meeting was the report showing the value of the work of the young women extension workers. In Alabama, for instance, where Miss Marguerite Davison and Miss Dora Brackin have been at work, there are twenty-six Churches reporting Christian Endeavor Societies as against thirteen a year ago. The membership of these societies has grown from 342 to 844. The figures show also that the Sunday Schools have increased from a total membership of 1,610 to 2,503.

Groups at Nashville were interesting. A dozen were of especial interest to the Christian Church: Rev. M. T. Sorrell, of Virginia; Rev. J. H. Harper, of Illinois; Rev. G. D. Hunt, of Alabama; Rev. Cecil Leek, of Indiana; Rev. D. M. Spence, of North Carolina; Rev. Joe French, of Alabama; Rev. E. H. Rainey, of Illinois; Rev. J. H. Dollar, of North Carolina; Miss Pattie Lee Coghill, of Florida; Rev. C. C. Hamilton, of Rose Hill Christian Church, Columbus, Ga., and Secretaries Warren H. Denison and A. W. Sparks, Dayton, Ohio.

Congregational pastors and workers included Rev. Walter H. Curl, Rev. James W. Davenport, Mrs. George L. Day, Rev. A. L. DeJarnette, Rev. Marion Dopson, Rev. J. E. Each, Rev. C. C. Hamilton, Rev. J. H. Henry, Rev. N. A. Long, Rev. A. Calvin Nelson, Mr. Gerald Smith, Rev. W. J. Tillman, Mr. and Mrs. C. C. Osborne, and

(Continued on Page 11.)

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CHRISTIAN CHURCH.

The Church of the Living God is not limited in power by the number of names on its roll, nor by the glory and glamour it manifests in the world. The writer of these lines has just read, with increasing interest and delight, the Books of Kings and Chronicles of the Old Testament. That which stood out for him most prominently as he read was the very few in number with whom God fought the hardest battles and won the greatest victories for Himself and His kingdom. Man-kind has always longed for numbers; God has desired and wrought most with consecrated hearts and souls that were yielded to Him, hands that were guided by His will. The hosts of wickedness and of hell, almost numberless for multitude, again and again went up against the few in Judah who were true to God and had faith in Him. And as long as Judah, small in numbers compared with Israel, to say nothing of the hosts of Syria and Babylon and Egypt, remained faithful and true to God, consecrated to His service, proclaiming His love to the world, Judah was invincible. The few banded together in God's name, directed and controlled only by the love of Jehovah and loyalty to Him, accomplished wonders for God and for humanity, and were rich in spirit, in prospect and in possessions. Gideon thought he must have 10,000, and they would be all too few; God saw that 300 faithful were more than enough, and that 300 souls, loyal, faithful and true, were mightier to the tearing down of strongholds and the building up of righteousness than 10,000 or 100,000 who were not loyal, not courageous and not true.

In this connection, the writer is thinking about our Christian Church. Small in numbers, coming down the path of time, often faltering, frequently failing, never mighty in numbers, God has seen to it that her achievement is not without its glory and her history not without its halo. It was no small thing to give to the world the first religious newspaper to herald the glad tidings of Christian liberty and freedom to all mankind. It is no small thing that she gave to the world the first higher institution of learning in which men and women were to receive equal advantages of culture and of scholarship. It is no small thing, in a world where there were so many clashes of opinion and man-made names and creeds, to adopt the name, "Christian" as sufficient—that name by which the disciples were called first at Antioch, when the Church there was made up of Jews and Gentiles and the mixed from many tongues and peoples. When they became united in Christ Jesus, they were called "Christians," regardless of color, class, kind, or previous condition of servitude, of service or of rearing. It is no small thing, even if a very small group did use it, to declare to the world that the Bible itself is the inspired Word of God and is a sufficient rule for faith and practice, and is the one creed surpassing all the creeds that man has ever written or may ever write. It is no small thing that even a group, few in number, declared to the world a long time ago that neither forms nor ceremonies nor sanctuaries could make a Christian, but that Christian character is the test of the man or woman who is in Christ Jesus and is a sufficient test for Church membership and fellowship.

Such a people may not accomplish before the world that which those very people themselves could wish, nor their earthly pride would lead them to expect and hope for; and yet they have made a contribution to the world that ages will not forget any more than time has erased the names and characters of Judah's kings in the days when Israel was divided and fell into apostasy. I mean those kings of Judah with the few around about them who did that which was right in the sight of God and regardless of numbers, of prestige and position, held as sacred and supreme the altars of Jehovah, and, in their devotion to Him, offered their sacrifices to Him. In their weakness, He was their sufficiency, their stay and their strength. This, too, is what Paul meant when, little and lonely and weak and weary, not comforted by numbers nor blessed with a great following, He could cry out to all the world and to all time, "I can do all things through Christ who strengtheneth me."

Judah's armies were often small and weak and impotent, but God used them to confound the mighty and put to flight the many, as long as they remained true to Him and trusted Him to lead.

J. O. A.

"AND GOD PLANTED A GARDEN."

That was written a long time ago—ages ago—but God's garden (of flowers and fragrance and fruits) has not dried up nor become extinct. Any one who will lift up his eyes now can but see that God has planted a garden, is planting a garden, keeps on planting a garden, and there is no other garden comparable to God's garden.

It is quite significant that the writer of Genesis, who was the author of our topic, links up the soul of man with the garden that God planted. Read it. (Gen. 2:7-8) "Man became a living soul. And the Lord God planted a garden, and there He put the man whom He had formed." Surrounded by the beauty and the glory of Eden, man's living soul began to sing. It must have been a love-song that he sang in the garden that God had planted, a song of praise also, and of

prospect, of dedication and of desire, for soon thereafter, when the man had sung his song of gladness to the full, and was weary of singing, he slept and dreamed. From this sleep and dream and singing of the heart in the garden that God had planted, came the woman of prospect and desire. And so glorious had been his prospect, so deep his desire, so sweet and lovely his dream, that when he awoke and beheld her, he said (Gen. 2:23): "This is now bone of my bones and flesh of my flesh." God's first man and God's first woman met and loved each other in the garden that God had planted. "Nature's old sweet song," singing in the soul of a man, found its response and its other and deeper self in the companionship of woman in the garden that God had planted.

Springtime is with us again, and its glory, its bounty and its beauty are singing themselves in a story of rapture and of love into the hearts and souls of men and women into whose nostrils God has breathed the breath of life, and through God's breath they have become living souls.

The cold and chill of winter have but held nature in check, so that with the bees and buds and blossoms of spring, man's soul, inspired by the fragrance and beauty of this great, good garden that God has planted, might sing a new song of praise to God and give Him the gratitude and the glory that belong to Him. One may "reflect" what is another's—one "radiates" only what one is. The beauty and bounty, the challenge and the charm of nature around about us now are not merely reflected from God's face; they radiate from His loving heart and speak in a melody that cannot be mistaken of one who is great and gracious and good beyond all words. None but "a fool" could say "there is no God," when one inhales the fragrance of sweet-scented flowers and looks with awe and amazement upon the miracle of charm and color that God has created in the garden He planted.

This spring-time invites us to live anew, and challenges us to a deeper love for life, for labor, for friendship with fellow-man and with God. Now, this garden that God planted, with its renewal of beauty and bounty every spring, is but a sign and a symbol of that spiritual garden, that kingdom of righteousness and of heaven which He is seeking to plant in the hearts and souls of men and women throughout His world. In this spiritual garden, life never grows old and flowers never wilt or fade.

God is just as anxious for a world of fragrant souls—souls that yield to His will, bend to His bidding, express His love and radiate His life—as He is to have this material garden in which He has planted the dogwood, whose whiteness in blossom radiates His purity, the iris and the wisteria that radiate His beauty, the rose and the lily of the valley that exhale His fragrance. And, as in the spring-time, there is created in us a new passion of love and life and glory and gladness, so there should be created in us, and to this God invites us, a new-born passion for the souls of men and women, to win them to a knowledge of our Lord and to bring them to know Him, "Whom to know aright is life eternal." Much of the world has crowded Him out—a major portion of it, in fact—with the worship of idols and of things made of men's hands, and of gods that are no gods. Our God who "planted a garden" wants us "to walk with Him and talk with Him" in His garden until we are so full of His praise, His goodness and His glory, that we will just want to go out and win others to Him, till the whole world shall know Him and glorify Him. As God has never quit in His task of giving the gospel of His Son to the world, and has never quit from beautifying the garden which He planted, so He never will quit until the Garden of

Eden, the first paradise of man, shall come to be universal in domain, and into which "all nations and tongues and tribes of men and women have been invited, and have been made to see, that the God who planted a garden on earth has the power to create on earth that which was uppermost in the mind of our Lord—a kingdom of heaven among the children of men.

"God planted a garden," that all men everywhere might bow down and worship Him and that His glory might be manifest in the world He had made.

J. O. A.

MOTHERS' DAY.

This happy and good day will be celebrated by millions on May 10th. "The name of mother strikes melodies in all hearts. Every person reveres and delights to honor mother."

It has not been long in coming since it began, but it has spread with the rapidity of a consuming flame and leaped like a hunted animal to lengths and limits unexpected. Miss Annie Jarvis, of Philadelphia, who gave the idea of Mothers' Day to the world, called for its first observance in Philadelphia in May, 1907, just twenty-four years ago. It was she who selected the carnation as the flower of the day—a red one in love of mother that is living, a white one in memory of mother who is gone. Seven years later, in 1914, the Congress of the United States designated the second Sunday in May for the observance of Mothers' Day. And so the Churches have told about it, the books and writers have spoken of its symbols and its significance. It is a day of tenderness and love, of fond memories, of happy and wholesome recollections. Sunday, May 10th, you will see a mingling of the red and the white, of carnation when convenient, of some other flower when not convenient, that the world about may see and remember that men honor and revere the name of "mother."

J. O. A.

PICTURES.

Pictures are copies of real objects, as flowers, mountains, human faces, buildings, animals, lakes, or images in the mind of conditions, stations, associations, positions, fortunes or misfortunes, character, Moses, Paul, Jesus. Photography is the process of forming and fixing an image of an object by chemical action of light on a film containing certain salts, as silver nitrate, sensitive to light. This art, now so common, was first produced by Daguerre and Niepce in 1839, and W. H. Fox Talbot was the first to produce a photographic negative from which any number of positives might be printed, and he patented his process in 1841. It is seen, therefore, that what we know as photography is less than a hundred years old. Among all the modern mechanical inventions now in such common use, photography is not the least. Nothing is more common today than pictures, from the snapshot to the moving-picture show. Before the mechanical process flooded the world with pictures, painting was a fine art. Now Eastman kodaks and photographic galleries flood the country with pictures, and papers and magazines copy them, and mantles and desks are covered with photographs of pictures in the home, from baby to grandmother.

The last hundred years have done more in the field of copying than any century in history. The photographer has almost put the poet and the painter out of business. Mechanics has taken the place of personal effort; the machine has taken the place of the hand in the industrial world and the place of the mind in the intellectual world. The typewriter has pushed the pen almost off the desk, and the worked-out problem has almost pushed the question-mark out of the class-room. Religion itself, as an experience, has yielded largely to book statements and theologies written

by brilliant thinkers and writers. Much of religion is now learned from books instead of experience at the altar. It is a ready-made age in almost all departments of life, home and Church. Books tell mothers how to rear children, though Moses, Luther, Wesley and Jesus were reared by hearts of love, hands of service, and lives that made copies worth following. Joseph and Mary carried Jesus up to the temple in accordance with the law of the Church after twelve years of religious training in a humble home. And after that memorable visit to Jerusalem He went down with His parents and was subject unto them. "And He increased in wisdom and stature, and in favor with God and man" (Luke 2:52).

The world needs today more heart in the home, the school, and the Church. The pictures of life are too imaginary, and not as real as life requires. Mental training, ideals and imaginary pictures are useful, but reality in religion is the need of this generation.

W. W. S.

"GO YE."

Last words of loved ones and friends are treasured above others. We incline our ears to catch the precious words and hold them in sacred memory. We seek to comply, to perform every such expressed wish.

When Jesus led some five hundred believers

out of Jerusalem as far as Bethany, the hospitable village to which He often resorted, and lifted His hands in blessing, they worshiped Him. He commanded, "Go ye," which command many of them obeyed. The result was a rapid spreading of the message of the resurrection of Jesus and hope of life eternal through His name. The multitudes turned unto the Lord. Since those days, each generation has heard that same commanding voice, "Go ye," and some have responded until the glad news has reached our ears. Woe unto us if we fail Him!

To win people to an understanding of His mission and glad surrender to His will is the concern of every regenerated soul. To teach believers to do His bidding is also of the utmost importance. It is not enough to know; we must do His will. We may begin where we are. This place where we now sit is a part of the world into which He sends us. Not every one can go far away to the benighted heathen. Not all can do distinguished service in the home mission field. But each one who knows Him is under orders to make Him known to some part of His world and to some of His creatures.

The message is with us, in our hands, we dare to hope in our hearts. His commands to us are "Go ye," "Win disciples," "Teach them" to do all His bidding. His promise is, "I'll be with you to the end." If we go, He'll go with us. If we stay, He'll go from us.—*Biblical Recorder*.

MAKE MAY TELL!

TELL WHAT? TELL FOR MISSIONS AND THE KINGDOM OF GOD

Many Churches have not yet taken the ANNUAL MISSIONARY OFFERING. Let the month of May tell the story of the effort and self-denial in every Christian Church of the Southern Convention, where the offering has not been taken, of a desire to help win this world to Christ through proclaiming His gospel, giving His message to those in the foreign field and the home field who have not heard and had the opportunity that we have had. Many Churches have not yet taken the offering. Can any Church afford to miss this opportunity of trying to let its light shine out to those who sit and wait in the dark places till that light comes?

Many pastors have not yet been heard from. Can any pastor take the responsibility, the awful responsibility, of not giving his people a chance to express, through their self-denial and their sacrificial offering, their love for their Lord by trying to give a message of that love to those who are dying without it?

Let every Church, every pastor MAKE MAY TELL for Christ and the kingdom of God through our Annual Missionary Offering. The spiritual task of the Church is that of winning the world to Christ—and this is Missions. Through self-denial we carry on the work of the kingdom of our Lord on earth. He gave all, denied all for us. What will we give for Him?

THE MISSION BOARD

SOUTHERN CHRISTIAN CONVENTION

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CONTRIBUTIONS

SUFFOLK LETTER.

Church finance is equally important with Church attendance. The Church could not exist without both. A Church requires money as well as a home, and it needs the presence of the members as well as the home needs the family. In fact, it is the home of religion, the home of the community. A vacant Church is a dead Church. When a family moves out of a house, the house goes to pieces, and faster than when it is occupied. A Church is at its best when regular services are attended regularly by the largest number of people. Some people excuse themselves from Church attendance because they are not members of the Church. It is just as important for non-Church members to attend as it is for the best members. The lame man carried and laid at the gate of the temple called beautiful was blessed as well as Peter and John who went up to the temple to pray. He went for alms, but was healed of his lameness which had continued from his birth. If he had remained at home, he would have remained lame till his death. Peter, John and the lame man all got a blessing that day.

The way sinners get saved is by going to Church, and their friends can help them to go to Church. There is no point in human society better than a country Church, where all the people in that neighborhood go to Sunday School and Church and where the Sunday School remains for the regular Church service and preaching. The more regular such attendance is, the more prosperous the community is and the better the people and the homes are. The same is true of a city community. If all business, all places of amusement, and all street corners were closed on Sunday and the whole population went regularly to Sunday School and Church, it would create a religious atmosphere that would begin a great revival of religion and make that city the most important city in the State.

What is true of attendance is also true of financial support. This also, to be at its best, must be regular. In fact, all financial obligations should be attended to regularly. A little every Sunday, or every month, as services require, is better than to wait till the end of the year. There is nothing more embarrassing than debt, and deferred payments often create debt. It is always embarrassing to get behind on the road, in the school, at the store, or in the Church. Regularity is what makes a clock or a watch valuable—a second at a time, a minute at a time, an hour at a time is what keeps the time. A timepiece that is not regular has no value. A Church member that does not pay his little or his much regularly has less value than one who does. If a member is too feeble to attend and too poor to pay, that member can remain at home and pray and still be a valuable member of the Church. And a family is not at its best unless they all go to Sunday School and all remain at Church, and all give something to support the cause that makes home and prosperity.

W. W. STALEY.

ELON LETTER.

OFFICIAL ANNOUNCEMENT.

"To everything there is a season, and a time to every purpose under the heaven. I have seen the travail, which God hath given to the sons of men to be exercised in it. He hath made everything beautiful in His time."—Ecl. 3:1, 10-11A.

In this chapel service* for today, I have set myself a very difficult task—to inform the faculty and students of Elon College officially of my decision to resign from the presidency at the ap-

proaching commencement. For twenty-six years it has been my happy privilege to serve this college in official capacity to the best of my ability—for six years as professor, and for twenty years as president. More than half my life I have been an officer of Elon College, and before I became an officer I was her son. In 1895 I came here as a student. I have known Elon history almost from the beginning. It is a history to be proud of. A spiritual ideal has become incarnate on this campus.

To bring such a long-continued period of service to a close is no easy task. Twenty years ago, when my eminent predecessor turned over the affairs of our alma mater to me, I knew that some day I would likewise turn them over to some one else. Institutions go on, but individuals pass out. It is the institution that counts. If I have been able, by the co-operation of others, to render any service to Elon, I am glad. The effort has been prompted by love and loyalty and devotion. My very soul loves this college.

Not only do I cherish a fond love and an affectionate devotion for my alma mater, but I have great faith and confidence in her future progress and development. I have seen Elon grow from the old administration building, familiarly known as the college, and reduced to ashes on January 18, 1923; and the old east dormitory, familiarly known as the dormitory, and happily still with us, to the modern beautiful college plant so well and so endearingly known to you as the "Greater Elon." I have seen the student body and faculty and endowment proportionately grow. I have seen the campus become a thing of beauty and loveliness, "beautiful in his time," to quote the Scripture just read in your hearing. I have seen Elon's friends from near and far increase in number, in appreciation, and in enthusiastic devotion to her. I have seen all this these twenty-six years, and my heart has rejoiced.

But my heart shall rejoice even more in the years that lie ahead, not only when the "Million-Dollar Campaign" (\$400,000 for indebtedness and \$600,000 for endowment), now in the offing, is completed, but particularly when the four-million-dollar progressive campaign, now in contemplation, shall have made Elon one of the best-equipped and most highly endowed small colleges in the world. When that day comes, as come it will, my heart will be the gladdest. I say this day will come, because Elon never had more friends nor more loyal and generous than she has today. Her recent relationship to what was formerly the Congregational Church has greatly strengthened her in potential assets for future growth and expansion. Congregational leaders have seen in Elon the Yale of the South for the now united Congregational-Christian Church. Her educational and character standards have met with their unqualified approval.

I have great faith in and love for the faculty and students of Elon College. I rejoice when I think of the scholarly attainments of our faculty and of the moral fiber of our students. Together, faculty and students are laboring here to make "Christian character first and always at Elon" not only a motto and slogan, but a winsome and entrancing reality. Truly the lines for me these twenty-six years have fallen in pleasant places. The memory of these years of labor and association will throughout life be for me a precious and inspiring heritage.

And now may I urge you, one and all, to stand loyally by Elon and my successor, as you have stood by me? I want you to accord the new ad-

ministration not only your presence, but your active good will. Return this fall as students, or, as graduates, preach the Elon gospel wherever you may be. See that your friends come here to study and to grow in Christian character. Speak well always of your college and be generous in your gifts for her support as well as in your words of praise. If any one of this splendid company fails to render one hundred per cent of co-operation to the new administration, I shall be deeply grieved.

And what I urge you to do, I hereby publicly pledge myself to do. I am for the new president of Elon College one hundred per cent. In the letter to the board of trustees, announcing my retirement from office at the end of this academic year, I said: "Let me immediately pledge you and my successor my heartiest co-operation in the future of Elon College, which I feel confident is to be bright and consistently progressive." That is my program, and that is my confidence. I beg you to join me in both.

May God bless Elon and you, and may He prosper her and you in every good and worthy undertaking and aspiration.

W. A. HARPER.

*Read to Elon faculty and students at Chapel, April 27, 1931.

PIEDMONT JUNIOR COLLEGE LETTER.

WHY I SHOULD GO TO COLLEGE.

In considering the matter of whether or not I should go to college, the main question at issue is whether it is better to spend four years of time in general education which has no bearing upon my special life-work before beginning a specialized training for that work, or whether it is better, in view of the fact that life is limited to a few years, to proceed at once to a specialized training upon finishing high school.

It should be obvious that I must have the specialized training in any event. There are not many occupations, outside of that of hod-carrier, where a specialized training is not compulsory. While it is still possible to enter many vocations by an apprenticeship of actual experience, the preparation which qualified one for any of the professions and for many of the trades and business pursuits are being given in the schools, both public and private, and these courses are rapidly being made a requisite to entrance upon the respective professions, trades and business pursuits. In farming, which formerly was considered a simple occupation, even those trained by experience, feel the need of specialized training, and a large majority of modern farmers avail themselves of the courses offered by the colleges.

It might seem at first glance that since the specialized training is compulsory, that it would be expedient to cut short the period of general training to accommodate the rapidly lengthening period of specialization. A close examination of the facts prove that quite the contrary is the case if we hope to attain a high degree of success in our chosen occupation and live a full, satisfactory life.

If we wish to build a tall shaft, we do not plan it without a suitable foundation, and the higher the shaft we build, the broader and stronger do we make the base. We do not reason that we should save brick and mortar at the bottom because we are going to use so much as we ascend. Equilibrium is as important to the human mind as it is to brick and mortar. The higher our specialization in one subject, the more need for a broad foundation of mental development upon which it shall rest. The height of the crest of the wave depends upon the size of the base. Our possibilities of achievement in any given line depends upon our general mental development and

the college courses are designed to supply that development.

There was a time in the world's history when all activities were physical, and men used their hands to supply their needs, and the work of the hands depended upon the general bodily vigor. In modern times, our abilities to succeed in life depend upon the development of our minds. The word education is from the Latin, and means to "draw out"; hence it is not something added to our store of knowledge for which we have no use in our chosen vocation, but a drawing out of our latent possibilities, a bringing to life of dormant mental abilities to support and sustain our specialization.

As to lack of time for a college education, observers have proved that the college training is a saving of time ultimately. The young men and women who go to college find themselves upon the beginning of their career in the world apparently four years behind their companions who have entered the world upon finishing high school. In another four years, however, the college graduates, in the majority of cases, have overtaken the high school graduates and are ahead in the game, with much greater prospects. The positions at the top are open to "college graduates." Many firms and business concerns, in selecting employees for any job worth while, prefer and even require the college degree. There are many "self-made" men in the world, but a close study into the lives of most of them reveal the fact that they were students, and those who succeeded without a broad foundation of knowledge are conspicuously few.

Enough has been said to show that, as a general proposition, a college education is a distinct advantage materially, even though there are many college graduates who are and will always be poor, while there are some rich people who never went to college. There are other things which a college education brings into our lives besides material gains. We do not seek money in this life, but success and satisfaction. If these can be gained without money, it is merely a short cut to the goal. We want social standing, friends, respect, the admiration of our fellow-men, good homes, love and the opportunity to engage in the work which we most enjoy. In the attainment of these things, a college education can help us more than any money which we are liable to make.

There are many pleasures dependent upon the attainment of wealth or fame, but the greatest pleasures are those dependent upon a cultivated mind, trained and developed so that it can appreciate the best there is in art, literature, music, and what is more important, the best there is in humanity. It is a pleasure to understand and sympathize with our fellow-beings, and understanding and sympathy are a matter of individual development. For that reason, I should give myself every opportunity for development in order that I may enjoy the greatest satisfaction in life.

The difference between the race we found upon this continent, with its primitive tools and its primitive ideas of the world and the universe, and the present civilized American race, is largely a matter of education. The Indian race is not "inferior," but merely under-developed. The rapid development of these so-called inferior races under a system of education has been one of the marvels of our present era of civilization.

What education will do for races, it will do for individuals, for the individual is the type of the race. And therefore, in order to enlarge my sphere of usefulness and add to the enjoyment and satisfaction which I may get out of life, I should go to college, remembering that whatever may be said to deter me, it will likely be said by one who has not gone, and that while there are many who regret that they did not go to college, there are none who regret that they did.

S. L. BEOUGHIER.

WINDSOR, VA.

It seems to me that we are living, we are dwelling, in a complex, swift and critical age. More speed, more haste, more wealth, more pleasure, more power and fame seem to be the great objectives which men are seeking with feverish excitement to attain. This is an hour when men are thinking and living in the material realm while their souls grow lean and atrophied. In this "new age," the headship of our Lord Jesus Christ is denied by men in all directions. In these "new days," many of the fundamental doctrines of the Christian faith are being tabooed as being old-fogyism. No wonder spiritual barrenness is evident in all sections of the United States. My honest conviction is that the rapid and alarming increase of skepticism, Sunday desecration, unscriptural divorce, sensuality, rampant lawlessness and crime, intolerance, worldliness and decrease in Church attendance spell the doom of our great republic.

Every department of life and activity is calling for men with convictions, men who know the Blessed Redeemer and are willing to stand by the truth. In this fast, critical, materialistic age, we must stand again as our fathers and forefathers stood, for the great principles of the doctrine of our Lord and Saviour Jesus Christ, and the Christian ideal of life. An ideal which is not materialistic or commercial, but spiritual; an ideal in which the Lord God, glorious and eternal and mighty, is the Source of our life not only as individuals, but as a nation. Every life, to realize its highest spiritual value, must interpret itself in the terms of our blessed Lord. Therefore, we must idealize our conduct in Christian principles and illuminate our path with the light of the divine. The time has come for us to invest our

business life, our home life, our social life with the spirituality of the God of truth, love, peace and justice. The spiritual mind need not be un-intellectual, but the intellectual mind needs to be more spiritual. We should seek to acquire that knowledge which is above all other—the knowledge of God the Creator, the Redeemer, and the Judge of the race and His salvation. Let us not forget that the most consummate wisdom of classic antiquity failed to teach men the personality, the character, the providence of God, the method of reconciliation, or the life beyond.

Our Lord was the Masterpiece of humanity, the Wonder of ages, the Ideal of heaven. He was the image and substance of His Father and the eternal splendor of His glory. Never have men seen so many perfections blended in any other character. Beloved, there was too much of heaven about Him to be all of earth. He showed His divine sympathy with all manner of human suffering, and in all instances demonstrated that He was truly "Emmanuel, God with us." He was the holiest, purest, most spotless and beneficent Being that ever took the form of man. I believe that He was God-Man. We must restore to the holy, only begotten Son of God the halo of His deity. By Him we know God, and in Him we reach God. To know the God of truth and justice, the Maker and Ruler of heaven; to feel His blessed presence filling the universe; to be conscious of His approval and guidance—that is rest of soul and riches which cannot corrupt or be stolen away. Let us make sure of these precious things.

The whole of our lives belong to God, and we ought to dedicate them to His blessed service. "Ye are not your own; ye are bought with a price." We should aspire to fellowship with our risen, glorified Lord, the Conqueror of death and hell,

(Continued on Page 15.)

Holman Testaments

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COMMAND ATTENTION AND APPROVAL

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.
AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there.

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POCKET SIZE 3½x4½ inches

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CHAPTER 23.
THEN spake Jesus to the multitude, and to his disciples,



The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance. In size, 3½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

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4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.....	1.50
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The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller. It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength. One advantage of this India paper is that the leaves do not cling together.

The size, 2½x4½ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type
ST. MATTHEW 2 The three wise men carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen

ing interpreted is, God with us. 24 Then Jesus being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges.....	\$1.00
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MISSIONS



REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Eternal God, who didst provide a Saviour to live and work with and for men, we bless Thee that forever there is vouchsafed to prepared and willing hearts the power of becoming fishers of men; that, watching from the eternal shore, Jesus speaks and reassures, as obediently His helpers toil for the deliverance of struggling souls. Defend us, Thy workers, Father, from the thought of self-preservation. Help us to fear not even the sea, that the adrift and sinking miss not the proffered gospel rescue-net. In saving effort, keep us ready and unafraid. We ask it for Jesus' sake. Amen.

J.

ALL CHURCHES SHOULD TRY.

It is spring-time—the season of renewed life and of planting. Nature has adorned herself and is doing her best. There is beauty everywhere. God has brought it to pass.

And right now the Church needs to adorn herself with renewed life, and the beautiful deeds of the faithful ones who make up the Church. There can be no better thing for the Church now than to make a self-denial offering, through which the gospel of love may be carried to places far and near. Our annual missionary offering is an effort to awaken anew in the life of our people a desire to do the will of God, a passion for the souls of men, an interest in a world that has been sleeping in darkness and in the chill of paganism and idolatry. Many Churches have already adorned themselves by making a self-denial offering for their Lord. Many have not. Nature calls, and the bounty of God gives a challenge to the heart of men to do something to the glory of God and the building up of His kingdom in the hearts of men.

Surely no Church will neglect the opportunity of asking a missionary offering; surely no pastor will be so irresponsible to the cause of righteousness and the call of his Church as not to give his people a chance to express, through self-denial, their desire to carry the gospel of love to those who are perishing without it. This is the season when all our Churches are called upon and all our people in the Churches, to make their annual offering to missions. Let not the season pass; let not the call go unheeded. Out of self-denial, life comes and gives itself in love to God, the Author of life.

Here is hoping and believing that every Church in the Southern Christian Convention, however struggling and needy it may be, will take the missionary offering and send it in at the earliest possible date, that the work of God may not suffer and the cause of righteousness may go forward in the world.

J. O. A.

MISSIONARY OFFERINGS.

REPORT FOR MAY 2, 1931.

Sunday Schools.

Previously acknowledged	\$ 2,764.62
Richland, Ga.	2.00
New Lebanon, Wentworth, N. C.	3.20
Mt. Olivet (G), Dyke, Va.	1.56
Long's Chapel, Mebane, N. C.	1.63
Windsor, Va.	3.28
Ramseur, N. C.	9.00
Lebanon, Semora, N. C.	1.85
Noon Day, Wedowee, Ala.	.90
Noon Day C. E. Society, Wedowee, Ala.	.55
Antioch, Bennett, N. C.	.76
Piney Plains, N. C.	1.00

Ether, N. C.	1.25
Hines Chapel, McLeansville, N. C.	2.85
Hanks Chapel, Pittsboro, N. C.	2.38
Newport News, Va.	12.00
First Church, Greensboro, N. C.	23.13
Biscoe, N. C.	1.69
Elon College, N. C.	12.50
Wakefield, Va.	2.58

Total \$ 2,848.73

Individual and Church Collections.

Previously acknowledged	\$ 1,760.61
Pleasant Ridge, Ramseur, N. C.	25.73
New Hope, Abanda, Ala.	4.98
Shallow Well, Jonesboro, N. C.	5.15
Happy Home, Ruffin, N. C.	7.60
First Church, High Point, N. C.	11.00
Ingram, Paces, Va.	160.35
Isle of Wight, Windsor, Va.	26.55
Fullers Chapel, Henderson, N. C.	8.77
St. Peter's, Harrisonburg, Va.	1.40
Island Ford, Harrisonburg, Va.	1.00
Woods' Chapel, Harrisonburg, Va.	2.35
Palmyra, Harrisonburg, Va.	1.00
Mt. Olivet (G), Harrisonburg, Va.	8.20
Christian Chapel, Harrisonburg, Va.	1.00
Mt. Lebanon, Harrisonburg, Va.	3.65
East Liberty, Harrisonburg, Va.	1.00
Vanceville, Tifton, Ga.	2.60
Antioch, Harrisonburg, Va.	46.75
New Elam, New Hill, N. C.	5.00
Elon College, N. C.	3.00
A Friend	25.00
A Friend	10.00
Centerville, Disputanta, Va.	2.62

Total \$ 2,125.31

Dollar-a-Month Club.

Previously acknowledged	\$ 61.00
Mrs. P. L. Duke, Columbus, Ga.	1.00
Total	\$ 62.00

Woman's Board, S. C. C.

Previously acknowledged	\$ 5,967.20
South Norfolk	785.92
Raleigh	380.41
Mountains	300.00
Elon Orphanage	15.00
Japan—Mr. K. Kitano's salary	200.00
General work	1,108.67
Sunday School	12.50
Kindergarten	2.15
Porto Rico—Kindergarten	2.16
General work	204.16
Specials—Indian work	5.00

Total \$ 8,983.17

Specials.

Previously acknowledged	\$ 1,480.69
A Friend	5.00
Burlington S. S., Burlington, N. C.	59.31
St. Luke's, Dover, Del.	1,000.00

Total \$ 2,545.00

Summary.

Previously acknowledged	\$12,692.99
Sunday Schools, regular	84.11
Individual and Church collections	364.70
Dollar-a-Month Club	1.00
Woman's Board, S. C. C.	3,015.97
Specials	1,084.31

Total to date \$17,243.08

We are grateful indeed for the offerings of the past week, carrying our report from the \$12,000

column to the \$17,000 column. We hope pastors and people will not let up till all have done their best.

J. O. ATKINSON, Sec'y.

QUARTERLY REPORT.

Report of the Woman's Home and Foreign Mission Board, Eastern Virginia Conference, for the second quarter, 1931.

Women's Societies.

Berea, Nansemond	\$ 33.98
Berea, Norfolk	14.00
Bethlehem	57.00
Christian Temple	123.00
Cypress Chapel	24.35
Damascus	9.20
Dendron	5.15
Elm Avenue	8.34
First, Portsmouth	22.60
First, Norfolk	67.20
First, Richmond	6.90
Franklin	50.40
Holland	40.95
Holy Neck	56.00
Holland (Berta Rowland)	30.00
Hopewell	3.10
Isle of Wight	4.50
Liberty Spring	87.40
Mt. Carmel	24.40
Newport News	31.30
Oakland	7.90
Old Zion	15.80
Rosemont	34.00
Suffolk	321.00
South Norfolk	6.20
Wakefield	30.00
Waverly	56.00
Windsor	48.10

\$1,218.77.

Young People's Societies.

Antioch	\$ 10.50
Burton's Grove	10.90
Bethlehem	29.00
Christian Temple	3.00
Cypress Chapel	15.00
Dendron	7.40
First, Portsmouth	19.00
Franklin	20.00
Holland (Barrett)	8.75
Holy Neck	15.00
Hopewell	3.40
Liberty Spring	22.00
New Lebanon	9.50
Newport News	3.10
Mt. Carmel	5.30
Old Zion	1.45
Rosemont	5.10
South Norfolk	10.30
Suffolk	33.75
Spring Hill	3.75
Windsor	2.50
Union, Surry	4.00

242.70

Willing Workers' Societies.

Berea, Nansemond	\$ 4.00
Bethlehem	5.00
Christian Temple	2.00
Cypress Chapel	5.00
First, Portsmouth	8.00
Franklin	15.00
Holland	12.50
Holy Neck	5.00
Liberty Spring	3.00
Mt. Carmel	4.05
Newport News	2.97
South Norfolk	5.00
Suffolk	10.90
Windsor	2.77

\$4.29

Rally Offerings.

Nansemond District	\$ 20.00
Franklin District	10.50
Waverly District	10.61
Norfolk District	9.10
	50.21
Personal gift from Mr. J. M. Darden.....	500.00

Grand total \$2,095.97

Respectfully submitted,

MRS. W. V. LEATHERS,
Treasurer.

MISSIONARY PROGRAM FOR MAY.

BY MRS. W. M. JAY.

Women's Societies.

(May, June, July, August.)

The programs for these four months are taken from the booklet, "Yesterday and Today in Porto Rico." Using a chapter for each month, the programs are complete and are under the headings: (1) "A Visitor Returns from Porto Rico"; (2) "Education in Porto Rico"; (3) "Health and Happiness in Porto Rico"; (4) "Religious Conditions in Porto Rico." The price of the booklet is 10 cents, and may be obtained from American Missionary Association, 287 Fourth Avenue, New York City, N. Y.

PROGRAM.

Worship helps.

A visitor returns from Porto Rico.

Suggested hymns: "Rise Up, O Men of God," "Where Cross the Crowded Ways of Life."

Scripture: Luke 10:25-37.

Prayer: For our government, that it may bring real benefits to Porto Rico; for the Governor of Porto Rico, that he may remedy conditions; for the Legislature of Porto Rico, that it may realize the needs, and act wisely; for the people—the many people who need "abundant life."

Poem: "Porto Rico Sunrise Across Condodo Bay."

Sometimes I wake as though I had been called

By some commanding voice from out of heaven,
And still with dreams and calm sleep half enthralled,

I rise and throw the casement wide, and then
I know why men seek God: The whole great world
Speaks there before my eyes afresh with morn;
Across the palm-fringed bay I see unfurled

A radiant tapestry which, to adorn
The sky in matchless folds by angel hands
Is hung. Rich colored, its bright hues dismay

The earthly artist, who, all speechless, stands
And wishes he might dip his brush where they
Die mirrored in the placid bay. The sun

Then suddenly rolls up, and day's begun.
—Van Deusen.

Hymn: "Porto Rico's Call" (page 582, Christian Hymnary).

It will help greatly to have a map displayed on the wall for use during the program.

Talk: "An Imaginary Visit." This talk may be given by three or four members using the following subjects: "The Island," "Its Beauty," "Tropical Fruits," "The People and Their Industries," "The Lack of Work and Poverty," and "The Problems of Porto Rico." It would be fine to close with a sort of round-table discussion and conversation on Porto Rico and the above subjects.

Young People's Societies.

PROGRAM OF CHAPTER VII.

"Behind the Curtain."

I. Business.

II. Study period.

1. Leader's review of our last lesson: The first four outstanding "Stars in the sparkling galaxy

that has shone in India." The announcement of today's subject and the next item on the program.

2. "The Story of Ramabai" (pages 96-102 & 106); 1st member.

3. "A Visit to Mukti" (pages 103-104); 2nd member.

4. Prof. Karve's "Contribution to Indian Womanhood" (pages 105 to paragraph 1, page 106); 3rd member.

5. "The Baby Show" (pages 100-109 top); 4th member.

6. Conclusion (final paragraph, p. 109); 1st member.

Leader's introduction to worship service: We have just seen woman's degrading and shameful place among the Hindus, even though it is improving. When we compare it with our own American equality of woman with man, we wonder how women of any nation or religion could have been so subjected to man and custom. Let us consider a few outstanding women from various parts of the Bible just to show that our Heavenly Father has always loved, honored and dealt justly with the women who do Him reverence. How they stand out in brilliant array! "Eve, the Woman of Curiosity"; Hagar, the discarded wife; Miriam, the ambitious; Ruth, the woman of constancy; Hannah, the ideal mother; Esther, the self-sacrificing woman; Mary Magdalene, the transformed woman; Mary, the woman chosen of God! Mary of Bethany, the woman immortalized by Christ; Martha, the worried housekeeper; Dorcas, the benevolent seamstress; and Lydia, the business woman. As we realize the blessings which Christianity brings to womanhood, let us not forget our obligation to share the blessings of the gospel of Christ.

III. Worship program: Theme, "Women in the Christian Program."

1. Instrumental prelude: "Ave Maria."
2. Call to worship: "And many women were there . . . which followed Jesus from Galilee, ministering unto Him" (Matt. 27:55).

3. Hymn.

4. Scripture: Mark 12:41-44, Acts 16:13-18.
5. Prayer: That we Christian women may be worthy of the rich heritage we enjoy in Christ; that we may strive more diligently to carry our blessings to those girls and women in benighted lands whose blessing is Christ also.

6. Offertory: Instrumental music, "Ye Christian Heralds."

7. Hymn: "Christ for the World, We Sing."

8. Benediction.

Willing Workers or Juniors.

Theme: "The Work Missionaries are Doing in Porto Rico."

1. Call to worship (Matt. 28:19-20).
2. Prayer: Our Father, we thank Thee that so many people have heard Thy command to take the gospel to all the world. We pray Thee that many more boys, girls, men and women in Porto Rico may give their hearts to Jesus. Amen.

3. Song: "In Christ There is no East or West."

4. "Our Work in Porto Rico." (Clipping, to be given by members, which have been given out before time of meeting. It is suggested that the leader read over with the child the clipping before the meeting. Material may be gotten by writing Literature Department, 1104 U. B. Building, Dayton, Ohio.)

5. Song: "We've a Story to Tell to the Nations."

6. Benediction: Dear God, our Father, we thank Thee for what the missionaries are doing in Porto Rico. We pray that all the boys and girls of Porto Rico may know of Thy love. Help us to love Thee more. Amen.

WHEN IN RICHMOND EAT AT

Mrs. Cook's Cafeteria

805 E. Grace Street, - - Richmond, Virginia

Opposite Richmond Hotel.

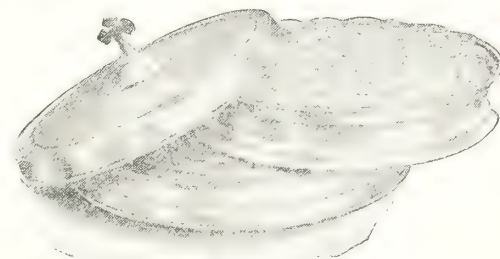
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Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

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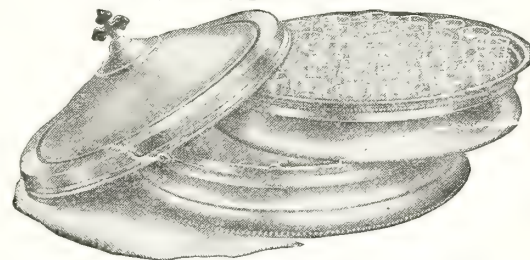


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Tray No. 2—Interlocking, with 40 plain glasses	\$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

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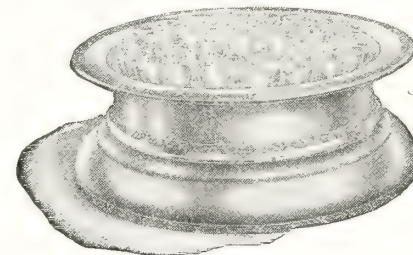
The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.



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Tray No. 85—Interlocking only, with 36 glasses	\$22.00
Base No. 1—Silver-plated; fits Silver Tray 85.	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00

(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).	\$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



Bread Plate No. 3—Narrow rim.....	\$ 9.00
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, *Editor, Waverly, Virginia.*

WHAT OUR YOUNG PEOPLE ARE DOING IN LOCAL CHURCHES.

For the next several weeks, articles prepared by young people representing many of our Southern Churches will appear on this page. In these articles, these young people will tell of the things they are helping do in their Churches. These articles came in response to a request from the editor of this page. Perhaps some of the writers would have chosen some other topic, but each one wrote upon the topic suggested to him or her.

These articles are indicative of what is happening in a general way in all of our Churches. In many Churches, young people are the mainstay in carrying on the regular work and in accepting new responsibilities and tasks. Such earnestness and zeal as is back of the articles that appear here should be rewarded with encouragement and challenging leadership by the more experienced men and women of our Churches.

NEW YOUNG PEOPLE'S DEPARTMENT.

Our newly organized Young People's Department of the Mt. Olivet (G) Church gave its first program on Easter Sunday night. The program consisted of solos, quartets, recitations, dialogs, readings, and exercise, and short talks. In spite of the bad weather and other handicaps in preparing the program, the attendance was good for the meeting and we consider it a great success. We have been organized only a little more than a month, and we are hardly, as yet, in working order. At our next meeting we are hoping to make plans to raise funds, and for doing other things for the benefit of the Church.

NORMAN MORRIS, *Pres.*

BEING A CHRISTIAN ENDEAVOR PRESIDENT.

I think that one of the highest honors a group of Christian young people can bestow upon one of their number is to ask him to be president of their Christian Endeavor Society. When they ask one to become their president, they signify that they think you are leading a Christian life and they are willing to have you lead them in their work "for Christ and the Church." They also signify by electing you president that they think you are outstanding in your Christian Endeavor work.

Therefore, the character of the president of the Christian Endeavor Society should be above reproach. Not at any time should he do anything in which it would not be right for the members of his society to follow him. He should set for them a high standard of Christian living. When the president of the society is a true Christian, the other members will want to fall right in line with him, and then they will see their opportunities for service and the different phases of the society work will be cared for.

W. B. WILLIAMS,

President C. E. Society.

Newport News Christian Church.

WORSHIP FOR INTERMEDIATE BOYS.

If every Sunday School is like ours at Burlington, there is a group of intermediate boys who do not like to attend the opening exercises of the older people each Sunday morning before going to classes. In fact, they don't attend. Our group of intermediate boys used to go to their classrooms and wait for the teacher there or play in the Church-yard during the opening worship program of the Sunday School. This caused a great

deal of annoyance for those who desired to worship in the assembly before the class period, and it also brought objection from the Sunday School superintendent. The superintendent put up with the condition for some time, but he made known his objections regularly and untiringly. At last a solution for the problem was found.

A new young people's worker came to our Church, and after listening to the objections of the Sunday School superintendent for a short time, she set to work. She invited the boys to meet her each Sunday morning in a room where they would be all by themselves. Each Sunday morning now they have a worship period of their own. Not even the intermediate girls meet with them. They have their very own program.

The boys seem to like this arrangement. Something interesting is done or said every Sunday, and the programs are carried on in a dramatic fashion which appeals to the boys. There are certain things which will appeal to boys of the intermediate age. These are selected for use in our worship program. Intermediate boys are hero worshipers and adventurers. If the stories planned for them have admirable heroes and adventure, they will sit with their mouths half open and drink in the stories. Stories for the intermediate boys should always make some point that teaches character and that inspires those who hear to mold their lives after the hero's way of living. The Bible offers itself as a book of adventure and inspiration for boys. The biblical language is not always understood by intermediate boys, but the Bible stories can be put into the language of boys so they can understand and like them.

In other Churches, probably the boys of this age-group are a problem. It doesn't seem right to make them go to the adult's program, which is planned for the benefit of adults, and where boys aren't even given a thought. This problem in our Churches is an opening for some young person in his or her Church. Give the boys a worship program every Sunday. They will take part, worship with you, and enjoy it, if they are given a good chance.

HERMAN TRUITT,

*S. S. Teacher, Intermediate Boys.
Burlington, N. C.*

IT WAS LOVE.

"It was love that built the mountains,
It was love that made the sea,
It was love that put all beauty
In the world for you and me.
It was love that gave us flowers,
It was love that gave us tears,
It was love that gave us laughter
To make gay the lonely years.
It was love that gave us friendship,
It was love that offered peace;
Oh, love can bring to suffering,
A splendid, sweet release.
It was love that planted happiness
Wherever hearts are found;
Oh, it's love, love, love, love
That makes the world go 'round."

—Anon.

CHRISTIAN ENDEAVOR NOTES.

Sunday, May 17, 1931.

WAR, THE ENEMY OF CHRISTIAN CIVILIZATION.

Prelude: "Jesus Shall Reign Where'er the Sun."

Call to worship: "He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire."

Unison response (tune, "America"):

"God, grant us now Thy peace,
Bid all dissensions cease—
God, send us peace.
Peace in true liberty,
Peace in equality,
Peace and fraternity—
God, send us peace."

Leader:

"Up to the sombre sky
Rolled one great thankful sigh,
Rolled one great gladsome cry—
The soul's deliverance of a mighty people:
Thank God for peace!
The long, low-hanging war-cloud rolled away,
The night glowed brighter than the brightest day."

Hymn: "Fling Out the Banner, Let it Float."
Scripture: Matt. 5:43-48.

Prayer.

Leader's talk: Jesus came to earth to bring salvation to the men of the earth. The salvation He brought was not just the salvation of souls for a heaven to come after this life had been lived. He brought salvation for the earthly life. He came that life might be fuller, richer. He came, a Prince of peace and a King of love. His teachings exhort His followers to love both friends and foes, to do good to those who hate and persecute them. In following Christ in His way of peace and good will, individuals and nations have found the power of His grace and the goodness of true fellowship with each other. The sad part of the story is that the world has been too slow to accept Christ's teachings as practical for living. And consequently the world has continued to suffer from strife and wranglings.

Discussion of the topic: The material suggested on this page last week for the observance of May 18th as "World Good-Will Day" will give helpful facts for the discussion of this topic.

War is a source of destruction. It tears down. There is little in it of any constructive value whatever. War costs tremendously, and in the most precious things. Human life is wasted in warfare, and its value is lowered by the wholesale slaughtering of wars. War costs in morals and character. War costs seriously in love and respect for others. Hate and suspicion grow up in the place of trust and faith during war-times. War is one thing the world could well be without.

Twelve and one-half years after the great "war to end wars," millions of men are under arms. The world is paying more than four million dollars to protect itself. Every nation is afraid to dare consider war with another. Such deadly gases have been prepared for use in warfare that whole nations can be wiped out within a few days.

The cost of the World War to the world was so great that it cannot be fully comprehended. Twenty-six million human lives were sacrificed in that struggle between nations. The war cost in dollars and cents \$337,000,000,000, or almost \$20,000 for every hour since Christ was born! Figure it out for yourself, and think it over. Can it be allowed to happen again?

Directed prayer: Pray that men and women and youth may realize the seriousness of warfare and the blessedness of peace; that they may search for and find the way of peace; that each individual may do his or her part by living "peaceably with all men" and by being peacemakers.

Mizpah.

Daily readings: May 11, Matt. 5:9; May 12, Num. 20:14-21; May 13, Jer. 5:15-17; May 14, Judges 6:1-6; May 15, James 4:1, 2; May 16, 1 Chron. 20:1-3.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS ENTERS JERUSALEM AS KING.

LESSON VII—May 17, 1931.

GOLDEN TEXT: "He is Lord of lords, and King of kings."—Rev. 17:14.

LESSON: Luke 19:28-20:47.

Jesus had announced His Messiahship before His entry into Jerusalem on what we now know as Palm Sunday—once to the woman at the well of Jacob near Sychar, and once to His disciples at Caesarea-Philippi—but this was His formal and public announcement to the nation at large. It was natural that He should do this at Jerusalem, the civic, social, political and religious center of the nation. In this incident, He offers Himself to the Jewish nation as the Messiah, God's Anointed, their Saviour. There are some practical lessons in this simple story.

There is the lesson of courage. "He went before, going up to Jerusalem." He knew what lay in store for Him at Jerusalem. He knew that every step of the way was fraught with danger. But the path of duty took Him to Jerusalem, and He walked in the path of duty, no matter what it might cost Him. Here is an example of moral and spiritual courage that ought to inspire us and gird us to do what we know is our duty, no matter what the cost. Jesus is our Leader—He goes before us. He does not ask us to do anything that He will not do and has not done.

There is the lesson of God's need of our things and our co-operation. "Ye shall find a colt tied, whereon yet never man sat; loose him and bring him hither. If any man ask you, Why loose ye the colt? thus shall ye say unto him, Because the Lord hath need of him." Let us get the point. Jesus was the Messiah. Yet He confessed frankly that He needed that colt in order to make His triumphal entry into Jerusalem. The Lord hath need of him is not simply a statement of a particular need in a particular case—it is the statement of an eternal principle. God has so ordained that in order to carry out His plans and purposes, He needs us, our material possessions, our thinking, our influence, our talents, our abilities, our lives, our all. There are some things which God cannot do unless He can get our co-operation in thinking and praying and working.

There is also the lesson that Jesus is able to make good His word. "And they that were sent went their way, and found even as He had said unto them." As He had said unto them—it is always thus. Christianity is a religion that rests its final claim upon the validity of experience. Come and see, said Jesus. Put me to the test. Try me for yourself. Make an experiment. Confirm my words by your own experience. He is able to do exceeding abundantly above all that we ask or think.

There is, of course, the lesson of humility. The ass was the beast of burden in those days, as now. It was the beast associated with peace-time pursuits. Jesus was King indeed, but He was humble and meek, and the controlling power in His kingdom was love, not force. The triumphal entry would not have meant the same thing if Jesus had entered Jerusalem on a horse, the symbol of war. Humility, it needs to be said again and again, is the mark of a truly great man.

There is again the truth that carping critics will always try to throw a monkey wrench into the wheels. The Pharisees wanted Jesus to rebuke His disciples because they were so happy on this glad occasion. There are those today who would suppress all emotion in the religious life. There is a danger that some will run to fanatic extremes

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

EDUCATION ADEQUATE FOR MODERN TIMES. The Association Press; \$2.50; pp. 276.

In Detroit, during the Christmas holidays of 1930, a significant group of more than 800 educators and students met in a five-day conference to face the requirements of an adequate education for our age. However the reader may feel about the practical good of such gatherings, he will enjoy the addresses and reports that constitute this volume. The reviewer cannot escape the conviction, however, that the group lost its real opportunity to solve problems in education and religion, when it kept on with its program and did not turn aside therefrom to discuss the race problem and resolve it in Christian spirit, as it was precipitated upon the gathering by the refusal of the hotel to carry out its agreement.

However that may be, the utterances of the sessions of this gathering constitute a real challenge to thought and will undoubtedly provoke action on many college campuses. The most valuable part of the book is in the appendices, particularly in the section describing significant educational experiments, and it is regrettable that there are not more of them. If you would face the intricate problems of education and religion on the college and university level, you will find this volume especially helpful.

W. A. H.

RURAL CHURCH SCHOOL.

(Continued from Page 3.)

Rev. Willis Lee Capps, besides Rev. Milo J. Sweet, Miss M. Priscilla Chase, Miss Marguerite Davison, Miss Dora Brackin, Miss Annie Campbell, Miss Mildred Taylor, Miss Pattie Lee Coghill, Superintendent E. C. Gillette, and Dr. W. Knighton Bloom.

Educators were represented by Secretaries Stock and Fish, of the Education Society, and Dr. Kedzie, of the Foundation for Education, and by Drs. Newell, Campbell, Zimmermann, Pierce, Miss Jenkins and Prof. C. C. Haun.

The conferences were particularly represented by Rev. and Mrs. Stevens, of Kentucky; Miss Jenkins, of Alabama; Rev. George N. Edwards, of South Carolina; Dr. John Brittan Clark, of North Carolina, and Dr. and Mrs. Marston S. Freeman, of Tennessee, besides Drs. Gillette, King and Lincoln and Miss Coghill from Florida.

in the matter of emotion, but there is still a legitimate place and a real need for emotion in the religious life.

There is the lesson of the divine compassion of Christ. "And when He was come near, He beheld the city and wept over it." There were so many fine possibilities in Jerusalem and the religious life of which Jerusalem was the center. But alas! the Master's heart was broken as He looked upon it and saw with prophetic eye what the blindness and the indifference and the sinfulness of its religious leaders and its people had brought upon it. And one suspects that God weeps as He sees many of the things that go on in our modern cities.

And finally there is the lesson of the sanctity of the place of worship. It is a house of prayer, a place where men speak with God and have God speak with them. It is to be kept as a holy place, the spirit of reverence is to be kept alive, the atmosphere must be preserved so that men may sense the presence of God. The Lord is in His holy temple; let all the earth keep silence before Him.

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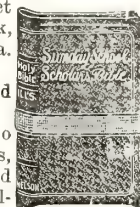
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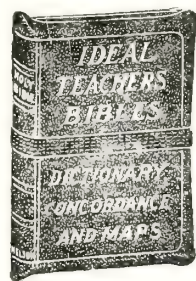
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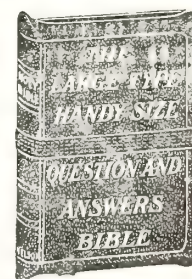
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One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

MYSELF.

"Take heed to thyself."—1 Tim. 4:16.

It is well known that many of the ills of life come from self-neglect. It is true that one may become ill through over-concern about himself. But much sickness is due to the carelessness or ignorance of the individual.

The text is a call to self-attention. We are to see to it that we have the best information possible about ourselves and how to keep our bodies well and live the life that induces health. Absorbed in our work, or diverting in pleasures, are we careless about these things? Most of all, are we careless about our inner life? Our spiritual health is of primary concern.

Prayer.—Almighty God, who hath called us from the death of sin to the life of righteousness, give us the courage to look into our own lives to see whether there be any wicked way in us. Make us sensible of how far we have strayed away. Desolate and needful as we may be when away from Thee, give us grace to arise and go to our Father. *Amen.*

TUESDAY.

JESUS LIKES US.

"But was in all points tempted like as we are, yet without sin."—Heb. 4:15.

It has been said that the temptations of Jesus were subjective. They occurred in His own mind. The words He heard were the echo of His own thoughts. And if He had not told about them, no one would have ever known. Whether this be true or no, we do know that our own greatest struggles are hid from the world. Many a tempting desire have we suppressed. Many the ambitions concealed. Many the struggles against some besetting passion. Many the questionable tendencies we have pondered. And we let them deceive us. Jesus did not.

Our remedy is: Be honest with ourselves and we will be on the road to victory. It is but self-deception to try to justify them to ourselves.

Prayer.—Holy Father, who knowest the every thought and intent of the heart, have compassion on our weaknesses. Wash us and we shall be whiter than snow. Renew a right spirit in us every day. Through Jesus, our Lord. *Amen.*

WEDNESDAY.

INHIBITING NOBLE AUTHORITY.

"I exhort, therefore, that, first of all, supplications, prayers, intercessions . . . be made for all that are in authority."—1 Tim. 2:1, 2.

Do we do this as earnestly as we should? Suppose every one did—what a different world it would be! Whether we voted for those in authority or not, they are our rulers. As such, they are entitled to our loyal respect and to our humble prayers for divine guidance and support to be given them. Suppose one may not be our ideal or far lacking in the best administration of his office, our loyal help and earnest prayers may in-

spire them to be most efficient service. Really this is a part of our Christian citizenship.

Prayer.—Almighty God, Ruler of all nations, Judge of all men, Maker of all righteous law, we beseech Thee for a blessing upon our souls that we may see Thy hand in all law and pray for it. Bless those in authority with wisdom and with fear of the Lord. May the Spirit of Christ reign in their hearts, that they may rule over us in righteousness and charity. In Christ's name, we ask it. *Amen.*

THURSDAY.

NOT HARD.

"Ye are my friends if ye do whatsoever I command you."—John 15:14.

We find that our friends are those in our own Church and those among our daily contacts who have things in common with us. This is the most gracious thing in life. It is friendship sanctified by a common faith and a common cause.

These people share my joys and sorrows. From them comes a faith that supports me. From them comes an inspiration to try to correct my faults and holds me to highest standards. When I am in need, these draw close to me.

Question: Am I giving to them that much?

Prayer.—Heavenly Father, who hast knit us together in Christ, teach us to love another with a pure heart, and ever to be careful for one another's welfare. *Amen.*

FRIDAY.

SOCIETY'S COMPLETE ADJUSTMENT.

"So we, being many, are one body in Christ, and every one members one of another."—Rom. 12:1-16.

Paul likens our relationship to others as to the relation of a member of our body to the whole body. Suppose one member is disabled, how the whole body is disabled! What a cripple the smallest bruise sometimes will make of us.

Suppose one is sensoriously critical of his neighbor. Such a criticism is only an attack on one's self. It is his own strength he is weakening.

If others are torn and weakened, I am the loser. If I am patient, forbearing, loving, helpful, I contribute to their good and the contribution reacts for good in me.

Prayer.—God, give us the beatitude of helpfulness, to bear others' burdens in good will, that we may realize Thy promise that Thy peace, which passeth understanding, may keep our hearts and minds on the upward path to glory. *Amen.*

SATURDAY.

SOCIETY'S CHALLENGE.

"Those members of the body which seem to be more feeble are necessary."—1 Cor. 12:22.

The weak member of the body challenges attention to make it strong. It honors the other members of the body with a task. It informs the other members of the body that they are strong and of consequence, important and necessary.

How like this is our relation to members of society! We find, then, when we do something for others that we love them more. More than that, we discover a new value in living, and the Christian way becomes real. Though our service may be ever so small and humble, yet it is needed, and therefore important and honorable.

Prayer.—Our Father, who hast appointed and divided unto all gifts and portions of labor, unto Thee we pray for a willing and humble heart, that we may accept our share with grace and thanksgiving. In Christ's name we ask it. *Amen.*

SUNDAY.

SO SHOULD WE.

"A friend of publicans and sinners."—Matt. 11:19.

Christ says, "If ye greet those who greet thee, what reward have ye? Do not even the same?" If Christ's example means anything, our helpfulness to others does not stop with friends. There are many outside that circle who need our friendship. If we are cold toward them, we may shut the gate of hope against them. An officious condescending effort to help them may repel them. Be friendly without the air of patronage. This is Jesus' way. It is the way He won the outcast. Nobody was beneath him. No one was outside the pail of his friendship.

Prayer.—Most merciful God, Father of us all, deliver us from all self-righteousness. In humility and kindness, lead us in the way of Him who is a Brother to all. *Amen.*

THE BATTLE CONTINUES.

The whole contest against Christ and His way of life is not only being carried on in foreign, non-Christian lands and in Russia. Today, in America, there are too many college and university professors, and many papers and magazines that are spreading atheism and unbelief. Universities that would not countenance false teachings and harmful speculations on science, do not hesitate to give free reign to professors who scout the idea of a God who has revealed Himself to man and of a code of morals that harmonizes with the character and laws of a wise and holy God. Some editors of periodicals and managers of publishing houses seem to think that their whole responsibility is to produce articles and stories and books that will sell, regardless of their truth, wholesome or degenerating influence. One well-known and formerly highly honored magazine recently advertised an article by an atheist to prove that Christ and His atonement for sin is an incredible myth and that the Christian God is non-existent. Another magazine of equal reputation published an article on "The Disappearance of God." Still other popular periodicals have printed pages on such subjects as "Stoicism, a Substitute for God," the "Failure of Christian Missions," and similar topics aiming to destroy faith in Christ and His teachings as set forth in the Bible.

Not content with this, publishers even print stories and essays against a high standard of ethics and morals. Many evils follow because leaders of public opinion, who provide reading for our young people and for all classes, undertake to undermine the basis of morality and belief in God. In non-Christian lands we deplore the ignorance and low or perverted standards of life. Are we not too complacent in our attitude toward false and harmful teaching in the schools and colleges to which we send our children, toward the theatricals and movies which we permit them to see, and toward the books and periodicals which they are reading? How can we expect to raise up a new generation of Christians who will purify and strengthen Church and State and business, and who will be living witnesses to Christ and His gospel, if we are not determined to fight against what is false and evil and fail to surround them with influences that will develop Christ-like faith, character and life?—*Missionary Review.*

According to the Association Against the Eighteenth Amendment, the law is not enforced, and then it complains of over-crowded jails, with 50,000 persons in jail because of violation of the prohibitory law. And 50,000 is a good many votes for the wets to lose.—*Topeka Capital.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

MOTHER—THE WORLD'S CANDLE-LIGHT.

BY REV. J. W. FIX.

"Her candle goeth not out by night."—
Prov. 31:18.

Some years ago, in my native State, a notorious bootlegger was shot down in a drunken brawl. As the poor fellow lay dying in the blood-stream of his own body, he pleaded and begged some one to pray for him. But to his disappointment, the crowd stood by and no one said a word in response to a mother's son for prayer in such an hour. They all stood as dumb as stones, for not one of his notorious companions seemed to know how to pray, even in the hour of need. When they saw that he was dying, and realized that his request for prayer had not been granted by any member of his gang, they noticed that his lips were moving as life ebbed out. What was he saying? They all leaned forward and listened. He was praying the prayer of his babyhood days, the prayer his mother had taught him to say: "Now I lay me down to sleep, I pray Thee, Lord, my soul to keep."

As faintly he whispered these words, his life, ruined and wrecked, ebbed out. In the hour he needed most to pray, even though stained by sin and facing an unknown world, the drunkard could only pray the prayer his mother taught him when, as a baby on her knee, he learned to say: "Now I lay me down to sleep, I pray Thee, Lord, my soul to keep."

To all of us, this Mothers' Day, we think of this story, which is a true one, as being most pathetic indeed. Most assuredly it is tragic that no one should know how to pray for a fellow-man in time of death. But is it not well for us to think that a mother's prayer, taught him as a baby, lingered with him and, with his dying breath, ebbed out to the Father, who, as a child, he learned to trust, but from whom in later life had drifted afar. Stained by sin and facing death, this poor man prayed the only prayer he knew—the prayer his mother taught him at her knee. Not all the blasts of iniquity had put out the flickering candle of faith which his mother lighted in his baby heart; for hidden in the secret places of his soul he had carried through all the years of his life of prodigal sin, the prayer his mother taught him in the long ago. In the hour of defeat and death, his only words of comfort came from words that his mother taught him at her knee: "Now I lay me down to sleep, I pray Thee, Lord, my soul to keep."

Saying these words, he lay down to sleep in death, as in other years he had lain down to sleep in his mother's arms. In the dark hour of death and sin, the little candle which his mother had lighted in his life as a baby was found still burning. He had by no means outlived the influence of those early years when at eventide his mother tucked him in his little bed and, with a "God bless you," kissed him good-night.

The most wonderful calling in all the world is not that of being President of the nation, governor of the State, commander of the United States Army or Chief Justice of the Supreme Court; but in the simple, yet honorable, office of motherhood. Mothers' hands, lips and hearts light candles in the hearts and lives of men that do not go out. Indeed, her hands light the candles of faith which, on the high altars of the hearts of little children, that continue to burn forever. She passes from generation to generation the light that

once shown in far-away Galilee many centuries ago. If she fails in this holiest of all privileges, then generations unborn will suffer. But mother's influence does not fail, and this is truly illustrated by the story of the man who remembered his mother's little prayer as he faced death. The mothers of each generation hold the future in their control. They are the candle-lighters of the world. Bonfires soon go out, but candles shine in the hearts of unborn generations. A mother's heart is the most potential influence upon the earth, for her candle goeth not out by night. Before considering some of the candles which our mothers have lighted within us and which goeth not out by night, let us read the proclamation issued each year by the President of our United States: "I proclaim the second Sunday in May as Mothers' Day, to be observed so that a tribute of love can be paid the mothers of the world by the wearing of a flower." Ministers throughout the country are reminded to observe the above decree by holding special services in their Churches. And so it becomes a pleasure for us this day of all days to pay tribute to the mothers of the world—or, as our text suggests, "the candle-lighters."

As we continue to think with the writer of Proverbs upon the closing chapter of his great contribution to our Bible, we find that several reasons are clearly stated which show why the candle which a mother lights shall not go out by night, but shall continue to burn in the hearts and lives of her children. Let us think of some of those ever-burning candles.

The Candle of Industry.

1. The hardest-working person in all the world is not the man who goes into the woods and cuts the tall timbers, nor the man who, with the spade, digs the ditches that contain the pipes which bring water to our homes, nor the man who crushes the stone in the quarries of the mountain-side. The world's greatest worker and most industrious person is a mother. Her work never ceases—"Man works from sun to sun, but mothers' work is never done." Her hands always find something to do, and, with a willing smile, she does her duty. Because of her insistent work set forth in example and service, her children rise up and call her blessed. They behold her wondrous works, and thus a candle is lighted in other lives that keeps burning.

Our national Department of Labor, numerous employment bureaus and societies for helping people get work are fine, but the instinctive desire to work comes from the busy mother. This candle which she lighteth, which goeth not out by night, makes possible all the industry of the world. The greatest tribute I can ever pay my mother, in whose honor I wear a white rose this morning, is that she taught me to work. This she did by precept and example. She often remarked that an idle brain was the devil's workshop. She often did the work of several people in a single day. I seldom remember seeing her idle for even a short period of time. She saw that nothing was left undone, and put forth every effort to see to it that all things were done well. Ofttimes she quoted:

"If a thing is once begun
Never leave it till it's done;
Be the task great or small,
Do it well or not at all."

As we read the 31st chapter of Proverbs, we find it to be a perfect Hebrew poem, and each of the twenty-two verses under consideration begin

with a letter of the Hebrew alphabet. The writer describes most perfectly his mother in terms of a life devoted to industry. He refers to the fact that she is not only industrious herself, but that she keeps those above her busy. She seeketh wool and flax and worketh willingly with her hands. She is like a merchant ship—she bringeth her food from afar. She riseth also while it is yet night, and giveth meat to her household. She considereth a field and buyeth it; with the fruit of her hands, she planteth a vineyard. She layeth her hands to the spindle, and her hands hold the distaff. She maketh herself tapestry, she maketh fine linen and selleth it.

Thus we see that she maketh and selleth the products of her hands, such as spinning and weaving. She watches over the conduct of the entire household. She sees to it that provision is made for her family.

The Candle of Charity.

2. "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy." A good mother is as intent upon giving as upon getting. Solomon tells us that his mother gladly gave of her best to the needy, and always loved the poor. She was charitable, and charity is one of the three greatest virtues mentioned by Jesus of Nazareth and emphasized by St. Paul in his thirteenth chapter to the Corinthians.

(Continued on Page 15.)

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Christian Orphanage

Dear Friends:

After eleven rainy Saturdays, it has cleared up and the sunshine makes us take on new life. We have had so much rain that we have been unable to do much farm work. But the weather has been so cool that we feel now if the sun shines for a few days that we will soon be able to get our farm work going in full blast. As we have had no late frosts or freezes, and having so much rain, the shrubbery is beautiful to behold. In all my life I hardly think I ever saw the dogwood so beautiful as it is in this section this season. Nature has arrayed them in their most beautiful dress, and one cannot help but admire them in all their splendor.

German measles has been the order of the day at the Orphanage for the last few weeks, but so mild that they have given us very little concern. One of our matrons had to play young again and have German measles. So far during the entire winter and spring we have had very little sickness. The Lord has been good to us and has dealt very gently with us.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 7, 1931.

Brought forward \$6,921.10

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Greensboro, First \$11.59
United, Lynchburg 3.67
Elon College, March & April..... 12.50

27.76

Eastern N. C. Conference:

Pope's Chapel \$ 1.84
Morrisville 2.00
Pleasant Hill (J) 3.33
Liberty Vance 4.18
Henderson 4.19

15.54

Western N. C. Conference:

Glendon \$14.00
Smithwood 1.27

15.27

Eastern Va. Conference:

Liberty Spring S. S. \$ 5.00
Ladies' Bible Class 1.00
Bertie Johnson Class 1.00
Senior Boys' Class 1.00
Holy Neck 10.00
Windsor 4.46
First, Norfolk 5.54
Cypress Chapel 6.08

34.08

Valley Va. Central Conference:

New Hope \$ 4.69
Mayland 1.73
Mt. Lebanon 1.00
Woods' Chapel 1.00

8.42

Alabama Conference:

New Hope 1.43

Special Offerings.

Mrs. Lorena Alphin, for Pauline... \$ 5.00
R. M. Rothgeb, Raleigh, N. C. 10.00
Mrs. Cox 2.00
Sale of potatoes 10.00

27.00

Grand total \$7,050.60

"I will shake all nations and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of glory" (Hag. 2:7).

POUNDED.

On April 10th, just after dark, Mrs. Dollar and I were sitting on the front porch at the parsonage when we noticed that cars began to drive up and stop in front of the Church; and they continued. Then the good people of the Lanett Christian Church began filing into our sitting-room. By the time they were through coming in, our pantry was well furnished with flour, meat, lard, sugar, coffee, syrup, meal, salt, soda, soap, potatoes, rice, canned goods, preserves, pickles; in fact, every thing good to eat in abundance, and just a few dollars to go with the very few we already had.

Then the pastor and his family were invited in, and Bro. J. T. Cox, the senior deacon, acted as spokesman and presented to us, in very touching words, this splendid pounding, assuring us that it was a token of their appreciation for our services and of their love and esteem for us. Then we tried to pray and ask God's blessing upon them and to ask God to help us to be a better and a more appreciative servant.

It is a real pleasure to serve such a kind and thoughtful people as the good people of the La-

nett Christian Church, and we shall try to show our appreciation by rendering a more faithful service.
J. D. DOLLAR, Pastor.

NEWS ITEMS.

News comes from the Liberty Spring Woman's Missionary Society of a devotional meeting, in the interest of the spiritual life department, held in the home of Mrs. N. T. Bradshaw, an invalid with rheumatism, on Wednesday, April 22nd, with about twenty members and two visitors—Dr. W. W. Staley and Mr. Shepherd—present. A program consisting of Bible study, prayer readings and singing, was conducted by the spiritual life superintendent, Mrs. J. A. Ashley. A blooming plant was then presented to Mrs. Bradshaw.

After the program, a social hour was enjoyed, and during this time fruit and candies were served. This is the fourth of such meetings held in homes of the sick and shut-ins, sponsored by the spiritual life department of this society and prove to be very much worth while and helpful to its members in a spiritual way. This is a splendid idea and one that all societies could well adopt.

CORRESPONDENT.

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Specimen of Type

16 The LORD is King for ever and
ever: the heathen are perished out

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01600 Superior Cloth, round corners and red edges \$2.75
01603 French Morocco, limp, round corners, red under gold edges, head-band, book-mark \$4.75

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— Type in Junior's Bible —
2 1/2 years the sum of all the
of the children of 13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000

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3 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for thee, O LORD.
4 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for thee, O LORD.
5 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for thee, O LORD.
6 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for thee, O LORD.
7 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for thee, O LORD.
8 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for thee, O LORD.
9 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for thee, O LORD.
10 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for thee, O LORD.

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better than a thousand elsewhere."
11 "For a day in thy courts is better than a thousand elsewhere."
12 "For a day in thy courts is better than a thousand elsewhere."
13 "For a day in thy courts is better than a thousand elsewhere."
14 "For a day in thy courts is better than a thousand elsewhere."
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14 Like sheep they are laid in grave: death shall feed on them



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WINDSOR, VA.

(Continued from Page 7.)

the God and Redeemer of the world, in His program to lift this old world from sin, degradation and ruin, to righteousness, peace, prosperity and joy. The King Eternal has honored us by asking us to be partners with Him in the glorious work of saving a lost world. All disciples of Jesus—humanity's greatest Benefactor—should copy His life, spirit and love, and work for the gracious ends for which He lived and died. It is our solemn duty to individuals, classes, groups and nations. In its very nature, the gospel is a missionary Word and the true Church of Christ; in fact, a mission society. Remember, where there is selfishness—an interest only in ourselves—we cannot do the will of our loving, Heavenly Father. The best way to honor God is to place Him and His kingdom first.

When we Christian people think of the spiritual distress existing among those who know not God, should we not be willing to give to Him our time, our talent, social abilities, influence, material possessions, everything, to relieve such distress? Christianity is a world religion and demands a world view. Surely, nothing we can possibly do will strengthen the bonds of brotherhood around the world like the earnest pushing forward the greatest business in the world, the work of foreign missions.

My friends, kindness sweetens everything, and the more of self-forgetfulness, the more of blessedness. Therefore, let us serve in the spirit of the Blessed Redeemer, who "went about doing good." Religion is the art of living well for our glorified Lord, the King of glory, and like Him.

E. B. WHITE.

THE SUN'S PULPIT.

(Continued from Page 13.)

Most all that we know about giving and serving comes to us through the teachings of mother. As we look back upon her life we see that love is the one word that dominates her being. She passes it on to her children. The example of her goodness shall never, never pass away. In her mind is always the need and thought of her children and her neighbors. She is gravely concerned about the welfare of all who are in distress, and to them she stretches forth a hand of willingness.

One of the finest tributes that can be paid my own mother is that she always believed in the human touch, in personal approach and visitation. With her the words of Jesus were lived. "I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and she took me in; naked, and she clothed me; sick, and she ministered to me; in prison, and she came unto me."

"Why must you polish the lens with the palm of your hand?" asked a man who was visiting the lens factory and observing a workman polishing a fine telescope lens. "There comes a time in making high-grade lens," said the man, "when nothing can be substituted for the human touch." My mother, who lighted the candle of charity and love in the lives of those round about her, believed and lived by applying the kind, human touch of charity at all times and to all people. Just before her death, she copied a poem and, in her own handwriting, gave me the words which I now hold very dear. Listen to them:

"'Tis the human touch in this world that counts:
The touch of your hand and mine,
Which means far more to the fainting heart
Than shelter, and bread and wine.
For shelter is gone when the day is o'er,
And bread lasts only a day;
But the touch of hand and the sound of the voice
Sing on in the heart away."

The Candle of Speech.

3. "She openeth her mouth with wisdom, and in her tongue is the law of kindness." The first words one ever hears come from the lips of a mother. These words are from a tongue which, the writer tells us, has in it the law of kindness. We learn our first words from mother. The great schools and universities have their place in the world of learning and instruction, but the words learned from mother are the most essential and of greater value than all other instruction received

in later years. Mother lays the foundation-stone upon which the school may build. The sweet voice filled with wisdom, gentleness and kindness is the language of angels which rightly instructs her children in clean speech. But, sad to say, yet true, her children often forget her wondrous teachings; but the little prayer which she first taught at her knee shall never die: "Now I lay me down to sleep, I pray Thee, Lord, my soul to keep."

Franklin, Va.

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OBITUARIES.

TROGDON.

(The editor, being away in February, failed to get the facts below until this week. Bro. Trogdon was a Christian gentleman of the highest type and lived a life whose influence will never pass from the earth. The facts below are from the Greensboro Daily News of February 19, 1931.—J. O. A., Ed.)

H. Kelly Trogdon, 86, pioneer merchant, of Liberty, and one of the best-known residents of this community, died at his home here at 4:30 o'clock this afternoon from pneumonia. He had been ill for the past two weeks, but developed pneumonia only Tuesday morning. He was the oldest resident of Liberty.

Mr. Trogdon was born in Randolph County in 1844 and came to Liberty in 1886, the same year in which the town was incorporated. He organized the mercantile firm of Griffin & Trogdon, which for many years was the leading firm of its kind in Liberty. He was active in

the civil life of the town. He was a charter member of the Liberty Christian Church and a member of the board of deacons for many years.

Mr. Trogdon is survived by one son, T. W. Trogdon, of High Point; three daughters, Mrs. Estella Ray of Liberty, Mrs. H. M. Steed of Candor, and Mrs. B. S. Kennett of High Point College; one sister, Mrs. A. T. Guyer, of Lenoir; six grandchildren and three great-grandchildren. His wife died five years ago.

Funeral service will be held Thursday afternoon at 3 o'clock from the home. Dr. C. H. Rowland, pastor of the First Christian Church, Greensboro, will be in charge, assisted by Rev. J. D. Williams, of the Liberty Methodist Protestant Church. Interment will be made in Fairview Cemetery.

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—Henry Ward Beecher.

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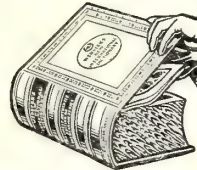
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Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

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VOLUME LXXXIII

RICHMOND, VA., THURSDAY, MAY 14, 1931.

NUMBER 20.

THE SUN'S OBSERVATORY

By DR. W. C. WICKER.

CONGREGATIONAL CHURCH SOLD.—

Rev. Willsie Martin, pastor of Wilshire Methodist Church, Los Angeles, has for many months been endeavoring to find a suitable site for a new building, has acquired the edifice built by the Congregational Church at Plymouth and Wilshire Boulevard. This building was erected at a cost of \$529,000, but internal dissensions and financial difficulties forced the Congregational Church Extension Society to offer it for sale. This sale will be regretted by many of the constituency of the Congregationalists.

THREE-MILLION-DOLLAR BUILDING.—

The Christian Scientists, under the board of directors of the First Church of Christ, Scientists, Boston, announced the early erection of a great publishing house in Boston to cost \$3,000,000. The building will occupy 58,000 feet of land and will serve the needs of all the Church publications. Such movements and expenditure of money for the propagation of this cult should provoke Christian people to greater sacrifices, liberality, loyalty and devotion to what the Church represents in the teachings of Christ.

BIBLE SEMINARY CELEBRATES.—

The thirtieth anniversary of the Biblical Seminary, in New York City, a training-school for religious workers, organized by Dr. Wilbert W. White, who is still president of the school, was celebrated in New York with a public banquet on April 10th. Representatives of many denominations assembled and gave testimony to the value of the work done by the seminary, and many more could have added their testimony if they had been present, for thousands have been trained for religious work here and gone out to bless the world.

CHRISTIAN EDUCATION.—

The Elon College School of Christian Education for Sunday School, Christian Endeavor and various lines of Christian work will be in session at Elon College, June 10-17, and will be attended by many young people of the Congregational and Christian Churches and other denominations for better preparation as leaders, teachers and directors of the educational work of the Church. Those who are so fortunate as to attend this school will find comradeship, fellowship and brotherhood emphasized along with fine preparations for further Christian work.

EPISCOPAL CONGRESS.—

The fifty-seventh annual Church congress of the Episcopal Church, held at historic Christ Church, Cincinnati, April 28th to May 1st, was expected to bring to its meeting about 500 bishops

and priests of the Church. Rev. Howard Chandler Robbins was to preside, and it is evident that reports of the meeting will reveal many controversial matters. The religious world at this time is not static, inactive nor dead, but is dynamic, progressive and ventures into larger fields of activity, and pioneering into new realms of thought, creative intelligence, and more liberal fellowship with the Christian bodies of the world.

HARTFORD RAISES STANDARD.—

Hartford Theological Seminary is considering plans for a revision of its curriculum so as to provide a broader and more liberal field of theological education for a limited number of students of high qualifications. According to Dean Rockwell H. Potter, the educational aim of the seminary is primarily the preparation of scholarly ministers rather than ministerial scholars. The curriculum committee stresses the fact that student training should be fundamental rather than scattered and superficial. Recognizing the fact that there is now a surplus of ministers, an endeavor will be made to develop a rigid selectivity in seminary enrollments. Only those with high qualifications will be received.

WOMEN PREACHING IN SCOTLAND.—

The Presbytery of London North, on motion of Dr. Hubert Gray, has adopted by six votes an overture to the English Presbyterian General Assembly in favor of ordaining women to the ministry. (Women elders have already been authorized.) The Continuing Church in Scotland this winter licensed its first woman preacher, Mrs. Edith S. Martin, a B. S. graduate, with honors of Queen's University, Belfast and a widow of a Presbyterian minister, but she has not yet been called to any pulpit. Rev. Vers Findlay, who is doing excellent work and who wears well in spite of frequent public engagements, continues as the only ordained woman preacher in Scotland. There is neither Greek nor Roman, bond nor free, male nor female with our Father in His kingdom.

RESTRICTING SPEECH.—

On account of Communistic tendencies and the fear that they may develop into dangerous uprisings, strangely though it seems to those who have known the freedom accorded people generally in British territories, a serious effort has been made during the past year to establish complete police control over public discussion. Ruthless methods of dealing with a tiny handful of Communists suddenly gave that group an important place in national thought. As a reaction against this manner of dealing with this problem, there is a general consensus of opinion that the extremely matured judges who represented civil authority over the police and who lamentably failed to function as expected will be replaced by men equally able,

somewhat younger and more in touch with the living realities of life.

WAKEFIELD RESTORATION.—

After a century and a half of neglect, the birthplace of George Washington is being rebuilt as nearly as possible to its original condition, and will be opened to the public as a national shrine on Washington's birthday in 1932. The farmhouse in which Washington was born was built about 1720 by Augustine Washington, the father of George, near Pope's Creek, Westmoreland County, Virginia, on the Washington plantation known today as Wakefield. The house was destroyed by fire in 1780. It is being reproduced by the Wakefield National Memorial Association, aided by the United States Government. Like its prototype of long ago, the house is being constructed of hand-made bricks of clay taken from the identical field from which the original material came.

TREND ON EDUCATION.—

In Great Britain, during the past winter, many educational practices have come under review, notably examinations. At the close of the conference held at Oxford on "New Ideals of Education," the president, Mr. Roger A. Raven, reviewed the discussion and the main ideals which had been expressed. Education, it had been brought out, should be less "bookish," but there is danger that might be too vocational. The question of training for leisure is of very great importance in the present hour. There is general agreement that the secret of teaching lay in the freedom of the individual, and anything like mass-teaching must go. There is great risk that the controlling of that part of human nature and let free will run riot. The teachers in the discussion believed in the development of the whole man.

RUSSIAN SITUATION.—

Nowhere is the new stirring of conscience so manifest as in the speeches heard and the books sought dealing with the Russian situation. Until recently the orthodox attitude was one of complete scorn mingled with hatred and an inflexible determination that there was nothing to learn from Russia under the present regime. The five-year plan was proclaimed a failure. Recently all this is changed. Vast numbers of people suspect that they have been tricked into a wrong attitude and many of them wonder whether there is not something which orthodox Christians must understand and perhaps imitate in the achievement of the Soviet republic. The board of evangelism and social service of the United Church of Canada has just closed its annual session by inviting the sympathetic study of its people on behalf of the Soviet experiment as it affects both Christian philosophy and practice.

NOTES-PERSONALS

Brother pastor, fellow-church member, your Church, the kingdom of God, the cause of righteousness and the plea of the gospel need your co-operation and your help now in making a contribution to missions, so that the work we are trying to do in the name of our Lord and for His sake shall not suffer, and so that our own moral and spiritual lives will be enriched.

Every Church and every pastor can at least give the people an opportunity of making a contribution to missions, whether large or small, and thus place the responsibility where it belongs, viz: upon the individual who can, if given a chance and an invitation, give at least something out of his living to help take this world for Christ and reveal His love and life to men and women who are perishing without that light.

Rev. F. C. Lester, president of the Board of Christian Education, and Miss Jewel Truitt, secretary, of Waverly, Va., were visitors at Elon and THE SUN office the past week. They attended the Congregational Council of the Carolinas, in Greensboro. They are exceedingly anxious that wide publicity be given to the approaching summer school for Christian workers at Elon College, the program being a most promising one.

Rev. W. T. Scott, United Church, Salisbury, was a visitor at the editorial office Friday, May 8th, coming over from the annual Conference of Congregational Churches of Greensboro. Bro. Scott is pastor of our United Church, Salisbury, N. C., and reports the work improving steadily and the outlook hopeful and quite promising. He feels, as many others do, that steps must be taken to organize a Christian Church or a United Church in Winston-Salem. More than fifty Christian Church members have been found in that city, and we have no doubt many Congregationalists are there also.

The following from the Nashville *Christian Advocate* shows that all the courage and the daring of womankind has not gone out of the world: "A mob was stopped at the door of the jail in Huntingdon, Tenn., a few weeks ago by the wife of the sheriff. She was Mrs. J. C. Butler, and she told the mob they could get the prisoner only over her dead body, saying, 'You can't run anything like that over me.' The courage and determination of this unarmed woman was too much for the would-be lynchers. They went away. The prisoner was safe. All hail to Mrs. Butler and a few cheers for men who still respect womanhood and yield to a manifestation of righteous bravery!"

Pleasant Cross Church, with its building burned and the congregation worshipping elsewhere while they are sacrificing nobly to put up a new and even better building, sets an example that should challenge many of our congregations who have substantial houses of worship, in that it has taken promptly and sent in the special offering for missions. The secret of this is that Pleasant Cross has a pastor who cares and who teaches in his Church the spirit of missions, which is the spirit of our Lord. If all our pastors had the same vision and the same love for our Lord and desire to share His love with the world as Rev. H. V. Cox, Ramseur, N. C., we would write missionary history and spiritual enrichment that would be an inspiration to the whole Church.

One of the outstanding addresses of the Congregational Conference of the Carolinas, meeting at First Church, Greensboro, last week, was that by Dr. Ernest W. Riggs, of Boston, on "The World and an Advancing Church." Dr. Riggs is one of the secretaries of the American Board and has a comprehensive view of the work the Church is trying to do overseas as well as in the homeland. He said that sometimes accusation is made that we are spending too much money abroad in carrying the gospel to others; whereas, the fact shows that about one dollar in twenty given to and through the Church goes into the foreign work. Another striking statement was that "the spiritual level of a Church goes up with its missionary activity, and recedes with its indifference to missions and inactivity in missionary work." The spiritual task of the Church is missions.

Rev. J. A. Denton, the happy and faithful pastor of Turner's Chapel, near Sanford, N. C., writing May 4th, says: "Turner's Chapel is building a brick Church under a plan that calls for nine Sunday School class-rooms, with other modern equipment. The members and friends have been very liberal, many of them making great sacrifices. The work goes along well. We have practically finished putting up the walls, the sub-flooring is in, and also the window-frames. We hope to get the roof on soon." We know Turner's Chapel congregation, how faithful they are, serving and sacrificing at this time that they may have an adequate house in which to worship God and gather the children of the community for religious training. Any SUN reader wishing to have a part in this most worthy work can do so by sending a check or assistance to Mrs. R. L. Ross, Route 5, Sanford, N. C. It will be money well and wisely invested.

St. Luke's Church, of which Rev. R. S. Stephens was pastor, Dover, Del., has merged with the People's Church of that city, Dr. Roy C. Helfenstein, pastor. The Church Bulletin of May 3rd carried the following announcement: "This is formally to announce that in the interest of larger service to the kingdom, the St. Luke's Christian Church, of Dover, Del., has merged with the People's Church, of Dover, said merger taking place with due process of law the past week. The trustees of St. Luke's Church have conveyed the property of said Church to the trustees of people's Church, and the members of St. Luke's Church automatically became members of People's Church, their pastor, R. S. Stephens already being an honored member of People's Church. A suitable tablet will be placed in the foyer of People's Church commemorating the merger. We cordially welcome St. Luke's Christian Church into the fellowship of People's Church."

The twenty-second annual meeting of the Conference of Congregational Churches of the Carolinas was held in First Christian Church, Greensboro, May 5-7th. By invitation, delegates were present from the three Christian Conferences of the State—Eastern, Western, and North Carolina and Virginia. Our Christian people seemed delighted to attend the Conference, and all seemed mutually interested. There was no distinction between the Congregationalists and Christians, so far as the privileges and the fellowship of the Conference were concerned. Dr. Rowland and his Church did all they could to make the Conference happy and successful. The theme of the Conference was "An Advancing Church." This theme was constantly kept before the Conference in reports and addresses. The moderator was Rev. John B. Clark, D. D., Tryon, N. C., and the sweet and gracious spirit of the man permeated the proceedings of the Conference and was a con-

stant inspiration to the entire body. There were able addresses and reports, and the Conference seemed to go well. A vote was unanimous that the Congregational and Christian Churches merge and that the details of the merger be worked out according to the plans already adopted by the General Council and the General Convention.

ON THE "DRY" QUESTION.

(Lieutenant Governor J. Henry Hazel, an official in the People's Christian Church, Dover, Del., presides at State prohibition meeting and expresses his views on the temperance question.)

We are here today because we are interested in our State—interested in the financial, the social, the religious life of the people—and we believe that all of these can best be sustained and advanced by a sober citizenry. Alcohol has been the curse of the human race for centuries. Every nation that has gone down to destruction in the past two thousand years has been pushed on its way by the destroyer, alcohol. It has destroyed the judgment, wrecked the vision of the leaders, and so carried nations to destruction.

If this great country of ours ever falls, it will be by decay from within; not by forces from without. Washington, the father of this country, had to caution his officers against the use of liquor. Lincoln, the saviour of our nation, spoke of the glory of a nation that would be free of human slavery and would also be free of the curse of strong drink. In the late war, our army, raised hurriedly, practically untrained, proved to have the vitality needed to win the war. It was a sober army—no rum ration served to its men—yet they were the men that had the fire and dash to carry on the war against the Germans and drive them from the soil of France. Ladies and gentlemen, I am here to say to you, in the hour of need, give me the sober soldier, the soldier doctor, and the man for any need that has the clear vision, the cool head, the clean body free from the poison of alcohol.

"This great nation of ours is the first to outlaw the liquor traffic—a record that should make any American shout for joy and thrill with pride. The eighteenth amendment is a victory over a foe more deadly than poison gas or high explosive shell. It is a victory over an enemy that cannot only destroy the body, but has the power to destroy the soul. How many countless thousands have gone down before its deadly attack? We have outlawed it here in America, and with your prayers and work and the help of the power of righteousness, we will keep it outlawed.

To do this we must know the "facts" and publish them, and I am here to say the State of Delaware is under deep obligation to Harold D. Wilson, State prohibition enforcement officer, and his fact-finding commission, and I am proud to belong to one of them. Mr. Wilson's newspaper survey speech shows very clearly the improved condition under which we live today over what the newspaper reported the conditions twenty years ago. The findings of the different committees prove very conclusively to the intelligent mind the fact that far, far less liquor is consumed today than in the days of license sale. Since Mr. Wilson's advent in the State, enforcement has wonderfully improved. The morale of the dry forces is on the upward grade. The need is for more sincere, honest, capable officials like him, and the law will be enforced as well as any law on the statute books. If our State, county and city officials were all as sincere, our problem would be solved.

Let us continue the fight, never retreating, never compromising, ever forward, trusting in the right, till not only this nation, but the world, will be won to temperance, and there shall not be a drunken man, a ruined woman, a destroyed home in this wide world.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

NEW PORT RICHEY, FLA.: Rev. Ralph Krout is pastor of this Church. The Church building has been reroofed, and there have been other minor repairs. During Lent, Thursday evening vesper services were held.

WEST PALM BEACH, FLA.: During the period that the Church is without a pastor, the midweek meetings are being resumed and conducted under the auspices of the Christian Endeavor Society. The society is also conducting a nursery during the hours of the Sunday services.

DR. H. S. FRITSCH, pastor of Union Church, Jacksonville, Fla., has been asked to deliver the commencement address for the graduating class of the Robert E. Lee High School. He will also conduct a class on "The Life of Christ" at the Young People's Conference at Camp Immokalee.

MIAMI, FLA.: The Congregational ministers of this city and vicinity gave a luncheon on April 27th, in honor of Dr. Ernest W. Riggs, secretary of the American Board, who had spoken in three of the Churches in that city on Sunday. Dr. Riggs and the ministers discussed informally problems of missionary promotion.

MIAMI SHORES, FLA.: The new hall which has been erected on the Church grounds for class purposes, with also a library, has been named "Crist Hall" in honor of Rev. Wm. L. Crist, a beloved pastor who was compelled to retire a few years ago because of ill health and who lives in a little cottage furnished by the Church.

CORAL GABLES, FLA., Rev. Don G. Henshaw, pastor. The young people's class of this Church has grown in the last five months from a membership of fourteen to sixty-five. It is composed of persons of high school and college age and is conducted by Miss Louise Cunningham. They recently served a Church supper in the Church lounge.

KEY WEST, FLA.: Rev. E. Richard Evans, pastor, reports that the average attendance at the evening service during the past quarter was one hundred and ninety-five, with an average of one hundred and fifty at the midweek meeting. He also reported that the Church completed its year without debt, and that they have started to work to refinish the walls of the auditorium, and "when this is finished, we will be in good shape for years to come."

AVON PARK, FLA.: The Men's Club of the Church held a supper on the evening of April 28th, at which Dr. Ernest W. Riggs and Dr. Edwin C. Gillette were the guests. The principal address was given by Dr. Riggs on "Changing Turkey." The next meeting of the club will be a "fish fry" at the Boy Scout camp, May 26th. The pastor of this Church, Dr. A. P. Vaughn, was elected chairman of the department of evangelism of the Florida Conference.

THORSBY: May is a very busy month for Thorsby Institute, with the last number of the lyceum course scheduled for the 8th, a junior-senior party, senior picnic, musical recital, field day, alumni night May 23rd, while baccalaureate Sunday will be May 24th, at which Rev. E. W. Butler, treasurer of Thorsby, will preach the sermon. May 28th will be class night, and May 29th commencement day. Rev. F. E. Jenkins, D. D., president of the board, will give the commencement address. There are nineteen seniors.

ROLLINS CHAPEL: President Hamilton Holt has announced the appointment of Dr. Charles Atwood Campbell as dean of the Knowles Memorial Chapel of Rollins College. Since 1926 Dr. Campbell has been professor of Biblical literature in the college. Dr. Holt says: "The sympathy, the human understanding and the kindness, much more than the recognized erudition of Dr. Campbell, have made him the happy choice as the one to carry this responsibility." Dr. Holt also reports that student committees are already at work to find and recommend ways of making the chapel of the greatest service in the enrichment of the student life. There is also being studied the problem of co-operation between the chapel and the service and activities of Churches of Winter Park. The chapel will seat about 800, and is in process of erection at the present time.

FLORIDA ASSOCIATION.

The forty-eighth annual meeting of the Florida Congregational Conference was held with the Orange City Church, of which Rev. Thomas H. Derrick is pastor. The Conference was of a high order. Dr. H. Stiles Bradley, formerly of Atlanta and now of Portland, Me., one of the guest speakers, said in his address that, after twenty years of attending New England Conferences, he had not heard a stronger conference program nor better speaking than at this conference. The contributions made by Dr. Bradley, Dr. Bloom, Secretary Ernest W. Riggs, Rev. Lucy T. Ayres, and President Hamilton Holt, of Rollins College, and the sermon by Dr. A. P. Vaughn, of Avon Park, were outstanding features of the meeting. The largely attended fellowship supper was also a feature. One hundred and sixty were fed, while many had to be turned away.

The Chamber of Commerce had decorated the town, probably the first time that such an honor had been bestowed on the conference. They also served free orange juice and gave away oranges. The delegates were all entertained at the Orange City Inn, which was kept open for the occasion. This hospitality was appreciated and added greatly to the fine fellowship of the gathering.

For the first time in several years, the conference elected a layman as moderator—Mr. Robert G. Williams, of Lake Worth, which city invited the conference for its next session. Rev. James E. Parker, of Palm City, was elected assistant moderator; Rev. David B. Spencer, of Mount Dora, was elected preacher, with Rev. Walter Metcalf as alternate. Rev. E. C. Gillette was elected delegate to the National Council at Seattle. Rev. Walter Metcalf was elected director-at-large, and other directors and officers were re-elected. One of the interesting actions taken was the vote to hold the next meeting over the weekend, so that more laymen and young people could attend.

The annual meeting of the Federation of Congregational Women of the Florida Conference was held with an interesting program. The officers who were re-elected were as follows: president, Mrs. Robert G. Williams, of Lake Worth; secretary, Mrs. H. C. James, of Orange City; and treasurer, Miss Nettie E. Gault, of St. Petersburg. Mrs. E. C. Grover, of Winter Park, was elected to represent the federation on the board of directors of the State conference.

The meetings this year were featured by less program addresses and more by round-table or

forum discussions, which added greatly to the interest. Among resolutions adopted was one conference was a most successful and outstanding.

PLEASANT HILL ACADEMY.

April 24-26th, about forty young people from Pleasant Hill Academy and surrounding communities met for an intensive training school in methods for conducting vacation Church schools. These young people intend to carry on Bible schools in the widely scattered communities from which they come, and they worked with all their will and enthusiasm to get all the help possible for that end. Mrs. G. Floyd Zimmerman and Miss Brown, from Nashville, led classes in story-telling, dramatics, worship, program building.

Miss Marguerite Davison, extension worker for the district, assisted in the hand-work, games, and primary plans. Rev. E. E. White was in charge of the school and shared in all its plans and activities. He has a wonderful program for these young people, and is to keep in touch with their work throughout the summer. Through them, many sections of the area about Pleasant Hill will enjoy the benefits of some religious training through the summer months, and the young people in turn will grow under the guidance of Mr. White and his corps of trained workers into real leaders in their communities.

Besides the Bible school plans, there is to be continued the helpful work of the 4-H Clubs and other farm and gardening societies. This work is in full progress now, and has contributed wonderfully to the welfare of people who have been hard pressed by the drought and depression. There is indeed an extension program heading up at Pleasant Hill, and it extends its influence into all phases of life for its enrichment.

RESOLUTIONS.

Resolutions of the Congregational Advisory Board of the Southeast, at Nashville, Tenn., April 16, 1931:

The findings committee, at the close of these several days of our stay in Nashville, find that words poorly express our sense of gratitude for the way in which we have been received and cared for.

1. By the youthful but promising Collegese Church, through the cordiality of the pastor, Dr. Pierce, and the gracious hospitality of its members and friends.

2. By the use of the building of the Y. M. C. A. Graduate School, which has furnished an auditorium adequate and comfortable, and a cafeteria unexcelled for our refreshment. It is our pleasure to commend this institution and its work in physical education, and its president, Dr. W. D. Weatherford.

3. For the stimulus we have received in this neighborhood of colleges and for our hopeful impressions of the student body as represented by Vanderbilt, Peabody and Scarrett, and especially for the courtesies of President W. J. Campbell of the Atlanta Foundation, and our acquaintance with the students of our seminary.

4. For the courtesies extended to us throughout the city and its ministrations to us through attractive buildings and beautiful landscape.

5. The Advisory Board of the Southeast extend hearty thanks to those of our national leaders—Drs. Denison, Riggs, Stock, Merrill, Dana, Fiske, and Kedzie—who have lent us their wisdom and gracious spirit; also to our own Dr. Bloom for his devoted leadership and efficient service.

EDWIN C. GILLETTE,
GEORGE N. EDWARDS,
ELISHA A. KING,
A. W. SPARKS,
MRS. ALMON O. STEVENS,
Committee.

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A PASSION FOR SOULS.

Has the Church lost its passion for winning souls to Christ and the kingdom? The history of the Church reveals the fact that at certain periods the Church had such a passion. Hast that passion been lost, obscured or spent itself? If so, what can be done to recover it?

At the beginning of every marked advance of the Church there has been, and must be, this passion for souls. We must bear in mind that the life and the labor of our Lord was that of love. This is the foundation principle that reveals His character, and also the character of His Church and of His work, and love is a passion.

Let the world, if it will, look on and declare that the Church is an emotional institution, and that it seeks to reach and stir the emotions of men and women. So be it, and God grant it. We accept the accusation, and hug the challenge to our hearts. Intellect is not enough. Reason is not enough. Knowledge is not enough. There is something deeper and more fundamental in man than any or all of these. A human philosopher, with divine insight, has pointed out that thought is deeper than all speech, and feelings are deeper than all thought. We try to get people to think like we think in order that their feelings may be stirred to do as we ourselves are willing to do. In 1830 a French philosopher received from his friends in Paris, who were overthrowing the Bourbons, this message: "A terrible game is being played here; our heads are in danger; come on and add yours." History says he came. That was the appeal of passion for a man to make a great adventure, to hazard

something, for a cause that was threatening danger and death. The Church of the living God has ever been playing a terrible game. Its game is one of peril and passion and power.

This was the appeal of Jesus to His followers, a call which went home with added realism after Jesus had laid down His life on Calvary. This world has never been moved to righteousness to revolution, to upheaval, nor turned upside down by culture, scholarship or learning only. That to which our Lord Christ challenges mankind is the turning of the world upside down, changing the normal order of things with a consuming fire through the passionate service of winning souls. Greece was never nearer to moral decay and death than when she was at the height of her intellectual achievement. Rome was never more immoral and decadent than when her culture was at its highest. Through "kultur," Germany came near to wrecking a world. Some one has truly said that the followers of Jesus in every generation are a company of revolutionists who turn their world upside down, where they do not find it love-side up. It is the adventurers and the daring in the name of righteousness that conquer the world for Christ.

The most daring thing, and the most romantic thing on this earth is the adventure in righteousness. Every crime and every sin is hoary with age, and worn with repetition, and threadbare with time. But there are yet green and fertile fields of righteousness unexplored, and the men and women who have carried the Church forward and are carrying it forward are those who have a passion for souls, a feeling that there is something deeper and more abiding in the world than in things of time and sense. It takes fire to burn up the filth of this sin-cursed world.

We cannot think of a fundamental motive or movement in the Church that was not born in passion and carried out with the flame and zeal of passion. Our Lord Christ Himself moved to the cross, His and the world's supreme event, through a passion. He spent hours of agony as He moved toward that mighty event and the inevitable there. He sweat great drops of blood and spent a night in prayer, passionately pleading with God that the cup might pass, but, nevertheless, victoriously crying out, "Not my will, but Thine be done." If one does not wish to see and feel the flame of passion, one better not read of Pentecost and the beginning of the early Church when 3,000 souls were born in a day.

If one does not wish to be warmed by a flame of God's own kindling, one better not read of the conversion and activities of Paul. If one does not believe in flames that flare up and will not be quenched, even with blood and death, one better not read the history of the early Church, during a period of 200 years, in which the message of our Lord swept out from the center of civilization and girdled the globe.

If one does not wish to be warmed with a flame of fervor for the living God, one better not read of the early days of reformation, when Martin Luther hazarded his life and staked all he had on the issue of salvation through grace. If one does not want to catch the zeal through which the kingdom of God has been enlarged itself, one better not read the history of Knox and of Wesley, and of thousands who risked all for their Lord and counted not their lives dear unto the death. If one does not wish to see the flame that never can be quenched flaming up within our own generation, one better not read the life of D. L. Moody, of James J. Finney and hundreds of others who, like these, not only had their intellects moved, but their hearts set on fire with the flame of God.

The Church of the living God moves forward fundamentally and primarily on a passion, a passion that drives one to do all and risk all for the

sake of saving human souls. The Church was born not in reason, but in revelation; and it hasn't been carried forward by the force of trained intellect, but by the fervor of souls on fire for God and truth and righteousness, sustained by intellects dedicated to God and the uplift of mankind.

Trained intellects, cultured minds, educated heads are not enough; the heart must be set on fire for God and truth and righteousness, if the Church is to advance on what Thomas Carlyle called "chaos and the dark." May God help His Church to recover this passion for souls, this power by which alone the Church advances.

J. O. A.

THE SPIRITUAL AND THE SECULAR.

A speaker in a recent conference declared that he discerned the repeated sounding of the spiritual note and a warning against the secular. There is a difference.

The spiritual is that which emphasizes and brings to the fore that which is spiritual, divine, eternal, Christ-like. The secular is that which elevates and exalts things, puts emphasis upon and directs attention to the physical, the material, the temporal. Paul had this distinction in mind and made it clear when he wrote in Romans 8:5-7: "For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

In this distinction, Paul was not dividing up life into compartments. There is that which is spiritual; there is that which is carnal, secular, temporal. Since life is a whole and is not divided into segments and sections; since there is that which is secular and that which is spiritual, it stands to reason that either the Spirit must spiritualize the secular or the secular will materialize the spiritual. Pagan worship is that worship which exalts things and puts the visible above the invisible, and bows down to the creature rather than to the Creator. There is much in our modern speech and attitude to argue that we are pagan and not Christian. Many are giving up in despair, are worrying their lives away, wasting their energies and centering all their mental and moral activities on things, declaring that the world is all out of joint because of the present financial and business depression. It is possible that business depression, things temporal and visible, can rob us of our souls, deprive us of the high delights of intellectual pursuits and the holy aspirations and activities for spiritual things, God forbid.

If we exalt the spiritual above the secular, the soul above things, we should not despair nor give up in a time like this, nor feel that the world is out of joint and that all is hopeless and lost. Now is a time to rededicate the best that is in us to the pursuits and privileges of spiritual activity and development, to grasp the good and the great things of life, to cultivate a new and a larger love for that which is eternal and which is big beyond business and so divine that it cannot suffer from depression. If in a time like this we can exalt the things of the spirit and lift the level of the spiritual, and come out on higher ground where the light of love shines and sanctity of the sacred is manifest, we shall be conquering and not conquered by that over which we have no control. God's arm is not shortened that it cannot reach us, nor His strength depleted that He cannot help us. Let us in days like this cultivate a passion, a desire, for that which is eternal, divine and holy.

J. O. A.

THE SABBATH AND LAW.

England and the United States observe the Sabbath better than any other countries, and, taken all together, they are the most prosperous nations. The prosperity herein implied includes business, government, society, religion and home. They lead all nations in provision for the education of all the children through public schools, colleges, universities and professional schools. Prosperity that is only financial and commercial is not prosperity in the true sense; it includes character and service for society.

There are two sources of law—God and human society. The moral law is of God, and one of these is the law of the Sabbath: "Remember the Sabbath Day, to keep it holy" (Ex. 20:8). The emphasis should be on "it"; to keep "it" (the Sabbath Day) holy. That is a big task in a world where people are more concerned in making money, and pleasure, than they are in obeying God. Violators of this law are sinners, no matter what they profess. This law of God is violated by millions of people every Sunday, and, in this country, one of the perils of this nation is a growing disregard for God's law of the Sabbath.

Deeds, contracts, and other legal documents executed on the Sabbath are of no value and cannot go to record on the Sabbath. The coins of this country have this engraved upon them: "In God we trust." The government recognizes God and His laws and then passes laws for the control of society. Those who violate God's laws are sinners, and those who violate the laws of the State are criminals. It is not only wrong to violate law by actual conduct, but it is a violation of law to speak against it while it is in existence. When this thought is followed to its last analysis, there are many violators of divine law and of human law. No person can be a good Christian and violate God's law; and no one can be a good citizen and violate the law of the State. Moreover, no one can be a good Christian and a good citizen unless he obeys both divine and human laws. Here is a great field for study, for decision and action.

This country faces a perilous future by the common disregard for the Sabbath. Good roads, automobiles, money, amusements, a lack of real spiritual and civic conceptions, all enter into the equation of working out the problem of good Christians and good citizenship. These are vital questions that must be solved in the light of law and obedience to law, both of God and man.

W. W. S.

EVANGELISM.

When I received the "News Bulletin" of the American Board, I was attracted by the statement by Dean Luther Weigle, on "Evangelism." I quite agree with the dean in this statement. It appealed to me so much that I want each reader of THE SUN to have the privilege of reading it. The whole mission of the Church is embodied in the effort to make Christ known throughout the earth. Therefore, we are to win for Christ, build up in Christ, and send out for Christ. Every duty of the Church is of an evangelistic nature. The following article shows that all of our Christian work is evangelistic:

"Evangelism is not to be defined in terms of method, but in terms of attitude, spirit and faith. It is a great mistake to limit our thought of evangelism to itinerant revivalists, or even to preachers and preaching. Any method, any movement, any institution that brings the gospel of Jesus Christ to bear in vital, effective, saving power upon the lives of human beings—men, women, or children, old or young—is in the true sense of the term evangelistic.

In the power of the Spirit of God, let us meet the paganism of our day with a social gospel that

is content to leave no part of life of God outside the kingdom, with an educational program that enlists in the cause of Christ the whole range of human powers, and with an evangelism wide enough to include the full redemptive purpose of Him who came that men might have life, and have it abundantly."

The Church school, in its effort to teach missions, to care for the orphans, and has the individual child to dedicate his life to Christ, is indeed helping to evangelize the world. Evangelism is the whole program of the Church. J. E. M.

THE COMMITTEE.

By REV. C. WILSON.

"And when it was day, he called His disciples; and He chose from them twelve whom He also named apostles."—Luke 6:13.

MEDITATION.

Democracy functions through the committee. The people, just as people, are a human chaos out of which the committee brings order. At the beginning, our Lord selected His committee of twelve. That would assure intelligent guidance when the new movement gathered people and momentum.

It is a significant thing that Jesus spent so much of His precious three years in the training of the committee. Through them He would reach

the multitude and the future. There is cheer for the minister preaching to a small congregation; he is reaching the committee of the community, and they will multiply his influence. No man knows to whom he is speaking through his committee. Joseph Parker said that the man who preached to Carey had the millions of India in his congregation.

A little country Church in Pennsylvania, in the hundred years of its history, sent over forty of its sons into the ministry and a score of its daughters into the missionary field. What a congregation the minister of that congregation reached!

It was to the committee that Jesus said: "Ye are the salt of the earth," and "Ye are the light of the world." Twelve men of humble station, it was, in that day when "the glory that was Greece and the grandeur that was Rome" seemed to dominate the world. Yet the twelve men, more than the glory of Greece and the grandeur of Rome, have made history.

Let us not be discouraged by the outward aspect of things in our day. The noisy crowd only seems to have its wild way. Somewhere the committee is in being. God's elect men and women, wiser and stronger than the crowd, patiently seeking to make reason and the will of God prevail. Foolish men may talk about "the twilight of Christianity" if they will. Christianity still has the committee.

MAKE MAY TELL! TELL WHAT? TELL FOR MISSIONS AND THE KINGDOM OF GOD

Many Churches have not yet taken the ANNUAL MISSIONARY OFFERING. Let the month of May tell the story of the effort and self-denial in every Christian Church of the Southern Convention, where the offering has not been taken, of a desire to help win this world to Christ through proclaiming His gospel, giving His message to those in the foreign field and the home field who have not heard and had the opportunity that we have had. Many Churches have not yet taken the offering. Can any Church afford to miss this opportunity of trying to let its light shine out to those who sit and wait in the dark places till that light comes?

Many pastors have not yet been heard from. Can any pastor take the responsibility, the awful responsibility, of not giving his people a chance to express, through their self-denial and their sacrificial offering, their love for their Lord by trying to give a message of that love to those who are dying without it?

Let every Church, every pastor MAKE MAY TELL for Christ and the kingdom of God through our Annual Missionary Offering. The spiritual task of the Church is that of winning the world to Christ—and this is Missions. Through self-denial we carry on the work of the kingdom of our Lord on earth. He gave all, denied all for us. What will we give for Him?

THE MISSION BOARD SOUTHERN CHRISTIAN CONVENTION

J. E. WEST, *Chairman*

J. O. ATKINSON, *Secretary*

CONTRIBUTIONS

SUFFOLK LETTER.

On Saturday night, May 2nd, I was called by phone to preach for Rev. J. E. McCauley at First Christian Church, Norfolk, Va. The occasion for that call was the death on that night of Betty Paige McCauley, the dear little seven-month-old baby of Rev. J. E. McCauley and wife. The sweet baby was sick only two days with pneumonia. Betty is survived by her parents, one sister, Jane McCauley, two brothers, Joseph Franklin and Laurry Bauman McCauley.

The funeral service was held at the funeral home of Graham & Sykes, 124 East Berkley Avenue, on Monday, at 2 o'clock in the afternoon. Scripture was read by Rev. W. W. Staley; the Church choir sang "Have Thine Own Way, Lord" and "Asleep in Jesus"; Dr. L. E. Smith offered prayer, and Revs. J. F. Morgan and O. D. Poythress sang, as a duet, "Safe in the Arms of Jesus." Interment was in Memorial Cemetery. There was a large attendance, many beautiful flowers, and many signs of sympathy for the parents in the loss of this sweet child, so dear to their hearts. The mother was too sick to attend the funeral. At the grave, Rev. J. W. Fix led in the Lord's Prayer, and Rev. O. D. Poythress pronounced the benediction.

Parental hearts suffer untold grief when infants are taken away, and all need to learn lessons from experiences such as the McCauleys have passed through in the loss of dear little Bettie. It is well to keep in mind what Jesus said, in Matthew 19:14, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." This was said after "little children were brought to Him, that He should put His hands on them and pray, and the disciples rebuked them." But Jesus said, "It is plain that the kingdom of heaven embraces little children." There is none so innocent, so sweet, and so entitled to a place in heaven as a little child. That raises the question as to what heaven would be if none were there except old people. Suppose the whole human race were to live to be old, and then only those who repent, believe and follow Christ went to heaven. It would, indeed, be an old folks' home. What would this world be if there were no children, no schools, no Sunday Schools, no toys, no future, no dolls, no sweet homes? The home where the children have left and none remain except the old people, is usually a gloomy home. That is what the old people say when left alone. To spend eternity with none in heaven but old people might make a gloomy heaven.

But heaven is a home, and a home has grown people and children, and often the baby is the most interesting member of the family. If some homes are happier in heaven than others, it may be parents who have babies and children there. To say the least, all will be happier because all ages are there together. When David's child was very sick he besought God for the child, fasted, lay all night upon the earth, and he would not be comforted; but when the child died, David arose from the earth, washed and anointed himself, went into the house of the Lord and worshiped. Then he went into his own house, they set bread before him and he did eat. His servants were surprised and wanted to know why he wept and fasted while the child was alive, and now is changed. "I shall go to him, but he shall not return to me."

W. W. STALEY.

"Praying to the Highest makes taller men."—*Anonymous.*

ELON LETTER.

The Church is not dead. Religion is not dead. We are in the midst of change, and that is a wholesome situation, because things that move do not stagnate. "Religion in a Changing World" is the title of a recent best seller by a Jewish rabbi.

The Church has always made progress from the day of its founding unto this hour; and there is not any likelihood that its dissolution is near at hand. There are members of Christian Churches in America at this time totaling 50,037,245, which is ten out of every twenty-five of the population. The net gain during the year 1930 for all Churches in the country was 88,350; not an appreciable gain to be sure, but a gain nevertheless, and those of us who belong to the United Congregational-Christian Church are delighted that our body shows a net gain of 753. One-third of the earth's population is definitely allied with one of the three major branches of the Christian Church. So we see that the Church has made progress even numerically during its 1900 years of history.

The Church has made progress in education. The Church pioneered in education in this country. There would have been no public school system and no system of higher education but for the adventurous pioneering of the Church, and of those who espoused the cause of education through the Church. For the year 1927-'28, the last year for which figures are available, the United States spent, in round numbers, two billion dollars on its public school system. In addition to this, colleges of the Churches spent \$290,775,330, teacher-training institutions controlled by various Churches spent \$3,785,000, while private elementary and secondary schools of the Church spent \$228,250,000; a total of \$532,810,330 for education through the Churches. No small sum.

The Churches render great service in the care of orphans and dependent children. The latest statistics show 408 children's institutions with a resident population of 22,701, maintained by 60 religious bodies. In addition to this, the Churches maintain 340 hospitals, clinics, and sanatoria, and 310 homes for the aged. These figures are for Protestant Churches, and do not include the Catholic Churches, of which there are 13 bodies in the country. I have not been able to find the cost of maintaining these institutions, but it must be at least one billion dollars.

The Church has a wonderful program of home and foreign missions. The missionary enterprise has been under fire these last few years, but it is coming through its scathing experience beautifully, gloriously, I should say. New methods commensurate with the new situations in the world are being inaugurated, and we shall see the most rapid growth in major fields in the next quarter-century, in my judgment, that has characterized the Church in all its history. During any period of searching examination and ferment and criticism, such experiences as we have just been passing through are but the consequences that accompany a flood in the river of progress in any realm of organized life. It is rather disturbing at times to read the trenchant criticisms of our missionary efforts, but when we have passed safely through this period of examination and realignment of forces, we will find that higher ground has been taken and that the Church has been advanced along the whole front.

In stewardship which is a real test, an acid test of spiritual vitality, twenty-five Protestant Churches have made a wonderful showing last year, giving for all purposes \$507,491,165.08.

These Churches reporting include one-half of the membership of the Church in America, so that if we were to double this princely sum we would find that a billion dollars were given for this purpose last year.

The Church is making progress, too, in spiritual matters, in comity, in polity, in good-fellowship, in co-operation, in federation. There are a growing number of persons in every Church who not only tolerate persons of other communions but who have real appreciation for them. There is a vast difference between tolerance and appreciation. Appreciation is tolerance affectionalized, and there can be no genuine Christian fellowship without affection. Community Churches more than a thousand in number, strong and vigorous, have sprung up in all parts of our country. Church federations, local and sponsored by the Federal Council of Churches, are multiplying. The Federal Council of Churches of Christ in America in itself is a major achievement in the field of fraternity and Church fellowship and brotherhood.

There is a danger, however, that we may accept the results of federation for the plain Christian duty of Church union. This would be lamentable for the Church and the kingdom. We must not let the better retard the best. Some one has said that the leaders in federation hope to stem the tide of Christian union by this means. But the rank and file of the Churches see in the federation movement but an initial step in a progressive future. Be that as it may, we should certainly rejoice in the evidences of good will and fellowship and brotherhood which are everywhere so characteristic of the Churches in their relationships the one to the other in our day—a genuine growth in Christian grace as compared with a half-century ago even.

W. A. HARPER.

THE BEAUTY OF LIFE.

BY DOROTHY LOUISE THOMAS.

Give me a clean, sharp sense of the beauty of life,
O Lord.

Let my heart leap at the glory
Which lavishly Thou hast poured
Over the hill and the valley,
Over the mountain and sea;
May there be answering beauty
Deep in the heart of me.

Daffodil gold in spring, and white violets, sweet
with rain,

Tender young green of the meadow,
The flush of the sunset's stain;
Birds winging home through the twilight
Blue of the mist-shrouded hill—
These feed my soul when it hungers:
Thirsting, I drink my fill.

All these are poignantly lovely: sorrow, when
bravely borne,
Faith of the little children,
With cheeks blush-pink as the dawn;
Youth with its flaunting splendor,
Flinging dull care to the breeze;
Age by the flickering fire,
Clinging to memories.

May I, by insight unerring, separate gold from
dross,

Learn from the Master of Beauty,
Who taught from a flaming cross;
Freed from all cynical scoffing,
Freed from all taunting jeers;
One who knew life with its laughter,
Life with its falling tears!

—In *Western Christian Advocate*.

PROPOSED SUCCESSORS TO DR. HARPER.

Now that the shock produced by the announcement of President Harper's intention to retire from the presidency of Elon College on May 31st has passed, there is much speculation as to who his successor will be. At first there was hope on the part of a great many alumni, students, trustees and other friends of President Harper that he would reconsider his decision, but as the days have passed it has become clear that Dr. Harper, true to his executive nature, has decided this matter finally and that there is no possibility of retaining his services beyond the close of the present academic year. It is rumored that he plans to spend the next year in studying religious education at first hand in Europe, but Dr. Harper does not confirm it. President Harper has served Elon with assiduous application for the twenty years of his presidency, working almost unbelievable hours daily on her behalf, and no doubt a year in European study and investigation is just the physical tonic his jaded vitality needs.

But the tide of discussion relative to his successor rises as the list of eligibles suggested increases. A name not frequently heard in connection with the vacancy is that of Dr. L. E. Smith, Norfolk, Va. Dr. Smith is in his prime, is a graduate of Elon and Princeton, pastor of the largest Church of the Christians in the South, whose magnificent plant he has erected at a cost of \$350,000; an Elon trustee, and President of the Southern Christian Convention.

A local man, too, is mentioned for the post—the pastor of the college Church, Rev. Alfred W. Hurst. Mr. Hurst was formerly president of Palmer College, and so is an experienced executive. He is an eloquent preacher and public speaker and a scholar of the first rank, being a graduate of Defiance College and of the University of Chicago, with the M. A. and B. D. degrees from that university.

Since Christian and Congregational Churches are now merged, there is a sentiment on the part of not a few that it would be a gracious act to elect a Congregationalist to succeed President Harper. It is pointed out that such a selection would cement the two Churches together by giving them in this area a joint task in the field of higher education, a field in which the Congregationalists have always pioneered and greatly excelled, having founded such institutions as Harvard, Yale, Oberlin, Carleton, and Pomona, though they have no college in this section. Two Congregationalists have been mentioned for the post—Dr. J. Edward Kirby, of Raleigh, at present pastor of the United Church of that city and formerly president of the Atlanta Seminary and of Drury College, Springfield, Mo., and Dr. Jason Noble Pierce, now of Nashville, Tenn., and professor in the Vanderbilt School of Religion, but known best as President Coolidge's pastor in Washington.

Dr. Havilah Babcock, '18, and now professor in the University of South Carolina, is the choice of a considerable group of alumni, who know him as one of the readiest scholars Elon has produced. He is a splendid publicity man and a public speaker of rare charm, a great teacher, and a real executive.

Rev. Stanley C. Harrell, pastor of First Christian Church, Durham, graduate of Elon and of Union Theological Seminary, has also been mentioned for the position. He is a member of the board of trustees and is known as a thinker and leader in the Christian Church and a tireless worker at whatever he undertakes.

Prof. L. L. Vaughan, of Raleigh, head of the department of mechanical engineering in State College and trustee of Elon, is the candidate of a group who want a man for the presidency who has had actual experience in a North Carolina institution of higher learning. Prof. Vaughan

is also favorably known in Christian Church circles.

Rev. H. S. Hardcastle, pastor of the great Christian Church of Suffolk, Va., is also prominently mentioned. Mr. Hardcastle is an Elon man and also a B. D. graduate of Yale. He has had experience as teacher and dean of men in Defiance College.

Dr. H. Shelton Smith, professor of religious education in Yale University, an Elon man and Yale Ph.D., formerly leadership training superintendent of the International Council, is favorably regarded by many as a suitable man for the place.

Another proposal is Dr. Walter S. Athearn, former dean of the Boston University School of Religious Education and Social Service. Dr. Athearn is recognized as one of the outstanding educators of the world, having served on several international commissions in the field of education. This summer he will be in England, making a survey of college administration there for one of the commissions of the National Education Association. Dr. Athearn dedicated the Christian Education Building that crowns the Elon campus and is in thorough sympathy with Elon's program in religious education. It is believed that Dr. Athearn would make of Elon the religious education training center of the country. It is known that he is being importuned by leading citizens to found such an institution. Those who advocate his election to the presidency of Elon think he would do well to build on the Elon foundation already laid, and so carry forward the dream of President Harper in this regard.

Others, too, have been mentioned for the vacancy, but no intimation has so far come from any trustee as to whom the choice will fall on, and it is not likely that there will be any suggestion

of President Harper's successor till the trustees gather in their regular session on May 26th. At present, there seems to be a fine group of capable men from whom to select.—*Burlington Times, Burlington, N. C.*

NEW EDITORIAL SECRETARY.

The election of the Rev. John R. Scotford, of Cleveland, Ohio, to be editorial secretary of the National Commission on Missions of the Congregational and Christian Churches, is announced. Mr. Scotford will begin his work with the May 14th issue of the *Congregationalist and Herald of Gospel Liberty*.

Mr. Scotford will edit the publications of the Commission on Missions as well as the missionary department of the denomination's weekly journal, the *Congregationalist and Herald of Gospel Liberty*, with its monthly supplement, the *American Missionary Magazine*. He succeeds the Rev. Dr. George Warren Hinman, acting editorial secretary since 1930.

Mr. Scotford was educated at Dartmouth College, New Hampshire, and Union Theological Seminary, New York City, and has held pastorates at Kingfisher, Okla., Dallas, Texas, Waukegan, Ill., and Cleveland, Ohio. After eight years at Glenville Church, Cleveland, he resigned in 1927 for writing and lecturing. He has written for religious publications of all denominations, including Lutherans, Southern Baptists, Unitarians and Christian Scientists. He has spoken at Rotary clubs and lectured at public schools and Churches in many cities. He has roamed extensively on numerous trips in Mexico and Central and South America. His grandfather was Rev. John Scotford, a pioneer Congregational home missionary in Michigan.

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MISSIONS



REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

Eternal God, who didst provide a Saviour to live and work with and for men, we bless Thee that forever there is vouchsafed to prepared and willing hearts the power of becoming fishers of men; that, watching from the eternal shore, Jesus speaks and reassures, as obediently His helpers toil for the deliverance of struggling souls. Defend us, Thy workers, Father, from the thought of self-preservation. Help us to fear not even the sea, that the adrift and sinking miss not the proffered gospel rescue-net. In saving effort, keep us ready and unafraid. We ask it for Jesus' sake. Amen. J.

FROM THE PHILIPPINES.

Cagayan, Misamis, P. I.,
March 21, 1931.

Dear CHRISTIAN SUN Friends:

I realize there has been quite a delay since my last letter; but soon after we got the X-ray installed and working, my teeth were X-rayed, and that showed that I needed to go to Manila at once for dental work, and a 600-mile journey here means almost a week's traveling by boat. So we both got our teeth fixed and returned two weeks ago.

Perhaps you would like to hear more about the X-ray and the curiosity it is producing here. Many people come just to see what it looks like, and they regard it almost as a miracle-worker. An old woman, a paralytic, came, insisting the X-ray would cure her when the doctor had told her the most important thing was to have her mouthful of decayed teeth taken out. Another asks treatment for his mother, who has cataracts over her eyes. But four broken bones have been set under the fleuroscope, and a baby who had swallowed a whistle was examined to satisfy his anxious parents, and a number of dental pictures taken. Walter says the X-ray is worth while here if for no other reason than to show these people how bad teeth cause disease. He has many more cases here than in the States. Tomorrow the science classes of the high school are coming for a lecture and demonstration of the X-ray.

So far this year there have been twelve babies born in the hospital. The better class are learning to enjoy the advantages of hospital babies. We have one neighbor who has had five children in the hospital. But one cannot expect the poor people to come when they can obtain the services of the public health nurse or an unlicensed midwife for almost nothing. Besides, the women are very timid about coming to a doctor. A case which is puzzling the doctors now is that of a deaf and dumb man who has a pain somewhere which he cannot locate. I guess the poor man will have to undergo an operation.

You cannot realize the superstition which still abounds until you have lived here for some time. I don't think I told about what happened here when every one was getting vaccinated for cholera. An old man, living along the wharf, got up one night and aroused several people in other houses, saying, "You must make a sort of procession, with your patron saint, San Roque, along the seashore for at least twenty-five evenings. Every one must be barefooted, with candles lighted. Then every Saturday evening from now on you must place a roasting-pig and money in a small boat and let it drift to sea. If you do this, you will be free from cholera; if you don't, 300 of our people will die." Then the old man disappeared

suddenly without waiting for questions. The people were scared, and these parades actually took place. Can you imagine such a thing, and in sight of a high school where there are eight or nine hundred students attending.

One morning last week our beds rocked so that we were awakened, and we felt an earthquake of about five minutes' duration. The paper today says that the severest shock was felt in Ilocos Norte. There were several people killed and a few houses blown over.

Sincerely yours,

RITA T. WHITE.

A PLEA FOR BIBLE STUDY.

A plea that the women of our missionary societies will give themselves to the study of the Bible—God's Word:

"The entrance of Thy Word giveth light" (Psa. 119:130).

"Open Thou mine eyes, that I may behold wondrous things out of Thy law" (Psa. 119:18).

"Thy Word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).

The Bible is the Word of God. Over and over we have these words within its pages, "Thus saith the Lord." Some one has said the Bible is a greater miracle than any miracle recorded within its pages.

One of the greatest needs today is to read, study, meditate and memorize God's Word. It is bread for our hungry hearts. Let us feed our souls upon it.

May we come to the Book with the faith of a trusting child to hear the Father speak, and then take time to listen.

May I ask, then, questions for you to ponder in your own heart? Why read the Bible? How much is the Bible worth? Has the Bible first place in my life? Can we set our hearts to study the Bible? Can we set our hearts to live the Bible?

The Bible is a book of light. Wherever the Bible has been taken and given a chance, how it has brought light; it has changed darkness to light. The story of missions is the story of the Word bringing light to darkened minds and places.

The Bible is a book of love. There is no other love story in all the world to compare with it.

The Bible is the book of life and power.

To know God, we must know His Book, for within its pages we find the revelation of His heart. "God is Love."

"To know God is life eternal" (John 17:3).

To know God's will, we must seek to know His Word.

To walk in God's way, we must know His Word.

The Bible tells us the only way out of sin.

"Thy Word have I hid in mine heart, that I might not sin against Thee" (Psa. 119:11).

There is cleansing power in the Word. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word" (Psa. 119). Moody said, "This Book will keep you from sin, and sin will keep you from the Book."

Just think of the millions of souls all down the ages to whom this Word has brought healing, comfort, wisdom, light, strength, courage, peace and power. This Book is indeed a guide-book and will be a "lamp unto our feet and a light unto our path" if we will only give it a chance. It is filled with warnings about dangerous paths. It is filled

with precious promises to all who will walk in its light.

Dr. James I. Vance says, "There is a message in the Book for everybody. Somewhere in it shines the light that will show to every wanderer the path back home. Sometimes it sings a song that will quicken hope in every heart that has turned to despair. It places a halo around every earthly relation. Christ makes the Bible a book for all people with His picture of the face of God. It is the face of the great Father. As long as men wander into the far country, the music of the home call will be the song they love to hear. The Bible proves itself to be the Word of God by doing the work of God. It needs to be proclaimed."

"To proclaim it, we must know it. Let us make it our own. You can reflect what is another's; you can radiate that which is your own."

May we seek to know God's Word; may we in deed and in truth live it and radiate it.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven" (Matt. 5:16).

Burlington, N. C.

LILA B. SELLARS.

MISSIONARY OFFERINGS.

REPORT FOR MAY 9, 1931.

Sunday Schools.

Previously acknowledged	\$ 2,848.73
Palm Street, Greensboro, N. C.	6.00
Mt. Bethel, Summerfield, N. C.	2.61
Caraleigh, Raleigh, N. C.	5.00
New Hope, Harrisonburg, Va.	3.88
Pleasant Grove, News Ferry, Va.	4.88
Windsor, Va.	22.82
Holland, Va.	10.00
Linville, Va.	5.92
Winchester, Va.	6.38
Smithwood, Liberty, N. C.	1.27
Turner's Chapel, Sanford, N. C.	1.25
Newport, Stanley, Va.	3.00
Zion, Sanford, N. C.	2.73
Dry Run, Seven Fountains, Va.	1.26
Elm Avenue, Portsmouth, Va.	7.91
Franklin, Va.	6.55
Holy Neck, Holland, Va.	8.00
Mt. Zion, Mebane, N. C.	1.07

Total \$ 2,949.26

Individual and Church Collections.

Previously acknowledged	\$ 2,125.31
Rock Stand, Roanoke, Ala.	1.25
Palm Street, Greensboro, N. C.	3.75
Youngsville, N. C.	4.00
Haw River, N. C.	4.82
Bethel, Corbitt, N. C.	7.23
Pleasant Cross, Asheboro, N. C.	11.00
Hines Chapel, McLeansville, N. C.	42.82
Catawba Springs, Apex, N. C.	53.23
Zion, Sanford, N. C.	15.45
Concord, Timberville, Va.	1.00
Pisgah, Ala.	2.20
Shallow Ford, Elon College, N. C.	5.00
Dendron, Va.	11.61

Total \$ 2,288.67

Dollar-a-Month Club.

Previously acknowledged	\$ 62.00
Dr. J. T. Clack, Abanda, Ala.	5.00
Miss Ophelia Morris, Greensboro, N. C.	2.00
Miss Irene Headley, Winchester, Va.	1.00

Total \$ 70.00

Summary.

Previously acknowledged	\$17,218.08
Sunday Schools, regular	100.53
Individual and Church collections	163.36
Dollar-a-Month Club	8.00

Total to date \$17,489.97

J. O. ATKINSON, Sec'y.

THREE DENOMINATIONS UNITE.

On the island of Porto Rico, three distinct denominational groups—the Congregational, Christian and United Brethren—have just united in what is to be known as the "Iglesia Evangelica de Puerto Rico" (Evangelical Church of Porto Rico). News of this significant event was recently brought to the States by representatives who were present and assisted at the formal consummation of the union on January 28th.

The new United Church embraces a total of thirty-six native organized local Churches, most of which are located in the larger towns of the former Congregational territory, on the east end of the island, and the United Brethren and Christian territories, which are contiguous and cover a large section of the south coast along the Caribbean.

The total membership of the United Church is 3,518. Besides the organized Churches, there are 74 other points where services are being held regularly. There are 77 Bible schools, with a membership of 6,292; 42 young people's societies, with 1,587 members, and 29 other Church societies, with a membership of 857. A total of \$13,416.23 for the work was raised in Porto Rico last year, the balance of about \$57,000 being contributed by the boards in the States. The property involved, including fifty Church edifices and other buildings, with a total valuation of \$457,300, is held by the boards for the time being and is loaned to the United Church.

This movement toward union originated in the island itself. While the boards in the States approved, the actual working out of the merger was left with the Porto Ricans and the handful of missionaries working with them. The plan of organization is simple: The local Churches send delegates to an annual assembly; the annual assembly elects an executive council of fourteen members, which in turn elects a president, executive secretary and treasurer, and which is responsible for carrying out the instructions of the annual assembly. The first president of the annual assembly and of the executive council is Prof. F. Saez, of the Union Theological Seminary of Porto Rico.

The new Church will continue to co-operate in what is known as the Evangelical Union of Porto Rico, a co-operative organization formerly composed of seven groups, the number now being reduced by this merger to five.

It is expected that the additional administrative responsibility which this union places upon the Porto Rican Church will result in greatly increasing self-support and ultimately lead to an indigenous Porto Rican Church; but before this can be approximated, economic conditions on the island must improve.—*W. P. Minton, in Federal Council Bulletin.*

I AM THE MISSION-STUDY CLASS.

(Apologies to author of "I Am the Immigrant.")

I am the Mission-Study Class—join me.
Since the time of my birth I have helped others.
I was born of the craving for wider knowledge, more efficient work, and deeper spirituality.
My footprints are found in many Churches.
I am often in some homes.
I even enter the colleges.
I am glad when I mingle with the members of the young people's societies, for I help them to reach the highest standard of efficiency.
I delight in the company of those in the young women's missionary societies.
I serve at the men's clubs and help them to know world affairs.
I pass wonderful hours in conversation with women of the missionary societies.
I am found in some Sunday Schools; always in those doing the best work.

I consist of a few congenial people, preferably from six to ten.

I meet once a week, for one hour or more at each session, for a course lasting six weeks; or one full day a week for three weeks.

I dispel ignorance, remove prejudice, overcome indifference, and arouse interest.

I encourage benevolence.

I increase and vitalize prayer.

I develop strong, active Christian character, and provide missionaries.

I present for study a literature which excels "in truth, in pathos, in dignity, in simplicity, in its contribution to scientific research, in its direct bearing on great world problems."

And yet, there are some who say they have no time for me.

I am one of the "worth-while" things, and you should learn to "put first things first."

If I can be fused into the Church work, I will do you good.

For information on textbooks and leaders' helps, write to your own denominational headquarters.

—*Missionary Review.*

MISSIONARY RALLIES.

The Vance-Franklin-Warren District held its rally with the Henderson Christian Church on Friday, April 24th. The attendance was not what we had hoped for and expected, but we had a good rally. The entire program for the day was splendid. The following ministers were present: Revs. R. L. House, E. M. Carter, H. E. Crutchfield, S. C. Harrell and Dr. J. O. Atkinson. They added greatly to the success of the day, and we are indeed grateful to them for their presence and inspiration.

The outstanding item on the program was the address by Dr. Atkinson. Words are inadequate to describe this wonderful message. Using the theme, "Spiritual Light Bearers," it just seemed that our beloved Mission Secretary had been given a greater vision, with increased faith and power, to enable him to bring such a soul-stirring and inspiring message. We were reminded of that good king to whom the Lord added to his life fifteen years that he might lead his people on (2 Kings 20:1-6). So we believe that our God is giving renewed strength daily to our Mission Secretary, that he may live on to lead us in mission work.

A round-table discussion, led by Rev. S. C. Harrell, was very helpful and enjoyed by all. The same officers were re-elected for another year, and the leader, Miss Margaret Alston, hopes and plans to get this district more thoroughly organized in the woman's work. We hope that each pastor will do his best to create a stronger missionary spirit in his Church. We are very grateful to the ladies of the Henderson Church for their splendid hospitality during the day, and especially the bountiful dinner served.

We adjourned to meet next year with the Youngville Church. Plan now to be there with a good report from your Church.

MRS. R. J. NEWTON,
Henderson, N. C. Acting Secretary.

STUDENT SUICIDES.

Over 13,000 young persons between the ages of sixteen and twenty-five commit suicide annually in Japan, says Doris F. Smith, new worker of the American Board in Tokyo, said to have more students than any other city in the world. "Japanese youth is dissatisfied with the present social and economic system," she contends; "they seek something better." Above all, as these awful figures suggest, a new philosophy of life is needed. What has the Christian to say? Japan still has

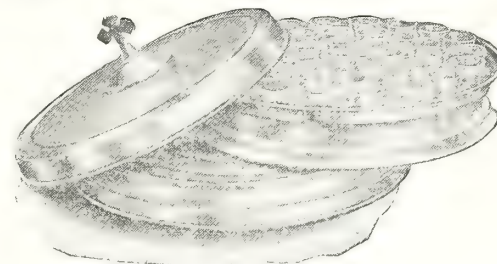
licensed prostitution, although her finer women are fighting this evil. Communism is holding the attention of Japanese students who are also eager to acquire English and all Western knowledge. So don't be surprised if you are addressed almost anywhere with, "Madam, or Sir, may I have the pleasure of talking with you? I am sorry; I do not speak English well."

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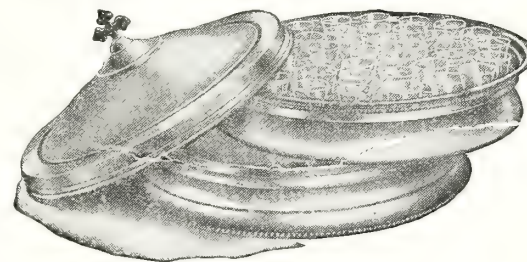


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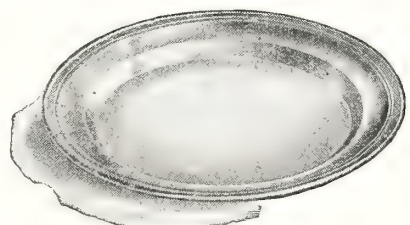
Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses.\$22.00
Base No. 1—Silver-plated; fits Silver Tray 85. 11.00
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(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).\$22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow rim.....\$ 9.00
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

"OUR CONTRIBUTORS."

Miss Allie Higgins, vice-president and Christian Endeavor secretary of the North Carolina Sunday School and Christian Endeavor Convention. Allie was elected last June and went right to work, for she was to enter college in September.

Miss Doris Eure, energetic and eager missionary superintendent of the Bethlehem Christian Church Sunday School, near Suffolk, Va. Doris is also chairman of the western district of the Eastern Virginia Young People's Congress.

Miss Lottie Mae Cross, a wonder with children! Superintendent of the beginners' department of the Suffolk Christian Church.

BLAZING A NEW TRAIL IN C. E.

It is a fact that it is young people who have visions and who dream dreams, and who are willing to work that those dreams may become realities. If you want something done, just get an enthusiastic group of young people back of the project and it will go over the top every time.

During the summer months, I wrote letters concerning Christian Endeavor work to all of the Churches in our Conference. I made personal calls to some of the Churches from which I did not hear. I found it impossible to visit all of the societies in our Conference. As loyalty is one of the essential things for the success of a young people's group, I asked my own Church society for co-operation, that I might be able to carry out my plans. They responded readily. Our Christian Endeavor Society gave programs at other societies and helped to organize other groups. In our program we tried to show what we were doing and trying to put across in our own society. We had young people from our own and other denominations to speak at our society meetings. In this way we got new ideas and inspiration for better work.

There have been four new societies organized in our Conference since our last Convention. There are prospects for several more new senior societies now.

ALLIE HIGGINS.

YOUTH AT THE HELM.

As superintendent of missions at Bethlehem Sunday School, I try not to over-emphasize the means by which we work to keep missionaries on the field and the missionary work moving. Emphasis is put on the missionary spirit. As program leader, I find that I must be responsible for our Sunday School, knowing our missionaries in a personal way. Therefore, I have placed a group of pictures of our best-known missionaries in the Church. Quite often reports from particular mission fields are given. Children are also given parts on our missionary programs. Sometimes we use a missionary reading. Through all the methods we may use, I try to make outstanding the missionary challenge of the Master, "Go ye into all the world and preach the gospel to every creature."

WITH THE TINY TOTS.

For the last four Sundays we have been having missionary programs in our beginners' department. We have been learning about Japan. On the first Sunday, a little boy, dressed in Japanese costume, entered the room. He said, "Good morning" in Japanese. Then he explained the costume he was wearing, giving the Japanese words for shoes, bow, etc. The next Sunday we had a story about silkworms, "Taku and Her Spring Babies."

The next Sunday we talked about Japanese homes, studying a picture of a Japanese home. The fourth Sunday we spent looking at some gifts from Japan. On the fifth Sunday we discussed some things that we can send to Japanese boys and girls.

ELON SUMMER SCHOOL.

Elon Summer School of Leadership Training will be held at Elon College June 10-17, 1931. Young people and leaders from Congregational and Christian Churches in North Carolina and Virginia meet at Elon each summer. Adequate leadership provides opportunity for efficient work and study, and fellowship with old and new friends makes the week an even happier one. Greater visions and true, helpful friendships come as a result of the week spent at Elon Summer School.

Dr. W. C. Wicker has been added to the faculty since a previous announcement went to press. Dr. Wicker will teach "The Teaching Work of the Church." This course will be of particular interest to Sunday School superintendents and pastors. There will be several other leaders to teach and to help.

The hope of the future Church depends upon the young people of today. Young people depend upon their leaders and their opportunities for their own training. Elon offers a great deal for the training of leaders and for the training of Christian young people. Every one of our Churches should be represented at Elon Summer School. Will you represent one of them?

JEWEL TRUITT.

MY BIBLE AND I.

We've traveled together, my Bible and I,
In all kinds of weather, with smile and with sigh,
In sunshine or sorrow, in tempest or calm,
It's friendship's unchanging, my lamp and my psalm.

We've traveled together, my Bible and I,
When life has grown weary and death e'en was nigh;

But all through the darkness of mist and of wrong,
I found there a solace, a prayer, and a song.

So now, who shall part us, my Bible and I?
Shall critics, or scoffers, or others who try?
Shall shadows for substance, or stone for good bread
Supplant thy sound wisdom, give folly instead?

Ah, no, my dear Bible, revealer of light,
Thou sword of the Spirit, put error to flight;
And still through life's journey until the last sigh,
We'll travel together, my Bible and I.

CHRISTIAN ENDEAVOR NOTES.

SUNDAY, MAY 24, 1931.

TOPIC: "Why is the Bible Worth Knowing?"
SCRIPTURE: 2 Tim. 3:16, 17.

For the Program.

Appropriate hymns for this program should be selected, and the program prepared by the committee. The interests and needs of the particular Christian Endeavor group for which the program is being prepared should be kept in mind.

The Scripture reading for the evening is 2 Timothy 3:16, 17. Psalm 139:1-12 may also be

used, and Psalm 119 contains many beautiful passages about God's Word. Especially appropriate for this occasion are Psalm 119:9-16, 89-96 and 105-112.

Various themes and topics should be developed in connection with this topic. The following paragraphs are to serve merely as "self-starters."

The Greatest Book of the Ages.

The Bible is the greatest Book of all time. It has served as inspiration for nations, Churches and individuals. Art has found in the Bible its authority. Music is spread upon its pages, and has been brought out for use. Additional music has been written because of the inspiration other Scripture passages afford. Though the Bible makes no claim for itself as a literary production, it contains the most precious literary gems. The Bible has a message for all our moods and needs. The high and the low, the rich and the poor, the learned and the ignorant, the happy and the sad—all who search its pages—can be satisfied with the messages revealed upon its pages.

Why We Have the Bible.

The Bible is the sacred Book of the Christian Church. Other religions have their sacred writings, i. e., Hinduism had the Vedas and the Upanishads; Buddhism, the Tripitaka; and Mohammedanism, the Koran. Our Bible is the record of God's progressive revelation of Himself. It tells what men have thought of God and what they have experienced of God. Tracing the history of the search of the people of Israel for God makes it easier for us to know how to find God. The early fathers of the Jewish people preserved their experiences in the discovery of God until they were written. Later the prophets and other writers added their experiences. During the years man's idea of God changed, with God becoming a more wonderful God as more was learned about Him. The highest interpretation of God is found in the New Testament.

Jesus in the Bible.

The Bible gives us the story of Jesus. It is worth years of study just to know Jesus. The Old Testament gives the setting for the story of Jesus. The New Testament tells of His life. He is the central personality of the Book. It gives the substance of His teaching. It tells of His power with men. It gives His understanding of what God should mean to man. Through the pages of the Bible, Christ points the way to a higher type of life for mankind. Hereafter, God is to mean more to His people because of Jesus' life and His interpretation of God.

Jesus can be known only by a study of the gospels. There is no other way to know Him. To know about the greatest person the world has ever known, we must study the greatest Book, because it is the best source of information concerning Him.

The Bible is Life-Giving.

The Bible, we must not forget, is a source of inspiration today. It has furnished inspiration to men for all the great reformations and all the progress of the Church. To Christians in every land today, and even to some who are not Christians, it proves itself a source of strength. It is only because the Bible is a revelation of God to His people that it can have this life-giving quality in it. The Bible does not give definite answers to all of our questions, and thus solve our problems for us, but it does give us a chance to know other men and women who have solved similar problems, and it does give Jesus' teachings and life. It is a Book by which we do well to grow.

What the Bible Can Do for Us.

The Bible helps us, with each study of it, to realize anew the important things that Christians believe. Among these are the love of God, the

(Continued on Page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS PREPARING FOR THE END.

LESSON VIII—MAY 24, 1931.

GOLDEN TEXT: "This do in remembrance of me."—Luke 22:19.

LESSON: Luke 21:1-22:23.

THE WIDOW'S MITES.

Christ observes us as we make our offering to Him. And He judges us not according to the amount which we give, but according to the proportion which we give. There are those who give what seem like large sums, which are, after all, comparatively small gifts, while there are others who give comparatively small sums, but who give largely and liberally, because their giving represents sacrifice and real generosity. There are many people who think that they are liberal givers when, as a matter of fact, they are simply poor bookkeepers. "Not what we give, but what we share" is what makes the gift acceptable. We are to give as God has prospered us.

"Withhold not the gospel from souls needing bread,

For giving is living," the Bright Angel said.

"And must I be giving again and again?"

My peevish and pitiless answer ran.

"Oh, no," said the Angel, thus piercing me through;

"Just give till the Master stops giving to you."

WARNINGS.

Jesus saw the inevitable fate that awaited Jerusalem and the nation. It is not necessary to read too much meaning into the language of the twenty-first chapter of Luke, which comprises a large part of today's lesson. He was simply putting in a striking and, in some senses to us, a mysterious way the incidents and events which would accompany the downfall of the city and the calamity which would fall upon the people. Pride, sin, selfishness had about run its course. He warned His hearers that the time of reckoning had come. He enjoined them to be on their guard and to prepare for the catastrophe by prayer. So far as these particular sections of Jesus' teachings are concerned, they found literal fulfillment. "This generation shall not pass away till all be fulfilled" evidently meant just what it said in this case.

JUDAS.

Poor Judas! What a tragic and pathetic figure he is! He betrayed His Master for a paltry eighteen or twenty dollars. And then when he learned that he had betrayed innocent blood, he went out and hanged himself. His name is almost a stench to all that is best in life. But let no one think that Judas was a wholly exceptional type. He simply represents the fruitage and ultimate end of the life which is dominated by avarice and greed and dishonesty and worldly ambition. The wages of sin for us, as for him, is death.

IN REMEMBRANCE.

"This do in remembrance of me." What was it that Jesus wanted His disciples to do in remembrance of Him? Was it to build a towering monument? Was it to establish some great foundation? Was it to name something after Him? No, it was simply to take common, unleavened bread and break it and eat it in the simplest way. And it was to take the cup, the fruit of the vine, the common drink of the day, and drink it in remembrance of Him. Nowhere else is the genius and the greatness of the Master more clearly shown than in this. Wherever and whenever men and women, boys and girls are gathered together, and eat the bread and drink the wine, they are

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

THE CHRISTIAN IDEAL FOR HUMAN SOCIETY.

By Alfred E. Garvie. Richard R. Smith, Inc.; \$4; pp. 477.

Principal Garvie is one of the deep thinkers of our generation. His book, "The Christian Doctrine of the Godhead," was a masterpiece, and this is its companion in importance. A more complete system of Christian ethics has never been written. While the book is written for scholars, it is easy to read and, taken in broken doses, will be fairly delightful.

The book consists of four parts—first, a historical survey, including the present challenge; secondly, the cardinal virtues of wisdom, temperance, courage and justice, together with a discussion of the Christian graces of faith, hope and love; thirdly, the psychological factors of human development, human character, and the redemption of human personality; and fourthly, the sociological factors, such as the family, education, industry, leisure, citizenship and the Church. The book is the mature thought of a mature thinker.

reminded of Him—of His life, of His ministry, of His service, of His sacrifice, of His death, of His resurrection, of the ultimate triumph of His kingdom. One marvels at the influence of this simple memorial on the life of both the individual and the Church at large.

"The bread used was one of the cakes of unleavened bread used in the Passover meal. It was broken to symbolize the breaking of our Lord's body on the cross. The wine of the Lord's supper symbolizes Christ's blood, shed on the cross for the remission of our sins. It is called the blood of the New Covenant, or New Testament, because it takes the place of the lamb sacrificed in the Old Testament Covenant of the Passover. Without the shedding of blood, there is no remission of sins."

It is a sad commentary on human nature that, even as they sat there for that sacred meal, the disciples had an argument as to who should be accounted greatest. And none of them was willing to humble himself and do the task that was usually allotted to servants. Thus it was that Jesus Himself took upon Himself the form of a Servant and washed their feet.

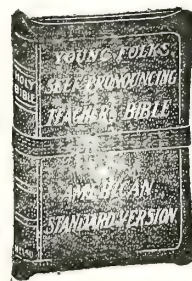
But there is also a note of encouragement in the situation. When Jesus, like a bolt out of the blue sky, announced that one of them should betray Him, they began to ask themselves—they did not accuse others—as to whether they should be the ones. It was out of this kind of material that Jesus fashioned the men who went out to take the world for Him. He knoweth our frame; He remembereth that we are dust; He knows that we have this treasure in earthen vessels, but He can use us in a large way if we will but give ourselves to Him.

CHRISTIAN ENDEAVOR NOTES.

(Continued from Page 10.)

Lordship of Christ, the fact of sin, the need of redemption, the power of the Spirit of God, and the hope of immortality. These are eternal truths which we face each day and which are significant to us. The Bible can also deepen and purify our emotional lives; it can help us appreciate the truly lovely and cast aside imaginary fears. From our study of the Bible, we should get a true idea of God and we should learn to love and trust Him as Jesus loved and trusted Him.

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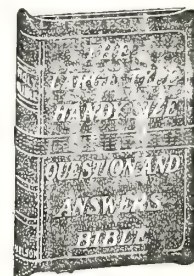
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

BY DR. AMOS R. WELLS.

(Taken from the *Christian Herald*.)

MONDAY.

LOVE AND PATIENCE.

"The Lord direct your hearts into the love of God and into the patience of Christ."—2 Thess. 3:1-5.

Love and patience do not always go together, but they always belong together. Patience is the best preserver of love, and love is the best promoter of patience. Love is said to be blind to faults, but often its eyes are very keen for them. Just because we love some one very much, we are most annoyed by his misdeeds and we sorrow most deeply over his sins. It is a mistake to think that love is not in need of patience. But often a mother spoils her child just because she does not recognize his shortcomings. Her loving patience becomes the child's most extreme peril.

How greatly, then, do we need to be directed into the love of God and the patience of Christ! For God's love is never blind to our faults, and Christ's patience is ever kept alive by His love. Ideal love and ideal patience reign in the divine school, and make it the ideal place in which to attain the perfect life.

Prayer.—We try Thee so often, our Father! We are in such sore need of Thy patience, O our Saviour! Bear with our frequent sins. Forget our many iniquities. Endure our insistent faults. Be loving to forgive. We ask it in humble dependence and in loving gratitude. *Amen.*

TUESDAY.

PUSH.

"I have determined."—Titus 3:1-12.

The verb, "determine," plays a conspicuous part in the writings of Paul and the account of his life. The great apostle could not have done his glorious work if he had not been a man of determination.

An interesting story is told of the way in which a millionaire merchant of Philadelphia got his start in life. He stepped ashore from a ship without money or friends. Going up to a man on the wharf, he asked him what he should do. "Work," the man replied. "What is your motto?" the man asked. "I have none," the boys answered. "Every one should have a motto," urged his hearer. "You think of one, and go out and hunt for work." The lad went along till he saw the word "Push" on a door. "I'll take that for my motto," he said to himself. So he began to practice it by pushing open the door and going up to the proprietor of the establishment, telling him his story. The proprietor said, "I want a boy of push, and as that is your motto, I will try you." Such was the beginning of a successful life.

The same spirit will bring success to any life. "I have determined," said Paul, over and over. He faced hundreds of closed doors, but he pushed them all open. He faced hundreds of obstacles in his path, but he pushed them all out of the way. He undertook as difficult a task as man could undertake, but he pushed and he pushed till he

had rolled it to the top of the hill. "I have determined," he kept on saying, till at last he could write, "I have fought the good fight, I have finished the course, I have kept the faith."

Prayer.—Our Saviour, no courage or zeal will accomplish anything without Thee. Be Thou our determination. Strengthen our hearts. Confirm our wills. Guide our spirits. And bring us to our goals. *Amen.*

WEDNESDAY.

IF WE KNEW.

"Putting away, therefore, all . . . envies."—1 Peter 2:1-10.

A wise writer says: "We see how much a man has, and therefore we envy him; did we see how little he enjoys, we should rather pity him." In the same way it may be said that we pity many a poor man, because we see how cramped are his means; but if we only knew how much pleasure he gets out of what he has, and how much good he does with it, we should envy him.

One might ask, therefore, why God does not give us the power of insight into other people's lives. The answer is, in the first place, that certainly we should not want other people to see the inside of our own lives; in the second place, it is not difficult to discern the happiness and usefulness of many who are poor in this world's goods; and in the third place, if we are rich, we have experience of many sorrows, and if we are poor we may have experience of many joys, so why should we seek from the lives of others what we may find at home in our own souls? No true Christian will envy another man, for he will realize that in Christ he has all things richly to enjoy. Christ came that we might abound.

Prayer.—Yes, Lord Jesus, we do abound in Thy joy. No one can take it away from us. No one exceeds us in it. We anticipate it splendidly in heaven, but we begin it splendidly on earth. Whom can we possibly envy, having Thee? *Amen.*

THURSDAY.

GETTING AN EDUCATION.

"The meek will He teach His way."—Psa. 25:1-9.

When David wrote, "The meek will He teach His way," he said virtually that all teachable persons shall be taught, that no one who really is ready to receive an education shall lack it. It may not be a school education, but it will be a real education.

So it is with the highest of all learning, the knowledge of God's way. If we want that education, it may be ours. We can have for our teacher no less than the Holy Spirit of the Most High God. We can have for our textbook no less than the supreme Book of ages. We can have for our fellow-students the noblest and friendliest and most helpful souls of the past and the present. Who, since all this is so, will fail to obtain the enduring education?

Prayer.—Teacher of teachers, we enroll in Thy school. Accept us as Thy pupils. Quicken our intelligence. Lead us from study to study. May we know ourselves and Thy world and Thee. In Thy name. *Amen.*

FRIDAY.

OUR SCAPEGOAT.

"And the goat shall bear upon him all their iniquities unto a solitary land; and he shall let go the goat in the wilderness."—Lev. 10:20-22.

One of the most impressive pictures ever painted is "The Scapegoat," by Holman Hunt. In order to get the right atmosphere for his weird painting, he went into the savage and barren

country south of the Dead Sea, and there painted in the marvelous colors of the desert. There too he found the wild goat, and he put into his picture of the animal the expression of infinite patience and suffering. It was a perilous task, for the robbers might be upon him at any moment, and Mr. Hunt painted with a loaded gun always ready under his left arm; but he was willing to endure any hardship, that he might give the world the wonderful message of the scapegoat.

That message, of course, is that Jesus Christ is our Sin-bearer. Whoever by faith lays his iniquities upon Him, need no longer fear their penalty and groan beneath them. The heavenly Scapegoat has borne them into the wilderness.

Prayer.—Our Saviour, we receive the truth, and we rejoice in it. We know Thee as our Atonement. Thou who alone canst remove our sins, hast laid them on Thy shoulders. Thanksgiving and praise be to Thee from all the world, ages without end! *Amen.*

SATURDAY.

WATCHMEN.

"Son of man, I have made thee a watchman unto the house of Israel."—Ezek. 3:16-21.

Ezekiel is not the only one whom the Lord has appointed to be a watchman for the house of Israel. Every child of God has been set by Him on the walls of Zion, is bidden by Him to peer out over the landscape for the coming foe, and to shout a loud warning of his approach.

The enemy sends no notice ahead. We do not know when he is coming. We shall not be ready for him at any time, if we do not remember that He is likely to come at all times. Must not even a watchman sometimes sleep? Yes, but the Lord's watchman must be then most strictly on his guard, when he sleeps. When he is weak, he must be strong. When he perceives that his own powers are naught, he must lean most heavily on the heavenly powers. For he must be on guard all the time.

Prayer.—Thine is the kingdom, Lord, and Thine is the power and the glory. We are only Thy servants, set to keep Thy walls against the foe. Help us to keep awake. *Amen.*

SUNDAY.

"HERE!"

"There shall in no wise enter into it anything unclean . . . but only they that are written in the Lamb's book of life."—Rev. 21:21-27.

A great battle had been fought, and the hospital tents were crowded. Moans and cries rose from the sufferers, and surgeons and doctors had far more than they could do. Suddenly, from a cot where lay a young man who had been uttering no sound, came a clear call that rang through the tent: "Here!" The surgeon hurried to him, thinking that he must be in great distress. "What do you want?" the surgeon asked. "Nothing," the young man answered; "they are calling the roll in heaven, and I have just answered to my name." Then in an instant he was gone.

When the blessed list is announced, will our name be in it, and shall we gladly, gratefully answer, "Here"? For there must be an endless distinction between the evil and the good. God's and the devil's can not go to the same place. There must be a book of life and there must be a book of death. And those—this is the final horror of it—those that are written in the book of death would not, if they could, have their names inscribed in the Lamb's book of life.

Prayer.—O Lamb of God; that takest away the sin of the world, free us from our sin, we pray Thee. All undeserving as we are, write us in Thy book. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

SEEKING THE BEST.

By DR. C. C. RYAN, *Pastor*
First Christian Church, Richmond, Va.

"Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls, who, when he had found any pearl of great price, went and sold all that he had and bought it."
—Matt. 13:45.

Because of the blood which has been poured into our veins by our ancestors, our dispositions and temperaments may be different; because of our education and the fact that we are the victims of superstitions and prejudices, our reasonings may not be similar and our ideals and conclusions may be widely separated, and yet, with most men, there is an honest purpose of search for that which to them is the best gift of life and eternity. Not the majority, but the minority is represented in that treatise of Cicero which he labeled "On Old Age." In that, he tells of a time when a great theater is filled and an old Athenian came into the place and not one of his country-men cared enough to make room for him, but when he came to a special section occupied by the ambassadors from Lacedaemon, they every one arose to receive him into their midst. Then the whole assembly burst into applause and somebody cried out, "The Athenians know what is good, but they will not practice it."

The search for the best is a search for the superlative in life. Positive good, comparative better, superlative best. What is it and where is it found? Christ alone holds the secret, and He Himself gives the answer in the words of the text. With matchless skill the artist makes a pen-picture of the seeker after the best.

Mark the statement! A seeker, not an empty dreamer, erecting glittering castles in the air of some never-to-be-realized attainment; castles made to be all ablaze in the golden sunlight of a fervid imagination. Not a vapid enthusiast, who has thrown judgment to the winds and despoiled reason of its sceptre as he blindly follows some plausible vagary that has made its appeal to a credulous brain. Neither is he to be a sluggard, ever voicing "A little more sleep, a little more slumber, a little more folding of the hands to sleep," though all the while duty sternly calls, "Up and to the doing."

The search for the "best" has naught of the visionary, the credulous, the idler. It demands the seeker, set of purpose, tireless of energy, and expert of values. I have seen a picture painted by Retsch where, with wonderful skill, a game of chess, played by a young man and Satan, is depicted. The young man has such a care-free look on his face, though he has waged his soul on the outcome of the game; and there is a cunning, hellish leer on the face of Satan as the game proceeds and favors his chance. But the seeker of "goodly pearls" realizes that there is a graphic and solemn scene which shows Christ and Satan battling for the soul of man. This is not picture only, but a reality, and as all earth and heaven look on with interest, the present and future welfare demands that we seek the best.

The picture reveals the fact that the seeker was in search of "goodly pearls"—not the paltry, the common-place and the cheap. One little girl, at the age of four years, was made glad with a glittering bracelet, until she found that it was purchased at Woolworth's store, and then she threw it from her with the words, "Only ten cents!"

The ancient idea of the pearl was that it was formed by the dews of heaven entering into the sea-shell, and its shape and perfection was dependent on the condition of the atmosphere at the very moment of its conception. Thus it was the type and symbol of heaven's most precious gift to man; an ideal something well worth the seeking and well worth the having. Human life pulsates with this essential truth. A seeking for a prize that outranks every other prize and lures us on to its coveted securement by mighty spell of heart and fascination of mind. Some seek the prize and the realization of the best in nobility of character, a stainless reputation for virtue, a flawless rectitude of conduct. Culture has its appealing force with the elect few. Philanthropy spells the magic word with others in a life devoted to the social and economic betterment of their fellows.

Many crowd the temple of mammon, the marts of trade, the arena of fame, the vanity fairs of frivolity in their search for the best that life below the stars has to give. Whatever the earthly "pearls" that man may secure, in all their variety, sooner or later there comes a disappointment, for "All is vanity and vexation of spirit."

A Splendid Finding.

In mental vision we can follow the pearl merchant as he passes from city to city, country to country, ransacking the famous bazaars of distant climes in his search for the "best" among the gems of the earth. He shows the greatest care lest he be imposed upon by a fabricated stone or given a jewel with a secret, undetected flaw. Somewhere, we know not where, but one day, a day that eclipsed the sum-total value of all the other days of his life, his quest was suddenly ended, and there flashed before his ravished gaze a pearl of wondrous beauty. With tingling nerves and throbbing heart, he looked upon it. Perfect in its symmetry, parless in lustre, fabulous in price. None like it in all the treasured gems of men. "One pearl of great price"—one! What does it all mean? There is but a single answer, and that answer—Christ. He is the soul's Superlative, for in Him and through Him alone do we realize a supernatural change of nature, a pardon of sins, a peace of conscience, a sonship with God, and in the world to come immortal life and eternal glory.

A Joyous Buying.

"And when he had found one pearl of great price"—what then? Pass it by with indifference? Bought it how? Sold all that he had and gave the all in exchange for the one. A large price to pay, wasn't it? Worth it, and worth it a thousand times over!

To find in Jesus Christ the preciousness and pricelessness of what He has to confer upon us, we must let go of all and forego all of whatever we hold of earth's competing things. "If any man will come after me, let him deny himself, take up his cross daily and follow me." Jesus is a test Pearl. He is our life's Superlative, or He is nothing. There was no sob in the heart of the pearl-seeker, neither a tremor in his voice as he gave the all for one. Paul said: "I count all things but loss that I may win Christ." In the end, we find he had made a good bargain. A person of distinction was dying, a mark of honor was brought him from his monarch. Taking it in his shaking hands and looking at it through the mists of waning eyesight, he feebly said, "This is a mighty fine thing here in this country; but

I am going to a country where it will be of no value to me." We, too, my friend, you and I, are soon to go to a country where the pearl honors, pearl treasures, and pearl pleasures of this life will have no quotations. The "Pearl of great price" will irradiate the gloom of a dying chamber, be our passport through the gates of the new Jerusalem, and make the countless age of eternity unspeakable in rapture and glory.

A skilled nurse in the Dufferin Hospital, in India, explained to a high-class Hindu woman Holman Hunt's picture of Christ knocking on the closed door. When winter had come and the snow was falling, the nurse went to minister to that same Hindu woman and found the door of the home open and the snow blowing in; and when she said the door should be closed, the woman said, "I know it; I have seen the snow, I have felt the cold, but I thought that perhaps your Jesus might pass by, and I wanted Him to find the door open."

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Christian Orphanage

Dear Friends:

It has often been said that the leaves on the trees get their growth by the 10th of May. From the general appearance of the trees now, it seems that this season will be no exception to the rule. The spring season is always a beautiful season in the year. The trees, clothed in their new spring coats, with all the flowers arrayed in their beauty, make one feel like taking on new life and energy and doing greater things. God has made this a beautiful world in which to live, and has thrown around us every blessing of life to make us happy and contented. But with so many things to make us happy, the superintendent of an orphanage comes in touch with those who are unhappy because misfortune has come into their life. A few days ago, a bright little boy came to see us. His father and mother had recently died and left him with little sisters and brothers to be provided for—nine in all. Kinspeople and two orphanages had provided for all except this boy, who is fourteen. He had passed the age limit when orphanages take children. We could not help but have a deep sympathy for him. It was a great shock to lose father and mother; then to lose family ties of his brothers and sisters from whom he is separated; and then, too, no home he can call his own. Left in the world alone, a fine little fellow. As we talked with him, how our heart ached, and it was hard to keep back the tears that just wanted to fill our eyes. We have two little boys, six and eight, in our home. We wondered, while talking to this little boy, if such a misfortune should fall to their lot and they were left homeless and appealed for friends and a shelter, if they would be received kindly. A home and a father's care would mean so much to this little boy during the next three years of his life. We wish we had the friends to enable us to help him now, when it would mean so much to him. Have we a big-hearted friend who could make it possible for us to help him? Now is your opportunity to do a good deed and make a good investment.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 14, 1931.

Brought forward \$7,050.60

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Long's Chapel	\$ 2.15
Durham	21.63
Happy Home	1.72
Lebanon	1.48
Greensboro, Palm Street	6.00
Mt. Bethel	3.34
Hines Chapel	4.68
	41.00

Eastern N. C. Conference:

Pleasant Union	\$ 6.20
Turner's Chapel	1.25
	7.45

Western N. C. Conference:

High Point	\$ 5.00
Hanks Chapel	2.22
Pleasant Hill	5.26
Burlington	47.95
Pleasant Union	1.20
	61.63

Eastern Virginia Conference:

Rosemont	\$11.86
Holland	10.00
Johnson's Grove	.81
Franklin	6.67
Elm Avenue	5.00
	34.34

Valley Va. Central Conference:

Concord	\$ 1.40
Linville	5.90
Dry Run	3.30
	10.60

Alabama Conference:

Noon Day	\$.57
Bethany	1.00
	1.57

Special Offerings.

Sale of potatoes	\$ 8.00
Otho Lee Bennett, cash item.....	2.50
Mrs. Maynor, support Rebecca.....	10.00
Mrs. Maynor, donation	2.00
	22.50
Grand total	\$7,229.69

NEW YORK ESTABLISHES PRECEDENT.

A precedent has been set for other States in the action taken by the executive board of the New York State Federation of Women's Clubs just before the opening of its annual convention in Utica. Without a dissenting vote, this board voted not (not) to admit to membership in the

organization the New York State division of the "Woman's Organization for National Prohibition Reform."

The letter to Mrs. Charles J. Reeder stated that the purpose was to enter the federation as a means of offsetting the arguments of the New York State Woman's Christian Temperance Union. In an interview with a representative of the Christian Science Monitor, Mrs. Reeder stated: "The New York State Federation is unequivocally on record for prohibition and law enforcement."

We sometimes think from reports that all of New York State is enrolled in the membership of that body of women, whose public speaker on the platform in St. Louis recently stated (a lawyer and an orator, she was too): "Some say we should live up to the law while it is a law. I have been guilty of violating it . . . an action of which I am proud . . . I openly defy it; I encourage open rebellion against it."

Is this law-defying creed the one they prescribe for the future citizens of the United States? What more could underworld criminals want to justify their attacks on property and human life than this sort of philosophy?

Hopewell, Va.

MRS. G. B. B.

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Type in Junior's Bible

2 I saw the sun of all the of the children of Israel, three years old and upward, thro

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a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for thee, living God.

to Mercy and truth together; righteousness I kissed each other, for Truth shall spring

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9 Behold, O God our shield, and look upon the face of thine anointed.

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METHODS CORNER

By REV. ELISHA A. KING, D. D.
Miami Beach, Fla.

There are many forms of evangelism, but not all of them are recognized as such. Publicity or advertising the Church is one form not usually recognized, but it is easy to see that it does have a right to be included.

When we hold evangelistic services, we desire to have people come to our Churches. In order to arouse their attention, we send out letters or make announcements in the newspapers. The people of the community learn of our meetings and come. In a similar way, of course, we seek to win people to our Churches throughout the year.

However, there is a danger of misunderstanding the nature or ethics of advertising. It has sometimes been thought that the end justifies the means, and so even Church publicity has not been wholly truthful. For example, I remember two ministerial friends who always advertised their large audiences, stating that two or three thousand people crowded into their Churches, when, on an exact count, there was room for only 1,200. It is true that extra people crowded in, but the advertisement was intended to induce people to come to Church on account of its exceeding popularity. This is a small failing compared with the minister who advertised such themes for Sunday night as "Why Mary Fell Out of Bed." This sort of thing drew a crowd of curiosity-seekers, but the preacher never referred in any way to the question he used to get his crowd.

Another Church advertised that it had the coolest auditorium in town and the most comfortable seats, neither of which were true. Examples without end could be given of such methods of publicity, but there goes the inevitable sequel that all such attempts to build up a congregation fail in the long run.

There are a few general principles to keep in mind when advertising a Church service. One is the name of the Church, the name of its minister, its location, and the hours of all its services. Another is the subject of the sermon, or address, or the event, for people are often moved to go to Church these days on account of what is being done or said at the Church. We still have a large number of people who go to Church out of a sense of duty, but we must try to interest the "outsider," and this may be done partly through advertising. But, above all else, let there be honesty in our published statements about the Church. Rightly conducted, regular, informing publicity pays and brings to the Church many good people who would not be likely to attend Church without some such arousing information. In time, they become interested and often develop into good workers and helpers.

COMPARATIVE LEARNING.

The *Moody Monthly* gives an interesting comparison of the answers given by a modern American boy and a native African boy to Bible questions. The black boy was employed as cook to a missionary and had only been six years converted from heathenism; the other was a high school boy who had attended Sunday School for ten years in the United States. Here are the questions and answers. The "(1)" represents the answers of the American boy; the "(2)" those of the African boy:

When was the Bible written? (1) "After the birth of Christ." (2) "Part before and part after Christ. God told Moses to write the laws and put them in the ark."

By whom was the Bible written? (1) "Paul; the twelve apostles." (2) "Good men of long

ago chosen by the Holy Spirit."

Who delivered Israel from Egyptian bondage?

(1) "David." (2) "Moses and Aaron."

How long did Israel wander in the wilderness?

(1) "Ten years; two years." (2) "Forty."

Name one Old Testament prophet. (1) "Leviticus; John the Baptist." (2) "Isaiah."

Who was the greatest missionary of all time?

(1) "David Livingstone." (2) "Paul."

How are we saved? (1) "By joining the Church; by becoming a member of some house

of God." (2) "By faith and acceptance of the blood of Christ shed for us."

What is meant by the Christian's hope? (1) "Every one can be saved; the hope of being saved; to live a clean life." (2) "Christ's coming."

There is force in the statement of the woman missionary who submitted the answers of the black boy, that the time may yet come when Africa will have to send Sunday school teachers to teach the youth of America.—*Missionary Review*.

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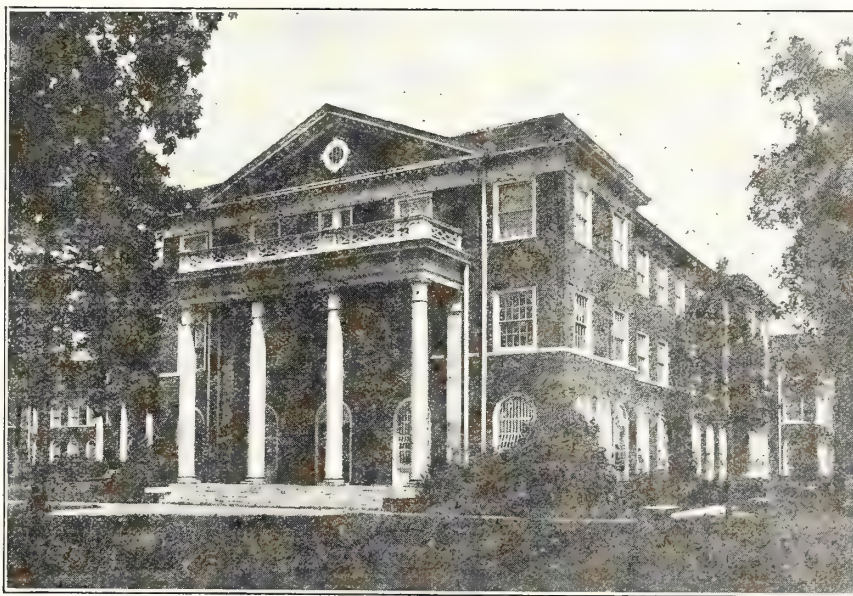
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Remittances for advertising and other business matters will be addressed to the "Managing Editor," 1536 East Broad Street, Richmond, Va.

OBITUARIES.

SMELSER.

Mrs. Eliza Anne Smelser was born in May, 1844, and died April 2, 1931, aged 86 years and 11 months. She is survived by six children, twenty grandchildren, and thirty-four great-grandchildren. She was an invalid for about four years, but bore her sufferings with Christian fortitude, and died in the triumph of a living faith. She was a member of the Methodist Church. Funeral services were held at Leak's Chapel, near her home at Honeyville, Page County, Va., April 4.

A. W. ANDES.

KENT.

J. W. Kent was born on August 5, 1859, and departed this life April 11, 1931. He was married to Miss Josephine Hodges in 1875, and to this union were born nine children—four girls and five boys. In 1914, the Lord saw fit to take this good wife and mother. The same year, Mr. Kent married to Miss Carrie Long, and they lived happily together until on last Saturday the Lord called him to his reward.

Bro. Kent was one of those old-fashioned men who believe in earning their living by the sweat of their brow. As long as he was able to work, he was independent. He provided well for his family, and it was the joy of his heart to give of his substance to the support of the Church, which was so near his heart. He was a good citizen, firm in his convictions, and stood for that which he felt was right, regardless of how other men thought or felt. He served in the Christian Church as deacon for more than thirty years, and his was a life of unselfish service, always preferring others' pleasures before his own. He leaves to mourn his going his wife, four daughters and one son, one brother, a host of grandchildren, and an unnumbered company of friends. May God richly bless them in this hour of deep sorrow.

The funeral service was held in the

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Christian Church at Lanett, Ala., where he held his membership, in the presence of a large company of friends. The pastor was assisted by Rev. H. M. Gray, a former pastor, and his body was laid to rest by the side of his first wife, at LaGrange, Ga., his former home.

Lanett, Ala. J. D. DOLLAR.

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VOLUME LXXXIII

RICHMOND, VA., THURSDAY, MAY 21, 1931.

NUMBER 21.

THE SUN'S OBSERVATORY

By DR. W. C. WICKER.

EDITOR CHRISTIAN STANDARD DEAD.—

Russell Errett, since the death of his father, Isaac Erratt, the guiding genius of the *Christian Standard*, the conservative Disciples' weekly, published in Cincinnati, died in that city April 27th. Mr. Errett, we are told, had been in poor health for the past two years.

SANKEY'S TEACHER DEAD.—

Galusha Cole, who taught Ira D. Sankey, noted singer and associate with Dwight L. Moody in his evangelistic work, how to sing by note, has just died in his 105th year. He was hale and hearty to the last, and his end was hastened by an untimely fall. Mr. Cole climbed Mt. Wilson on his 85th birthday. He last attended Church the Sunday before Easter. It is a great blessing to live a useful life to a goodly old age and make the transition without long suffering.

MAY DAY MEETING.—

The New York Presbytery showed an encouraging interest in the implications of Christianity in the economic world by holding a meeting on the historic "Labor Day," May 1st. The general subject was the problem of unemployment and what the Churches may do about it. The speakers were Prof. Broadus Mitchell, of John Hopkins University; John Fitch, of the New York School of Social Work, and James Myers, of the Federal Council. The presbytery was in a mood for something more than listening, so a set of resolutions was proposed and unanimously adopted calling for the displacing of the profit motive by the motive of service and urging upon the general assembly of the Church more serious attention to these great economic issues.

DEWEY'S THREE QUESTIONS.—

John Dewey, of Columbia University, says that there are three important questions around which our thought moves: Where have we come? Where are we going? Meantime, what are we going to do for the time we are here? Dewey says philosophy has not been very successful in answering one and two, and when we sum up Dewey's effort to answer the third, in spite of his voluminous writing, we may say that his conclusion is that he does not know exactly what to say. Meantime, we must live, just as we must eat, while the dieticians are carrying on the seemingly endless debate about calories and vitamins. The only thing I know to do is to keep busy either in self-government or in helping others, or both, until we graduate for the life above.

THE TEACHINGS OF JESUS.—

A new book with the above title has just appeared from the Cokesbury Press. The author is Harvie Branscomb, who won the Cannon Hall

Greek Testament prize, and also a "first class" with the added honor of the congratulations of the examiners as a Rhodes scholar at Oxford University, where he graduated. He continued his work at Union Theological Seminary and Columbia University and received his Ph.D. degree from Columbia. This work will be greatly appreciated by ministers who periodically refresh their minds on the subject, and by teachers of the New Testament, and Sunday School teachers who wish to delve deep beneath the surface of the gospels, for it is fully abreast of the scholarship of our day. Ministers who are not "grown" will find food for thought here.

"IF I WERE A PREACHER."—

Prof. Frederick P. Woellner, of the University of California, at Los Angeles, recently spoke to the preachers of Los Angeles upon the subject, "If I Were a Preacher." Among other things, he told them not to be unduly alarmed by the prophets of doom who are forever ringing the charges upon the drifts and cross-currents of life and prating about the new morality and the new religion. He reminded the leaders of religion that the great spiritual values, right, justice, good will, love, faith, and hope, abide amid the ever-changing forms of expression. Christianity, he said, is the best the race has come to know, and we should ally ourselves with it. The address was all compact of common sense and alive to the world of today. Prof. Woellner teaches a Bible class of college students numbering one thousand every Sunday, and his messages are broadcast.

MCCONNELL VISITS CHICAGO.—

It was not so much as president of the Federal Council of Churches, nor even as the fearless prophet of a Christian social order that Bishop Francis J. McConnell was welcomed to Chicago recently. The intensity of the interest in his visit was due rather to the fact that he had just returned from India where he delivered the Barrows lectures, under the auspices of the University of Chicago, and multitudes were eager to learn what impression the great and dramatic events in that land had made upon his alert and well-balanced mind. He lectures on "The Influence of Christianity on the Religions of India," under the auspices of the divinity school of the University of Chicago. He spoke at the university chapel by request of President Hutchins, on his experiences and observations as Barrows' lecturer in India. "The Christian Ideal and Social Control" was the general subject of the Barrows' lectures, and what astonished the bishop was that in India such a topic should be viewed as a novelty. It seemed strange to India that God should find expression in devoted service to men. Wonder what the missionaries have been doing in India!

BANDITS AND CHRISTIAN PASTORS.—

The type of Christians made in China seems to be as fine as any in the whole history of Christianity. The *Congregationalist and Herald of Gospel Liberty* says that the Chinese Christian pastor made prisoner by bandits endures suffering about which the world never hears, and relates the following story to illustrate:

"Mr. Jen's salary is nine dollars a month—barely sufficient to cover the most meager expenses. Jen owned some farm land, upon which, of necessity, he was semi-dependent. He was captured by bandits with other prisoners, some of whom were beaten, mutilated and killed. Before he was free, his family had to sell his farm and give more than four hundred dollars to his captors. Twenty-five miles from Tehchow lived the widow of a Christian pastor, herself a former Bible woman. Her husband had carried a thousand-dollar insurance policy with a foreign company. Upon his death, the money went to his widow. She was abducted and held until her family had turned over twelve hundred dollars, the insurance money plus other savings. Yet, in the face of such tales, Rev. Leonard Outerbridge declares that 'this has been the most encouraging year in evangelistic work that I have seen in China.' This kind of Christian pluck insures the final success of Christianity in China, India, Russia—everywhere.

GRAHAM TAYLOR.—

Graham Taylor celebrated his 80th birthday May 4th. At eighty he still pioneers on social frontiers. Perhaps the pioneering was a bit more evident and dramatic when he was forty years old, forty years ago. Today whenever there is a group fighting for social progress, he will be found among them, and is usually in front. He says that when he first went to Chicago Theological Seminary as the first professor of sociology in a school of theology, he wanted a place where he could bring his students face to face with life conditions. He settled and started Chicago Commons, and today, "Enter whatever sphere of socially constructive work you may name in Chicago, and presently you will encounter Graham Taylor. Rehabilitation of broken families, war on social evils, physical and moral; creation of opportunities for youth, recreationally and educationally; improvement of housing facilities; cleansing of politics; election of better aldermen and other public officials; breaking down the barriers of race and creedal prejudice—these are among the things for which he has lived and still lives gallantly and hopefully." Whenever Christian men and women realize that the genuineness of their Christian profession is attested most genuinely by the "outfluence" of their Christian profession in social service, the world will feel their professed influence for Jesus Christ.

NOTES-PERSONALS

"Ye are my friends if ye do whatsoever I command you."—John 15:14.

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief" (1 Tim. 1:15).

Not how much of my money will I give to God, but how much of God's money will I keep for myself! That is one of the most vital questions we will ever be called upon to answer in this world.

Quite a large per cent of the Churches have not yet taken or completed their annual missionary offering. Pastors and Churches should look upon this offering as a blessing and not a burden, for such it will be if pastor and people enter into it in the spirit of self-sacrifice, self-denial and for the glory of their Lord.

The forty-first commencement of Elon College begins with the baccalaureate sermon, Sunday, May 24th, and will conclude with the graduating exercises and the baccalaureate address Tuesday, the 26th. This is always a gala occasion, and Elon becomes a mecca for hundreds of CHRISTIAN SUN readers, friends and parents of graduates and lovers of Elon College. It is anticipated that this commencement will uphold and even surpass the high standard set and maintained by the college in other years.

The Woman's Mission Board of the Southern Christian Convention met in annual session in the home of Mrs. J. A. Williams, president, Franklin, Va., on Thursday, May 14th. Other members of the board attending were: Mrs. L. W. Stagg, Mrs. E. L. Beale, Mrs. M. J. W. White, Mrs. H. C. Caviness, Mrs. W. M. Jay, Mrs. R. T. Bradford. Visitors: Dr. W. M. Jay and Mission Secretary J. O. Atkinson. The day was made most happy through the gracious hospitality of Mrs. Williams, and the work for the various conferences of the Convention was gone over in detail and plans were made and discussed for the coming year.

It is learned with deep regret that Rev. T. N. Lowe has resigned as pastor of the Elm Avenue Church, Portsmouth, Va., to take effect June 1st. Bro. Lowe has worked faithfully at Elm Avenue and was instrumental as pastor in greatly enlarging the scope of the work there and in increasing the membership of the Church and Sunday School. Under his pastorate, the Church paid off its indebtedness, and also built valuable additions to the Church plant for the work of the Church school and religious education. Bro. Lowe is a faithful and consecrated preacher, and any Church securing his services will be fortunate. After June 1st, his address will be 310 Eighth Avenue, Hopewell, Va.

The women of the Alabama Conference held their missionary rallies—first, at the Christiana Church, on Sunday, May 10th, in the presence of a large and happy audience; the second, at Wadley, on Monday, May 11th, and though not largely attended, the sessions were of deep interest and significance and seemed to be thoroughly appreciated and enjoyed by all present; the third, at Roanoke, May 12th, which was largely attended and was exceedingly interesting and full of encouragement and enthusiasm. Mrs. G. L.

Stephens presided at the Christiana meeting, Mrs. V. E. Kitchens at the Wadley meeting, Mrs. G. H. Veazey at the Roanoke meeting. Mrs. V. E. Kitchens, of Roanoke, is the president of the Conference Woman's Board, and Mrs. G. L. Stephens, of Wadley, is the secretary, and both of these deeply interested officials attended all three of the rallies and aided much in making the sessions a success. Our Alabama women certainly are rapidly developing into leaders and workers of ability and faithfulness, and a great day is ahead for the work of the women in that growing Conference.

THE SUN's editor had the coveted privilege of delivering the baccalaureate sermon to the graduating class, seventeen in number, and to a magnificent audience in the beautiful and spacious auditorium of Piedmont Junior College, Wadley, Ala., on the evening of May 10th. The occasion was a very happy one, enlivened with the hope and expectation of youth, the thrilling and inspiring songs of the occasion, the choruses of some thirty or more voices, the inspiration and the joy of assembling at the close of a perfect day and the end of the college year to worship God in praise, prayer and sermon. Piedmont Junior has had a good year, President Beougher laboring with tireless energy to carry on the work, and financial secretary, Dr. Jenkins, with his splendid devotion to a great task out in the field, making it possible for the work to be maintained and carried on. Against many odds and under many difficulties, Dr. Beougher and Dr. Jenkins have labored zealously, and wrought heroically, to maintain, under most stringent financial depression, the work at the high standard set for it in previous years. President Beougher has resigned and expects to return to the ministry to which he had given many years of active service before accepting the presidency of the college which he has wrought so tenaciously and zealously to maintain and to build up. His successor has not at this writing been decided upon, we are advised.

NEW VOICE IN RELIGIOUS RADIO.

A wholly new voice will be heard over the air in the summer schedule of religious services sponsored by the Federal Council of Churches. It will be that of Rev. Frederick H. Knubel, president of the United Lutheran Church of America. Dr. Knubel is probably the best-known Lutheran in this country. When the United Lutheran Church was organized, in 1918, through the merger of three Lutheran bodies, he was elected president, and has held that high position ever since.

Rev. Frederick K. Stamm, pastor of the Clinton Avenue Congregational Church, Brooklyn, N. Y., who has been heard on several occasions in radio programs, now becomes a regular speaker throughout the season.

Two other voices which have become thoroughly familiar to radio audiences will be heard again this summer—Rev. Charles L. Goodell, executive secretary of the Federal Council's Commission on Evangelism, and Rev. Ralph W. Sockman, minister of the Madison Avenue Methodist Episcopal Church, New York.

The summer schedule goes into effect on the first Sunday in June. The schedule of hours (E. S. T.) sponsored by the Federal Council will be as follows:

The Friendly Hour (3-4 P. M., WJZ and associated stations)—Dr. Frederick K. Stamm, speaker.

National Sunday Forum (4-5 P. M., WEA and associated stations)—Dr. Ralph W. Sockman, speaker during the first half of the season; Dr. Frederick H. Knubel, speaker during the second half of the season.

Sabbath Reveries (5-6 P. M., WJZ and associated stations)—Dr. Charles L. Goodell, minister.

All these hours are expected to have a nationwide hearing, as was the case last summer, when the high point of religious broadcasting was reached.

The daily morning devotional period, which has been so widely appreciated as a form of family worship, will be continued, as will also the Thursday evening half-hour of worship and song.

As in past seasons, the coast-to-coast networks of the stations associated with National Broadcasting Company will be used, and the Greater New York Federation of Churches will serve as the local conducting agency.

METHODS CORNER

BY REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

One of the most important departments of our Church activity is that which includes the young people. Just now I am not thinking of the Sunday School, but the young people's society in many Churches called the Christian Endeavor Society. I have recently heard Rev. Harry Stock talk on suggested programs for young people's meetings.

The first one he mentioned was the discussion meeting, which is in such vogue today. This is a very successful method and is carried on under the direction of a leader. If possible, there should be an adult sponsor, but the leader of the meeting opens the discussion by announcing the theme and asking leading questions, while the members present express their opinions and debate the subject generally. He said that there has been so much discussion and for so long that perhaps it would be just as well to try other kinds of programs.

He thinks that a current-event program would be good to have occasionally. It is worth while to get the young people to talk about outstanding events, such as the activities of Gandhi in India. Local items of importance might be discussed, and, of course, the plan would be to consider them from a Christian angle.

It seemed to Mr. Stock that once a year at least there might be a formal worship program. Once a year there could be a Communion service for young people. And again he emphasized the vespers service out-of-doors.

The "share-your-reading" service is another idea. Read with the young people. To remove the formality, place the chairs in a circle; that brings friendliness at once.

Then he mentioned making use of homes for some of the meetings. Where this plan has been carried through successfully, the people of the homes were benefitted. The young people found a new experience themselves. It brought a new attitude between the old folks and the young folks.

Another plan mentioned was the question-box service. A box may be placed in the vestibule of the Church and young people encouraged to place unsigned questions in it. These can be answered by the pastor. He suggested that the pastor might invite the young people to his home for an evening. Another plan suggested was for the minister to preach a series of sermons to young people and ask them to discuss them in the meeting. What we need is to keep alive to what is going on and try to see religion in a fresh, new way. The young people need the sympathy and co-operation of adults, but they desire to work out their own problems by themselves where they may be free to express their thought. Mr. Stock thinks they should learn by doing useful Christian things.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

THE MISSIONARY HERALD for May carries an interesting and informing article on Protestantism in Mexico, written by Dr. Elisha A. King, pastor of the Community Congregational Church at Miami Beach, Florida.

W. PALM BEACH, FLA.: A mothers' and daughters' banquet was given on the evening of the 8th by the Woman's Association of Union Congregational Church. More than one hundred were present. The banquet was served by the men of the Church. An interesting program followed, with music and speaking.

KEY WEST, FLORIDA: This church of which Rev. E. Richard Evans is pastor, has an enterprising church reporter and furnishes nearly a column of notes weekly for the local papers. One of the items in a recent issue is of especial interest as indicating the attendance at the prayer meeting of the church "because of the rain and of the illness of a number of our people there were only about thirty present at the mid-week service."

WINTER PARK, FLA.: The Congregational, Methodist Episcopal and Episcopal Churches of this city will hold union services during June, July and August, and the first two weeks in September. Among the preachers will be Drs. Vincent, Thomas, and Treadwell and two able preachers from the city. Some minister will be on hand for any needed personal work during the whole summer. It is a hopeful indication for the religious life of the place when the Churches work together in hearty accord.

HALEYVILLE, ALA.: Rev. M. L. Hargraves writes as follows: "An example of truly Christian interdenominational spirit is being found among the Churches in some of the North Alabama Congregational communities. We held an interdenominational Sunday School convention near Mt. Carmel, of Hamilton, Ala., May 2nd and 3rd, of which three denominations were well represented. It may be noted also that we have a fifth Sunday School institute which brings together the different leaders of all denominations in these communities, and the programs are carried out fittingly and is having a great influence in the building up of Sunday Schools in this section. We are developing more and more the spirit of good will among the Christian people here."

CHATTANOOGA, TENNESSEE. The Pilgrim Church Herald, edited by the pastor, Dr. C. Rexford Raymond, has a paragraph relative to the union of the Christians and Congregationalists, and says, "take a copy of our combined paper for the southeast, THE CHRISTIAN SUN, as you leave the vestibule of the church and learn more about our new members." Concerning the advantages of union he says: "Someone asked what advantage there is in the new union of our two denominations. One manifest advantage is in reduction of the cost of overhead management, by uniting our religious newspapers, and by uniting our mission work. In cities where there are Churches of both bodies, it has been possible in some cases already to unite the congregations. American Protestantism needs such church union more than it needs any other one thing. The consolidation of weak churches and a united program in the mission field would register a great step in advance. Our divisions may have had a historic reason; but, in many cases, they now have no reason except unworthy and selfish excuses for continued separation."

DEDICATION AT MEANSVILLE.

A crowd which overflowed the auditorium and stood about the doors and windows outside helped to dedicate the beautiful new brick Church at Meansville, Ga., May 3rd. Rev. Lawrence L. Stanley is the happy pastor, and there was great rejoicing as the people sang and prayed and praised at this great meeting. It was Dr. W. Knighton Bloom, secretary of missions, who preached a masterly sermon for this unusually significant service.

The local Baptist and Methodist ministers were present and shared in the service. Appropriate words of greeting were beautifully spoken by the pastor. The music was in charge of Mr. John Bush, of Barnesville, and a few of his singers from the Fredonia Church. The dedicating prayer was offered by Rev. J. J. Horne, the act of dedication was led by Rev. M. J. Sweet, pastor-at-large, and the benediction was by Miss Annie R. Campbell, extension worker in Georgia.

Following the dedication, a most bountiful picnic dinner was served on the beautiful Church grounds, where tables had been prepared for the purpose. The afternoon service was given to singing of hymns to the glory of God and the good of men. It was a wonderful day in the life of this Church. The people had worked hard and knew what sacrifice meant to bring the Church to dedication free of debt except for the loan by the Church Building Society. New hymnals had recently been secured, and in every way this was a most satisfying event in the life of rural middle Georgia. Great credit goes to the pastor and the people who have stood by him during the strenuous days when this building, a credit to any city, was planned and erected.

CONFERENCE OF CAROLINAS.

In reporting this great Conference for THE SUN, one word should be spoken first. That word is a hearty "Thank you, Dr. Rowland and all your people who so wonderfully cared for the large number of delegates and visitors who came expectant to your doors May 5, 6, 7." Following that, there should be a word of appreciation for the splendid spirit of good-fellowship coming into this meeting from the many pastors and friends from the Christian Churches of the region.

"An Advancing Church" was the theme of the program. The intent of the framers of it was to bring intelligent inspiration and practical help down to each individual Church. They were not disappointed. Not a single utterance was made, not a voice was heard but brought some thrilling note of appeal or zealous suggestion of "how" and "why," and often "what" the individual Church might attempt to do to make more efficient its program. "Pragmatism" was not mentioned by any one, but inspiration to action seemed to vibrate in every session.

Dr. Halliday's "Three Voices from the Mount," "The Church Out in the Open" by Dr. Serl; "Building My Church," by Mr. Scott, and "An Advancing Church, Its Passion," each carried the audience to high and still higher levels. Of course, space and time make it quite impossible to give even a fraction of the things they said here, but their messages are living memories to those who heard them. And there was Rev. Ernest Riggs, secretary of the American Board, speaking on "An Advancing Church in the World." What a subject! And how his master interpretation of conditions and suggestion of du-

ties brought home responsibilities for clear thinking in order that we not lose leadership in the representation of the real Christ, while outstanding characters like the great Indian mystic outrun us, though they call themselves by another name than Christian. No more important or profound a message was given than his.

And of course, President Harper, always brilliant, marshaled fact and figures to the amazement of everybody while he pointed the way to the necessity of all becoming one, if we are to do more than live by denominational statistics and vagaries of creed. There were other important words spoken, among them Dr. Lobingier's, those of the young people, Truitt, Canoy and Penn, introduced facetiously by Miss Chase at the banquet, the impressive Communion service by Dr. Clark, the reports of officers and committees, and much else.

But, insofar as parliamentary usage was concerned, the "Council" formed by delegates from the Christian Churches with those from the Carolina Congregational Churches furnished the greater interest. It was here one of the most important matters of union was considered. It is presumed that others have written of this for THE SUN. Suffice it to say here that the forming of a great fellowship to be known as "The Conference of the Congregational and Christian Churches of the Carolinas and Virginia" (this including a few Churches near the border line only) was unanimously voted, and it is expected will come before both bodies meeting jointly in 1932.

The Conference closed with many remarks from "Old Timers" that it was the best one held for many years. Doubtless, the fact of the union with the Christians helped to bring this happy result about. Rev. George N. Edwards was elected moderator for the next year; Dr. W. Knighton Bloom was elected to represent the Conference at the meeting of the National Council at Seattle; Geo. Penn was elected scribe, with Rev. William T. Scott as assistant; Rev. M. J. Sweet was re-elected to serve as registrar, treasurer and pastor-at-large. After a final closing word by Dr. J. Edward Kirby, which was filled with statesmanship, idealism, looking with hope to the future, the moderator pronounced the benediction and the Conference adjourned, with everybody happy.

ORGAN DEDICATED.

The Circular Church, Charleston, S. C., of which Rev. George W. Edwards is pastor, has completed the installation of a new pipe-organ. It was dedicated with an organ recital on Tuesday, April 21st. Concerning the recital and the organ, the Charleston *Evening Post* has the following to say:

"The dedication of the new organ at the Congregational Church, with Alex Zenier as organist, took place Tuesday evening. The Church was fortunate to have Mr. Zenier at the organ on this important occasion. Mr. Zenier is a very fine musician, and organist. The chimes installed with the organ are particularly sweet. The swell organ is very good, and the diapasons have a voice like the deep chanting of the sea. As the Rev. Geo. N. Edwards declared, this organ may be said to be of the Church universal. It belonged to Westminster Church. The Roosevelt console was formerly used in Grace Church. Added to the old stops and wind-chests were new stops from Atlanta. The case was bought from Trinity Methodist Church. In a way, the organ is an antique, used in the worship of various Churches through long years. It was originally built in 1859 by Henry Knauff. The organ has been possible through donations from friends near and far, and it is a standing memorial to the energies and persistent activity of the present pastor, Rev. George N. Edwards."

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

DR. HARPER AND ELON.

Mr. C. M. Cannon, college correspondent, gave to the news columns of THE CHRISTIAN SUN, and others papers, recently, the surprising and regrettable information that Dr. W. A. Harper had resigned as President of Elon College, and told of the achievements of his administration. These need not be repeated here. This line now is given to THE SUN to express the deep regret of the editor, and he believes that of hundreds of our readers, at conditions which brought Dr. Harper to the conclusion that he could not serve the College as president after the end of the present scholastic year. Through twenty years of brilliant service as president, and prior to that, six years as professor in Elon College, Dr. Harper has given the strength, energy and consecration of a vigorous manhood to an institution which he loves as his own soul.

A man of vision, sustained and carried forward by a great mind and tireless energy, he has wrought to noble ends and a great purpose in helping to create a college plant and equipment, in which his own heart can but indulge a pardonable pride, and one which the entire Church glories in and delights to call its own. Dr. Harper has spared no effort, no energy, no strength he could command by day or by night, to build a great institution to which the present generation may look with pride, and which posterity cannot forego or forget. His name will be inseparably linked with Elon College through the years of a history yet to be written. By the powers of his brilliant intellect, by the forcefulness of his think-

ing, by his acquaintance with themes of universal interest and import, he has made Elon College known far beyond the borders of his Church and has given it a place of esteem, of approval and of admiration in the high circles of academic and collegiate interest throughout the country. In the outlay of buildings and the architectural designs and achievements on the campus, as well as in the outlay of his own powers of personality, he has been instrumental in building a college not only in brick and mortar, but in the minds and conduct of thousands far and near who will share with us the feeling of personal regret that he must relinquish the helm he has held so firmly, and with which he has steered so zealously, through the years of his fruitful and far-reaching administration.

Although his mind thinks comprehensively and in terms of large tasks and great results, he has at the same time the genius of infinite detail and the ability to be a friend and a neighbor. This writer has lived by him through these many years, and, with sincerity, he can say that a man never had a more kindly neighbor with a ready hand to help, and a more willing disposition to befriend in time of lack and need, than President W. A. Harper.

And now that he lays down the burden too great for one man to bear continuously (it is a marvel that he has borne it for twenty years), the highest tribute we, his friends, can pay to him and to the great work he has done, is to find a successor who will carry to even greater consequences and results the task in which he has wrought so faithfully and with such persistence through the years. The glory of any achievement, the success of any undertaking, the strength of any institution is reflected and is most manifest in the manner it is carried on after he who has directed has turned the helm over to another. It will reflect honor and credit on Dr. Harper and his administration if the trustees are able to find a man who shall carry on to better consequences and results the work he has so nobly and well begun. It will but dim the luster of his achievements if the trustees, in such a crisis, do not rise to meet it, and to cast the mantle on the shoulders of one who, inspired and stabilized by the past twenty years of Elon history, shall, by consecration of hand and heart, "carry on," and thus reflect an ever-increasing light from that torch passed on to him from the hand of him who kept the light burning, for twenty brilliant years, from the warmth and passion of his own great mind, heart and soul.

J. O. A.

THE GOSPEL—ITS TWO SIDES.

That which is reclaiming and redeeming human society and the world is the gospel of the Son of God. As one has recently said, "Bring Jesus Christ into any scene or picture, and He at once becomes the central figure there." Bring His gospel, the story of His life and crucifixion, into the mind and to the attention of the world, and He becomes the central figure there. There are two ways in which His gospel—the good news of Him—is brought into the picture of life and of human experience. One is "promotional," and the other "devotional." The preachers are the promoters of the gospel. They pronounce the gospel; they proclaim the gospel; they preach the gospel; their lives are dedicated to the promotion, to the propagation of Him who died on the cross to save and redeem the world. Theirs is the task of the herald, heralding to mankind the glad tidings of peace, of power and of good will.

And then there is the devotional side. Many are held to the Church and to the ways of righteousness, and not a few are attracted thereto by the devotional life of those who have heard the gospel message and have accepted it as the way

of life. One wonders if this latter task is not the essential factor and feature in the missionary societies, especially the Woman's Missionary Societies in the Church. Here we find the gospel being practiced and deepened and demonstrated by and through devotion.

It was not enough that His disciples should be taught by our Lord and trained to proclaim Him to the world. Certain women must come in. And in every instance theirs was the part of devotion. It was a woman who broke the alabaster box of very precious ointment and poured it upon Him out of sheer devotion to her Lord. The disciples themselves rebuked the act and could not understand the divinity, the sacredness, much less the need and the merit of it. But Christ praised the woman as He had never praised any disciple. She, too, was helping to proclaim and to make sure the gospel message by her devotions, and so the Saviour said: "Whosoever this gospel shall be preached in all the world, this that this woman hath done shall be told as a memorial of her." The disciples would promote the gospel by proclaiming it. The woman would deepen and enlarge the power and the glory of the gospel by her devotion to Him whose life and love and death on the cross constitute the gospel.

Not all can be preachers of the gospel; not all are called; not all may promote by proclaiming. But all who have heard and have been quickened to newness of life in Him may help spread the gospel, may help deepen it and give it permanence, place and power by a steady, unswerving devotion to the Church, to the gospel, and to the Christ, the Son of the living God.

J. O. A.

CHURCH AMID FINANCIAL DEPRESSION.

The first reaction when the Church and "hard times" are mentioned, is to think of diminished support for the local work and reduced contributions for benevolent enterprises. And doubtless both of these have been experienced in many Churches during recent months. But ought our first thought to be of money when we consider this subject?

The first consideration of the Church ought to be humanity and human needs. Instead of the Church leaders thinking first of what the present hard times are doing to the Church exchequer, they ought to be thinking what the Church can do to help those who are experiencing hard times. The fact that in most situations that confront us today, our first thought is of money, results from two conditions. First, money has come to play an important part in all human affairs. And, second, most of us have come to be too greatly influenced by the power of money.

Does the Church have a message that will help the souls of men and women in such a time as this? Christ very clearly taught that money can be either servant or master. In fact, I believe that Jesus taught that it not only can be, but that it always either is the servant of man, or the master of man. Church members ought to be clear, at least in their thinking, on this point. Man, without a master, is even more hopelessly lost than a dog without a master. Only Christ is worthy to be the master of the lives of men. It may be that many of us are in a bad way, because we have been swearing allegiance to the wrong master.

The Church ought to fortify the souls of its members against such times as these. "Set your affections on things above, not on things of this earth," ought to be so thoroughly the basis of our thinking that we would not be overwhelmed when business goes to pot. One might be led to think from much of the conversation one hears among folks who ought to know better, that our faith is in the prosperity of the market-place rather than in God.

There was never a time so favorable to a correct appraisal of things as the present. One does not have to believe that the present financial depression is a direct visitation sent by an avenging God, in order to realize that it is an excellent time to sit down and thoroughly test the value of things that we have been permitting to dominate our thinking and our activities.

The world is sitting around waiting for business to again hit the up-grade, and it will be ready to start afresh with hammer and tongs at the business of piling up profits. One of the causes of the prolonging of the financial depression is that the world wants to be certain that it has a "sure thing." There is no such thing as an absolutely safe business proposition. There is but one human institution that has the assurance of permanency and stability. It is the Church of Jesus Christ; and that is permanent only because it partakes of the divine.

If the Church is all that it ought to be, there has been no time within the last half-century when the Church could have issued a more challenging appeal than it can issue today. Now is the time of all times when men and women ought to be investing their lives in the kingdom of the Lord Jesus Christ. It ought to be that if people have less money to give to the work of the Church, that they should then give more of themselves. I have heard preachers say, "My people are embarrassed because they are not in a position to give as much as they once did." But if gifts are measured by the Christ standard of giving, the poorer they are, the larger their gifts; that is, if they really give out of their poverty.

The trouble is that we have fallen into the error of thinking that we can meet all our responsibilities to the kingdom by the giving of money. It is the heart and the life for which Christ is bidding. It is faith, and loyalty, and love that He expects of us. These are the things that the Church so badly needs. The only poor Churches are the Churches that are weak in love; and if love be lacking, then are they bankrupt indeed.

Christianity is designed especially to meet the needs of men and women in difficult times. Christians are especially fitted and endowed to meet and conquer hard times. It is amid such situations that the value of real Christians may be correctly appraised. Who knows but that we have come to the kingdom for just such times as these?

S. C. H.

EXTREMES.

The danger point in human progress is in the extremes. It is even so in weather. Too cold or too hot interrupts work, comfort, health and business. People who go too far in one line fail in some other. A very brilliant mind is dull in practical judgment. A very fine musician is of little use in ordinary spheres. A great orator is rarely a good business man. A great society woman is rarely a good housekeeper. Where extremes meet is where the average man is at his best. It is sometimes a long distance between the highly educated man and the uneducated man with common sense. The same is true in the social world. The very fashionable woman rarely wins prizes in a cooking-contest; and an ordinary woman rarely wins prizes in a fashion show.

There are extremes in the moral and spiritual world. There is the outlaw, the immoral man, and the sanctified claimant. The extremist misjudges others, and opposite extremists rarely agree. The middle people are on better terms, work together in harmony, co-operate in business and religion, and really maintain the balance in society. The very rich and the poor are so far apart that they fail to appreciate the value of one another. Light and darkness are far apart, but both are necessary and we could not have one

without the other. Extremes are necessary, and the conflict between them produces the normal, the average, the working capital in education, business, social life, and religion. It is the conflict between God and the devil in human hearts that produces the genuine Christian. When God wins, the man is saved; when the devil wins, the man is lost. Christian character is built between these two extremes of righteousness and sin. The world is between heaven and hell, and the fight is on all the time in this present life. The better people are, the more they are tempted. The conflict in the individual man is between his best self and his worst self. The devil does not bother a very bad man. He has him already under his control; but as soon as he rises in his thought, his aspirations, and his resolves, the devil begins to tempt him to a different course. It is the successful business man who receives suggestions for investments that will yield greater dividends. The unsuccessful man has no such temptations. The real business of life is to avoid extremes, though extremes are necessary. There can be no valley without hills, no success without extremes. The great conflict is the battle between the past and the future, between the best and the worst.

W. W. S.

HELP SEND YOUR PASTOR TO SEATTLE.

One of the most important, possibly the most important, sessions of the General Convention of the Christian Church is to convene in Seattle, Wash., June 26th to July 5th. At this Convention, Christians and Congregationalists will assemble for the first time in joint session, and the

merger, already voted by both national bodies, will be effected. Your pastor should be there. Grave questions as to our future are to be decided, and many addresses of information and inspiration are to be delivered. Your pastor cannot go at his own charges. His going will be better equip and fit him for your pulpit. Why not help him go? The Church needs what he will get by going as much as the pastor does. Why not put heads, hands, hearts, and pocketbooks together and make it possible for your pastor to attend this eventful and epochal meeting? It is worth all any Church will put into it for its pastor.

J. O. A.

First Humanist Society, of New York, a few days ago, passed a resolution urging the immediate discontinuance of the War and Navy Department at a meeting of the peace committee. Readers of the newspapers will recall that this society was organized about a year ago by Charles Francis Potter, one of the best-known advocates of religious humanism. Whether one agrees with this particular resolution or not, it is encouraging to find that this movement of religious radicalism does not propose to spend itself in negation of the philosophical tenets of other faiths. We may not think much of this society as to its religion, but we may admire its humanitarianism.

What would you do with more money and greater opportunity?

That's not the question. What will you do with the advantages you already have at hand? —Van Amburgh.

MAKE MAY TELL! TELL WHAT? TELL FOR MISSIONS AND THE KINGDOM OF GOD

Many Churches have not yet taken the ANNUAL MISSIONARY OFFERING. Let the month of May tell the story of the effort and self-denial in every Christian Church of the Southern Convention, where the offering has not been taken, of a desire to help win this world to Christ through proclaiming His gospel, giving His message to those in the foreign field and the home field who have not heard and had the opportunity that we have had. Many Churches have not yet taken the offering. Can any Church afford to miss this opportunity of trying to let its light shine out to those who sit and wait in the dark places till that light comes?

Many pastors have not yet been heard from. Can any pastor take the responsibility, the awful responsibility, of not giving his people a chance to express, through their self-denial and their sacrificial offering, their love for their Lord by trying to give a message of that love to those who are dying without it?

Let every Church, every pastor MAKE MAY TELL for Christ and the kingdom of God through our Annual Missionary Offering. The spiritual task of the Church is that of winning the world to Christ—and this is Missions. Through self-denial we carry on the work of the kingdom of our Lord on earth. He gave all, denied all for us. What will we give for Him?

THE MISSION BOARD SOUTHERN CHRISTIAN CONVENTION

J. E. WEST, *Chairman*

J. O. ATKINSON, *Secretary*

CONTRIBUTIONS

SUFFOLK LETTER.

Benjamin David Crocker, born in Isle of Wight County, Va., passed from this life and its activities on March 26, 1931. His father settled in Suffolk, Va., engaged in the lumber business with William H. Gay, and B. D. came up in close touch with that business. He afterward engaged in that business with the Camp Lumber Company, in Franklin. Later he organized the Suffolk Lumber Company, in 1921, and was the sole owner and head at his death. He was a successful business man, a quiet, peaceable citizen, a faithful and liberal member of Suffolk Christian Church, a good neighbor, and an exemplary husband and father.

He was first married to Miss Adona E. Brinkley, September 24, 1890. She was the mother of four children—Marvin Franklin, who died March 13, 1913; Jane Eloise, Neva Sarah, and Margaret Berm. His first wife was a member of the Church choir and her daughter, Jane Eloise, now Mrs. C. R. Wallace, is the faithful and efficient organist of the Suffolk Christian Church. Her sister, Margaret, is the organist of the Presbyterian Church, though a member of the Christian Church. Their sister, Neva, married Charles Haynes, and they live in Chicago.

On June 30, 1914, Mr. Crocker was married a second time to Iola Graham Johnson, of Southampton, Va., and she was also a graduate of Elon College. She is the mother of one daughter, Rachel Graham Crocker, now in high school, Sunday School and Church. They had a sweet, Christian home on Saratoga Street, in Suffolk, and there is nothing of more worth to the Church or the State than a good home. It is the fountain of character, the flower-bed of good manners, the altar of worship, and a type of heaven. Mr. Crocker and his good wives were the makers of such a home in the unobtrusive spirit of genuine life. It is worthy of note to think of such a Christian home, creating an atmosphere of faith, love, liberality and devotion to the highest and best in thought, speech and conduct.

Gold is not like the rough boulder on the side of the mountain, but must be sought and then found precious and valuable. It is not the people that appear in the limelight that support the cause of business, State, and Church, but it is the quiet, silent worker, that moves the world of human progress. Mr. Crocker was of that type of retiring disposition that did not court publicity for himself or his loved ones. He sought rather to fill his place in all relations in such a manner as to accomplish some worthy end for himself and others. His life was a model, his success was permanent, his friends were many, his business was an example. One business man said: "I have done business with him for thirty years, and there has never been a word or transaction between us that required correction. It was satisfactory all the time for the thirty years." He said less and did more than almost any other member of the Church. Always present, always liberal, and always cheerful.

W. W. STALEY.

ELON LETTER.

The forty-first annual commencement of the college begins on Saturday, May 23rd, at 8 o'clock in the evening, with a musical program provided by the department of music of the college. The May queen will be crowned earlier in the evening, and immediately following the May Day event there will be a tea complimenting Mrs. Harper.

Sunday morning, the 24th, at 11:30, the bac-

calaureate sermon will be delivered by Rev. Russell Henry Stafford, D. D., pastor of the Old South Church, Boston, Mass. Dr. Stafford is one of the outstanding ministers of the United Congregational-Christian Church. His recent book, "Christian Humanism," has brought him into the forefront of outstanding Christian thinkers of today. His message will be heard with great satisfaction and profit.

At 4 o'clock on Sunday afternoon, the final vesper service of the year will be given by Prof. C. James Velie on the Skinner organ.

At 8 o'clock that evening, the message of the president of the college to the senior class will be given. The subject for this baccalaureate address, the twenty-first in the series and the final one by the present president, is "The Best is Yet to Be."

Monday morning, the class-day exercises will occur; Monday afternoon at 2:30 the representatives of the junior class under the direction of the literary societies, will give orations, and that evening Mrs. Grace McElroy Rainey, of the class of 1923, is to give the alumni oration before the Alumni Association and the commencement group.

Tuesday morning, the graduation exercises will occur. The senior class this year has, according to the catalog, fifty-five members, and forty-nine of these will receive diplomas. There are also to be awarded two certificates in piano and one diploma in fine arts. The speaker for the literary address for commencement morning is Mr. Ivy Lee, one of the foremost thinkers in the field of social and religious life today. Mr. Lee is known to be the adviser of Mr. John D. Rockefeller, Jr., in economic, social and religious matters.

On Monday afternoon, at 2 o'clock, there will be a joint meeting of the ministers and the alumni of the college in the chapel of the Christian education building to discuss the future program and policy of the college, and particularly to outline a method by which the Church and Alumni Association may get under and behind the "Million-Dollar Campaign," the success of which is absolutely necessary for the future development and stability of the college. This is to be a most important meeting, and it is hoped that there will be a large attendance, and that a constructive program of real merit will be the result.

The trustees of the college will meet at 10 o'clock on the morning of Tuesday, May 26th, in their regular annual session. They will adjourn for the commencement exercises and reassemble in the afternoon, when they will elect a new president and transact the business that may rightfully come before them.

It is hoped that the friends of the college will attend the commencement exercises in large numbers and help to make it an outstanding one.

W. A. HARPER.

OUR NEW FIELDS.

BY VIRGINIA COCKES.

I visited the afternoon session of the rally recently held at Rosemont Church, and was much impressed when Mrs. Cartwright, who, by the way, spoke on this same subject, began her talk with the words, "I am truly embarrassed." You can doubtless imagine that if Mrs. Cartwright was embarrassed, there is no explanation for the mingled emotions which surge through my being this afternoon. You have just listened to two most inspirational talks, and I must say that I feel very keenly my incapability of following them up.

Many of us in the Christian Church have felt for some time that we ought to have a larger foreign mission outlook; that our own souls would

be spiritually quickened if we could but catch the vision of direct Christian service to other lands as well as Japan and Porto Rico. We have longed for a larger challenge to call out the best that we believe is in us.

Now, that the Congregationalists and Christians have merged, that challenge has come, and we want the facts about our foreign mission work. The two Churches are taking an immediate step toward complete union by exchanging support of projects on their respective fields. In other words, the Congregational Church assumes \$10,000 of our work in Japan, while we in turn will assume the same amount of their work in a dozen different stations in six countries—Africa, India, Greece, Turkey, China and the Philippine Islands. By this plan, both Churches will at once be supporting the work of the United Church. All our foreign missionaries are retained, of course, and now work under the American Board.

And here, may I take time for just a word about the American Board. "The Tree of Life" informs us that the American Board is one of the life-producing, transforming forces of the world. It is held responsible for sharing the truth, goodness, beauty and love of Christ in areas containing sixty million souls. It covers ninety-seven stations and 1,641 sub-stations in thirteen countries on five continents. It is the agency of the Congregational and Christian Churches of America for the concrete expression of good will around the world, and for the spreading of the good news "in every land and unto every creature."

The countries in which the American Board works are Africa, China, India, and Ceylon, Japan, Michronesia, the Papal Lands, including Spain, Czechoslovakia and Mexico, the Philippines, Bulgaria, and the Near East, including Turkey, Greece and Syria.

In these countries we have 649 missionaries, forty-six of whom are physicians. Native workers number 5,281, 1,132 of whom are preachers. There are 695 Churches, with a membership of 105,442, 6,641 of which were added last year. There are 1,345 schools of all grades, with a total enrollment of 91,221 pupils. To this work the natives contributed \$379,226.

In these fields there are numerous hospitals, widows' and orphans' homes, child welfare centers and dispensaries, and other benevolences, helping hundreds of thousands every year. The mission hospital in the Philippine Islands, where our own Dr. and Mrs. M. J. W. White are located, had last year 485 in-patients, gave total dispensary treatments of 2,037, and visited the sick in 306 homes.

Every day an army of 90,000 children and young people march to and from day schools and Sunday schools supported by the American Board. Truly a wonderful work and one which should have, as it needs, the daily prayers and self-denial offerings of all our Christian forces.

And still somebody asks if the local missionary society has lived its life and served the purpose for which it was organized. What of the future generations—how could it have lived its life? How else is the mission work to be carried on. Paul said (in Rom. 1:14, 15), "I am debtor . . . so, as much as in me is, I am ready to preach the gospel to you." In these forcible words, the great apostle expresses his own personal missionary conviction and resolve. He confesses himself the heathen's debtor. He owes them the gospel. It is his duty, his debt, and he is only seeking as an honest man to discharge it. Now, if it was Paul's debt, can it be something less for the rest of us? Yet, how few treat it so! So many professing Christians regard missions with utter indifference, if at all. They wonder by what strange freak of nature certain pious folks choose to go and live among yellow or black people rather than to stay at home. And it is to be feared

that very many even of those who profess a degree of interest in this work conceive of it merely as a philanthropy, a charity.

Is there any essential difference between regarding missions as a charity and regarding missions as a debt? Let us see. Here comes a ragged, unkept creature holding out his cap to me. I recognize him as a beggar. So I take from my purse a coin—a nickle, a dime, anything—and throw it to him. That is charity. But now another man steps up and hands me a paper. I open it and find it to be a bill. Do I presume to deal with this man as I did with the first, by flinging him the first coin that comes handy? Not by a great deal. This is an entirely different matter, for it is a debt. I am bound to face it seriously and do all in my power, even giving my last dollar, to wipe it out. Applying this illustration to missions, what have we? The result certainly doesn't balance. Today we have a greater debt—an added debt. And it is a debt to physically and morally and spiritually lost humanity. If we are honest we'll not fail to meet it. Truly the American Board of the Congregational and Christian Churches is doing a great work. What are you, as an individual, doing to make it greater?

THE SUNDAY SCHOOL TEACHER'S TASK.

By MRS. R. L. RAIFORD.

(A paper prepared by Mrs. R. L. Raiford, Franklin, Va., and presented to the teachers of the Franklin Christian Sunday School at their last monthly meeting.)

1. The teacher himself. The great problem is to secure teachers—real teachers of power and devotion. When we revert to our own pupil days, we find that the impressions which cling to our memories are not chiefly impressions of facts taught and of lessons learned, but of the personality of the teacher, we have forgotten many of the truths presented; but the warmth and glow of the human touch still remains. The secret of developing personality is living constantly in the present of the best. This will include the best in thought, memory and anticipation. It will permit none but cheerful moods, nor allow us to dwell with petty wrongs and grievances. It will cause us to try to live every day, so that when we are trying to teach our classes we will want to have a broad background of general preparation and special preparation for each lesson taught.

2. The great objective. We must realize that we have failed unless we have caused a spiritual growth and helped a character to grow towards Christ's ideals.

3. The fourfold foundation consists of, first, right aims; second, right material; third, right organization, and fourth, right presentation.

4. Religious knowledge of most worth. We should use that which will give our pupils the understanding that religion is life. Probably no greater defect exists in our religion today than our constant tendency to divorce it from life. There are many persons who undertake to divide their lives up in to compartments, one for business, one for the relations of the home, one for social matters, one for recreation and amusement, and one for religion. The child should be saved the comfortable assumption so tragically prevalent that religion is chiefly a matter for Sundays.

5. Attitudes to be cultivated. Most people are loyal to their homes year after year because of the satisfying experiences connected with love, care, protection and associations. In a similar way, if the experiences in Sunday School and Church yield satisfaction, the child's loyalty and devotion are assured.

6. Connecting religious instruction with life and conduct. One of our first cares in teaching is to form religious habits, such as attending Sunday School and Church services every Sabbath.

The main summary of the other chapters are the ways of teaching which we know will have to be suited to all grades of classes. But the main ideas to remember is that a teacher will have to live a life daily before the classes before we can hope to help form character.

Finally, Jesus was Himself the embodiment of the truths and ideals he offered others. He lived the lessons He desired His pupils to learn. He rendered concrete in Himself the religion He would have His followers adopt. His life was a lesson which all could learn and follow.

Franklin, Va.

GIVING FOR JESUS' SAKE.

In a special campaign for funds to carry on a worthy world-wide work for the salvation of souls, caring for the poor and bringing relief to suffering, one who was not a member of the organization but who felt led to offer aid because of lack of helpers was made to realize just what giving for Jesus' sake meant.

Located at a busy center, varied and sundry reasons were expressed as people gave of their abundance or of their poverty. One said, "It will help our Church," and we thought of how so many give with the idea of helping one certain phase of Christian work with so little thought of the wide field and the many opportunities in the great vineyard of our Lord. Another gave because of the one who was receiving the donations, thinking that in so doing one was doing a humanitarian act to all concerned. Others gave because of the benefit which they or some loved one had received from the organization at a time when help was sorely needed, anxious to help further a worth-while cause. But a little lad, poorly clad and evidently not used to the luxuries of life, gazed in an inquiring manner as the people pass-

ed. After quite a time had elapsed, he approached the solicitor and asked the question which had arisen in his mind, adding his own bit of philosophy, then returned to his post of interested watching. Again he came and asked if a penny would be accepted, seeming anxious to do his bit, and dropping it into the receptacle, went back to his post. Once again he came, bringing a small piece of candy, from which he had been eating, as an offering. His penny, his candy, the two things that meant so much to his child-heart, were cheerfully offered. Truly, in the words of our Saviour, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Giving for Jesus' sake is not giving that we may have the finest Church in town, nor that our own little work may prosper. It is not giving for the sake of the one who makes the plea, or to get rid of him. It is not giving just because the cause is worthy and we want it to prosper so as to carry on its good work. It is, we feel, giving something that is vital to us, and so sacrificing life, love and service. If we truly love we truly give, withholding nothing, that we may obtain the fullness that is in Christ Jesus, our Lord. The things we hold most dear are laid in sweet surrender at His blessed feet to be used according to His will.

Frances Havergal's beautiful hymn of consecration is so complete and should be the keynote of our lives, the last verse of which sums up our giving for Jesus' sake.

"Take my love, my Lord, I pour
At Thy feet its treasure store;
Take myself, and I will be,
Ever, only, all for Thee." "W."

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ALL SELF-PRONOUNCING

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Specimen of Type.
AND the third day there was a marriage in Cana of Galilee; and the mother of Je'sus was

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CHAPTER 23.
THEN spake Je'sus to the multitude, and to his disciples,



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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Eternal God, who didst provide a Saviour to live and work with and for men, we bless Thee that forever there is vouchsafed to prepared and willing hearts the power of becoming fishers of men; that, watching from the eternal shore, Jesus speaks and reassures, as obediently His helpers toil for the deliverance of struggling souls. Defend us, Thy workers, Father, from the thought of self-preservation. Help us to fear not even the sea, that the adrift and sinking miss not the proffered gospel rescue-net. In saving effort, keep us ready and unafraid. We ask it for Jesus' sake. Amen. J.

SOME MISSIONARY FIGURES AND FACTS.

Many want facts about foreign missions. Very well, let's see if we can give them.

1. Facts as to our now United Congregational-Christian Church and its work on the foreign field. Christians and Congregationalists are one now in their foreign missionary work under the name of United Christian Church. All our missionaries have become theirs, and theirs have become ours.

The countries in which we work are Africa, China, India, and Ceylon, Japan, Michronesia, Czechoslovakia, Mexico, Spain, Philippine Islands Turkey, Greece, Syria, and Bulgaria. In these countries we have 649 missionaries, of whom 46 are physicians. We have 5,281 native workers, of whom 1,132 are preachers. We have 695 Churches, with a total membership of 105,442. To these Churches were added last year 6,641 members. We have 1,345 schools, with an enrollment of 91,221 pupils. Every day, including Sunday, 90,000 children march to schools supported by our United Church. There are numerous hospitals, widows' and orphans' homes, child-welfare centers and dispensaries helping thousands every year.

All Denominations.

2. As to missionary work in general, by evangelical Churches, there are throughout the non-Christian world now 29,188 missionaries. In addition to these, there are 151,735 native workers. In non-Christian countries there are 36,246 Churches, with nearly 10,000,000 communicants and adherents on the threshold of the kingdom of our Lord. In addition, there are 50,079 missionary schools, with 2,440,148 pupils. There are 858 hospitals, who in one year recently treated nearly 5,000,000 patients. The Bible has been printed in 853 languages and dialects and is distributed at the rate of 25,000,000 copies a year. There are 104 leper asylums, 32 schools for the blind and deaf, and 361 orphanages.

Thus when we give to missions we are giving to schools, colleges, orphanages and the rest, and where they are most needed, for wherever the gospel is preached, there benevolent and charitable institutions spring up and are supported. For this vast work, the natives themselves are contributing almost as much as is sent for missionary work from America and Europe. (Thus when we give a dollar for foreign missions, it means two dollars where it arrives, and often more.) India alone averages 3,000 converts a month, and the last government census shows that 4,000,000 people in India put down their names as Christians. Now read Rev. 7:9-12 and realize how true John's vision is.

J. O. ATKINSON,
Mission Secretary.

AROUSING MISSIONARY INTEREST.

By what method can missionary interest be aroused among the entire membership of the Church?

The best method, as I see it, is to begin with the individual. For instance, I am a child of God. I have accepted Christ, the Son of God, as my Saviour. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (John 3:16). The very minute that I came to know God and accepted Jesus Christ as my Saviour, I wanted to tell the world about my new and amazing experience. So I tell all whom I see, and all whom I can't see I want to send them word.

Then, what must be done? Study and learn how I can get this great message to those even far off in other lands. So the best method, as I see it (though I have a poor way of telling it), is to first get the entire membership to accept Christ as Saviour, then educate them as to how the individual can help to get the message all over the world. Then I think missionary interest will be aroused among the entire membership of the Church.

MRS. LENA CHASE.

Roanoke, Ala.

MISSIONARY OFFERINGS.

FOR MAY 16, 1931.

Sunday Schools.

Previously acknowledged	\$ 2,949.26
Suffolk, Va.	25.00
Liberty (Vance), Henderson, N. C.	4.18
Liberty, Nathalie, Va.	1.26
Palmyra, Edinburg, Va.	1.72
Pleasant Ridge, Guilford College, N. C.	1.00
Mayland, Broadway, Va.	1.52
Antioch, Harrisonburg, Va.	2.68
Total	\$ 2,986.62

Individual and Church Offerings.

Previously acknowledged	\$ 2,288.67
Oakland, Suffolk, Va.	7.00
Rev. Herbert Scholz, Macon, N. C.	4.00
Piney Plains, Raleigh, N. C.	32.00
Mt. Carmel, Franklinton, N. C.	2.48
Good Hope, Youngsville, N. C.	2.50
Union, Virgilina, Va.	19.60
Providence-Memorial, Graham, N. C.	5.00
Holy Neck, Holland, Va.	83.85
Beulah, Keezletown, Va.	2.00
Dry Run, Seven Fountains, Va.	15.25
Sarem, Gates, N. C.	3.00
Mt. Auburn, Manson, N. C.	32.66
Hebron, Virgilina, Va.	2.26
Total	\$ 2,500.27

Dollar-a-Month Club.

Previously acknowledged	\$ 70.00
Dr. W. H. Boone, Durham, N. C.	5.00
Mrs. B. W. Lowe, Elon College, N. C.	1.00
Miss Celeste Penny, Chapel Hill, N. C.	5.00
Mrs. J. H. Swint, Roanoke, Ala.	2.00
Total	\$ 83.00

Summary.

Previously acknowledged	\$17,489.97
Sunday Schools, regular	37.36
Individual and Church collections	211.60
Dollar-a-Month Club	13.00
Total to date	\$17,751.93

Total to date \$17,751.93
J. O. ATKINSON, *Sec'y.*

ANNUAL REPORT.

Annual report of the Woman's Board of Missions, Southern Christian Convention, from May, 1930, to May, 1931.

Receipts.

Balance on hand, May 1, 1930	\$ 1,167.69
Received at Raleigh Convention	16.54
From Alabama Conference:	
First quarter	\$ 32.18
Second quarter	134.09
Third quarter	15.00
	181.27
From Eastern Virginia Conference:	
First quarter	\$1,195.95
Second quarter	2,717.50
Third quarter	757.60
Fourth quarter	1,910.17
	6,581.22
From North Carolina Conference:	
First quarter	\$ 852.16
Second quarter	1,764.36
Third quarter	585.23
Fourth quarter	1,130.58
	4,332.33
From Valley of Va. Conference:	
First quarter	\$ 218.78
Second quarter	50.77
Third quarter	113.49
Fourth quarter	42.07
	425.11
From Georgia-Alabama Conference:	
Third quarter	25.00
Total receipts	\$12,729.16

1930.

Disbursements.

4-30. Mrs. V. E. Kitchen, Ex. to Con.	\$ 25.00
Mrs. John Ferguson, Ex. to Con.	61.18
Mrs. C. P. Garman, Ex. to Con.	60.84
Mrs. J. A. Williams	9.21
5- 3. Artercraft Corp., Treas. report blanks	8.00
Piland Printing Co.	6.00
8. Linwood Judkins, Ptg. Tr. Bi'l Rep.	7.50
Mrs. H. S. Hardeastle, Ex. Acet.	2.25
22. W. C. Wicker, Tr., Raleigh Ch.	900.00
7-22. W. C. Wicker, Tr., Home Missions.	936.59
W. C. Wicker, Tr., Foreign Mis.	1,278.17
Mrs. H. S. Hardeastle, Tr., Sav. Act.	
Life Mem. & Mem'l's	50.00
9-12. Mrs. H. S. Hardeastle, Tr., same.	10.00
10- 8. Christian Pub. Co.	2.57
Artercraft Corp., Ptg. Rep. Blks.	18.75
11- 1. W. C. Wicker, Tr., Home Missions.	1,329.74
W. C. Wicker, Tr., Foreign Mis.	2,143.55
Mrs. H. S. H., Tr., L. M. & M.	63.00
12- 1. W. C. Wicker, Tr., Raleigh Ch.	900.00
22. Mrs. W. H. Carroll	1.50
31. W. C. Wicker, Tr., Home Missions.	678.82
W. C. Wicker, Tr., Foreign Mis.	915.09
Mrs. H. S. H., Tr., S. L. M. & M.	20.00
1931.	
1-30. Mrs. J. A. Williams, Ex. Acet.	20.86
2- 7. Dr. J. O. Atkinson, programs.	2.35
27. West & Withers, Tr. bond.	12.50
3- 3. Piland Ptg. Co., Tr. Rec. Books.	4.75
4-25. W. C. Wicker, Tr., Home Missions.	1,486.33
W. C. Wicker, Tr., Foreign Mis.	1,529.64
Mrs. H. S. H., Tr., Sav. L. M. & M.	30.00
Total disbursements	\$12,514.19
Total receipts	\$12,729.16
Total disbursements	12,514.19

Balance in checking account	214.97
Balance in saving acc't L. M. & M.	688.16

Total balance, May, 1931 \$ 903.13

(Goal for May, 1930-'31, \$13,500; amount raised, \$12,729—amount short of raising goal, \$771.)

MRS. H. S. HARDCASTLE,
Treasurer.

SUGGESTIONS FOR CRADLE ROLL DAY.

Again the time has come for our rallies. May this year show most successful results for you and your children. For your invitations, fold a strip of paper into a book. As June is the month of roses, it would be appropriate to cut roses out of seed catalogues, magazines, etc., and paste them on the invitations or use them in decorations or on posters. On the outside, write the verse,

"Jesus loves me, this I know,
For the Bible tells me so."

On the inside write the invitation, giving place, date, and hour. Pretty place-cards may be made by the children. Cut them in the shape of some flower, and let them color them a place being reserved for the name.

Program.

For the program, we suggest the following:

1. Song: "Jesus Loves Me, This I Know."
2. Greeting by one or three children.

Cradle Roll Rally again! Roses in our garden,
Sunlight on the meadow, birds songs in trees;
Daisy fields are glowing, forest brooks are flowing,
Fragrance like sweet incense floats upon the trees.

Cradle Roll Rally again! Summer's happy Sabbath,
When the youthful voices sing their very best;
Many choirs are raising hymns of joyous praising
To the King of glory, in the temple blest.

Cradle Roll Rally again! Welcome as the sunshine,
Glad as woodland music, precious as flowers;
Let us all, in greeting, at this happy meeting,
Praise our great Creator for these blessed hours.

3. Devotionals: Scripture, Luke 2:8-16; story by the superintendent.

4. Prayer: By the pastor.

5. Bible exercises: "Who shall enter the kingdom?" (Pilgrim and four children.)
Pilgrim: "I am one of a group of earth's pilgrims, seeking to enter the kingdom of heaven. Can any one tell me how to gain admission there? Must one be wise and great? Or the winner of many triumphs; the hero of a thousand victories? Must he be a person of vast wealth, making the journey thither with pomp and luxury? Or is it only the learned folks, the seers, and the sages, who are welcome there? Tell me, you children of the kingdom, who dwell within its shining borders, what must I do—what must I know—have—be—to enter there?"

First child: You need no wealth, no great possessions; only a lowly heart (Matt. 5:3).
Second child: You need no triumph, no victory, save that of right over wrong (Matt. 5:10).
Third child: You need no lore or learning, save a knowledge of the Father's law (Matt. 7:21).
Fourth child: Are you willing, too, to serve your fellow-traveler? The poor and needy, the sick and weak, in the name of the King you are seeking? (Matt. 25:34, 40.)

Pilgrim: I will gladly follow all that you have told me, if only I can find the kingdom. I pray you, show me the gateway. (Children surround pilgrim, leading him off.)

6. Song: "Saviour, Like a Shepherd, Lead Us."

7. Recitation: By one or four children.

If I were a penny, I'd shine so bright
That my little corner would gleam with light;
I'd be glad if a little child should give me away
On Christmas, or Easter, or Children's Day.

If I were a dime, I'd shout for joy
If I belonged to a big-hearted boy
Who'd send me away across the sea
To spread the gospel message free.

If I were a dollar, I'd never stay
In somebody's pocket both night and day;
I'd work for the Lord with all my might,
And carry abroad the gospel light.

Or large or small, I'd do my part
With ready hand and a willing heart;
I'd give as the Lord had prospered me—
His lovingkindness, Oh, how free!

8. Offering.

9. Remarks: Warmly welcome new friends and invite new babies to join your group.

10. A Cradle Roll benediction prayer:

"God bless the babies on our Cradle Roll:
Bless them and keep them throughout each day;
Watch them in daylight, and guard them in darkness;
May they grow gentler and sweeter each day."
Amen.

MRS. W. M. JAY.

MRS. I. W. JOHNSON.

A TRIBUTE TO J. U. GUNTER.

I am happy, even in my sorrow, to have this opportunity to express to you, the friends and co-workers of our departed brother, J. U. Gunter, my impressions of him during the more than twenty years that I knew him.

To know him intimately was to love him; to associate with him, was to be elevated, informed, and entertained; to work with him in the business, social, or religious field was to see daily the acts of a character whose foundation was laid deep in honesty and whose walls were built of charity and liberality. His motto in life was the literal interpretation of the Golden Rule. He had an abiding faith in his country, his fellowman, and in the God of his fathers. He gave freely of his means and of himself for the uplift of humanity and the upbuilding of the kingdom of our Lord in the world. His Church and Sunday School occupied first place in his mind and heart. Never was he so busy or so engrossed in material things but that he found time to steal away and prepare his Sunday School lesson; and he never failed to notify the superintendent if he would be absent. He was a great teacher and had unusual ability in understanding and interpreting the Scriptures in an able and inspiring manner. The deep expressions of his soul were as pure as the morning sunshine.

His ideals of life were above the average, and sometimes he was misunderstood. His faults were few, but he knew them and fought daily to overcome them. I have walked with him through years of success, popularity and power, and found in him no change from his motto or high ideals. I have seen him pass through many strange and fiery trials, waters that were deep, sorrows that seared his soul and left an indelible scar thereon. He knew the briny taste of his own tears, saw his hopes shattered, his plans destroyed, his dreams dissipated like the mist before the morning sun, but I found in him no change from his motto or high ideals.

His unselfishness knew no bounds, and his devotion to his family and friends won the admiration of every one who knew him. He was happy when he was rendering service to others, and it can be truly said of him that he went about doing good. Finally, when affliction laid its hand heavily upon him and body and mind were racked with pain and suffering, I looked in on him and found him in that trying hour still holding high his banner—the Golden Rule. And later when the hand of death was slowly drawing the curtain between him and his friends, I looked in again and found the great light of hope still burning as he exercised that unusual gift of cheerfulness, and even wit and humor. It was a benediction to any one to hear him express his hope

and faith and know his thoughts during his last conscious hours.

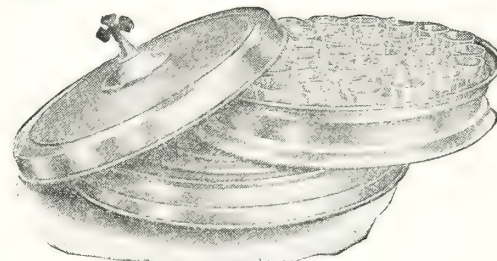
He is gone, and has left an example of living to which I only hope I may be able to attain. He has entered the portals of peace, there to exchange the rugged cross that he has borne with his Lord for a crown.
J. W. STOUT.

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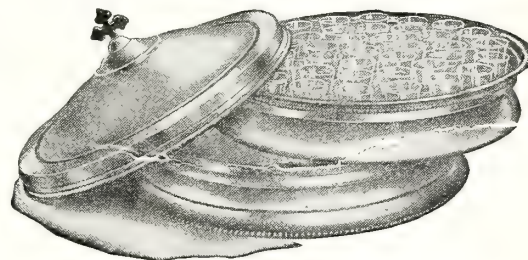


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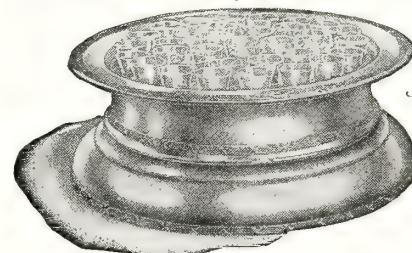
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

MY WORK AS COUNSELOR AT ELON SUMMER SCHOOL.

Mrs. Ethel M. Chapman.

Somehow or other, I do not like the word "work," used in the title for this article, for it isn't work at all to be counselor at Elon Summer School. Indeed, in every respect, it is more like real, wholesome play. There is no gift so rich as life, and certainly there is no life so rich as that of Christian youth. I treasure most highly the rare privilege I have had of being playmates together with some of our own Christian Church youth.

In looking back over the three years of my counselorship, I think first of the genuine friendships formed and of how much richer my life has become by having made such contacts.

Even though there are several groups at summer school, each working under a counselor, and the competitive element does creep in, there is a consecrated fellowship permeating the entire student body. And with such groups, there is no end to the possibilities they have and the work they can do to further the advancement of God's kingdom.

We have our group meetings each night just before going to bed. In these group meetings we have our devotionals as a group. It might be a bit surprising to some of the older people in our Church if they could hear these boys and girls of theirs lead in prayer. Oftentimes the counselor becomes a sort of mother-confessor for these boys and girls, as they unburden their whole hearts and souls to their counselor friends.

Suffolk, Va.

MY WORK AS SUPERINTENDENT OF WILLING WORKERS.

Eunice Stevens.

In our Willing Workers' Society we have not only the children of the Christian Church, but also the children from all of the other Churches in town. The majority of the members are from other Churches than the Christian.

We have a program committee, composed of children of the society. This committee often makes out the program without any aid from the superintendent. The children can plan and carry out splendid programs. We sometimes dramatize Bible stories. One I especially remember is the story of Joseph. We study the books assigned for Willing Workers. Sometimes I tell the story; other times the children tell it.

We use picture attendance cards, with seals, to be placed after each child's name when he has repeated a Bible verse. These cards seem to arouse more interest than anything I have been able to find so far. An interesting attendance card is one picturing Noah's ark, with animal seals. We have our dues of five cents a month per member. After our regular program, we sometimes play games together. The children enjoy this feature of the program very much.

Wadley, Ala.

REFLECTIONS OF A YOUNG MINISTER.

Robert Lee House.

Is there a more pathetic sight than a young graduate standing on the threshold of the ministry? Only yesterday he held aloft his diploma and triumphantly exclaimed, "Hurrah! I am educated." But he is not yet able to see himself as others see him. He knows more about the art of preaching than he does about the heart of preach-

ing. He is more skilled in grammatical gymnastics than in soul-winning. If he had anything to preach, the chances are that he would find a way of doing it. But he has been taught how to preach rather than what to preach. He is very much like the girl who has received instructions for making a dress, but no material for the experiment. He has the gun and knows how to manipulate it, but he has no ammunition.

But what other equipment has he? Is he enthusiastic? Has his heart burned within him? Has his soul been set on fire by the magnetic influence of the risen Lord? Very well. Better the undisciplined enthusiasm of youth than the stagnation of complacent maturity. The pulpit has lost much of its enthusiasm. In its effort to become dignified, it has almost become petrified. It is afraid of becoming emotional, while, at the same time, in the center of its message is a God who has been most perfectly described in terms of an emotion—"God is love." It is doubtless true that the theater has its grip upon the masses, not primarily because of the type of picture shown, but because, regardless of the type of picture, the actors give free expression to the emotions. They attempt to vividly express what the ordinary person feels but is unable or afraid to express. The pulpit too often says "no" when it should say "NO!" It is the sublime task of the pulpit to lay hold upon those human emotions which have plunged nations into war and taken their toll of human life, and, through the processes of consecration, sublimation, and transformation, lift them up before the eyes of the people until they come to understand that "God so loved that He gave."

Apparently, birth and death are a part of the divine providence whereby conservative old age gives place to vigorous youth. The young minister brings new life into the pulpit. He keeps preaching from falling into a rut. This is a great service, for, as some one has reminded us, a rut is a grave with both ends knocked out. He remembers that the prophets of old refused to be enslaved in the hobble-skirts of propriety. Thus, having been saturated with divine enthusiasm and having begun to lay hold upon the wisdom of old age, the young minister becomes an important asset to the ministry.

Duke Univ., Durham, N. C.

CHRISTIAN ENDEAVOR NOTES.

SUNDAY, MAY 31, 1931.

TOPIC: "How is the Work of the Missionary Changing?"

SCRIPTURE: Luke 10:25-37.

When missionaries went out, twenty-five or thirty years ago, they were strangers in a strange land. They were looked upon as representatives of a great Christian country across the sea. Today there is quite a difference. The East knows the West. The West is challenged to produce a Christianity that will witness for Christ in non-Christian lands. The people of the Orient know not just the good about America; they also know the bad. Sometimes the present-day missionary fears a Western movie more than the temples and idols of the people among whom he works.

One of the most challenging and encouraging things in all countries of the Orient today is the longing of the native Church to become self-directing and national. Some countries, especially Japan, have already accomplished much in this direction. The modern missionary must encourage

this desire. The people with whom he works must take the lead and build up an indigenous Church. The building up of a Church that is really a part of the land in which he works is the biggest task of the modern missionary. The missionary can help Eastern leaders, but it is the Eastern Christians who can come closest to their own people. The Church must grow in the minds and lives of each nation. Each nation must express its own religious feeling, write its own hymns and have its own leadership. It is the modern missionary's task to help Christianity grow and spread in each country by working in his humble place as servant. That is the final test of the success of the work of the missionary. If he is able to work gracefully in the background and let other men and women reap the reward of his labors and receive the honor for his work, he is a good missionary and worthy to represent Christ.

In some countries where missionaries are at work trying to preach the gospel, men and women are starving by the thousands. In some of these countries, only one-half a crop is raised because of careless cultivation. Would a missionary who introduced better farming methods be overstepping his duties as a preacher? Some interesting facts on this phase of modern missionary work can be found in recent copies of *Far Horizons* and the *Missionary Herald*. Forestry in China has been undertaken as a missionary project. Almost every missionary, whatever his particular profession, has to know something of hygiene and health. Some take a supply of medicine with them whenever they make trips to visit the people.

In many countries, missionaries have interested the governments in educational work because of the splendid results accomplished in Christian schools. Some missionaries today teach in government schools, where classes in religion are not permitted to be taught. What service can they render as Christians? Can they ever hope to win any converts to Christianity as a result of their work? Why?

There is a change in the emphasis on denominations. Many of our Churches at home would be surprised to know how little emphasis is placed on denominational work in other fields. It has always been hard for those who were strangers to our denominational mix-up to understand what it was all about. Denominations are out-of-date in some countries. Out of thirteen Church colleges in China in 1925, ten were really union schools instead of denominational schools. In Santo Domingo, four Church boards pool their resources instead of dividing up the territory between them as is so commonly done. Twenty-eight societies join together in the Committee of Co-operation in Latin-America. What is the significance of this attitude in other countries?

DAMASCUS.

Mothers' Day service was held at Damascus Christian Church, Sunbury, N. C., Sunday morning, May 10th. Our pastor, Rev. E. B. White, preached a splendid sermon, the subject of which was, "The Glory of Christian Motherhood." Special selections were rendered by the choir, and a solo, "Mother Machree," was sung by Mr. Joe Byrum. The Church was decorated with beautiful flowers and there was a large attendance.

The Church is active as a whole, and striving to be more so. Mr. White is liked by all and is an eloquent preacher. The Sunday School is steadily improving, and the Woman's Missionary Society is a wide-awake organization. The cradle roll department will have a program and mite-box opening the afternoon of the 23rd of May. The prevailing spirit of the Church seems to be to ever strive onward in the work of the kingdom.

BLANCHE PIERCE.
MARGARET CORBITT.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS IN GETHSEMANE.

LESSON IX—MAY 31, 1931.

GOLDEN TEXT: "Father, if Thou be willing, remove this cup from me; nevertheless, not my will, but Thine be done."—Luke 22:42.

LESSON: 22:24-71.

THE GREATEST.

"And there was a strife among them, which of them should be greatest." It was an ugly spirit that prompted the disciples to quarrel among themselves over this matter. They missed the point entirely. True greatness is a matter of character and service. Every man should aspire to be great—great in character, and great in the willingness to serve. It was a strong rebuke to them and to us when Jesus said, "I am among you as he that serveth."

THE INTERCESSOR.

"But I have prayed for thee." This is not an isolated phenomenon; it was not just a case of Jesus praying for Simon Peter on a certain occasion. It is a universal and abiding fact. We have an Intercessor. In our sorrow and our trouble and our weakness, we have one who ever liveth to make intercession for us. It ought to help us to know that.

THE GARDEN.

"Gethsemane"—the word means an "oil-press," and it was not inappropriately named. It is the scene of the world's greatest battle. It was here that the greatest issue of all time was settled, and settled right. If Jesus had not won in Gethsemane, all would have been lost. And we miss the point of the whole story if we think that Jesus could not have lost. He had a will of His own. He could have chosen the easier way—His own way. But He knew that if He did that, He could never save the world. In an agony, He prayed that, if it were possible, the cup, or the experience, might pass from Him. But here as always the will of God for His life was the main thing, the determining principle. And when He finally became convinced that it was the will of God, He made His decision in harmony with that will.

It is to be noted that Jesus did not try to change God's mind or purpose. The peak of His prayer is "not my will, but Thine be done." True prayer is not trying to get from God what He does not want us to have, or getting Him to change His mind or plans, but rather to put ourselves into harmony to be and to do what God wants us to be and to do.

"And there appeared an angel unto Him from heaven, strengthening Him." Prayer does that. It releases heavenly forces to strengthen us.

THE BETRAYAL.

"He that was called Judas, one of the twelve." It was one of the inner circle who betrayed Jesus. Mere association with Jesus is not enough. There must be a response to His ideals and His spirit. And what contemptible hypocrisy often underlies the professed discipleship of Christ's followers! Judas drew near unto Jesus and kissed Him. The kiss, an emblem of friendship used to betray his Master. But Judas was not the only one who has done this. We are guilty of the same thing whenever we profess allegiance to Christ which is not carried out in our lives.

THE DENIAL.

"And he denied Him, saying, Woman, I know Him not." Only a little while before, Peter had emphatically asserted that, even though the other disciples denied Jesus and forsook Him, he would

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

THE CHURCHES IN CO-OPERATION. By Minor C. Miller. Virginia Council of Religious Education, Inc.; 75c; pp. 108.

The general secretary of the Virginia Council of Religious Education has gathered a vast amount of factual material in this pamphlet. Not only so, but he discusses religious education in general with a fine insight. He regards the next step as week-day religious education, and gives facts and figures for his conclusion. This brochure should put new enthusiasm into co-operative Sunday School work in Virginia, and certainly it is needed.

A SERVICE HYMN-BOOK. By the Seminar on Worship. The Commission on Evangelism and Devotional Life, 287 Fourth Ave., New York City; single copy, 60c; quantities of 50 or more, 50c; paper bindings for 30c and 25c, respectively.

Here are gathered ninety-four ageless hymns, which will render a great service to those who truly wish to worship. In addition, there are included responsive readings and special forms of worship. It is one of the best things to be had. Christian and Congregational Churches will find it especially valuable and to their ideals suited.

stick by Him. But, alas! Peter did not know his own weaknesses. He followed Jesus afar off; he really wanted to stand by his Master, but he got into the camp of the enemy, and was afraid of the consequences. He did the very thing that we so often do. Who is there of us who does not deny our Lord, not only with our lips but with our lives?

THE INDIGNITIES.

One reads with astonishment and something akin to horror the treatment accorded Jesus by His captors. They mocked Him, they smote Him, they blasphemed Him, they heaped indignity upon indignity upon Him. It is a striking commentary upon human life in its more hardened and cruel aspects. There is nothing to be proud of in human life as revealed by the soldiers and elders.

But there is one redeeming feature about the picture. There is something that sobers and shames us. It is the attitude and action of Jesus. He answered them not a word in protest of their coarseness and cruelty. Here is an example that we should follow. How much different life would be if the followers of Christ would always try to follow His example and express His spirit under similar circumstances.

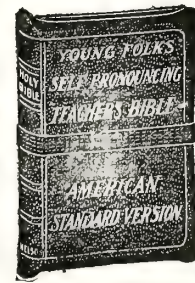
SURPRISED.

On the 8th day of May, I was very much surprised when Bro. Stevens and Bro. Ward came for me and carried me to town and presented me with a nice suit of clothes; or, in other words, dressed me up. And after they had dressed their humble servant out—lock, stock and barrel—they turned over into the hands of my wife \$21.25 to buy her a new dress. For all this, we are very grateful. May God's richest blessings be ever upon the 51 contributors and also to all those who did not give anything. It is more blessed to give than to receive.

We feel very much indebted to the good people of Lowell and Roanoke for their many kindnesses shown us, and especially of Lowell Christian Church.

W. T. MEACHAM.

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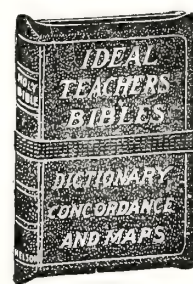
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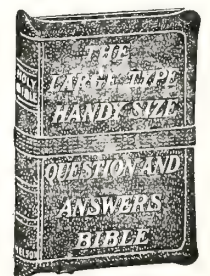
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

OUR FAULT.

"But if ye have respect to persons, ye commit sin."—James 2:9.

Jesus, the carpenter's Son, had access to the society of the rich and educated people, but He chose His intimates among the lowly. The early Church, it appears, did not have in it many people of distinction. It has been always the fact that exclusive Churches become separated and alienated from those who labor and are heavy laden. Whatever our condition, the friendship of God's poor and lowly is wisdom. They have more to give us than we have to give them.

Prayer.—Most gracious Father, who hast made one blood all men, forbid that we shall harden our hearts against any, but grant us charity toward all. May the mind which was in Christ Jesus be in each one of us. *Amen.*

TUESDAY.

THE REMEDY.

"Until I went into the sanctuary."—Psa. 73:17.

The psalmist seemed to be perplexed over something. But when he went to the sanctuary he was relieved. There came to him the right point of view.

It is really wonderful how a Church service lifts one out of his perplexities. Nowhere else do troubles fall away, temptations ease their power, and is grief so assuaged as in the sanctuary.

Many Christians stay from the sanctuary when troubles come, and deprive themselves of all its benefits, when of all times they need it most. There they have not only the blessings of God, but they have the communion of saints, they ease themselves in the multitude; their sorrows are lost in the sorrows of the world; feeble faith is caught up in the strong, unwavering faith of the ages. Tides of the outer seas sweep the soul; trivial, fleeting things are lost in the transcendent; temporal, transitory things change to the enduring.

At the Church, for one tranquil hour, one can be one with his kind. Worship there reconciles one to life and gathers him irresistibly into its purpose and its place. No one can afford to neglect it. Every one needs it sorely. There is nothing in the world that will take its place.

Prayer.—Almighty God, be near us now. May our hearts be open to every holy affection and ready to conserve every noble impression. May our every selfish passion and desire be quiet, and, by penitence, purify, Thou, our souls. Teach us patience and keep our thoughts centered on Jesus Christ our Lord. *Amen.*

WEDNESDAY.

MY GOD AND FATHER.

"He is my God . . . my father's God."—Ex. 15:2.

My God is mine, as He is my father's. He is a part of my inheritance. He belongs to me. Surely my understanding of Him is directed by my imperfect comprehensions and by my incapacity to know. But that does not distress me, for life is an endless voyage of infinite exploration

of Him. Therefore, His ways are ways of contentment, and there is so much to be enjoyed as we go along. It is "in part" that we know, but that part leads unto riches of God.

Prayer.—O God, whom the world and the heavens cannot contain, we are so thankful that Thou dost deign to dwell in our hearts. May we never lose Thee nor forsake Thee. *Amen.*

THURSDAY.

GOD SPEAKING.

"The heavens declare the glory of God."—Psa. 19:1.

"The fool hath said in his heart, There is no God." The witness of Him is everywhere about us, and that witness increases as we go along. By day and by night we read a divine handwriting everywhere. We have but to listen to hear "the earth, with her thousand voices, praising God." He who clothes the grass and flowers of the field will also take care of us, His children.

Prayer.—Dear Father, who has established the world and all its creatures in a wonderful order, wilt Thou illumine our minds by Thy Spirit, that we may behold Thy glory, discern Thy goodness, hear Thy voice, and know Thy works which Thou hast done. *Amen.*

FRIDAY.

DO WE HEAR?

"He that is of God heareth God's words."—John 8:47.

We may not be able to see God, but that should not disturb us, for no one has ever seen us. Our bodies are seen, but not the real soul. It is hid in a light where no man can approach.

Though we are invisible to one another, we are sure of our existence and our souls communicate with one another and bring comfort, companionship and helpfulness to one another. We are sure of God in the same way.

"Speak thou to Him, for He hears,
And spirit with spirit can meet;
Closer is He than feeling,
And nearer than hands and feet."

Prayer.—Holy and loving Father, leave us not desolate. Give us ears to hear and an understanding heart. *Amen.*

SATURDAY.

A WORLD INQUIRY.

"Lord, shew us the Father, and it sufficeth us."—John 14:8.

This is a world inquiry, but so many who make the inquiry do not put themselves in the way of God to find Him. It is said that a big-game hunter in India returned and said, "There are no missionaries in India, for I saw none." We suppose that he expected to find them in the habitats of lions.

The world is so much with us, and its distractions are so obtrusive that His presence is dim and His voice is drowned in the thousand confusions.

Jesus says, "I am the Way." The early apostolic Church, Luke says, showed the way. Ever since then, the Church of the living God has been the way. In the Church and in those realms of devotion where her branches extend, we find God as nowhere else. He reveals Himself through search for Him in devout worship. That is what we go to Church for—to find God.

Brilliant sermons and beautiful music may be no more than exhibitions and entertainments; but worship is seeking for God until we find Him, and, finding Him, we are wrapped in peace that passeth understanding, and we have an escape

from soul-bondage to complete communion with God.

Prayer.—Most Holy and gracious God, satisfy us early with Thy mercy, that we may rejoice and be glad all day. Guide our feet into ways of understanding and peace. Be our strength in weakness, and help us to ever search for Thee in Thy way, through Jesus Christ, our Lord. *Amen.*

SUNDAY.

"I will say of the Lord, He is my refuge and fortress: my God. In Him will I trust."—Psa. 91:2.

This is one of the constant thoughts of the psalmist. Those were perilous times and full of bitterness. He hid in the unseen presence of God.

When our cup of bitterness is full; when every human resource is exhausted, we can take flight to God, in whom and from whom we learn to make Him first in all things, and our constant resort.

Our lesson today gives us some luminous words on this thought—"dwelling," "abiding," "at home with Him." Is there greater security and peace?

Prayer.—O God, Thou art our refuge and our strength. Teach us the humility that belongs to our ignorance and weakness. Forbid that we shall try to fight our battles alone, or to bear our burdens in our own strength, but to cast all on Thee. *Amen.*

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THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

MAKING AND GRANTING REQUESTS.

BY REV. CHARLES B. TUPPER.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—Matt. 7:7, 8.

Taken as it stands, this is one of those astounding and baffling statements of Jesus which seem to tantalize and to defy the understanding. There are such extravagant promises here—promises of granted requests, rewarded searches, and opened doors. We recall at once how we have asked and did not receive, how we have sought and were disappointed, how we have rapped at doors which did not open. But, Jesus was not the kind of Preacher to bewilder or to dishearten.

What, then, is the meaning here? It must be remembered that these words were spoken to disciples of Jesus—the kind of men who are described in the Beatitudes—humble, sincere, sympathetic, pure, peaceful, quieting men. They were men who were "seeking first His kingdom and His righteousness," and thus were in the process of fulfilling the conditions which make the text feasible and intelligible.

This prepares the way for the statement that the ultimate reality in the universe is of such a character that man may so adjust himself to it that resources of strength and guidance far exceeding his own power and intelligence do become available to him. Or, to say it another way—the organizing, unifying, reality in the universe is that which Christians call God. When appropriate adjustments are made to this ultimate reality, God, He does respond to human beings, to personality. And in that response to human seeking, there is answer to our questions, satisfaction for our needs, and open doors to our knocking. Or, another much better way to say it is in the text: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And this is the essence of the gospel. God waits eagerly, patiently, longingly to say the great, glad word to us when we put ourselves into position to receive it.

It is well also to remember that the text constitutes no easy, magical formula to which an indolent or rebellious man may turn to get himself out of a tight place, or to give him a heritage which will make it possible to dispense with hard work. It presupposes, not a perfect life, but a whole-hearted commitment to the highest one knows. Jesus said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. And thy neighbor as thyself." That is, with all there is of you. It is the mind in an outreach for truth, like some unselfish doctor seeking to isolate the germs of disease. It is the heart in the warmest glow of feeling and desire like some lover who will be satisfied only with his beloved. It is the will in the most ardent consecration like some crusader fighting for a noble cause. It is the complete consecration of the entire personality to this quest for the best. And when you do that, you shall receive when you ask, you shall find when you seek, you shall see doors swinging open when you knock.—*Christian-Evangelist.*

I pity no man because he has to work. If he is worth his salt, he will work. I envy the man who has a work worth doing and does it well.—*Theodore Roosevelt.*

RELIGIOUS EDUCATION IN MEXICO.

BY ROBT. M. HOPKINS, *Gen'l Sec'y*
World's Sunday School Association.

This is my third visit to Mexico. The first visit was made in December, 1928. The National Christian Council, meeting at Aguascalientes in June of that year, had sent Rev. Epigenio Velasco to Los Angeles in July as the fraternal messenger from Mexico to the tenth World's Sunday School Convention, bringing the urgent appeal of the co-operating Christian forces of Mexico to the World's Association for assistance in making possible a national interdenominational program of religious education in that republic. The time seemed most propitious on account of the stand of the Roman Church against the Mexican government and the appeal of the Mexican Churches was most sincere.

In July, 1929, again at the invitation of the National Christian Council, I made my second visit to be present in the national convention, which was held that year in Puebla. The man had been found whom the Mexican Churches desired as their director of religious education in the person of Prof. G. Baez Camargo. Considerable progress had also been made in securing the financial support that was needed. Five foreign mission boards at work in Mexico had made special grants for this work, including those of the Methodist Episcopal Church, the Southern Presbyterian Church, the Congregational Church, the Disciples of Christ, and the Friends. To these were added substantial guarantees from the Committee on Co-operation in Latin-America and the World's Sunday School Association. These annual grants from boards and agencies totaled \$3,450, while contributions totaling \$650 had been assured from national Churches in Mexico, including the Congregationalists, Nazarenes, Disciples of Christ, Holiness Pilgrims and Methodists.

This third visit is again made upon the invitation of the National Christian Council. The serious economic conditions which Mexico confronts in common with the rest of the world, together with the fear that decreasing missionary appropriations to Mexico may mean serious curtailment in the support of this work of religious education, have made the leaders in Mexico very apprehensive as to the future.

Some observations made at this time will be of interest to those who have the progress of Christianity in the republic of Mexico upon their hearts.

1. First of all, Mexico is becoming more and more accessible to the United States. Excellent through-train service is now maintained, without change of cars, from St. Louis to Mexico City. The time has been reduced twelve hours between San Antonio and Mexico City, and the trip may be made as comfortably as the trip to California, and at about the same cost. There is no delay at the border, customs and immigration inspections being made on the train en route. The Pan-American Airways System has shortened the time of transit even more in the recent establishment of daily air service for the carrying of mail, express and passengers to Mexico City. Air mail may now be sent in four hours from Brownsville, Texas, to Mexico City, while the connecting service in the United States brings air mail from all points in an almost incredibly short time and for only the customary air mail charge of 5 cents for the first ounce. Mail leaving New York City

daily on one evening will be in Mexico the second day shortly after noon.

2. While Mexico is suffering from the general economic depression through which the whole world is passing, one does not feel the dire distress that characterizes, for example, the Southern States. On the contrary, there are many evidences of the substantial progress which is being made in Mexico, and several cities visited are experiencing an era of prosperity. Politically, there is a widespread feeling of security and satisfaction. As expressed by one well-versed leader, "We are beginning a period of peace and prosperity that will continue for at least a score of years." Educationally, much progress has been made in establishing schools throughout the republic and particularly in rural communities where they have hitherto been so lacking. State governments are spending in the aggregate 40 per cent of their budgets for schools. Many rural schools are holding night sessions for adults, and commendable inroads are being made upon the 60 per cent of the population that has been reckoned as illiterate.

3. The stand which the Mexican government made so heroically against the oppression of the Roman Church has now become the permanent order. The supremacy of the government is quite generally conceded. The ministry of the Churches, both Catholic and Protestant, is now unanimously native-born, according to the present legal requirements of the government. All Church property belongs to the government, and by it is held in trust for the use of the Churches.

4. In the midst of all these transitions, evangelical Christianity is making a commendable advance. A recent controversy broke out in the daily press of Mexico City over an utterance of President Hoover in his congratulatory message to the Lutheran Church, in which he referred to the fact that Protestant Christianity has made substantial contributions to the progress of civilization. This statement was challenged by a Catholic layman in one of the leading daily papers of Mexico City. When the press was asked by Protestants for an opportunity to reply, the request was granted and the press has given space as never before to a presentation of the Protestant viewpoint. The American Bible Society reports greatly increased sales of Bibles and Testaments both over the counter in Mexico City and by the colporteurs throughout the country. Evangelical schools, almost without exception, are full to overflowing, and there is increasing respect expressed for their work by even Catholic prelates in their vicinity.

5. In the minds of Mexican evangelical leaders, religious education occupies a most strategic place in the ongoing of their work. For that reason, they feel that the leadership of G. Baez Camargo must be continued with all necessary backing. They urge the missionary boards to stand by this work in the present financial emergency, for there must be no backward steps taken in this regard at a time when the struggling Mexican Churches are unprepared to assume larger financial burdens. They hopefully look forward in the not distant future to their own support of this program of work which is of such vital concern to them all.

We believe in education and in the creation of public sentiment as a result of education; but we think a lot of this demand for public sentiment that already exists is a mere blind behind which unfaithful public servants hide their dereliction of duty. We need prosecutors who will keep their oaths instead of kowtowing to wealth and political influence.—*Pittsburgh Christian Advocate.*

Life is not so short but there is always time enough for courtesy.—*Emerson.*

Christian Orphanage

Dear Friends:

Who can tell what there is in the heart of a little boy? Sometimes we are greatly surprised to know the kindness and the unselfishness that fills the heart of a little child. We had a real demonstration of that in our Orphanage last week. We have a little boy here about ten years of age who has been here about seven years. He is a real quiet little fellow, attends to his own business and don't bother any one. We don't know he is here by the noise he makes, but by seeing him moving around on the campus and at his work, one might think he cared for no one but himself, as he is so quiet. You would hardly think he was interested in those about him. But such was not the case with this little boy one day last week when a man came to buy some sweet potatoes, and this little boy was real nice to him, and when he had loaded his potatoes and was ready to leave, he put a dollar in this little boy's hand. Now, what do you guess he did with it? He did a real beautiful thing. He selected ten of the little children of his age and size and paid their way to the picture show. Wasn't that unselfish in this little child? He could have kept his money and gone to the movies a number of times, but he wanted his little chums to enjoy the show with him. Are we grown people as unselfish as he? Many little children in need of a home here; many applications on file. God has been good to us and blessed us with plenty and to share. Will we be as unselfish as this little boy?

The following has been sent in: Mrs. P. N. Gay, Wakefield, Va., 1 dress; Mr. & Mrs. C. E. Young, Durham, N. C., dress, blouse, handkerchiefs; Mrs. Bryant, Chuckatuck, Va., 1 dress; Providence Memorial Church, Graham, 20 dozen eggs; Philathea Class, High Point, 1 box clothing for little girls; Philathea Class, New Lebanon Church, N. C., hat and pair shoes for a girl; Women's Missionary Society, Graham Church, 5 dresses and other clothing; Missionary Circle, Henderson Church, N. C., 1 box clothing for a little girl; Mrs. Lee Johnson, Fuquay Springs, N. C., 1 boy's suit, oxfords, etc.; Sunday School Class, High Point Church, 1 hat, etc., for little girl; Mrs. R. L. Ingram, Ingram, Va., 8 dresses, 1 hat.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 21, 1931.

Brought forward \$7,229.69

Sunday School Monthly Offerings.

N. C. & Va. Conference:
Mt. Zion \$ 1.38
Howard's Chapel 2.00
Liberty 1.55
New Lebanon S. S. 2.00
New Lebanon S. S. Baracca Class . 2.00
Shallow Ford 1.83
Berea 5.33

16.09

Eastern N. C. Conference:

Wentworth \$14.47
Youngsville 1.00
Shallow Well 2.15
Wake Chapel 5.63
Cary 1.97

25.22

Western N. C. Conference:

Shiloh \$ 1.12
Biscoe 2.48
Ramseur 4.25

7.85

Alabama Conference:

Wadley 1.26

Eastern Virginia Conference:

Berea, Nansemond \$10.00
Windsor 4.49
Wakefield 2.88
Suffolk 30.00
Oakland 8.00
Berea, Norfolk 13.13
Christian Temple 23.23

91.73

Valley Va. Central Conference:

Timber Ridge \$ 3.59
Palmyra98
Woods' Chapel 1.00
Antioch 3.38

8.95

Special Offerings.

Sale of potatoes \$ 7.00
R. J. Miller, support children 50.00
Mrs. M. J. Hookaday, Hickory, N. C. 5.00
Sale of potatoes 6.00
Woman's Board, Annie Thompson.. 15.00
C. A. Penn, Miller children 50.00

133.00

Lawrence S. Holt endowment fund 150.00

Grand total \$7,663.79

AN APPRECIATION.

Dear Dr. Beougher:

We, the members of Piedmont Junior College Alumni Association, in annual session, May 9, 1931, wish to express to you our sincere appreciation and congratulations for the efficient work done and achievements accomplished by you since you have been president of Bethlehem and, later, Piedmont Junior College.

Few men would have manifested such an unselfish spirit as you have. Wherever you may go from here, always remember you have made life-time friends of many graduates of Piedmont Junior College.

We also desire to express to you our individual appreciation for your kind consideration and helpfulness to us. We sincerely hope for you a broader field of usefulness wherever you may go, and that you may always remember us. If there is anything good about us, remember that and forget the bad. We hope to be of better service to humanity because of what you have done for us.

Sincerely yours,

ALUMNI ASSOCIATION,
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ever: the heathen are perished out

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Type in Junior's Bible
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of the children of Is'ra-el,
years old and upward, thro

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a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for thee, O God.
b Mercy and truth gathered themselves together: righteousness kissed each other.
c Truth shall spring out of the earth.

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better than a thousand elsewhere."

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8 9 10 Jê-hôy'-â-chin was 6
years old when he began t

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grave; death shall feed on th



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OBITUARIES.

EURE.

Whereas, God, in His infinite wisdom, has deemed it wise to call from our midst our beloved sister, Linda J. Eure; therefore, be it resolved:

1. That we bow in humble submission to our Heavenly Father's will.

2. That, in the death of Sister Eure, Sarem Christian Church has lost one of its most loyal members, and her beloved family a loving wife and mother.

3. That we strive to emulate the Christian character of Sister Eure.

4. That we extend our heartfelt sympathy to her bereaved family.

5. That a copy of these resolutions be sent to the bereaved family, a copy be placed upon the records of Sarem Christian Church, and a copy sent The Christian Sun for publication.

MRS. D. S. HARRELL,
MISS CLARISE GATLING,
MISS MARGARET FELTON,
Committee.

POWELL.

Whereas, God, in His divine wisdom, has seen fit to take unto Himself our friend and comrade, J. Walter Powell; and,

Whereas, for a great number of years he was a devout and active member of the Baraca Class of the Suffolk Christian Church, pious without ostentation, tolerant and charitable in every thought; and,

Whereas, he was of a generous and unselfish disposition, and with his lovable disposition he was a true and loyal friend, which made it easy for him to make many friends and retain them; now, therefore,

Be it resolved, by the Baraca Class of the Suffolk Christian Church, That we, through this resolution, express our grateful appreciation of the long and able service which he has so faithfully rendered, and of his happy, genial and companionable spirit.

That, while we deeply deplore the death of our friend and comrade and miss his cheerful fellowship, his memory will linger with us; that of him it may be truly said, "His delight is in the law of the Lord, and in His law doth he meditate day and night."

That we extend to his bereaved family our deepest sympathy.

That a copy of this resolution be sent his bereaved family, a copy given the secretary of this class for his records, and also a copy be sent to the press.

E. H. RAWLES.
L. L. LASSITER.
HUGH L. HOLLAND.

STOKES.

Mrs. Mary Frances Marshall Stokes was born January 17, 1898, and died on April 14, 1931. She was reared in Salem Chapel community, Forsythe County, N. C. She was educated at Walnut Cove and Eastern North Carolina Teachers' Training College. On September 14, 1922, she was married to John Augustus Stokes, of Greenville, N. C., where they had built up a happy and influential home. To this union, two children were born—Bettie Joe, 7, and Frank Marshall, 4. The de-

voted husband and children survive the good wife and mother.

The sudden and unexpected going of Sister Stokes has brought deep sorrow and loss to the immediate families and good neighbors. She was an intelligent Christian woman, and by her manner of living she had established herself well in her adopted community. She joined Salem Chapel Church when about 12 years old and remained a member till about

three years ago, when she transferred her membership to the Disciples Church at Greenville, N. C.

Splendid testimony was given as to the faithfulness of her living by the friends who accompanied her remains to her parents' home, Mr. and Mrs. A. F. Marshall, Walnut Cove, N. C., and to its last resting-place. She was buried from Salem Chapel Church, April 16, 1931. The attendance was very large. The floral of-

ferings were many, beautiful in design and fragrant in their silence.

The funeral services were conducted by the writer, assisted by Revs. Hutchinson, Hartsfield, Wood, and Campbell. Beautiful hymns were sung. Her life is held in sacred memory. Great love and sympathy go out to the broken-hearted husband and the motherless children; also to the bereaved father and mother, brothers and sisters.

JAS. L. FOSTER.

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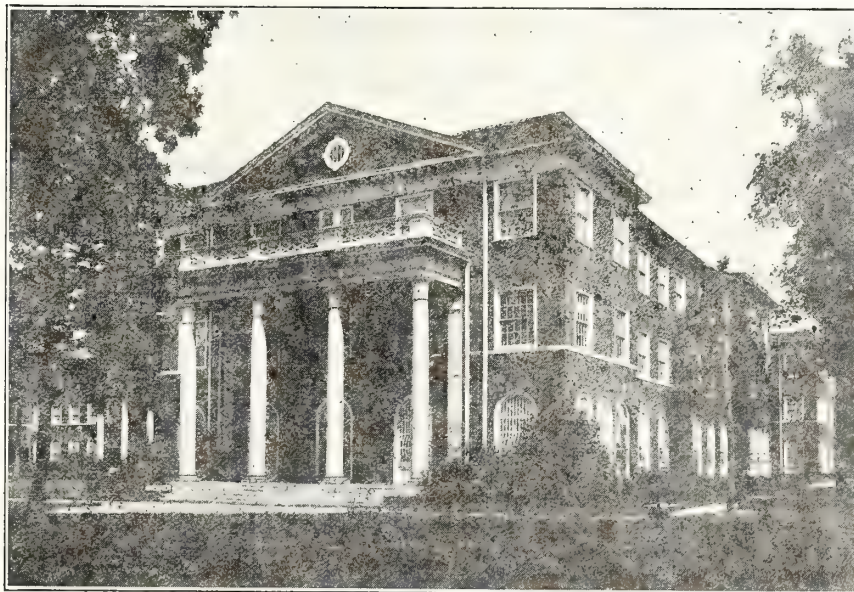
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Remittances for advertising and other business matters will be addressed to the "Managing Editor," 1536 East Broad Street, Richmond, Va.

COGHILL.

Charles Benton Coghill was born July 31, 1862, and fell asleep in Jesus April 27, 1931. He was the son of a minister, Rev. Charles Coghill, and professed faith in Christ during early manhood, uniting with Liberty, Vance, Christian Church, where he remained a member till death. He was a man of high ideals, and stood for the things that go to build Christian character. Those who knew him best, paid high tributes of praise to him as a devout Christian, a good neighbor and a loyal friend. Although a member of Liberty, Vance, he lived near Fuller's Chapel and attended service there regularly. His wife, who was Miss Mary Faulkner, preceded him to the grave a little more than a year ago.

Bro. Coghill leaves to mourn their loss a faithful and devoted daughter, Essie; four sons, M. G. Coghill, I. L. Coghill, R. M. Coghill, and W. F. Coghill; two brothers and three sisters, and a host of friends.

Funeral service was conducted by the writer, at New Bethel Baptist Church, and interment was made in the Church cemetery by the side of his wife. The floral offering was beautiful. We feel

that our loss was his gain, and may the Father of all grace and comfort heal the broken hearts.

B. F. EDWARDS.

GUNTER.

Junius U. Gunter, son of the late Mr. and Mrs. J. D. Gunter, died April 27, 1931, after an illness of about ten days, age 46 years, 10 months and 3 days. He was a charter member of the Sanford Church, a faithful deacon, Bible-class teacher, and chairman of the finance committee. He is survived by his wife and one son, J. U., Jr.; three sisters—Mrs. D. C. Nance and Miss Ruth Gunter, of Sanford, and Mrs. L. J. Bray, of Pittsburgh, Pa.; three brothers—Herbert B., of Greensboro; Charles W., of Gastonia, and Eugene D., of Richmond, Va.

Funeral services were conducted from the home by the writer, assisted by Rev.

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Frank C. Hawkins, of the Baptist Church, and interment was made at Buffalo Cemetery. FRED C. WRIGHT.

When thou prayest, rather let thy heart be without words than thy words without heart.—Bunyan.

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THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

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VOLUME LXXXIII

RICHMOND, VA., THURSDAY, MAY 28, 1931

NUMBER 22.

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

C. E. AT CHURCH-BUILT HOTEL.—

The Christian Endeavor *World* is playing up the fact that the William Taylor Hotel, which is to serve as general headquarters of the International Jubilee Christian Endeavor Convention to be held July 11-16th, at San Francisco, was built by a Church. The Temple Methodist Church is housed in the same building.

SHALL IT CONTINUE?

Zion's *Herald* reports that Dr. S. Parks Cadman recently announced that, without further financial support from the Church public, it would be necessary to discontinue his Sunday afternoon radio hour. The services of the National Broadcasting Company are freely given for this hook-up of forty-six stations, and, although Dr. Cadman receives nothing for his services, the musical programs and incidental expenses of the weekly broadcasts amount to about \$18,000 annually.

DR. POTTER HONORARY MINISTER.—

When Dr. Rockwell H. Potter resigned the pastorate of Center Congregational Church, Hartford, Conn., three years ago, to become dean of Hartford Seminary, he declined to allow the Church to confer upon him an honorary title; but at this insistence of Rev. John M. Phillios, who was installed as minister a year ago, Dr. Potter consented to accept the offices of honorary minister of Center Church, which he served for twenty-eight years. The installation service was held April 19.

EARTH'S UNEXPLORED SECTIONS.—

Time gives the following list of unexplored corners of the earth: the airless peaks of the Himalayas, the cold hearts of the polar ice-packs, and a few large jungle-guarded areas of the Amazon basin, the vast forests and swamps of northeastern Siberia, the fastnesses of northeastern Tibet, the bandit-infested northern reaches of the Gobi desert, the sandy center of Australia, the eastern slopes of the unmapped Andes, the vast Patagonian ice-cap, stretching over South America's narrow end, the snow-swept islands stretching vaguely north from Canada's "barren lands," and the American Southwest's trackless deserts.

RUSSIA, INDIA AND U. S.—

Mr. Eddy recently returned from a world tour. He is profoundly convinced that the next few decades will witness greater changes than have taken place in any equal past period—a transition of greater significance than the renaissance or reformation. Between Russia, with its Communistic proposals to obtain social justice by compulsion, and India, led by Gandhi, striving for independence through the spiritual of love, there should be found a way of world amelioration. He thinks

America with its free democracy, which with many is almost unrestrained liberty and lawlessness, presents problems more fraught with evil. The golden age is yet to come.

A GREAT FUND FOR RELIEF.—

During the past fifteen years, more than one hundred million dollars has been spent under the direction of the American Jewish joint distribution committee for the relief of Jews now in various parts of the world. Just now one of its tremendous projects is the raising of sufficient funds to meet the pitiable social, economic and reconstruction problems of the millions of Jews in Poland, Roumania and other eastern European countries. A minimum sum of \$2,500,000 is required to take care of barest needs of eighty million Jews in eastern and central Europe. The fund is being raised under the direction of the distribution committee, headed by Rabbi Jonah B. Wise, of New York City.

DR. SCOTFORD EDITORIAL SECRETARY.—

Rev. John R. Scotford, whose selection as editorial secretary of the Commission of Missions of the Congregational National Council, comes to a large task. A part of his duties will be to carry on the associate editorship of the American Missionary numbers of the *Congregationalist*; also the editorship of the department "As the Kingdom Comes" in that paper. This department has been edited by Dr. George W. Hinman. Dr. Scotford was born in Chicago forty-two years ago. Educated at Dartmouth and Union Seminary, he was ordained in the Congregational ministry in 1912, and has had pastorates at Kingfisher, Okla.; Dallas, Tex.; Waukegan, Ill., and Glenville, Cleveland, Ohio. He resigned from his last pastorate three years ago, since which time he has been engaged in preaching, writing and lecturing.

HANDS OFF THE 39 ARTICLES.—

The evangelicals in the Church of England are protesting against any attempt to lighten the ship by throwing overboard the document on which they rely chiefly in their interpretation of the Protestant character of their Church. "Hands off the thirty-nine articles!" is the sum of their claim. "In judging the Anglican doctrine of Holy Communion," they say, "the principal weight should be given to the thirty-nine articles. . . . If the articles be set aside, the danger of one-sided presentation of the doctrine of the Church of England would be largely increased." It brings some surprise to see among the signatories the name of Dr. Major, a leader among Anglican modernists. But perhaps the articles, which Newman claimed were patient of a Catholic interpretation, may also be patient of a modernist rendering. What patient articles!

REALITY IN PREACHING.—

At the close of one of his Lyman Beecher lectures at Yale in mid-April, Dr. George A. Buttrick pleaded for the accent of reality in preaching. "All means and methods might almost be cast to the winds," he said, "if the preaching is real. If preaching is not real, every method becomes a broken reed or an offense. Why do preachers use a pulpit voice? Why do they play the sedulous ape, when every man has his own gift? Why do preachers use phrases drawn from old theology which was vital to our fathers but is often not vital to us? And why does the preacher discuss problems and sufferings which he has not himself lived? That discussion is not real. The world today is tired of the cleric. It wishes to hear the man, speaking with his own voice and telling that which he himself knows concerning God and forgiveness and life and duty."

"MEN OF AMERICA."—

The National Advisory Council on Radio in Education, of which Levering Tyson is director, announces the first of a series of radio lectures, entitled the "Men of America" series, to be broadcast over country-wide networks. President Hoover, from the White House, introduced the first speaker of the series, Dr. Robert A. Millikin, who spoke from Los Angeles at 10 o'clock, Eastern daylight saving time, the evening of May 22nd. The co-operation of both the National and Columbia broadcasting systems is assured. Other leaders who have been invited to speak in the series for this year are Nicholas Murray Butler, Charles E. Hughes, Walter Lippman and John Dewey. The organization of the council was announced only last month. Its function is to demonstrate the type of educational broadcasting that will excite the interest of the American people.

"A CONVENTION IN HIMSELF."—

Prof. H. Augustine Smith, of Boston, was introduced to St. Louis as "a convention in himself." His pleasing personality, his knowledge of his subject and enthusiasm in the world of esthetics were contagious. He gave six addresses and held numerous conferences. In interpretation of hymns, the use of all arts, color and drama clothed with the spiritual for the purposes of worship, he made a large contribution to Church life and service. More than 3,000 persons were registered for his series of addresses. There is a large place for the esthetic in Church service to inspire the esthetic appreciation through contemplation. Anything that will contribute to appreciation, stir the imagination for the divine, and give a powerful impulse to the will for spiritual service is legitimate. Beautiful hymns, beautifully rendered, with religious associations that inspire the soul to come into communion with the supreme reality find a large place in worship.

NOTES-PERSONALS

At the annual meeting of the Elon Alumni Association, Monday afternoon, R. S. Rainey, of Charlotte, N. C., was elected president of the association, succeeding F. F. Myrick of Greensboro, N. C., who has efficiently filled this position for the past two years.

The program for the Woman's Missionary Societies will be found on page 9 of *THE CHRISTIAN SUN* in the last two issues of the month preceding the month in which the program is due to be presented in the societies. This was done by request of the Woman's Board of the Convention, recently in session.

Rev. B. J. Earp, Harrisonburg, Va., writes: "We have closed at Woods' Chapel an evangelistic meeting of twelve days, resulting in the addition of twenty members to the Church. We begin our meeting at St. Peter's May 18th." Brother Earp is serving several rural Churches, and is doing a much-needed work, which seems to have divine leadership and approval.

The "clans" and classes, kindred, friends and visitors are gathered in hundreds at Elon College this week for the happy and ever-memorable commencement festivities. Elon College becomes a mecca for multitudes of *SUN* readers and Christians from many quarters on this glad gala occasion. Next week, *THE SUN* will carry items of interest from the occasion.

Chaplain H. E. Rountree, with his wife, is now located at the United States Navy Yard, Charleston, S. C., and wishes to say that any Christian minister or friend passing that way will be greeted with gladness and hailed with delight. He is "at home" to the beloved of *THE CHRISTIAN SUN* family and of the many he has served from the pulpit and in the pastorate of other days.

Mrs. W. M. Jay and Mrs. I. W. Johnson gave, in last week's *CHRISTIAN SUN*, page 9, suggestions for "Cradle Roll Day." These suggestions will be very helpful to all superintendents of missionary cradle rolls. If mite-boxes for these cradle rolls are desired, they can be had at 25 cents the dozen by sending the order, with cash, to J. O. Atkinson, Mission Secretary, Elon College, N. C. Any superintendent desiring the mite-boxes should send their orders in at once, and they will have prompt attention.

Rev. S. E. Madren, fancy Gap, Va., begins an evangelistic meeting at Rocky Ford this week and reports the work in Carroll County as hopeful and progressive. He has recently found and established another preaching place where a Church seems to be needed, near the county seat, Hillsville. He purposes to build an arbor and hold a meeting of some days at this point during the summer. It is purposed to dedicate the Rocky Ford Church the second Sunday of July, the house having been recently painted and paid for, but never yet dedicated.

Sunday, May 17th, was a great, good day for Lebanon Church, Semora, N. C. It was the occasion of their annual memorial and missionary service. A large congregation gathered, the flowers were abundant, the service was appropriate, the offering for missions liberal. Rev. C. E. Newman is the beloved pastor, though on this particular day he was away, engaged in a memorial service at his home Church, Oakland, in Eastern Virginia Conference. The Mission Secretary, J.

O. Atkinson, enjoyed the day and service at Lebanon, where he met again many familiar faces and delighted in the sweet fellowship of the occasion.

Rev. J. H. Lee, Route 3, Raleigh, N. C., writes: "We certainly had a nice, good Sunday School at Six Forks last Sunday. We have there such a splendid group of young people. It is a genuine privilege to work with them and see them interested in the newly organized Sunday School. On May 3rd, Dr. J. Edward Kirby went with me to Six Forks and preached at the regular service." Bro. Lee is working to reorganize and build up the long-neglected Sunday School at Six Forks and feels much encouraged at the efforts so far made. There are many good people in this community, and a Sunday School there is greatly needed.

It is learned with deep regret that Dr. Edwin G. Gillette, associate editor of *THE CHRISTIAN SUN* and superintendent of missions for the Florida Congregational Conference, Jacksonville, Fla., is ill. His secretary, writing, says: "Dr. Gillette's work has been so strenuous for the past five months and the nerve strain so great that the doctors have ordered him to the hospital to take a complete rest for at least a month to avoid serious results." Through his writings and his contacts, Dr. Gillette has endeared himself to a host of us who will be exceedingly anxious and will be praying that he shall soon be restored to full health and strength. Another will supply his copy, that our news page from our Congregational fellowship shall not be altogether neglected.

On Wednesday after the fourth Sunday in July the Wyche Elder monument, erected on the New Hope Church grounds, a few miles out from Roanoke, Ala., will be unveiled and dedicated. This Bro. Elder was the founder of New Hope Church in 1850, from which the other Christian Churches of Alabama and Georgia have sprung; or rather these Churches have been planted and built since the New Hope Church, the original Church of the Conference, was founded in 1850. The name, "Elder," is inseparably connected with our work in the far South, and from that family have come faithful ministers through nearly a century who have borne onward the torch handed them by their devout ancestor. The Churches do well now to erect a monument to the memory of this great man, whose work still goes on, ever increasing.

Rev. A. W. Sparks, Dayton, Ohio, has spent several months in Birmingham, Ala., surveying the situation and getting the number and names of our Christian and Congregational constituency there and in trying to decide for us if it is worth while to proceed to the task of placing a pastor in Birmingham and building there a United Congregational-Christian Church. Bro. Sparks' survey is now before us and is given to the public, and it shows a most hopeful outlook for us at Birmingham. It looks like if our united forces are to build anywhere in the South and plant a Church where one is sorely needed, and in the real heart and center of the South, then the work must be taken up at Birmingham. It seems now to be our very greatest opportunity for a real contribution to our Christian and Congregational activities in the South. Some 200 or more Christians and Congregationalists are located in Birmingham. Bro. Sparks has found a house which, by some minor changes, can be used as a parish house and a preaching-place, and a lot on which a building may be later erected. The purchase price is \$7,500, and the local members found are now busy making contributions to meet the first payment on the purchase price of this building

and lot, the first payment being \$1,500. This seems to be a start in the right direction, and will be hailed with delight by many *SUN* readers in the various sections of our constituency.

Rev. E. B. White, of Windsor, Va., writes: "In these dark and trying days of great economic depression and anxiety, we should remember that our Blessed Saviour revealed the eternal and majestic God as a Father, devoted, tender, sympathetic, yearning over His faithful children with infinite compassion; always ready and willing to succor, no matter what the problem. He is a living, personal, everlasting Friend. Beloved, have you experienced His living, loving, friendly presence? In these trying days let us not forget that God is the King Eternal, Infinite Jehovah, our blessed Heavenly Father. With such a Father, how could we want for anything for time or eternity? He has promised that every need of body, mind and soul shall be supplied. Therefore, go to Him with every disappointment, every fear, every joy, every hope. The soul of man can never know genuine peace until it is brought into loving harmony with God, its Maker and coming King. Brethren, do we realize the responsibility that our Lord Jesus Christ has thrown upon His individual followers to rescue lost men from ignorance, degradation and ruin by becoming the 'light' of a dark, sin-cursed world, and the 'salt' of a corrupting humanity? Time is too short for idleness on the part of God's workers in the white-harvest field of lost souls. Let us face our task of kingdom building with our eyes upon the cross of Calvary and our wills bent to the will of God, the Father Almighty, Maker of heaven and earth. Remember that nothing is eternal but that which is done for God and others. 'Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee.' Trust God, and the present will be full of comfort, the future bright with hope, and your life one of eternal joy."

REMEMBERED.

Some time ago I received a letter from Mrs. L. C. Thomas, president of the Woman's Missionary Society of the Howard Church, at Brookline, Mass., desiring the names of each member of our family and the size of each, saying that the society was planning to send us a box. Not long after complying with this request, I received a letter, stating that the box had been shipped and another one would follow soon. Calling at the express office, I found that it had arrived. On carrying it home and opening it in the presence of the family, to say that the contents were wonderful is putting it mildly. We were simply astonished at the contents of the box. The second box was no less wonderful! To list the articles here would take too-much space. Suffice it to say that every member of the family was remembered, including father and mother, who were living with us then. He has died since.

The total value of the contents of the two boxes was well in excess of \$200. The articles consisted of things we needed very much, but because of financial difficulties we were having to do without. We always feel at a loss to find words to say when our parishioners remember us in a special way, but when a people whom we have never seen nor served and whom we will in all probability never see nor serve, remember us in such a wonderful way as this, we are simply struck dumb. It is truly the spirit of Christ, for they have given, not expecting to receive. We feel more our responsibility since this kind remembrance. May the good Lord richly reward every one who contributed to this unworthy servant. We are thoroughly convinced that "the Lord will provide."

W. C. CARPENTER.

Tifton, Ga.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

DAILY VACATION Bible school was conducted by Miss Annie Campbell at New Light Church, Doerun, May 17th to 23rd. There was a good attendance and much good work was accomplished.

SOUTHERN COLLEGE: President Hamilton Holt is to deliver the commencement address at Southern College, Lakeland, Fla., May 26th. The Southern College is supported by the Southern Methodist denomination of Florida.

REV. M. L. HARGRAVES, of Haleyville, Ala., is working co-operatively in his parish with the Free Will Baptists. He recently preached at one of their associations and will have a part in their State Sunday School Association, which our Conference superintendent hopes to attend.

PEARSON, GA.: The high school graduating class honored the pastor-at-large, Rev. Milo J. Sweet, by inviting him to deliver the sermon for the graduating class Sunday morning, May 24th. He accepted with pleasure and enjoyed this very interesting and inspiring school of learning.

ROLLINS COLLEGE: The corner-stone of the Knowles Memorial Chapel at Rollins College, Winter Park, Fla., was laid Thursday, May 12th, with an impressive program led by Dr. Hamilton Holt, president of the college, and participated in by Dr. Campbell, dean of the college, and by representatives of the student body and others.

REV. C. A. LINCOLN, pastor of the Congregational Church at Daytona Beach, Fla., had the misfortune to both sprain and break his ankle. After spending some days at the Halifax River Hospital, he was removed to his home, where he will be confined for some time, though he will be able to move about later with crutches. The sympathy of his very large circle of friends in the Southeast is extended to Mr. Lincoln in this unfortunate accident.

UNION CHURCH, Chattanooga, which is located at East Lake, had its corner-stone laying May 24th, Dr. Marston S. Freeman being the chief speaker. In April, the pastor, Rev. George W. Blount, secured Dr. Jason Noble Pierce, of Collegeside Church, Nashville, to preach the last sermon in the Church, which has stood on the old site since the middle of the nineties. It is now being torn down and re-erected in a larger, better and more prominent site.

REV. A. CALVIN NELSON and Rev. J. Marion Dopson are pastors of six rural Churches in Chilton and Elmore Counties, Ala., and have other preaching points. As their fields somewhat overlap, they have agreed to assist each other in pastoral work and preaching. This arrangement is agreeable to the Churches. At the present time, this two-minister parish is leading in Alabama in the movement to can fruits and vegetables to be sold for the benefit of missions.

SUPT. ENSMINGER, of Alabama, had the pleasure of attending a Christian Church missionary rally at Christiana Christian Church, near Dadeville, Ala., on May 10th. It was an all-day meeting, with a sumptuous dinner on the grounds. Mrs. Stevens, of Wadley, was in charge, and Mrs. Kitchen brought a message. Dr. J. O. Atkinson, of Elon College, was chief speaker, coming from North Carolina for this event and the commencement at Wadley. He had a strong and impassioned argument for missionary work, showing that the Jews were made missionaries to the nations and that missions was God's plan. After

dinner, there was a discussion, led by Rev. C. W. Carter, pastor of the Church. It was interesting to know that members of the former Pleasant Hill Church, of the neighborhood, were good workers in this Christian Church.

A PROPHET AMONG PREACHERS.

Dr. William T. McElveen is the man. The pastor-at-large dropped into United Congregational Church, Atlanta, Ga., Sunday morning, April 19th. A good Sunday School. They believed in religious education there. Men and women of culture and resourcefulness were searching the scriptures for truth and direction under the straight-forward leadership of their minister. Throughout the Sunday School hour people kept coming in, and always with a cordial greeting from the leader as soon as they entered the door. It seemed that the spirit of "the old-time religion" rejoicing in the "new time" manifestation of vision and power, had taken hold of everybody.

But it was in the Church service and sermon that one felt that here "altars to God" should be erected. It was all so human and yet every one was drinking deep from the wells of spiritual thinking digged by one who manifestly knew his ground and longed to bring "living water" to a thirsting world.

"Why call me Lord and do not what I say?" Saying things and forthwith forgetting them, failing to put them into action, results in practically denying Him. And, not as a major, but as an incidental note of warning, he told a little about the Religious Education Association meeting held in Atlanta the preceding week. Like a prophet, he pointed out the fallacy of warning students among the younger generation against the search for realities in truth found by reverent study of the Holy Word. The reference was to the scant response shown by the ministry to attend this great convention. Only five Protestant ministers actually registering, and one theological seminary, even in progressive Atlanta, practically telling the students they should not attend this gathering of the many leaders of religious thought and teaching of the world. But some of them registered that independence of souls in training and attended many sessions of this great gathering. But the sermon went straight to the mind and to the heart as well. "Inspiration, stimulation without action results in worse than nothing."

On high levels, the spirit and words of this master of preaching made men feel guilty of "thinking and not acting"; confessing to this or that dogma, but failing to bring into life the activities which alone give honest testimony to truth. One wondered whether Churches and men who boast of true orthodoxy in creeds and personal convictions, but which are bitter as gall toward good men of high character and giants in the grasp of essential truth, are just saying, "Lord, Lord," but failing in weightier matters of the life of a Christian. Any way, one (many) came from that service feeling that here in United Church Atlanta could boast of a genuine prophet of God who is thinking in terms of practice as well as confession; of doing as well as saying—and doing it in a big way. It was surely good to be in such a service. A stranger by the side of the writer said he had heard this minister talk to the men in the railroad shops, liked it, and so came to Church Sunday. He went away, saying how glad he was to find such friendly greetings and such inspired services.

METHODS CORNER

BY REV. ELISHA A. KING, D. D.
Miami Beach, Fla.

Summer is coming along now with rapid strides and we will be considering plans for our summer work. I wish to suggest union services for Sunday nights. There are many communities where there are several Churches that have similar problems. One problem is the Sunday-night service. Many Church buildings are very warm by time for the evening service, and people hesitate to go to a service where they are sure to be uncomfortable.

Why not arrange with as many Churches as possible for an evening service out-of-doors on some lawn or under some tree or by the side of a lake where that is possible. One of the most pleasant experiences of my first pastorate in a small town in Ohio, a county seat, were the union gatherings on the courthouse steps on Sunday nights during the summer. The choirs united and the ministers took turns preaching. Then it was a real solution to the vacation problem. The ministers of the community got together and decided when they would take their vacations and arranged them so that the community was never without a minister. This union spirit led also to the groupings of congregations at Sunday morning services so that the pastors could be away for a month without the Church having to pay for summer supplies. These union meetings brought the people closer together and encouraged them in arranging other similar gatherings during the year. I recall many very splendid union prayer meetings for stated periods during the winter.

There is another way to solve the summer problem, and that is to dispense with the Sunday evening service entirely during July and August, or any other months that might be desirable. In place of this service, the young people's society could hold its service and in some places might easily take full direction of an evening service, to which any adults who cared to might come. This would throw responsibility on the young people and be a good experience.

We do not believe it is worth while to hold a second Church service just for the sake of having it, especially if it is not well attended. It is hard on the minister and everybody else. There are some places where the Sunday evening congregation is larger at night, but usually the second service is not well attended in the summer-time. Why not try the union plan?

"I'M SO GLAD!"

Rev. Daniel Albright Long, D. D., who celebrated his eighty-seventh anniversary May 22, 1931, at his home, Myrtle Cottage, 108 North Guerry Street, Florence, S. C., gladdens our heart and remembers his friends with the following lines which are so expressive and suggestive. We are sure hundreds will read and enjoy this sublime sentiment and expression from the mind and the heart of a man who refuses to grow old.

I'm so glad! I'm so glad! for all that is bright:
The sun by day, and the "songs in the night,"
The companions of youth, the friends of old age,
As I read God's dealings on every living page.

Yes, let us thank God today and tomorrow,
In mercy He sends the blessing and sorrow;
It is never unkindness, and never in vain,
His mercy permitted a sorrow or pain.

O Father, we can trust Thee for days yet to be,
We know they will bring us still closer to Thee;
When all tears have vanished through Thy boundless love,
We will spend our eternity in the mansions above.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SHALL WE EDUCATE?

The president of Defiance College has resigned. The president of Piedmont Junior College has resigned. The president of Elon College has resigned. This is not by accident nor by concurrence on the part of these three of our Christian college presidents. There is a deeper significance in the fact of their resignation.

Originally, the Church alone undertook to educate and to build colleges. All of the early institutions of our country for higher education were founded by and creatures of the Church. Moreover, all education then was religious. The Church led off in the matter of higher education, and the State, discovering at last the benefits and assets to be derived from the liberal education of its citizens, began to found universities. History has changed all this. Today the State, or personally endowed corporations, own and control the larger colleges and universities, and the matter of teaching religion has, for the most part, been left out of the curriculum or relegated to the background. The Church college, therefore, is the only hope in our day of teaching religion and of giving young men and young women the influence and impact of Christian education, while preparing them for life by training and instructing them in the liberal arts. While the larger institutions, colleges and universities, are owned by the State or individual corporations, there are yet left enough Church colleges to enroll in their student body about one-half, or a fraction over one-half, of all students in the colleges of America today. The Church college, therefore, still carries on. Its day is not done; its task is not finished; its

work is yet incomplete, because it is essential and indispensable.

There could be no greater calamity, no more serious a tragedy to befall our country and our citizenship than that of dispensing with the Church college; and no greater calamity or tragedy could happen to the Church than for her to close up the doors of her schools and colleges. The Church must educate; the Church must instruct; the Church must train her youth under Christian surroundings, amid Christian influences, in a Christian atmosphere, inspired by men and women endued with the Christian spirit, if those youths are to fill their rightful place in society, in State, and in the Church of the future.

Elon College has a history of forty-one years. Not a long time in the life of average Church institutions, and yet what a history! what a glorious history! what an indispensable history! As a Church here in the South, we can't think in terms of our deeds and achievements of the present and of the past quarter of a century without thinking in terms of the history and achievements of Elon College. Those who are occupying our pulpits today, for the most part, were educated at Elon College, and they realize that they received at Elon College that which they could not have received elsewhere than in an institution of their own Church. There are hundreds of teachers, Christian teachers, in the schools of the South, physicians, merchants, manufacturers, farmers, who received their collegiate training at Elon and who realize full well that they got at Elon College, their college, that which they could not have had from any other college, and that because of their training, that which they secured at Elon, they are more loyal to their Church than they could have been without it, and are more anxious today that their Church live and go forward and take its place in the world in prestige and in power than they would have been or could have been had they been educated elsewhere than in their own Church college.

The Church college is indispensable. The Church college is yet essential to Church life and growth.

Two factors of the present make against the Church college and make it difficult for it to live and carry on:

1. We are living in a day of mergers, of centralization and of large interests. The State is merging its interests, centralizing its efforts and expenditures. Commerce and industry are doing the same. It's the big store or the chain stores, the big hotel or the syndicate of hotels, the big newspaper or the holding corporation of a string of them, the great factory or the corporation that controls scores of them, the big university or the ones that can control millions. These are the order of the day. These are the champions and the challenge of the times. Commerce and industry have become obsessed with the craze of consolidation, the idea of bigness, and of mass-production and distribution. The small institution or enterprise in every line of human industry in our day is having rough sailing and hard going.

2. The world, with its secularism, is pressing hard upon the Church with its spirituality. The world of our day is stressing the secular, putting things, the possession of things, the ownership and development of things, above that which is purely moral and spiritual. Not only is the Church college being hard-pressed, the Church itself is being hard-pressed. Thousands of small Churches, not to say scores of larger ones, are having the struggle of their lives to maintain themselves, to even live at a poor dying rate and to keep going. The Church college, like the Church itself, is hard-pressed by the world, by that which is of and in the world, by that which is worldly and secular. And this only makes the fight for the Church itself and for its institutions the more

desperate and, in the minds of the courageous, the more determined. On this very account, the Church college was never so essential, so indispensable, as it is today. It must be maintained; it must be supported; it must be carried on, or the flickering light of spirituality which still shines on our pathway will grow dimmer and weaker, and the darkness of doubt, skepticism, agnosticism, atheism, secularism, humanism, will settle down upon us even more deadly and disastrously than we have experienced or dreamed of in the past.

We of the Christian Church must have our Elon College. We simply can't think of our history, of our appointed task, of all that is near, dear and sacred in our Church life without it.

For twenty of the forty-one years of our history, President Harper has borne the burden and struggled with the difficult problems of Elon College. No man living more than he knows how heavy those burdens have been, how difficult and desperate the struggle for its life and growth and development has been. Out of a great dream, he has led in carving a magnificent plant and a great institution. That institution, as has been stated in these columns before, reflects more eloquently than any words we can use, the power of the great purpose that has possessed him and the tireless and consecrated energy with which he has toiled and labored through the years. And now as he hands over his burden to another, there will be no higher tribute of praise to his name than for the people of the Church to see to it that the work he has begun shall be carried on, and the college he has loved with such passionate devotion shall not only live, but shall go forward to larger proportions and achievements. This is essential not only as a tribute to past achievements, but to the very life and achievements of the Christian Church of the South in the future. More than ever is the Church college needed.

Evangelism is essential, and without it a Church cannot live. Missions are essential, and without missions the Church cannot grow. Charity and benevolence are essential, the care for the widow and the orphan, and without these the Church cannot express its affection and its heart's love. But if all of these are to survive and to carry on and to be made effectual and to be established, then we must educate. This is essential; this is vital; this is necessary to every interest and enterprise and movement of Church life, growth and power.

J. O. A.

GETTING GOD COUNTED ALSO.

A book of recent publication carries this in its introduction: "In our technique of the census, we have worked out a method of estimating all values except spiritual values. We have learned how to gauge all signs of progress except moral progress. We have learned how to count everybody but God." And yet it may be declared that God alone counts more, and for more, than all the rest of us. Moreover, there are no values in our civilization equal to spiritual values. The fact is there is no progress except moral progress.

We have drawn into our language from history "the dark ages." The sole reason for calling medieval history "the dark ages" is because there are found there so few signs of moral progress. The wheels on which moral events and issues go round and go upward seem to have stopped for those centuries, and we call the time of their seeming inertia "the dark ages." Human history is written in the lives and in the trail of those who carry forward and bear higher the standards of morality. There is no progress in the true meaning of the word except moral progress.

Moreover, there are no real values except spiritual values. The Church is a spiritual body, working at a spiritual task—that of creating spiritual

values. In her task of creating spiritual values, she blazed the way in the wilderness and the wilds of America, and she has been blazing the way ever since in the creation of values in America and in all lands wherever real values have been created. Commerce, we are told, follows the flag. True, but the heralds of the cross, the ministers of God, have preceded the flag. Our traders could not go. It was neither safe nor possible for them to go into China, Japan, Africa and India till the preacher had first gone there with the Book of God under his arm, the Word of God on his lips, and the love of God in his heart. This man, with his message, made the way and the work safe for the trader and the manufacturer. We need not go to fields afar, just take this fact from history here in our own country. I quote from a page before me as I write: "When this minister" (going with great hazard and difficulty through the wide stretches to the wild west) "reached St. Louis, Mo., he found a typical Western town. There were no hotels. The buildings were all framed, and none were more than one-story high. There were plenty of saloons and gambling-halls and dens of vice, and the people on the western shore of the river made the boast that the Christian Sabbath never had crossed, and never should cross, the Mississippi."

It was this minister of God in trying to get God counted for the first time in the lives of those who were founding the city of St. Louis, that carried the Christian Sabbath across the Mississippi, and it's the ministry of the sons and daughters of God that not only carried the Christian Sabbath across the river, but have kept it there, in a measure at least, in their effort to get God in the census and to get Him counted in the lives of men. Truly is that historian correct who declared that "getting God counted in a community is never accomplished without a struggle."

This is that for which the Church came into the world. It is that for which it exists, and for which it strives among men and the children of men. A struggle, yes, ever and always a struggle. Go out now and plant a Church in a new place, even here in our homeland, to say nothing about the Church in fields afar, and immediately, or at a very early period, a struggle begins. Often there is division in the ranks of the new Church organization; there is schism in the body; one faction arises to oppose and fight another faction in the newly organized Church; difficulties arise and dangers assail on every hand. The Church is a militant body, and because it is to fight for every effort it makes in creating spiritual values and in getting God counted in the hearts of men and in the life of a community, it must remain militant, aggressive, determined, courageous and daring till the kingdoms of the earth shall become the kingdoms of our Lord and His Christ.

J. O. A.

DREADING AN ILLITERATE MINISTRY.

An "Official Register of Harvard University," vol. 28, bearing date of April 24, 1931, carries on its opening page a very interesting and quite suggestive bit of history. After stating that Harvard College was established in 1636 by the General Court of the Colony of Massachusetts Bay and was opened for instruction in 1638, a foundation having been bequeathed by the Rev. John Harvard, minister of the Church at nearby Charlestown, the motives of the founders of Harvard are set forth in a publication entitled "New England First-Fruits:"

"After God had carried us safe to New England, and wee had builded our houses, provided necessities for our livelihood, rear'd convenient places for God's worship, and settled the civill government: One of the next things we longed for and looked after was to advance learning and per-

petuate it to posterity; dreading to leave an illiterate ministry to the Churches, when our present ministers shall lie in the dust."

The dread of leaving an illiterate ministry to the Churches is still one that may well be cultivated and developed. The pulpit is the place of preaching, but it is also the platform of teaching and instruction in the most vital and important doctrines and truths which the mind of man has to grapple with. Our Saviour inspired His preachers of the Word by His personal contact, but drilled into them through three years of constant instruction, truths and doctrines they could not forget before saying unto them, "Go ye into all the world and teach all nations." J. O. A.

CHURCH MEMBERSHIP.

The implications of Church membership are among the serious questions of human life and human obligations. Preparation for Church membership is spiritual birth. "Ye must be born again" (John 3:7). That is the only way one can get into the family of God. The new birth, regeneration, born from above, no matter what expression is used, spiritual birth is the necessary preparation for Church membership. Carried further, it implies right relation to God, self, and others. To be a child of God implies obedience to God, support of His cause, and a life in harmony with His will. To be a member of the Church is to attend its services, contribute to its institutions, and the mission cause. To live a life that expresses the spirit of Jesus Christ, that others may see His spirit and believe.

The member of the Church must not only be in

right relation to God, but to himself. The Word of God and the Holy Spirit produce inner convictions of personal conditions and personal obligations, and to be his best he must obey these inner feelings of loyalty to his best self. This is a field where conscience approves, condemns, or warns the real being of its obligations. That is a field as sacred as life itself; and a Church member must be true to himself or he cannot be true to God and the Church.

The Church member must be true to others—to other Church members and even to outsiders. For the obligation reaches to enemies: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). That requires some faith and consecration to God and self.

How to get along with other people is a problem that nothing but real religion can solve. It is plain that Jesus loves all men, the worst as well as the best; and if the Church member follows Christ in sincerity, he will be like Jesus. That means that the Church member will love his friends, his enemies, his fellow-members, and the worst people outside of the Church. Anything short of that fails to live up to the implications of Church membership. Moreover, the Church member must not base his loyalty and his support upon personal likes and dislikes, but upon his membership in the institution. It is God's Church and His claims are first always. Non-support of the Church for personal likes or dislikes of pastor or member, is a low standard of living, loving and loyalty to the Church of which one is a member.

W. W. S.

MAKE MAY TELL! TELL WHAT? TELL FOR MISSIONS AND THE KINGDOM OF GOD

Many Churches have not yet taken the ANNUAL MISSIONARY OFFERING. Let the month of May tell the story of the effort and self-denial in every Christian Church of the Southern Convention, where the offering has not been taken, of a desire to help win this world to Christ through proclaiming His gospel, giving His message to those in the foreign field and the home field who have not heard and had the opportunity that we have had. Many Churches have not yet taken the offering. Can any Church afford to miss this opportunity of trying to let its light shine out to those who sit and wait in the dark places till that light comes?

Many pastors have not yet been heard from. Can any pastor take the responsibility, the awful responsibility, of not giving his people a chance to express, through their self-denial and their sacrificial offering, their love for their Lord by trying to give a message of that love to those who are dying without it?

Let every Church, every pastor MAKE MAY TELL for Christ and the kingdom of God through our Annual Missionary Offering. The spiritual task of the Church is that of winning the world to Christ—and this is Missions. Through self-denial we carry on the work of the kingdom of our Lord on earth. He gave all, denied all for us. What will we give for Him?

THE MISSION BOARD SOUTHERN CHRISTIAN CONVENTION

J. E. WEST, *Chairman*

J. O. ATKINSON, *Secretary*

CONTRIBUTIONS

SUFFOLK LETTER.

One might call this age the sparrow age, because it cannot be still long in one place or one activity. The sparrow has no commercial value, and is not used for food. The eggs are not sold on the market. It multiplies rapidly and contributes little to society. It is always on the go, but its activities seem to contribute little to society. It is found throughout Europe, and as far as the Arctic Circle; eastward into Siberia, and southward in Africa to Lake Albert, Nyanza, Morocco, and Madeira. It is also in England. In fact, it is spoken of in the United States as the "English" sparrow. Its depredations on crops have induced many farmers to use means for their destruction. But the destruction of sparrows may be carried too far. In France, the destruction of sparrows has been followed by an increase of caterpillars, vastly more destructive to crops than the sparrows themselves. The sparrow came into the United States in 1850, and is the most active bird in this country. In this country it is modern, to say the least of it. It is a great convenience at the close of a marriage to clean up the rice that is thrown at the bride and falls on the ground.

My suggestion to call this the sparrow age is because it is so active, moves so often, and has to be followed up carefully to find out the value of so many movements that seem to mean nothing but movements, activities that consist chiefly in activities. Organizations multiply almost as rapidly as sparrows; and many of them seem to be in the way of the best results. There is hardly an afternoon in towns and cities that do not call for attendance upon some society, club, some organization that chirps, nests, adjourns, and goes to another meeting. Many of these organizations are religious, benevolent, educational, and take time, money, thought and devotion. Much complaint is made in these days about over-organization, the multiplication of societies, and that we can't keep up with them and do our regular work. That complaint seems to be as widespread as the sparrow organizations; but, it may be that if these societies were destroyed that other caterpillars even more destructive would spring up as the caterpillars did in France, and do still greater damage to the best interests of society. To say the least, this is a chirping, skipping, going age, with song, activities, movements, that make it a fast age in the better sense of that phrase.

One thing is certain, and that is that this age is active, not long in one position, in a hurry to fly to another yard or limb, singing as we go. Motion has increased, quiet in one place has decreased, every one looking for himself moves on to something else for thought, association, work, higher ground, or up in the air for a trans-Atlantic, or trans-Pacific flight. No matter what one may think of the times, poking no longer gets anywhere, and one must be up and moving in thought, business, religion, and social life, or be left in the march.

W. W. STALEY.

ELON LETTER.

(Remarks delivered to the commencement audience, May 26, 1931.)

Thirty-two years ago, at Elon's 1899 commencement, I began my valedictory address on behalf of the senior class of that year as follows:

"It is always sad to say good-by, and especially when you are about to separate from those with whom you have been intimately associated, and

with whom you have in common many cherished memories."

The past thirty-two years have been spent, two of them in graduate study, four of them as high school teacher and principal, and twenty-six of them in the official service of my alma mater, six years as professor and twenty years as president. On the 31st of this month, I close that service, and this occasion marks my final official commencement exercise.

It is naturally to be expected that I will depart from my usual custom on these occasions, and that I will have something to say to the magnificent audience here assembled, in the way of a second valedictory.

I wish first of all to express my grateful and heartfelt appreciation to trustees, faculty, students, alumni, the Christian Church, and that larger host of generous friends who during the twenty years of my presidency have supported me in my efforts to serve Elon College, by their gifts, by their advice and counsel, by their many evidences of friendship and by their sympathetic co-operation and earnest prayers. But for these assistances, I could not for these twenty years have carried the burden I now lay down. My duties have been arduous, my burdens have weighed heavily, but I can truthfully declare that the support I have felt I always had in my efforts to meet them has made these duties and burdens a delight to the heart. No man has had more pleasant associations than it has been my fortune to enjoy. Truly the lines have fallen for me in pleasant places.

For what has been accomplished here, I feel a pardonable gratitude—gratitude to you and my other friends and to God who gave us the vision and guaranteed the program. I particularly rejoice when I look upon this present physical plant and realize that competent judges rate it not only as one of the beauty-spots of North Carolina, but also as one of the best-equipped small colleges in the world.

I rejoice also when I recall that Elon has not only become a collegiate member of the Southern Association of Colleges and Secondary Schools, but that this college is recognized as making a distinctive contribution to Christian education, the very thing for which the Church college exists and which entitles it to continue to exist. Our Christian education building, with its laboratory facilities for religious education in preparing leaders for pulpit and pew, has given Elon recognition not only in America, but everywhere in the world that Christian education is appreciated—recognition as a pioneer in this great realm of Christian service on the college level.

But most especially do I rejoice when I think of Elon's future. A great leader has said of her indebtedness that it "is a credit, for it means daring to face a great educational need by putting in a splendid material equipment." The "Million-Dollar Campaign" (four hundred thousand for indebtedness incurred in the Greater Elon rebuilding program, and six hundred thousand for additional endowment) now in process and the additional four-million-dollar progressive campaign now in contemplation, will succeed, in my judgment, because Elon has a distinctive program that will appeal, and likewise a distinctive place to fill in preparing leaders for the Congregational and Christian Churches of this Southeast area. In addition, she has more friends and more devoted friends today than she has ever had. She has the respect of educational leaders and the confidence of the great lay public. I rejoice in Elon's future.

I do not know who my successor shall be, but I herewith pledge him my earnest co-operation and sincerest prayers for the success of his administration. I am with him and for him 100 per cent. And what I say for myself, I confidently bespeak for the board of trustees, the faculty, the students, the alumni, the Congregational and Christian Churches and the public generally. May God richly bless and greatly prosper in all his efforts for Elon's upbuilding in educational and spiritual leadership the fifth president of Elon College, whoever he may be.

In my valedictory address of thirty-two years ago, I spoke particularly of three problems that college men and women would be called upon properly to solve—the tenement-house problem, grinding poverty, and the saloon. The saloon is gone. It will never return. The tenement-house situation has greatly improved. We still have the problem of the masses toiling amid poverty and squalor, while nearly two hundred individuals have incomes of more than a million dollars a year, and 5 per cent of the population control 95 per cent of our gigantic national wealth. The problems of war, race, industry, and Christian union have become ominous now in their demands for solution. I think I know the remedy for these and the other problems that cry to us for solution, and that shall continue to cry to us till we have heeded and made satisfying response. The remedy is Christian education, and that is why I believe so heartily in Elon and her future. We must Christianize education, or it will paganize the world. Christian education holds the key to the future, and it shall not fail. Elon will not be found wanting in its service. I pledge her anew my hand and my heart in the noblest aspiration that ever stirred a college—the aspiration to Christianize education here and to make our social order truly Christ-like in all its life and endeavor. To this glorious task, I summon my successor and you, Elon's friends, and that growing company who will rally to Elon's cause and will crown his administration, I am confident, with good success.

W. A. HARPER.

PIEDMONT JUNIOR COLLEGE LETTER.

THE PRESIDENT RESIGNS.

"Better is the end of a thing than the beginning thereof."—Eccl. 7:8.

The president of the college resigns, to take effect May 25, 1931.

Bethlehem College, a school of liberal arts, was opened in Wadley, Ala., eight years ago. This school holds that no two men are alike, that drill is subordinate to insight and reflection, that obedience is worthless unless it springs from conviction, and that the "psychology of the crowd" must be replaced by the quiet determination of a reasoned faith.

It was a great day for this section when the college was founded, for it has been the means of opening minds. A college is absolutely useless unless we bring to it genuine intellectual interests. Some come to college with their eyes closed; the greater interests of life have not gripped them.

My predecessor was Prof. M. W. Hook, who did his work well and is now professor in Duke University. I have been deeply interested in this institution for the past seven years, but am now turning it over to another, whom the board of trustees may elect, believing that he will be able to do a much greater work than I have been able to do. During this time, the college has not been the mere unlocking of doors and the sweeping out of dusty rooms, but the opening of hearts to friendships, of minds to new truth, and of souls to the inflowing spirit.

The college, through these years, has made a large circle of friends, which have been true and

faithful. The board of trustees have been loyal friends of the college. We have fought our battles together, and borne each other's burdens together, and have done the best we could for the college with what we could get to work with. Friendship is not based on identity of opinion. Enduring friendship cannot be based on personal, selfish advantage. Lasting foundations of friendship are to be found in united effort for a common cause. To sit still and look at our friend is to criticise and lose him. To work with him steadily, patiently, hopefully, is to keep him, and to find constantly new reserves and resources in him.

Many changes have taken place on the campus since we came here. The girls' dormitory was finished the second year, and in 1926 the administration building was started and is largely on the way toward completion; the laboratory and library are a credit to any small college, and the grounds are looking much better. We live in an age of transition; the world of yesterday is passing into the world of tomorrow. The swift changes that threaten us, also summon us. The world is waiting for our message, if we have any.

The college has had a hard struggle for its existence. Its friends have laid their all upon the altar, that the institution might live to serve the needs of the region. Has it been worth while? Has this course of conduct been vital and central to our purpose and to the cause of truth? Virtue does not consist in keeping out of things, but in getting into things worth while. There is no romance like that of doing one's duty.

Beginnings are good; they are indicative of courage and the foundation of hope. They are the parent of great achievement. God's gifts and our opportunities to commence. But endings are better than beginnings, for they are the fruition of hope and the reward of labor. The larger good may be realized through a proper understanding of the highest good and the proper use of present opportunities. A realization of the importance of little things and the possessing of a patient spirit. Soon another will stand at the beginning of a great work—that of guiding the college through another crisis and preparing for great living. What an opportunity! What a responsibility! We bid the college godspeed, and bespeak for our successor great achievements.

S. L. BEOUGHER.

CONGREGATIONALISM.

A STATEMENT OF FAITH.

While Congregationalists do not have an official creed, the following declaration adopted at Kansas City, in 1913, is widely used among the Churches:

The Congregational Churches of the United States, by delegates in national council assembled, reserving all the rights and cherished memories belonging to this organization under its former constitution and declaring the steadfast allegiance of the Churches composing the council to the faith which our fathers confessed, which from age to age has found its expression in the historic creeds of the Church universal and of this communion, and affirming our loyalty to the basic principles of our representative democracy, hereby set forth the things most surely believed among us concerning faith, polity and fellowship.

Faith: We believe in God the Father, infinite in wisdom, goodness and love; and in Jesus Christ, His Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy

Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

Polity: We believe in the freedom and responsibility of the individual soul, and the right of private judgment. We hold to the autonomy of the local Church and its independence of all ecclesiastical control. We cherish the fellowship of the Churches, united in district, state and national bodies, for counsel and co-operation in matters of common concern.

The Wider Fellowship: While affirming the liberty of our Churches, and the validity of our ministry, we hold to the unity and catholicity its branches in hearty co-operation; and will of the Church of Christ, and will unite with all earnestly seek, so far as in us lies, that the prayer of our Lord for His disciples may be answered, that they all may be one.

Copies of the pamphlet, "Congregationalism," including "A Statement of Faith," can be obtained from the Commission on Evangelism, 287 Fourth Avenue, New York City; 2 for 1 cent.

C. Taken from "Plan of Union of the Congregational and Christian Churches":

I. Sec. 1. That the National Council of the Congregational Churches and the General Con-

vention of the Christian Church be united under the title of the General Council of the Congregational and Christian Churches (Unincorporated), looking toward complete union so soon as necessary legal steps can be taken. . . .

Sec. 2. That the basis of this new relation shall be the recognition by each group that the other group is constituted of the followers of Jesus Christ. Each individual Church and each group of Churches shall be free to retain and develop its own form of expression. Finding in the Bible the supreme rules of faith and life, but recognizing that there is wide room for differences of interpretation among equally good Christians, this union shall be conditioned upon the acceptance of Christianity as primarily a way of life, and not upon uniformity of theological opinion or any uniform practice of ordinances. . . .

XXV. In conclusion, these plans and recommendations of necessity deal with legal and technical details, but they have their justification in the spirit of unity which they presuppose and are designated to promote. If a desire for that unity for which the Master once prayed be the actuating motive of all plans and all acts, the way will become clear, as we proceed, where now it may appear filled with uncertainties, hesitation and hindrance. We may be sure that no legal entanglements will be too difficult, no ecclesiastical customs too deeply fixed, no sentiments seem too precious to yield, no ambitions or personal commitments too intense, if the will to achieve be ours, and the Spirit of God lead us. Going forward, thus led, we may ourselves secure, and may make plain to others, the road to joyous fellowship and enlarged usefulness.

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

A SPIRITUAL TASK.

Quite a few of our Churches have not yet sent in their annual or Easter offering for missions. Surely these Churches and their pastors cannot forget the fact that the one spiritual task of the Church is missions. The world will help the Church in all of its benevolences and activities except that of missions. God appointed this task and created His Church to perform it, and unless the Church does the missionary work it will never be done. There are in non-Christian countries today more than 36,000 Churches, over 50,000 Christian schools, with over 2,000,000 pupils in them, 858 hospitals, 104 leper asylums, 32 schools for the blind, and 361 orphanages. How came one of these out there? Who sent them out? Who started them? Who is responsible for them? Who is supporting them? There is but one answer. The Church of the living God.

We may be indifferent to missions, but God in heaven is not. We may not believe in missions, but God does. He began the task and is carrying it on through the Church, a spiritual task through a spiritual body. It is for the enrichment of the spiritual life that He appointed missions as the supreme task of the Church, and He has reserved that task for the Church that the spiritual life of the Church might be developed and the membership might be enriched. Every Church blocks its own progress, stays its own activities, paralyzes its strength for soul-winning and for progress when it neglects its missionary task and refuses to enter into and obey the supreme command of our Lord, "Go ye into all the world." J. O. A.

MISSIONARY OFFERINGS.

MAY 23, 1931.

Sunday Schools.

Previously acknowledged	\$ 2,986.62
Third Avenue, Danville, Va.....	2.94
Pleasant Hill, Liberty, N. C.....	4.20
Happy Home, Ruffin, N. C.....	1.75
Berea (Nansemond), Driver, Va.....	5.61
Leaksville, Luray, Va.....	1.33
Patterson's Grove, Franklinville, N. C....	4.10
Biscoe, N. C.....	3.00
High Point, N. C.....	3.40
Rosemont, Norfolk, Va.....	9.29
Bethlehem, Harrisonburg, Va.....	1.15
Berea (Norfolk), Hickory, Va.....	4.35
Parks Cross Roads, Ramseur, N. C.....	4.29
Cary, N. C.....	2.59
Spring Hill, Waverly, Va.....	1.04
Haw River, N. C.....	22.35

Total \$ 3,058.01

Individual and Church Collections.

Previously acknowledged	\$ 2,500.27
Sanford, N. C.....	17.40
Burlington, N. C.....	210.57
Graham, N. C.....	3.00
Mebane, N. C.....	5.32
Dr. & Mrs. S. L. Beougher, Wadley, Ala..	5.00
Timber Ridge, Harrisonburg, Va.....	18.25
Leaksville, Harrisonburg, Va.....	7.30
Newport, Harrisonburg, Va.....	8.60
Wake Chapel, Fuquay Springs, N. C.....	40.77
G. W. Rothgeb, Luray, Va.....	5.00
Haw River, N. C.....	4.22
Ingram, Va.....	3.00

Total \$ 2,828.70

Dollar-a-Month Club.

Previously acknowledged	\$ 83.00
A. R. VanCleave, Elon College, N. C.....	5.00

Miss Mary D. Atkinson, Norfolk, Va.....	10.00
A. S. Dunn, Lynchburg, Va.....	5.00
Mrs. A. S. Dunn, Lynchburg, Va.....	5.00

Total \$ 108.00

Specials.

Previously acknowledged	\$ 2,540.00
Mebane Sunday School, N. C.....	2.00
Burlington Sunday School, N. C.....	68.14
Rosemont Class 3, Norfolk, Va.....	5.00
Mrs. B. F. Gobson's Class, Norfolk, Va...	12.50

Total \$ 2,627.64

Summary.

Previously acknowledged	\$17,751.93
Sunday Schools, regular	71.39
Individual and Church offerings.....	328.43
Dollar-a-Month Club	25.00
Specials	87.64

Total to date \$18,264.39

I am profoundly grateful for every Church, Sunday School and individual who have the mind, hand and heart to help in missions—the spiritual task of the Church.

J. O. ATKINSON, Sec'y.

MISSIONARY PROGRAM FOR JUNE.

BY MRS. W. M. JAY.

Women's Societies.

The program for this month is the second taken from the little booklet, "Yesterday and Today in Porto Rico." This is an interesting study and one that we may do well in following. Those who used the program last month on "A Visitor Returns from Porto Rico," spent a profitable and happy hour and feel that they are nearer our neighbors in these islands than ever before. This month our topic is "Education in Porto Rico," and the subject itself shows us that there is a wealth of information in waiting. If you do not have the booklet, you may obtain same for 10 cents by sending to American Missionary Association, 287 Fourth Avenue, New York, N. Y.

Program.

Subject: "Education in Porto Rico."

Worship helps.

Suggested hymns: "Lord, Speak to Me, That I May Speak," "Take My Life and Let It Be." Scripture: 2 Chron. 1:1-13.

Prayer: For Miss Martha Lindsey, principal of the Blanche Kellogg Institute; for all the teachers, that they may be wise and efficient; for all the girls, that they may receive a large vision of service.

Three talks: (1) "General Educational Conditions," (2) "Our Own Responsibility," (3) "The Girls of the School."

Special music.

Discussion and conversation on the following:

1. Educational advance in Porto Rico during the past thirty years.

2. The Blanche Kellogg Institute.

3. Should the establishment of adequate schools be a task for the Churches or for the government?

Young People's Societies.

Program of Chapter VIII—"Troubled Waters."

I. Business.

II. Study period:

1. A brief review of the study: "Behind the Curtain," leader.

2. Today's study: Leader's approach to lesson. India's ship-of-State is certainly in troubled wa-

ters. Approach this lesson with all available sidelights. The *Literary Digest* carries interesting articles in the following numbers: March 1, 1930; April 19, 1930; May 10, 17, 24, 1930; June 14, 1930. Interesting photographs are also in these numbers. Our reading circle book, "India On the March," by Clark, deals with Gandhi and political India, pages 50-55. E. Stanley Jones' "Christ of the Indian Road" is valuable here. Perhaps members might stage a debate for an extra meeting, with the query: Resolved, that India should be granted "Swaraj"—self-government. With such a popular subject and so much collateral material, the leader's chief concern will probably be to keep the lesson period within its time limit.

3. Mahatma Gandhi (pp. 111-121): First member.

4. Progress toward home rule (pp. 121-126): Second member.

Conclusion.

5. Preparation for worship: Leader.

Leader's preparatory talk: India is a pronounced and world-known example of a situation existing here in our own country. Confusion reigns because Christ is left out of our every-day life. Gandhi has touched the vulnerable spot in our American Christianity. He has watched so-called Christian nations deal with one another. He has watched our industrial world, and he sees that we are leaving Christ out. E. Stanley Jones tells him not to follow us, but to follow Him whom we pretend to follow. But truly Gandhi is right when he says, "If all Christians would live as Christ lived, the world would soon become Christian." Let us resolve that we will live the lives that we know we should live, and that we will "let our light so shine that others may see our good works and glorify our Father which is in heaven."

III. Worship program:

Theme: "Witnessing for Christ by Daily Living."

1. Prelude: "Brightly Beams Our Father's Mercy."

2. Call to worship: "Be ye therefore perfect, even as your Father in heaven is perfect" (Matt. 5:48).

3. Hymn: "Hark, the Voice of Jesus Calling."

4. Scripture: James 1:1-3, 19-27.

5. Prayer: While the group is bowed in prayer, the leader or some member very reverently reads the hymn, "Lord, Speak to Me, That I May Speak."

6. Offertory: Music, "Lord, Speak to Me, That I May Speak."

7. Hymn: "O Master, Let Me Walk With Thee."

Willing Workers or Juniors.

Theme: "God's Children." (This meeting is to be public, and may take up the Church hour.)

I. Worship service:

1. Call to worship: God be merciful to us and bless us, and cause His face to shine upon us.

2. Hymn: "I Love to Tell the Story."

3. Scripture: Matt. 18:1-14.

4. Prayer: (3 & 4 may be given by pastor, if desired).

5. Offertory: The collection going to the Willing Workers. If leader deems it wise, this may be taken at the close of service.

II. Dramatization.

1. "Alice's House-warming," by Anita B. Ferris.

2. "The Honorable Guest," by Frances Cavanaugh.

(It is suggested that one of these be presented. Copies may be gotten from the Woman's Mission Board, C. P. A. Building, Dayton, Ohio.)

Benediction.

THE BEST IS YET TO BE.

(By President W. A. Harper to the graduating class and the public at Elon College, Sunday P. M., May 24, 1931.)

"The next generation has news of the Lord; His saving deeds shall be declared to generations yet unborn."—Psa. 22:30-31.

This scripture is guarantee of spiritual progress. God has not ceased to speak. He will continually reveal His will and mind and purpose to men. The human method of progress is revolutionary, but God's way is slow, evolutionary, educational.

Education has been defined as the process of effecting desirable changes in persons. A better definition perhaps would be that it is a quest, an adventurous discovery of the meanings and values of experience and their organization into programs of living. Christian education goes further than this, and includes the evaluation of these meanings, values, and programs of living in terms of the gospel of Jesus Christ.

Education has two purposes—to make persons efficient and to develop character. It is not enough that education should equip a person to make a living or even amass a great fortune. It must also qualitatively fit him to live a life, to live the good life, to live the Christian life, which is the best life. We do not measure a man by the length of his days, nor his possessions, nor his successes, but by his growing power in the realization of what Jesus called the abundant life, which I repeat is the best life.

Education accomplishes these two purposes not by imparting information, not by imposing certain disciplinary conditions, not by repeating for the individual or the group the evolutionary experiences by which the race has reached its present state of progress; not by creating situations through which controlled experience becomes the purposive guide for on-going life, but by stimulating the growing person to interpret his present experience in terms of the past and to organize his life program in terms of the highest ideal he can discover. In this adventurous process, every conceivable body of knowledge will be useful as resource material. The acquisition of knowledge will thus be dynamically motivated. He who approaches the arts and sciences in this spirit will be a far better informed man than he who approaches them for the information they will yield.

In this process the growing person will meet three types of things, ideas, or institutions. He will in the first instance, meet certain things or ideas, or institutions that are to be discarded because they have been tested in the crucible of racial experience and been found inadequate; such, for example, as the spinning-wheel, astrology, and autocracy, whether in the home, the school, government, industry or the Church. He will, of course, approach these things, ideas and institutions open-minded, ready to be convinced, but he will ultimately discard them as unsuited to that enlargement of the human personality toward which his adventure beckons him.

Then he will find certain things that are abiding, because they are worthy to endure—things that minister permanently to the growth of personality, such things for example, as the inclined plane and the level in mechanics, as the family and the school in social life, as Grecian architecture and the world's great literature in the aesthetic realm, such as patriotism in the political realm, such as personality and God in the spiritual realm. Here again the growing person's attitude will be tentative and pioneering, but ultimately he will agree with the matured judgment of his fellows that here inhere meanings and values that have been abiding worth.

But, in the third place, he will find many things that need reinterpretation, and not the least among them the very abiding values he has discovered in

the racial experience. Falling water has been reinterpreted as electricity in our day, for example. While a man may not improve on Grecian architecture, he may create new types of architecture, using it as the basis, thus giving modern life types of buildings better suited to our needs than the Grecian structures would be. The family is the basic institution of our social life, but the family is being reinterpreted before our very eyes. Patriotism is fast becoming international, and ultimately will be cosmopolitan. Men, like God, will come to love the world. There is unquestioned need for a fresh and satisfying interpretation of human personality and of God in our day. Behaviorism and humanism decry both, and physics points the way suggestively at least for the doctrine of the indentification of matter and spirit in the ceaseless motion of the electron. Now we need a spiritual seer, a spiritual interpreter, a spiritual prophet today! He will come—the very need of the human heart will bring him forth.

There can be no question that the kind of situation I have been describing alarms not a few—persons who are naturally conservative, persons who are naively trustful, persons who prefer safety amidst fixity, rather than security amidst change. Much is to be said in defense of the attitude of these persons. They have been the governors on the engine of progress. They have kept that engine from tearing itself to pieces by the very momentum of its speed. In every realm of life we have need for the conservative and the progressive. We may illustrate it by religion. Priest, conservative, and prophet, progressive, have both played an important role in the religious experience of mankind, and will continue to do so. Religious leadership cannot dispense with either of these types. In the ranks of religious-minded persons also we find a corresponding cleavage—persons who look upon religion as comfort and those who look upon it as an inspiring enterprise. The saint and the reformer are always with us, the one regarding the religious life as an abiding comfort and the other regarding it as a crusader's commission to transform the world. These two types do not fully understand or appreciate each other. The militant reformer looks upon the reflective, contemplative saint as living on a glacier. The saint retorts that his social-reforming friend is living on a volcano. These two types must not merely tolerate each other; they must appreciate each other. Each represents values that will abide. The saint exemplifies those values, while the reformer reinterprets them and applies them to new situations, even as Jesus did when He said not once, but many times of the abiding values of the Hebrew experience of God: "It hath been said unto you, but I say." In every such case, our Master gave a new interpretation and application to an abiding spiritual verity. He was no static character. His personality was radiantly dynamic, gloriously and refreshingly new and progressive.

Last September, when the senior Sunday School class, acting upon the recommendation of its curriculum committee, decided to make the general problem around which should gather the Sunday morning discussion periods for the year we now close, "Changes that have occurred in my life during my college experience," I got a real thrill. My exhilaration was even more intriguing when the specifications under this general problem were decided upon. They included changes in knowledge, in beliefs, in meanings, in values, in attitudes, in ideals, in purposes, in motives, in choices. And then when the group voted to spend just as long as might be necessary on any one topic to turn aside to the consideration of any problem that might at any time invite attention, and to be perfectly free to state any position whatsoever, my satisfaction was complete. Here was an ideal situation for real education and at the

same time to sit in judgment on the workmanship of our college. You seniors may not have had a good time in these discussion groups, but I have enjoyed them beyond expression. We were able to consider only three of our subsidiary problems, changes in knowledge, in beliefs, and in meanings, but we have faced real issues and resolved them in truly Christian terms. We have become accustomed to a method that will eventually be the vogue in young people's and adult departments of our Church schools, and that in itself would have made the discussions worth while. Our two detours from the general problems, too, were entirely proper. We felt we just had to know what the Bible teaches relative to industry and why we have such love and reverence for mother, and so very profitably we turned aside to consider these problems. Life is just that way, and education will increasingly become so.

Such a discussion group as the seniors had this year in their Sunday School hour comes very close to the method of Jesus in teaching His disciples. His method was informal, so was ours. He dealt with actual experiences, sowers going forth to sow, discouraged fishermen, publicans and Pharisees at prayer, the ordinary daily routine of life, so did we. Out of the storehouse of our experience we brought forth the changes that had occurred in our lives during our college careers. We looked at them. We appraised them. We pronounced them good. Not one of us felt that college had injured us or spoiled our Christian integrity. Some of us who, up to our senior year, had not committed ourselves to the Christian way of life, took that step, took it calmly, deliberately, voluntarily, because we felt that the changes which had occurred in our lives warranted us in taking our stand with the cause of Christ. I say this is real education, because it is based on the informal, experiential, democratic, spiritually quickening method of the Master Teacher Himself.

You love your homes, and rightly. They gave you birth and nurture and opportunity. But after we had discussed the meaning of home for us for some five or six weeks, my very soul rejoiced when you concluded that the home is the basic social unit of our civilization and that its primary function is to serve as the seminary of Christian character. But I rejoiced all the more when you decided that Christian character is no fixed achievement, but a progressive adjustment of the individual to vital life issues in terms of Christian living. The good days lie ahead for you. You hope to improve on the Christian homes from which you come. You conceive it to be a compliment to those homes to expect to do a better part by your children than they were able to do for you. And you are right. Life is progressive. We profit by our experience. We ought to be better home-builders than our parents, else they have lived in vain. They did not obtain all the promises, God having provided some better thing for us that they without us should not be made perfect.

We find this spirit of advance, of improvement, of progress in every realm of our experience. Yale, for example, after more than two hundred years of experiment, has removed the requirement of Latin or Greek for the A. B. degree. Your alma mater, in my undergraduate days, would not grant any degree to any student without two years of higher mathematics of college grade. The whole thing seems ridiculous now, but it was real business thirty-five years ago. I remember when our faculty used to meet weekly for several hours to consider absences of students and discipline them for the infraction of college regulations. Now the deans and the student governments handle such matters administratively, and there is some time left for professors to become scholars.

(Continued on Page 11.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

YOUTH TO CRUSADE FOR PROHIBITION.

"The Allied Forces," a new and united movement for the eighteenth amendment and in support of "liberty under law," has been organized. Three campaigns will go forward as one.

First, Allied Youth. After a series of conferences from coast to coast, an organization meeting was convened in Pittsburgh, Pa., on Monday, April 13th. At this meeting, reports were received from every State of the Union. Nine hundred and eighty-six young people were nominated and confirmed as State and local vice-presidents. In this executive group are Catholics, Jews and Protestants. A continuation committee was appointed with power to complete details of organization and campaign plans. Field activities of the movement will begin immediately after Labor Day. It will enroll hundreds of thousands of young people, and it will promote a national youth program of education and inspiration. Already a number of State and national organizations have merged their programs in this movement.

Second, Allied Campaigners—a flying squadron for the eighteenth amendment. Beginning in Washington, D. C., September 8, 9, and 10, the Allied Campaigners will conduct in over two hundred and fifty of the largest and pivotal cities of the country, including every State capital, a three-day program of educational conferences and inspirational mass-meetings. This campaign, while conceived on even a larger scale, will follow the general plan of the famous flying squadron of America, led by Governor J. Frank Hanly, of Indiana. It will be remembered that seventeen years ago Governor Hanly and his associates conducted a remarkable nine months' campaign for national prohibition.

The Allied Campaigners will be in the field daily from early September of 1931, into June of 1932. More than fifteen hundred mass-meetings will be addressed by these speakers. It is estimated that more than two million persons will be reached directly.

Among the Allied Campaigners are Colonel Raymond Robins, Dr. Ira Landrith, Miss Norma C. Brown, Dr. Stanley High, Hon. Oliver W. Stewart, Colonel Patrick Callahan, Mr. Carlton M. Sherwood, Dr. Edwin C. Dinwiddie, Mr. Robert Ropp, president of Allied Youth, and Dr. Daniel A. Poling. Dr. Poling is chairman and Dr. Stewart is vice-chairman. Both of these men and Dr. Landrith were members of the original Flying Squadron of America. In addition to the work of the regular speakers, in certain zoned meetings in the larger centers like New York, Chicago, Philadelphia, Boston, Washington, Cleveland, San Francisco, Seattle, Denver, and Los Angeles, the three regular "divisions" will be supplemented by such outstanding men as Senator William E. Borah, Governor Gifford Pinchot, Mr. Fred B. Smith, and others of like standing and ability.

Third, the Allied Business Men and the reorganized Business Men's Prohibition Foundation. The chairman of this group is Mr. R. H. Scott, president of the Reo Motor Car Company. The Allied Business Men will conduct a comprehensive nation-wide advertising and publicity campaign.

The unity of the Allied Forces for Prohibition is essentially that of the allies of the World War. Each group retains its identity and responsibility for administration, but the command is united.

CHRISTIAN ENDEAVOR NOTES.

SUNDAY, JULY 7, 1931.

TOPIC: "The Need for Christian Thoughtfulness and Kindness."—Acts 3:1-10.

"The Lord Christ dwelleth not afar,
The King of some remoter star;
But here among the poor and blind,
The weak and helpless of mankind,
In deeds we do, in things we say,
Life of our life He lives today."

The men and women of our communities whom we admire and respect most are usually kind and thoughtful people. Influential, though sometimes very inconspicuous, people are those who are kindest. Others are drawn by the power of the helpfulness that grows out of kindly thoughtfulness.

Jesus Christ meant most to the people of His day, and to all people since then, because of His natural desire to care for the needs of others, forgetting Himself. Kind and thoughtful people treat all people the same. They are not the ones who treat some well and scorn others. They are the ones who recognize good in others and help them develop by appreciative praise and encouragement. More of the spirit of the kindly neighbor, the good Samaritan, is needed in lifting men and women and children up to their best selves.

A beautiful story is told of Robert Louis Stevenson, a man who had to spend much time in bed when he wanted to be writing his wonderful stories. He was sick a great deal. Finally he went to the Island of Samoa to live. Stevenson wanted to know the people of the island, but they were suspicious of strangers. He tried the way of kindness. The people soon found him to be a friend; they came to him to settle their disputes and to give them advice. Wars between the tribes on the island became less and less frequent. Peace came. The people invited Stevenson to a council fire one evening. All was quiet for a while. Then one chief said, "You have helped us in our life as a people. We do not want to call you by a foreign name. We want you to have a Samoan name, for you have come to live among us and to help us. We shall call you 'Tusitala,' our brother.

"The handclasp that is warm and true,
That says, 'I share each joy with you';
The look that says, 'I love you well,'
Conveying more than words can tell;
The flowers picked by loving hand
That whispers, 'Dear, I understand'—
Small things, perhaps, but O the power
To cheer and bless the darkest hour!

"The smile so loving, kind, and true
That says, 'I still have faith in you';
The eyes with tears that overflow
Because my heart is filled with woe;
The simple, honest, heartfelt plea
Of prayer that's offered up for me—
Small things, ah! No, for these alone
Have power to lead me near God's throne."

—Cora M. V. Preble.

CHILDREN'S DAY SERVICE.

Quite a number of people met at Shady Grove Christian Church on Sunday, May 17th, to celebrate Memorial and Children's Day combined. Rev. G. M. Talley preached an interesting sermon in the morning, and we also had a short program by the children. Then the graves in

the cemetery nearby were decorated with beautiful flowers, after which we enjoyed a bountiful dinner. In the afternoon, the children continued their program, with songs, recitations and Bible drills, and the young men of the Baracca Class rendered a beautiful quartet, "When Jesus Speaks." After some very helpful remarks by pastor and a number of visiting brethren, we closed the afternoon service. It was indeed a worth-while day for all who were fortunate enough to be there, and every one seemed to enjoy it very much.

REPORTER.

FLORIDA YOUNG PEOPLE'S CONFERENCE.

The sixth annual Florida Congregational Young People's Conference will be held at Camp Immokalee, near Keystone Heights, Fla., June 9-19th. It promises to be the best-attended and finest conference in its history. The mornings will be devoted to class work, with the following courses offered: "Life of Jesus," taught by Dr. H. Samuel Fritsch, pastor of the Union Congregational Church, Jacksonville; "Youth and World Friendship," by Miss Daisy Atterbury, who was born in China and taught there for five years after graduating from college in this country; "Young People's Materials and Methods," by Miss Annie G. Campbell, extension worker for Georgia; and "Pageantry and Dramatization," by Miss Martha Race, well-known writer of pageants. In addition to these classes, there will be discussion groups dealing with personal problems, and special conferences on vacation Church schools, recreational leadership, story-telling, Church history, world peace, and worship.

The afternoons will be given over to recreation under the leadership of Rev. Frederick Held. Camp Immokalee is located on Lake Brooklyn, and water sports are enjoyed especially. The evening programs include vespers by the lakeside, meeting around the council ring, music, nature programs, a water carnival, Immokalee night, and Communion service, and an outdoor candlelight service on the closing night.

Those in charge are especially pleased with the registration, with a large number of Churches not represented last year sending delegates, and with large numbers coming from Churches which ordinarily send delegates. Mr. Chas. A. Hoyt, of Jacksonville, will serve as dean, and Miss Pattie Lee Coghill as registrar.

HARD TIMES.

BY BENJAMIN COPELAND.

Hard times are bad; but there's something worse
Than a scanty wage and an empty purse:
For often, in man's extremest need,
God's grace all measure doth exceed.

Hard times are bad; but hard hearts are worse!
The good Lord save us from the curse
That doth the nobler self dethrone,
And transforms flesh and blood to stone.

Hard times are bad; but they turn to good
When the heart expands in brotherhood,
And in life's sorest trials shares
The heavy burden another bears.

Hard times seem bad; but the struggle and pain
Work out for the soul's eternal gain,
In the deeper sense of the Father's care,
And the richer harvests of trustful prayer.

Hard times are good, if they lead us to God
From the things that only deceive and defraud,
And restore to the spirit its rightful domain
In the life more abundant forever to reign!

—In Western Christian Advocate.

Sunday School Lesson

BY REV. H. S. HARDCASTLE.

JESUS CRUCIFIED.

LEXXON X—JUNE 7, 1931.

GOLDEN TEXT: "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."—Isa. 53:5.

LESSON: Luke 23.

PILATE AND HEROD.

There is something pathetic and tragic about Pilate. He knew that Jesus was innocent, and he wanted to release Him. But when the shrewd Jewish leaders suggested that it might cost him his position if he did not deliver Jesus to them to be crucified, he overrode rough-shod his conscience and turned Jesus over to them. He is not the first nor the last one who has followed expediency rather than conscience in dealing with Christ. We had better not condemn Pilate too severely, lest in condemning him, we condemn ourselves.

Herod wanted to see Jesus do some miracle, but when Jesus, with imposing dignity and self-control, refused, Herod would have nothing to do with Him, and sent Him back to Pilate, but not until after he had mocked Him. Alas! that Herod could not see that he was the one who was mocked.

CHRIST OR BARABBAS?

The incident where Pilate has the alternative of releasing either Christ or Barabbas has a universal and abiding principle in it. Every man must decide what spirit he will release into the world, and in essence the two men in this incident represent the kind of spirit which men turn loose into the world.

CALVARY.

It was called "the place of the skull," and it was well named. On this elevated place, just outside the walls of Jerusalem, there was enacted the world's greatest triumph. That lonely, despised, suffering figure on that rude and rugged cross symbolizes something abiding and universal. He was putting in concrete form great, abiding truths. Here, for instance, was sin in its true character. It was sin that nailed Jesus to the cross. Sin stops at nothing, not even the death of the world's best and sinless one. Here is divine love, going to the uttermost to save others. The cross is God's attempt to tell us of His limitless love. Here is divine forgiveness. "Father, forgive them, for they know not what they do" is more than a passing sentence; it is the central theme of the gospel. Here is the evidence that suffering has a legitimate place in human life and that it has a redemptive purpose. And here is the ultimate triumph of love. In apparent defeat, Jesus was victor. The cross conquers all.

THE KING OF THE JEWS.

"And the superscription was also written over Him in letters of Greek, and Latin, and Hebrew." Greek, the language culture and incidentally the language in which the gospel story was given to the world; Latin, the language of law and organization; Hebrew, the language of religion. Pilate probably did not realize the true significance of what he had written or of the languages in which he had written it. It was a foreglimpse of the universality to be attained by Christianity.

THE ROBBER.

"Lord, remember me when Thou comest into Thy kingdom." There was the title, the King of the Jews. This poor, suffering robber did not know what it was all about, but somehow or other he felt that that Man on the center cross ought

not to have been there, and he also felt that somehow or other there was some meaning in that word King after all. He did not ask for honors or pardon; only to be remembered. "Today shalt thou be with me in paradise"—he had more than he dared ask for.

THE RENT VAIL.

"And the vail of the temple was rent in the midst." It was the thing that separated the holy of holies from the outside world. It was not needed any more. Jesus had opened up a new and living way. We can always and all of us come unto God through Him.

FRIENDS.

The women that followed Him from Galilee were there to pay their last respects. Joseph was there to see to it that He had a decent burial. Jesus always has unknown and unnumbered friends on whom He can depend in the last analysis. In bustling city and in quiet country-place there are those who are following the Master and rendering Him humble and loving service.

THE BEST IS YET TO BE.

(Continued from Page 9.)

The consolidated public school has now its right to serve the life of children against community prejudice, which wanted a school-house in walking distance of each home. We used to think that each ward of a city had to have direct voice in the city government by electing a representative to the council. When the commission form of government was proposed and with it a business of city manager, who most often is not a citizen of the city he manages, the politicians bewailed the decline of democracy. But experience has shown us the wisdom of the new method. The short ballot is coming in the States, and ought to come. It will insure efficiency, economy, and democracy, and will definitely fix responsibility on the State's chief executive officer. One of these days we will have only one legislative house. When the upper house represented the lords and the lower house the people, there was some excuse for providing two legislative houses for any general assembly. But what is the justification now? There is nothing sacred about our government or about any of the institutions that serve our life in organized form. Whenever we discover a method that promises better service to the life of men than the one we now employ, we will rise up in our sovereign rights to institute the new. That is democracy's way, that is freedom's way, that is Christ's way. Progress is the breath of our nostrils, the inspiration of our endeavors.

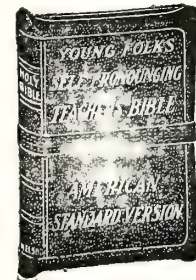
We find this spirit of progress in Christianity itself. We would certainly expect to find it there, because its Founder was the world's real progressive. Such confidence did He have in His followers to go forward that He promised them to send the Holy Spirit to lead them into all truth—not carefully that He said "into all truth." He also said to them that He had things to say to them which then they could not bear. The progress of the Christian centuries bears eloquent evidence to the fact that those things have been spoken and that they have been heeded; nor is He through speaking yet. As John Robinson of Pilgrim fame said, more truth is yet to burst from God's word. Let us not be vain over our achievements. Let us rather be humble in the presence of the towering possibilities that challenge us on every hand—open doors of progress for the kingdom.

It has been remarked by an incisive thinker in the field of achievements of the early Church that we have there three distinct and separate periods of advancement, represented respectively by Peter, Paul and John. Peter, he says, represents the childhood of the early Church—the period when the disciples drank in the audible words of their great Leader around the camp-

fire or the festive board, or in the long journeys which they took afoot. They noticed His accents, asked the meanings of parables, wondered at His miracles. His every act for them was idealized. Sense impressions and externals were the important things. This, VonHuegel calls the Petrine, or childhood period of the early Church.

Paul, however, in his argumentative letter to the Romans, and likewise in his letters to the Corinthian and Ephesian groups, represents, Von Huegel says, the period of youth for the early Church. In this period their experience must be rationalized. Theology must square with the highest intellectual demands. Paul's writings (Continued on Page 15.)

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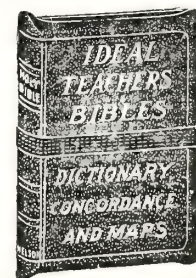
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

BY DR. AMOS R. WELLS.

MONDAY.

WITH THE WILD ASSES.

"When his heart was lifted up . . . he was deposed from his kingly throne, . . . and his dwelling was with the wild asses."—Dan. 5:17-24.

The story of Nebuchadnezzar is told for every one of us. We also, because of our pride, may be deposed from our royal thrones and brought down to the level of the wild beasts. We also may have no other food than the grass of the fields, and our bodies may be wet with the dew of heaven. The story of the haughty king is a parable for us.

For God will teach us, by this means if by no other, that He is Lord of all. He will not yield to our silly pride, our vain ambitions. If in our hearts and lives we defy Him, He sends us to our place with the wild asses. Thus humility is a kingly gift, and pride is bestial. If we are lifted up in our own conceit, it is only to fall down into the deepest pit of shame and sorrow. Nebuchadnezzar was earth's mightiest monarch; Nebuchadnezzar was earth's most degraded slave.

Prayer.—Put far from us, O God, all vanity and arrogance. Show us ourselves as we are, and make us know our folly. Teach us how mercifully Thou dost bear with us, and grant us the grace of meekness. We ask it in the name of Thy Son. *Amen.*

TUESDAY.

LOOK TO YOURSELF.

"Commune with your own heart upon your bed, and be still."—Psa. 4:1-8.

A man ought to have far better warranty than most of us have when he concerns himself with any one's else life to find fault with it. Few men realize how little they really know about their neighbors or even their relatives who live in the same house.

Unless the Holy Spirit of the All-seeing and All-knowing works mightily in us, we would best confine our efforts at reform to ourselves. A life of purity, love, and strength is the best agency reform. The quiet and modest Whittier was an ideal reformer in his lines:

*"Search thine own heart. What paineth thee
In others, in thyself may be.
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek."*

Prayer.—Lord, teach us to praise. Lord, give us grace to command. Lord, make us the true men we seek in others. For we would follow Thy divine example. *Amen.*

WEDNESDAY.

JUDGED INSANE.

"Whether we are beside ourselves, it is unto God, or whether we are of sober mind, it is unto you."—2 Cor. 5:11-19.

D. L. Moody once said, in his salty way, "In my opinion, no one is fit for God's service until he is willing to be considered mad by the world.

They said Paul was mad. I wish we had many more who were bitten with the same kind of madness." He quoted the remark of some one else to the effect that if we are mad in the Pauline fashion, we have a good keeper on the way and a good asylum at the end of the road.

Dead conformity is the enemy of all progress. Being thought queer is no proof of genius, but every genius is thought queer. Our time-worn roads twist and turn around every tree and boulder, but progress is made by striking off a straight course for one's self. Even Christ's friends went out to lay hold on Him, for they said, "He is beside Himself." If you are not beside yourself in the sense, you are not beside Christ.

This heavenly daring is a glorious insanity. This adventurous spirit that is willing to lose all things in order to find the good of God, is the supreme sanity. "Woe unto you," said Christ, "when all men speak well of you!" Woe unto us when all men declare us perfectly sensible!

Prayer.—The new path with Thee, O Thou Pioneer of the ages! The fresh, new thoughts, the brave new ways! *Amen.*

THURSDAY.

IN SPITE OF THE DARK.

"Though the fig-tree shall not flourish . . . and the fields shall yield no food, . . . yet I will rejoice in Jehovah."—Hab. 3:16-19.

It is easy with a full purse to trust in God; but that is not trusting in God, it is trusting in the full purse. Many think they have faith in God, but have never put the matter to the test. They have not lived through any experience that called for faith. As Bishop Boyd Carpenter says: "Faith is not born for days of sunshine only. It is the attribute of faith to believe in good in spite of evil, to believe in the light, although she is environed in the darkness." If the dark days have come to you—days of sickness, or sorrow, of failure, of threatened death—and if still you believe in God, still rest joyfully in Christ, then you may know that you have faith.

How glad must God be when we rejoice in Him! Then He knows that we are His children indeed. We are not merely His fair-weather friends. We are not His by virtue of a good bargain. We are not His through a transient experiment. We are His because we love Him and know that He loves us, and so we are His through all changing fortunes and for all of His eternity.

Prayer.—"Our faith looks up to Thee, Thou Lamb of Calvary, Saviour divine!" Our faith looks up to Thee, though it must gaze through sullen clouds. Our hearts are Thine because Thou art ours, forever and ever. *Amen.*

FRIDAY.

FINE FIDELITY.

"A faithful man who can find?"—Prov. 20: 1-10.

Once a Korean youth, longing for an education, came to this country and went to school in Colorado. They had a college supper which the Korean was asked to attend, but did not have the dollar charged for a ticket; so the student selling the tickets told him to take one and pay him later. A few days later, the Korean was suddenly called home because of a death in the family, and the student who gave him the ticket thought he would never see his dollar again; but about three months later he received a letter with a strange postage stamp and containing an international postal order for one dollar. At once the American student formed a different and wholly favorable idea of Koreans and of all Asiatics.

No one can estimate the far-reaching influence

of a single act of honesty and faithfulness. If it is done by a Christian, the attitude of many men toward Christianity is immediately more favorable. Here is a sure method of evangelizing the world: let men see Christ imaged in your life!

Prayer.—Our Father, we pray that Thy kingdom may come, and that to that end Thy will may be done by us, Thy servants. Done humbly. Done trustingly. Done with steady fidelity. Done in the power of Jesus Christ. *Amen.*

SATURDAY.

ABOVE AN INJURY.

"How often shall my brother sin against me, and I forgive him?"—Matt. 18:21-35.

Peter wanted to make his forgiveness of his brothers a matter of arithmetic; Christ led it out into the infinities and made it countless. Over against the vast and timeless realities of existence, any wrong done to us is such a little thing! To resent it, places us among the trivialities, whereas we belong out among the universes of time and space.

Francis Quarles put this matter clearly: "Hath any wronged thee? Be bravely revenged. Slight it, and the work is begun; forgive it, and it is finished. He is below himself that is not above an injury." Those are manly words. The happy way is to be so far above an injury that we cannot even see it. The soul is impregnable that does not know it is wounded.

Prayer.—Our Saviour, who, on the cross, in the midst of unutterable agonies, didst pray God to forgive Thy crucifiers for they knew not what they were doing, may Thy spirit of strength be ours. Bless us so gloriously that man cannot curse us. In Thy name. *Amen.*

SUNDAY.

THE CHRISTIAN PROOF.

"And the Spirit said unto Philip, Go near, and join thyself to this chariot."—Acts 8:26-40.

Dr. Campbell Morgan was in the midst of a series of revival services when a cabinet-maker told him of a strange thing that had happened to him. Another man had worked by his side for five years, and he got up courage to ask him to go to the meetings. Said the man, "You don't mean to say that you are a Christian!" He answered, "Yes, I am." "Well," said the man, "so am I." "Wasn't it funny?" the cabinet-maker asked Dr. Morgan. "No," was Dr. Morgan's reply; and he went on to urge both of the men to begin the Christian life in earnest, saying that it was impossible for two men, filled with the Spirit, to work side by side for five years and neither of them find it out.

If we really have the Spirit of Christ in our lives, He will say to us, as He said to Philip, "Go near, and join thyself to this chariot." He will bid us tell the nearest person about Him. It may be a queen's officer, like the Ethiopian treasurer. It may be some newsboy in the street. It may be the cook in the kitchen. Chariot or afoot, rich or poor, high or lowly, wise or ignorant, "join thyself" to him and tell him the good news of Jesus Christ.

Prayer.—Dear Lord, so fill us with Thyself that our mouth shall show forth Thy praise. So fire us with Thy love that it must burst out in ardent speech. *Amen.*

All life is surrounded by a great circumference of death; but to the believer in Jesus, beyond this surrounding death is a boundless sphere of life. He has only to die once to be done with death forever.—James Hamilton.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

THE LAST SUPPER.

BY REV. J. W. FIX.

"Verily, I say unto you that one of you shall betray me."—John 13:21.

(An art study of Leonardo da Vinci's "The Last Supper.")

Through the gospel narratives it is now possible to trace all the movements of Jesus, hour by hour, from Thursday afternoon till His death. All of these outstanding events are described by the sacred writers in such a way that one can almost see Him as He moved toward the cross.

The first of these events that comes before our eyes, and the one upon which we are to look today, is the Lord's Supper with His twelve disciples. According to tradition, the room in which they met was on Mt. Zion, not very far from the palace of the high priest. The room in which the supper was served was a part of the home of John Mark. Not only is this house sacred in that it was the place of the Lord's Supper, but Pentecost was there. This may truly be called "the Mother Church."

There are three famous paintings of this supper preserved for us. Each of the three artists has conceived and painted it from different angles. The picture by Justus of Ghent is nothing more than a dogma. It is said to be everything that a Lord's supper should not be. Instead of it being a representation of the gospel story, it is a piece of tangible theology. Instead of it being portrayed in an upper room, it is a scene in a Church. Angels in adoration hover over the scene. The disciples are upon their knees as if in prayer. It is a picture of the miracle of Transubstantiation. It is not our purpose to think of the Lord's Supper from this point of view; hence, let us take the picture of another.

Fritz von Uhde has painted the Lord's Supper for us as a spiritual experience. He shows us a group of men, at least four of whom are past the prime of life, sitting around a table and looking at Christ with the varied expressions that would naturally follow such a statement as Jesus has just let fall from His lips. These men are all German peasants and are enjoying a meal with their Lord. It is a real spiritual experience with Him. This masterpiece portrays the spirit of the Lord, such as may be manifest at every meal. It is a true commentary on the old German blessing at the table.

This picture is representative of a wealthy family rather than the home of an humble follower of Jesus, such as was John Mark. Everything is neat and clean. There are no signs of poverty. With raised hand, the Master sanctions the blessing upon the food. The pious wife has brought in a large dish of food and is about to explain to Jesus, their Guest, that she has done her best for Him and her family. Portrayals of the grandmother and grandfather reveal a love for Him who is their Guest. The bashful children look with curiosity upon Jesus, even as your children and mine would do were Jesus to come to dine with us. Some one has described this painting as "a family idyll set to music."

This picture teaches us the power of the mystical element in the sacrament. It also calls us to consider the spiritual experience we gain from gathering around the Lord's table once a month in our Churches and partaking of a wafer and cup of wine in memory of Him. While this form of Communion offers men and women great fellow-

ship with Him, the picture by Von Uhde suggests to us how immeasurably more beautiful it would be if, when we gather our families about the supper table, we would just stop and be conscious that Christ was our Guest; that the seat of honor was for Him; that the Spirit of His love and cheer was there to dominate the hour. It suggests that when parents give bread to their children, they should do it "in remembrance of Him" and for His sake.

All meals to Jesus were sacred, for He made all serve His holy purposes. Today He will graciously come into our homes, if we so desire. He will hallow our daily breaking of bread and become for each of us our Bread of life. Each and every one of us need the Bread of life. It is sustaining in content and power. The physical bread lasts only for a day, but the spiritual Bread, such as Jesus offers, will abide with us and strengthen us forever and ever. Jesus is that living Bread. If this great painting of Von Uhde means nothing more to us than this supreme fact of religious experience, the work is worth while.

And now to the greatest and most popular portrayals of the Lord's Supper. I speak of the genius of Leonardo da Vinci, who has given to the world the last word on the Last Supper. In Bailey's "Gospel in Art," we have a minute description of this event in which we see not a doctrinal or sacramental supper, or not a great spiritual presentation as in the other pictures studied; rather, Da Vinci has given us a picture of Jesus and the twelve and turned it into one of the great events of the passion of our Lord.

Art critics tell us that all pictures of the Supper up until Leonardo's were but mere attempts, and all that have since followed have been imitations, for this is the work of the genius of the Lord's Supper. A more effective presentation of the thirteen men about the table has never been given to the world.

The Supper takes place in a plain room, hung 'round about with tapestries. Through the windows we catch a glimpse of a quiet and beautiful landscape, while the central window serves as a frame for the head of Christ. The side of the table near us is unoccupied, being left free for serving the meal, and also that we may view the scene. On the far side and at each end, the guests are grouped.

The artist has chosen to depict the moment when Jesus, in the center of the group, spake that terrible truth of condemnation which we have selected for our text: "Verily, I say unto you that one of you shall betray me" (John 13:21).

Let us, according to Baily, notice the effect of this statement upon the twelve, for truly these unexpected words fell upon them like an electric shock. The company divided into four distinct groups of three each as is clearly portrayed by Da Vinci's brush. Each group seems to be distinguished by some peculiar psychological state. Baily points out:

"On the extreme left are Bartholomew, James the Less, and Andrew, all speechless and dumb-founded over the announcement. Bartholomew stares incredulously; Andrew protests by holding up both his hands; James cannot believe his ears and reaches over to Peter to verify the word. In the next group, Judas recoils, smitten by his guilty conscience, from the Master and instinctively clutches his bag that has been his undoing, while in his agitation he upsets the salt cellar; Peter leans forward with breathless haste and whispers, 'Tell us who it is of whom He speaketh'; John,

in utter distress, sinks back toward Peter. On the extreme right, Simon holds out both hands as if to show his utter innocence of any treachery, while Thaddeus gazes earnestly into his face, as much as to say, 'This is preposterous; He is certainly mistaken,' and Matthew says excitedly, 'But He says it is one of us!' In the right center is the most interesting group of all. Each one is bidding for the Master's attention and expressing unmistakable protest. Emotional and self-distrustful, Thomas, with finger raised almost in the face of Jesus, exclaims, 'Is it I, Lord?' James, acting surely his part as the Son of Thunder, explodes with a double gesture of horror; and Philip pours out his soul in a look of utter sincerity while he would lay open his naked heart for inspection. All this is passionate, dramatic action. It dwarfs every other representation of the scene."

(Continued on Page 14.)

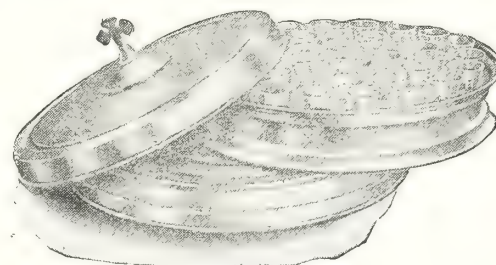
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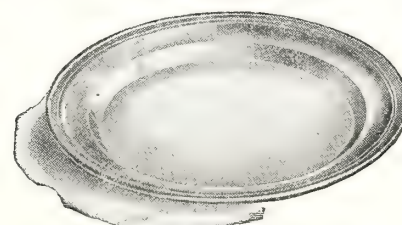
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

I wonder how many friends of the Christian Orphanage have remembered the Christian Orphanage in their will? If God has richly blessed you with this world's goods, plenty and to spare, what are you going to do with it when you are through with it? Will you leave it to some relations to have a good time spending it, or will you make a more lasting contribution where it will live for you after you are gone. A very wealthy man was planning a great university, to which he gave of his millions to establish and endow, and while planning it he said to a friend, "I will be looking down on this institution a thousand years from now." Let us hope he may, because he gave to mankind an institution that will be a blessing to humanity for thousands of years to come. In making your will, it would be easy to put this clause in it: "I will and bequeath to the Christian Orphanage, located at Elon College, N. C., the sum of . . . dollars for its uses and purposes."

We often read of wills being probated where all of the property is left entirely to the family or relations; nothing to their Church, which they had attended for years and loved; nothing to their college, which is training the young manhood and womanhood; nothing to their orphanage, which is giving a home and training to the homeless and helpless children. Do we take these things into our heart and thinking when we sit down to write this one important document?

We could not help but be impressed some weeks ago when we received a letter informing us that a lady had passed away and had willed the Christian Orphanage her farm. We had never met this good woman in person, but had visited her Church. She could have given this property to her relatives, but she decided to give it to help orphan children. She will live in the hearts and lives of little boys and girls that will, by her gift, be trained for useful citizens. One cannot help but appreciate such a godly spirit.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 28, 1931.

Brought forward \$7,663.79

Sunday School Monthly Offerings.

N. C. & Va. Conference:	
Reidsville	\$ 6.30
Kallam Grove	.53
Third Avenue, Danville	2.94
Ingram	5.00
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	35.90
Eastern N. C. Conference:	
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	15.81
Western N. C. Conference:	
Randleman	2.10
Eastern Virginia Conference:	
Spring Hill	\$ 1.04
First, Portsmouth	14.75
First, Richmond	9.44
	25.23
Valley Va. Central Conference:	
Bethlehem	\$ 1.47
Winchester	5.88
Leaksville	1.78
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Refund by J. I. Case Co, Atlanta.	.28
Z. H. Cox, support of children.	30.00
E. M. Davenport, for Johnnie.	3.50
Mrs. Cordie Cox, support children.	2.30
	43.08
Grand total	\$7,795.04

THE SUN'S PULPIT.

(Continued from Page 13.)

While every group is separated, they all seem united about that wonderful central figure who hath said, "One of you shall betray me." It is to be noticed that He sits calmly and unmoved in the midst of the turmoil and confusion that has resulted from the shocking statement of our text. His hands are spread open in innocence and He seems to be wholly surrendered to the fate that shall befall Him. Here, Da Vinci has given us a Christ, with the face of a young man under the prime of life. He has painted a beardless face, whose unconcealed contours reveal the subtlest movements of the thoughts that lie within His

soul. He has painted an intellectual face, keenly alive to the meaning of the issues that lie about Him. It is also a disciplined face, one that has become subordinated to the higher will and can thus look tragedy in the eye. We see an emotional face—described as the saddest face in the history of art—a face revealing the sorrow of one who must endure betrayal at the hand of one who pretended to be a friend.

Jesus said, "I speak not of you all; I know whom I have chosen. I have not been deceived." It was impossible that Jesus should undisturbedly eat out of the same dish with the man whom He knew to have already betrayed Him. It would be unfair to the other disciples and a violence to His own feelings to allow such a man any longer to remain in their company. But our Lord does not name the traitor and publicly denounce him; but He singles him out and causes him to leave the table on his own account, and as he leaves, the other members of the group stare in wonder as to why Judas goes forth as if on a mission for Jesus. Because of a guilty conscience and an unfair act against Jesus of Nazareth, Judas could not continue to face his Lord and Master.

Franklin, Va.

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Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better

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THE BEST IS YET TO BE.

(Continued from Page 11.)

abound in "buts," "therefores," "nows"—the technical conjunctions of close reasoning. The Mediterranean world was adjusting its thinking, its idealism to the Christian way of life, just as every high-minded youth must adjust himself, his ideals, his thinking, his altruism to the ripening powers of adolescence.

The period of adulthood was reached for the early Church, according to VonHuegel, in the fourth gospel. John is not chiefly concerned with relating the facts of the human Christ, nor yet with arguments for His Lordship in the building of a rational theology. Fact and reason had in this second century fruited in philosophical concepts that satisfied the great life urges and aspirations of the Mediterranean peoples. John states their philosophical convictions, shows that Christ satisfies them, and clearly demonstrates what Christianity had therefore come to mean to the life of individuals and to their corporate political groupings as well. The opening words of his gospel bear convincing testimony that Greek philosophy had become Christian. "In the beginning was the Logos, and the Logos was God, and the Logos dwelt among us and became flesh"—a complete wedlock of the reigning philosophy of the time with the Christian theology and tradition.

This analogy to the plain facts of personal experience may, however, mislead us. Each individual does have prospectively at least his periods of childhood, youth, and adulthood, and then he dies. But it is not so with the institutions that serve our lives or the great spiritual verities that legitimize those institutions that support and validate them. They go on to further development, as each new generation appraises them in terms of its own experiences and reinterprets them to meet its own needs more adequately. This situation greatly troubled the poet Tennyson, who felt that God and nature were at strife, since nature seemed to him to be so determined to preserve the type, while God seemingly was careful of the individual life. The solution is found in the ongoing process we call human progress and the immortal development of the individual to which our faith gives alluring witness. We would rather rejoice that we pass from the picture as individuals, but that the work, the cause, goes on. "Blessed are the dead that die in the Lord: their works do follow them." This is not an attempt to sidestep reality. It is rather a bold facing-up to reality and a challenging utterance of a spiritual conviction that will not down. Men die. Men pass out. But institutions and causes live. They may pass through periods of development suggestive of childhood, youth and adulthood, but they do not necessarily like individuals come to the experience of death.

For example, there have been numerous periods of advance, of progress, of dynamic reformation in the Christian religion since the early Church reached its maturity, as VonHuegel expresses it in the "Fourth Gospel." Vital periods for the life of the Church are associated with the Church fathers, the Franciscan movement, the Reformation, the Catholic or counter-reformation under Loyola, the Oxford movement, the Wesleyan period, Puritanism, the missionary movement, the social gospel of our own day, the cry and tendency toward Christian union also of our day. These are only a few even of the high-lights that have meant progress and development and spiritual enrichment and increasing depth of insight for the Church. We do not understand Jesus fully yet. Note the various viewpoints of such modern interpreters of His life as Papini, Ludwig, Chesterton, Bruce Barton, and Middleton Murry. Who shall deny the validity of any one of these interpretations, and who shall say that

we have no further need of fresh and original interpretations? Shall we not rather expect, as a great modern preacher puts it, that the greatest revelation of the meaning, the value, the power of God in Jesus Christ is yet to be experienced? And how better can we express that conviction than in the words of the psalmist, which we have selected as the suggestive embodiment of our approach to this matter, when he says: "The next generation has news of the Lord, His saving deeds shall be declared to generations yet unborn?"

Let me urge you not to be afraid of progress, nor of fresh and original viewpoints. Who knows but that these fresh and original interpretations are God's voice speaking enlarging truths to you and through you, for the uplift of men's hearts, for the healing of the nations? Have that confidence in dynamic, progressive living which Jesus had. He believed the best was yet to be, and so it is. He leads the way. You need not fear to follow in His footsteps. So will your golden age lie ahead. So will your best be yet to be.

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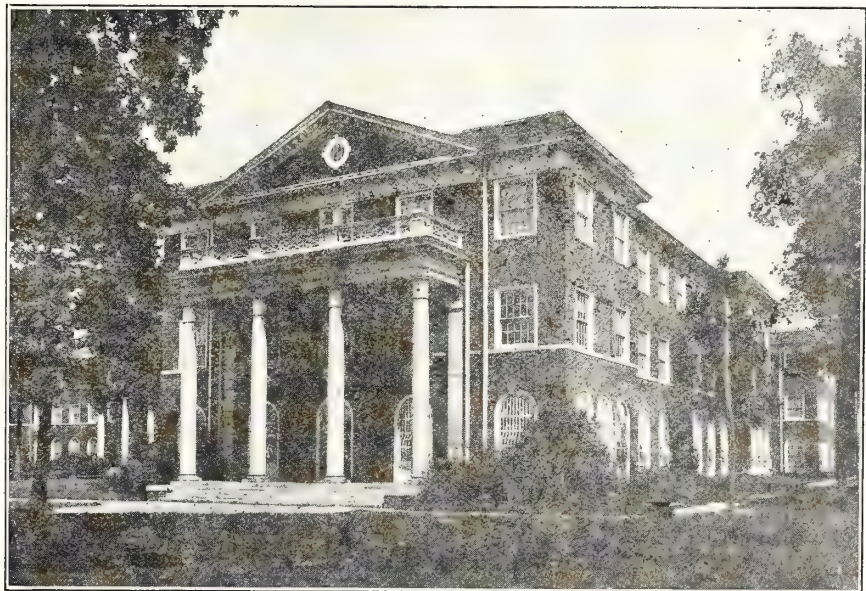
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Remittances for advertising and other business matters will be addressed to the "Managing Editor," 1536 East Broad Street, Richmond, Va.

OBITUARIES.

KERNODLE.

George A. Kernodle, Jr., second son of Mr. and Mrs. G. A. Kernodle, of Burlington, N. C., and grandson of Dr. Daniel Albright Long, of Florence, S. C., was born November 19, 1908, and was tragically taken away in an automobile accident on April 13, 1931. George had spent practically his entire life in Burlington, where he attended grammar and high school, and where he was known and appreciated by a large circle of friends. He was a young man of amiable disposition and of a number of fine traits of character. He was a member of the First Christian Church.

He is survived by his parents and the following brothers and sisters: Daniel, John Robert, and Lula Kernodle, of Burlington, and Mrs. George Hackney, of Durham, all of whom very deeply mourn his tragic going away because he was such a faithful son and devoted brother.

The funeral was held at the First Christian Church by his pastor, the rites being attended by a concourse of sorrowing relatives and friends, and interment followed in the local cemetery. May the God of all comfort and grace be especially near his loved ones in their deep sorrow and loss.

G. O. LANKFORD.
Burlington, N. C.

HEARD.

Rev. H. R. Heard, who was an ordained minister of the Georgia and Alabama Christian Conference, and who was living at Avendale, Ga., suffered an acute attack from which he was not able to rally, and on the evening of the 28th of April he fell asleep in Jesus and his body was laid to rest in the cemetery at Avendale, Ga.

Bro. Heard was a good man, a devoted husband, a kind father, a consecrated Christian, a fearless preacher. He loved his country, he loved his home, he loved his Church, he loved his God supremely.

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He leaves to mourn their loss a devoted wife and several children. May the Lord comfort them in this the darkest hour of their life, and help them to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

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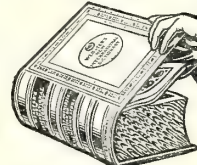
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VOLUME LXXXIII

RICHMOND, VA., THURSDAY, JUNE 4, 1931.

NUMBER 23.

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

EPISCOPALS BECOME CATHOLICS.—

Four clergymen of the Protestant Episcopal Church in the vicinity of New York have recently left that Church and have been received into the Roman Catholic Church. Three of them are to study for the priesthood of the Catholic Church. The ties of traditions and teachings of different Churches seem to be less and less binding on the constituency, and denominations are drawing closer together, so that individuals and Churches have a tendency to promote the spirit of Church union and fellowship.

ALUMNI DINNER.—

The annual alumni dinner and other festivities held at Union Seminary, at commencement time for next week will be attended by many graduates of this great institution. At the Tuesday morning meeting, Bishop Francis J. McConnell and Dr. William A. Brown are to address the alumni on the present situation in foreign missions. As both of these well-known leaders have spent the last few months in the Orient, their addresses will have unusual significance. At the alumni luncheon on Tuesday, the new portrait of President Henry Sloane Coffin will be unveiled.

DR. BROOKS PASSES.—

Dr. Samuel P. Brooks, president for twenty-nine years of Baylor University, Waco, Texas, died of internal cancer May 14th at sixty-seven years of age. Dr. Brooks was told about a week before his death that he had but a few days to live, and he made a valiant fight to sign the diplomas for the students to be graduated the following week, although his physician told him that the least exertion might shorten his life. More than half the diplomas were left unsigned. Dr. George W. Truett, of Dallas, and Dr. J. M. Dawson, of Waco, officiated at the funeral services.

NEW RADIO VOICE.—

A new voice will be heard over the air in the summer schedule of religious services arranged by the Federal Council of Churches. The Rev. Frederick H. Knubel, president of the United Lutheran Church of America and probably the best-known Lutheran in the country, will be the speaker over WEA and associated stations during the second half of the summer season at the Sunday forum hour from 4 to 5. During the first half of the season, Dr. Stockman, of the Madison Avenue Methodist Church, will be the speaker. Many will hear these distinguished speakers with pleasure and profit during the summer season.

DR. FELIX ADLER.—

The venerable Felix Adler, founder of the Ethical Culture Society, last Sunday week delivered the address commemorating the fifty-fifth anniversary of the founding of the society. In the course of his address, he uttered words of ripe

wisdom very much needed by most of us today. He said, "People today seem to forget that it takes both happiness and suffering for spiritual growth. Today there isn't a movement which isn't infected with happiness. There is not one that is not infected with pain, and it takes the sunshine and the shadows to produce the most beautiful pictures of life."

YOUTH CONFERENCE.—

Nearly two hundred workers among young people, and young people themselves, met at Winona two weeks ago in the fourth annual State young people's conference, under the auspices of the Minnesota Council of Religious Education. The promotion of summer camps, the development of self-governing groups of youth in religious activities were among the topics discussed. No State-wide organization in Minnesota is doing more valuable service than this youth conference. It would be a great stimulus to the promotion of interest among the young people of any State in religious education if similar conferences could be held in all the States.

FELLOWSHIP MEETING.—

The close fellowship existing between the Congregational and the Disciples Churches in New York State was manifested at the second joint convention held May 19-21 at First-Pilgrim Congregational Church, Buffalo. Among the speakers were Rev. A. E. Cory, secretary of the U. C. M. S. of the Disciples; Rev. Jay T. Stocking, of Pilgrim Congregational Church, St. Louis; Pres. Charles T. Paul, of the Disciples College of Missions; Pres. Robbins W. Barstow, of Hartford Seminary; Margaret Slattery, of Boston, and Raymond Robbins, of New York City. Such fellowship and joint communion in convention will promote unity among Christian people of different faiths.

AMERICAN MISSIONS.—

According to a recent message issued by the Home Missions Council of North America, there are 10,000 villages in this country without Churches of any kind, 30,000 villages without resident pastors of any faith, and more than thirteen million children receiving no religious instruction. At this rate, with our public school system teaching nothing about the religious life, and many of our colleges doing nothing in religious education, and many of our Sunday Schools and Churches doing very poor work in the religious instruction of the young, America will soon become paganized for the ethical life of many of the younger generation is becoming more and more devoted to other things than religion.

INSTITUTE INTERNATIONAL RELATIONS.—

An institute of international relations will be held, under the auspices of the American Friends Service Committee, at Haverford College, June

8-20th. Three basic courses will be offered, with classes covering economic, political and spiritual aspects of the effort for world peace. Among the lecturers engaged for the sessions are Prof. H. J. Cadbury, of Bryn Mawr; Rev. Leyton Richards, of Birmingham, Eng.; Dr. H. F. Fraser, professor of economics at Swarthmore, and Dr. Edward W. Evans, instructor in international law at the University of Pennsylvania. It has been characteristic of the Friends Church to promote peace among men as opposed to war since their origin under George Fox. They have the inner light as a religious experience, and this light of God guides them to the Prince of Peace.

FEDERATION SECRETARY.—

Dr. Clair E. Ames, for ten years pastor of the Linden Hills Congregational Church, Minnesota, has been elected secretary of the Minneapolis Church Federation, to give full time to its activities and organization. The federation is, at the present moment, in the midst of a campaign to raise \$32,000 for its program during the ensuing year. This program represents a considerable enlargement of activities, chief among which is the extension of week-day religious education through its public schools. Dr. Ames, the newly elected executive secretary, is a veteran in this type of work, having served at one time with the St. Louis Church Federation. A group of the most aggressive and influential laymen of the city are affiliated with the federation, and its prospects for the year ahead are excellent. If such work can be done in Minnesota, why can it not be done in other States rather than rear and educate our children as pagans in education in a Christian land.

ADVENTIST PROSELYTING.—

Among the factors contributing to what many observers wish to call a renascence of religion in the orthodox world are religious movements among peasants. In some countries these are very strong and growing rapidly. In one country, a group of fifty of its leaders has just completed a two-week training school under the direction of Bishop Nicolai, well known to many Americans. The visitor was struck by the almost cyclopedic knowledge that these peasant leaders have, first of the Bible, and secondly of patristic literature. Although most of them have only a common school education, their practical acquaintance with Holy Writ would compare favorably with that of many seminary graduates. One main topic for discussion in the school was the best method to use in countering the widespread propaganda of the Adventists. This sect has had enough success in making Adventist Christians out of orthodox Christians to cause orthodox leaders some concern. They may be great missionary workers, but such missionary work adds nothing to the kingdom.

NOTES-PERSONALS

Rev. J. W. Patton was with the pastor, Dr. P. H. Fleming, and preached at Union Ridge to a great audience on the fourth Sunday at 11 A. M. At the close of the service, two young men were ordained deacons of the Church.

Pastor G. C. Crutchfield is greatly rejoiced over paying off the \$1,000 note and indebtedness formerly against Lynchburg Church. It was a glad day when the note was paid in full, canceled and burned. Bro. Crutchfield reports the Church on the forward march and working harmoniously. A series of evangelistic meetings begins this week, Dr. C. C. Ryan, Richmond, Va., doing the preaching.

The trustees of Elon did not elect a president for the college to succeed Dr. W. A. Harper, who retired, but appointed a committee to consider the qualifications, the needs and the possibilities and to report at the annual meeting in February, 1932. Till a president is selected, the college is to function through responsible committees of finance, of administration, and of college and faculty activities.

Rev. J. L. Neese closed a two weeks' meeting Monday night, May 25th, at Palm Street Church, Greensboro. There were about twenty-five professions, and there will be several additions to the Church from the results of the meeting. Bro. Neese did the preaching throughout the meeting. Wednesday, June 3rd, Bro. Neese begins a meeting at Pleasant Ridge Church. Rev. L. A. Nall will assist him in this meeting.

Rev. O. D. Poythress, South Norfolk, Va., writes: "We plan to have the sixth anniversary service of the opening of our new Church on the third Sunday in June, which is the 21st. We are hoping and praying to be able to secure sufficient funds on that date to meet our annual interest payment; also additional funds with which to pay the interest on the short-time indebtedness for the next six months. Our work is moving forward with encouragement, in spite of the severe depression. A great many folks are still out of work, some working part time, but the interest and attendance still holds up." Bro. Poythress and his people have learned what self-denial means for the sake of the kingdom.

Rev. P. T. Klapp, Elon College, passed away on the morning of May 28th, at 8 o'clock. The funeral was in charge of the editor of THE SUN, assisted by Revs. J. U. Newman, R. M. Ricketts and J. W. Patton. There were some sixteen or more ministers at the funeral who were honorary pall-bearers. Owing to the illness of the wife of the deceased, the funeral services were conducted at the home and the interment was in the Elon Cemetery. Our editorial columns carry a tribute of praise, even if an inadequate one, to this worthy man, and our other columns carry a summary of his deeds in the ministry furnished by the deceased to be read at his funeral. The widow, the three daughters, and the two sons have our sympathy in this time of their bereavement.

ELON FACULTY MEETS.

The Elon College faculty met on the morning of May 29th, in the first session of the new academic year, with the new chairman of the faculty, Prof. J. W. Barney, presiding, for the purpose

of organizing and attending to matters necessary for next year's school term.

C. M. Cannon, registrar of the college, was elected secretary, and two committees were set up for special items and the old committees continued until next fall.

The faculty unanimously passed the following resolution as presented by Dr. J. U. Newman, professor of Bible and Greek, who is the senior member of the faculty: "That the faculty of Elon College express its appreciation of the arduous work done and the twenty-six years of service rendered Elon College by our retiring president, and wish him many years of happiness and success in an enlarging field of usefulness."

C. M. CANNON.

RESOLUTIONS OF APPRECIATION.

Dr. William A. Harper, the fourth president of Elon College, according to public announcement, with the meeting of the trustees on May 26, 1931, voluntarily retires from its presidency after a continued service of twenty years, or one-half of the corporate life of this institution.

He entered upon his duties at a period of most creditable achievement on the part of those who had preceded him, but while the college was yet in its infancy, with meagre equipment and little known beyond the bounds of our own communion. Notwithstanding these conditions, he assumed this heavy responsibility with the devoutness of vision of a great prophet and leader.

The achievements in the matter of physical equipment on this campus are obvious. Be it said that no college needs in this country have been more abundantly provided for, nor commendably designed and arranged, and we believe that in the succeeding days this group of buildings and grounds will become a place of interest to which pilgrimages will be made by those in search of beautiful educational centers. We here record that this success is sufficient for any administration; but aside from this, he has greatly enlarged its usefulness as a laboratory of culture, broadened its constituency, and correspondingly its support, until now it has a clientele that compares favorably with kindred colleges of the South. Potential candidates for literary degrees in this area are quite ready to give the same consideration to what this college has to offer them, as other colleges established for a like purpose. This clearly indicates the position we now occupy.

The gaining of this prestige has been largely through the very remarkable gifts of mind, and manner, the consecration of purpose and the untiring efforts of this great personality, William A. Harper. Linked inseparably with this man has been the charming inspiration of Mrs. Harper, with whose contribution these achievements would have been impossible.

This association, representing as it does those who have come under the influence of this institution, without respect to their scholastic achievements, hereby records its admiration for the outstanding results of this educational, executive, civic and Christian leader, and its appreciation of the advances of this college during the twenty years of his incumbency.

The retiring president and Mrs. Harper carry with them our love, our blessings and our benediction into whatever field they may enter.

Adopted by the General Alumni Association, in session at Elon College, May 25, 1931.

JUNE CRADLE ROLL RALLY.

It is almost June again. The very best month of all for us who are interested in cradle roll activities. Already we are planning for our annual rally day party, when all the little children from infancy to six years of age come together, bring-

ing their well-filled mite-boxes for an afternoon of joy and learning. Let us strive earnestly to make this occasion one of missionary inspiration and instruction. No Church or Sunday School (it makes little difference under which it is conducted) should neglect to make definite provision for this phase of the child's early religious nurture.

It is not too late to organize and have your rally in June. From J. O. Atkinson, Mission Secretary, Elon College, N. C., you may obtain the cradle roll mite-boxes. Begin to talk about your party and send as attractive invitations as possible. A spacious lawn, conveniently located, proves a nice place, especially where there are a large number of children. The Sunday School room, attractively decorated with flowers, may be used.

The program should be arranged to suit the place and conditions where the service is to be held, varying with the ages of children participating. For this reason, I am not attempting to give a program, but shall be glad to help any one who cares to write to me. I would suggest that you use the songs already familiar to children which they enjoy so much; also readings and Bible verses of a missionary nature. (For suggested programs, also see THE CHRISTIAN SUN, page 9, May 21.)

Though each of you are interested in reaching your financial goal, and impressing the little minds that it is more blessed to give than receive, our highest aim must be to acquaint them with the Babe of Bethlehem, Jesus, who grew in statue and in favor with God and man, and said "Let the little children come unto me, and forbid them not, for of such is the kingdom of heaven."

MRS. ROSA M. ROTHGEB.

Raleigh, N. C.

MISSIONARY RALLIES.

The New Hope and Roanoke districts, in Alabama, held its rally with Roanoke First Christian Church Tuesday, May 12th. The attendance was not what we were expecting, but we had a good rally day. The entire program was splendid. The following ministers were present: Revs. W. T. Meacham, G. D. Hunt, G. H. Veasey and J. O. Atkinson. This added to the success of the day. We are indeed grateful to Dr. Atkinson for his presence and help. Dr. Atkinson made a splendid address on missions which was very much enjoyed. We hope that the Lord will continue to give health and strength to this great man in the mission work. It would be worth while if we would do more to help him in this work.

"Meeting Changing Conditions," by Mrs. Paul Beaird, was very good; also "Rapid Changing Orient," by Miss Waldrop, and "Our New Fields," by Mrs. T. B. Royston.

A round-table discussion, led by Rev. G. D. Hunt, was very helpful. The same secretary was re-elected. A new leader, Miss Mary Jenkins, Roanoke, Ala., was elected.

We hope that more will co-operate with us in this work, and that greater things may be accomplished in the future, although we appreciate the interest that has already been shown. We hope that every pastor will do his best to create a stronger missionary spirit in his Church.

We are indeed grateful to the ladies of Roanoke for their hospitality during the day, and especially the bountiful dinner served. I hope we can give good co-operation to Mrs. V. E. Kitchens, who is so faithful in the work. May the Lord give her strength and courage to do what He would have her do.

We adjourned to meet next year with Antioch Church. Plan now to be there with a good report.

Roanoke, Ala.

MRS. L. H. LILES,
Secretary.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

SANFORD, FLA.: The Mothers' Day program in this Church was conducted entirely by the young folks, even to the sermon and prayer. Many fine compliments were received.

REV. THOS. H. DERRICK, pastor of the Congregational Church at Orange City, Fla., as a member of the hospital committee of the Spanish War Veterans, recently made a trip to Key West for the inspection of the U. S. A. Naval Hospital and to carry good cheer to the veterans.

NEW LIGHT CHURCH, Doerun, is likely to be the first Church in Georgia fully to carry out the suggestion of the State Conference to reorganize by adopting a new constitution and by-laws. This is not forgetting the fine work of the Macedonia Church, which did this very thing last fall; but that Church had started to reorganize before the State Conference made its recommendation. Other Churches are working along the same line and this is another omen of progress.

EAST LAKE CHURCH, Chattanooga, Tenn., laid the corner-stone of its new building May 24, at 3 P. M. Dr. M. S. Freeman spoke. The building is being erected on Fourteenth Avenue, at Thirty-second Street. It faces the lake one block south. The new lot on which the Church is located is 360 feet by 150 feet. The Church will be built of brick and stucco. It will have a basement, Sunday School rooms, and an auditorium. The pastor, Rev. George W. Blount, and the Church are to be congratulated for this forward step.

HIGH SCHOOL auditorium was practically filled to capacity by the crowd who greeted the pastor-at-large, Rev. Milo J. Sweet, when he preached the graduating sermon Sunday morning, May 24th. The pastor and deacons of Union Hill Church shared in the program. The sermon subject was "The Joy of Achievement," and the crowd seemed well pleased and satisfied. The senior class contained thirteen members, two of them members of the Union Hill Church. This is the first time a Congregational minister has preached at these services for many years.

PALM CITY, FLA.: Mrs. W. W. Gulick recently entertained the Congregational Church Aid at an all-day meeting at her home. This was a sewing-bee for the Tampa mission and the time was spent in making dresses and other articles of clothing for the little children of this Congregational center. At noon a covered dish luncheon was served. Rev. James E. Parker, pastor of the Church, with Mrs. Parker and their son, James Treat, left recently for their home in Spencer, Iowa, for their usual vacation. Rev. H. H. Jones, of Stuart, will supply the pulpit in the absence of Mr. Parker.

MELBOURNE, FLA.: Rev. Geo. L. Hanscom, D. D., who has been pastor of this Church for the past six years, retired from service on June 1st. Dr. Hanscom has served in notable pastorates for forty-four years and leaves Melbourne with the high esteem and best wishes of a host of friends. He and Mrs. Hanscom will make their home in Mount Dora, Fla. Under the leadership of Dr. Hanscom, the Church at Melbourne was enlarged and entirely rebuilt. The Church has extended a call to the Rev. Orville D. Ullom, who, at the present time, is assistant minister to Dr. Elisha A. King, Miama Beach. Mr. Ullom is a graduate of Hartford Seminary and

has served in the State for three years. He is considered one of our best workers among young people.

VACATION CHURCH SCHOOLS: Two student summer workers, Miss Rosie Gill and Miss Ina Adams, will, with Miss Annie Campbell, conduct a vacation Church school at Union Hill Church the week of June 1-6. Both girls are from Piedmont College. Miss Adams' home is in South Alabama, and Miss Gill is from Meansville, Ga. They will also conduct a one-week school at Friendship Church, Baxley, Ga., June 6-13, and at Antioch Church, Bristol, Ga., June 13-20. Poplar Arbor, Whitehall and New Light have recently had such schools conducted under the leadership of Miss Campbell. It is hoped and planned that every Georgia Church may have such a school during this year.

SIGNS OF THE TIMES: When Ambrose Christian Church and New Light Congregational Church and Vanceville Christian Church unanimously vote to unite with other Congregational and Christian Churches which are considering the same proposition of grouping for increased efficiency and power, it is a sign of genuine progress. While these Churches may not be grouped together, for there will be two groups of about three or four Churches in each group when the matter is finally adjusted, yet they are setting the pace and marking the trail along which many other Churches similarly associated will eventually take. It is a good sign. Wherever a Congregational Church is located near a Christian Church and both of them not very strong, many of the most devoted believe the time will not be long when they will unite or combine forces and march forward.

YOUNG PEOPLE get together at Union Hill Congregational Church, Pearson, Ga., May 30-31, under the direction of Miss Annie R. Campbell, extension worker in Georgia. The plan is to have groups of young people from several Churches prepare to put on the program almost entirely by themselves. For example, Friendship Church, Baxley, will take charge of the entire morning Church service Sunday morning, preaching and all. The Communion service, of course, will be administered by an ordained minister, assisted by young people who have been coached to take the part. The group from Poplar Arbor Church will put on a pageant, the Ambrose Christian Church will present our educational institutions, while New Light will demonstrate an ideal Christian Endeavor meeting; subject, "Adventuring With Christ." The pastor-at-large, Rev. M. J. Sweet, will demonstrate how a Church can organize, actually directing the young people in the organization of a Church Saturday afternoon. The Enigma Church has charge of worship Saturday morning; the Cochran Church will present "Our Religious Papers," and the Whitehall Church will lead in worship Sunday afternoon. Recreation will be in charge of another group, and Pearson group will show the way to perfect hospitality by entertaining everybody through the two days. One of the most "looked-forward-to" hours is the one Miss Pattie Lee Coghill, the Florida director of young people's work, will lead. Georgia young people are most happy to have this young woman in their midst. And besides her, the Conference will be graced with the presence of a national secretary of the Christian Endeavor Society, Mr. Roy Breg, who will assist in many events.

HANKS CHAPEL.

On Friday night, May 22, a Ladies' Missionary Society was organized at Hanks Chapel. Mrs. Ross, the district leader, was present and assisted in the organization. Mrs. Elizabeth White was elected president. A severe cloud prevented many from attending; however, there were nine ladies enrolled in this initial meeting.

Hundreds of people attended the memorial occasion on Sunday. A program was presented by the children during the Sunday School hour. The morning service was concluded with a sermon by the pastor. Dinner was provided for all. The afternoon service was a variety of singing and speaking.

At the beginning of the evening service, Mr. Rowland Farrell made a motion that we organize a Christian Endeavor Society. This motion met the approval of the congregation and the society was organized at that time. Mr. Ralph Riddle was elected president. We believe that these two organizations stand on the threshold of a romantic history.

ROBERT L. HOUSE.

OPPORTUNITIES AT NASHVILLE.

Visitors to Nashville were interested in the many and varied opportunities for training to be found in this university center where it has been said that there are more teachers of religious education than in any other one educational center in America. The meetings of the Regional Committee and Advisory Board were held at the Southern Y. M. C. A. Graduate School, which is one of three of its kind in the country. The educational advantages of this center were brought out by this description: "Standing here in this interdenominational institution, which trains leaders for the development of body as well as mind and spirit, one glances to the rear on his right at a college for the training of missionaries—Scarritt. On the right in front is the School of Commerce of Vanderbilt University; then the School of Law; then the undergraduate department of the university. Immediately in front is Wesley Hall, the seat of the School of Religion, in which is our own Congregational Foundation, the Atlanta Theological Seminary Foundation, and the Disciple Foundation, and which has an interdenominational faculty. Then comes the great Vanderbilt Medical School and Hospital and Nurses' Training School, which is backed by financial assets of \$15,000,000. To the left is the George Peabody College for teachers, which rates in the South with Columbia of New York, and not only is full for the school year, but gathers teachers from the whole South for two summer sessions. In the foreground, on the left, is the Demonstration High School of Peabody College, where, among other patrons, fifty physicians pay tuition for their children. To the left, at the rear and completing the circle, is Collegeseide House, which is said by Secretary Stock to have as good a building for a student center as we have in the land. These educational facilities, already furnished, are at the disposal of students, and our Collegeseide Church is making a fine contribution to the ideals and fellowship of the university community.

HITTING THE OREGON TRAIL.

From June 25th to July 3rd comes the National Council of the Congregational Churches and the General Convention of the Christian Church in joint meeting at the Plymouth Church, Seattle, Wash. On Friday, June 26th, at 2 P. M., the American Board will hold its 122nd annual meeting, and on Tuesday evening, June 30th, there will be inspirational messages from foreign missionaries.

E-D-I-T-O-R-I-A-L**EDITOR****J. O. ATKINSON, ELON COLLEGE, N. C.****ASSOCIATE EDITOR****E. C. GILLETTE****117 W. Forsyth Street, Jacksonville, Fla.****CONTRIBUTING EDITORS****W. W. STALEY W. A. HARPER****S. C. HARRELL J. E. McCAULEY****NEWS EDITOR****W. C. WICKER****PRINCIPLES OF THE CHRISTIAN CHURCH.**

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ELON COLLEGE COMMENCEMENT.

Papers setting forth in more or less detail the outstanding events of the commencement have been furnished by Mr. C. M. Cannon, college correspondent, and are presented elsewhere in THE SUN this week, except the president's baccalaureate address which was printed in full in last week's SUN. Those of us who live at Elon and attend the commencement exercises from year to year have a habit of saying "This was the best commencement yet." Possibly that is because we forget, and the present looms up and, in a measure, obscure others. But for dignity, worth and weight of expression; for a revelation of modern and actual conditions of thought and society at present, the three outstanding utterances of this commencement seemed to be unsurpassed, even if equaled, in other similar occasions. Dr. Harper, in his final baccalaureate address, was responsive to this spirit and revealed it in choosing for his topic, "The Best is Yet to Be," and declaring from Holy Writ, "The next generation has news of the Lord; His saving deeds shall be declared to generations yet unborn." In this utterance, President Harper touched modern conditions of thought, especially in the educational world, and dwelt with particular emphasis upon the changes that are taking place, and the outstanding fact that in the world of education, of culture and scholarship, doors are not closed, and the best is yet to be. He believes that the changes of the present portend good for the future, and that the efforts and mental activities of scholars, especially those dedicated to culture and academic effort to uplift humanity, will reveal that the next generation has, and will have, news from the Lord.

Dr. Stafford, in his baccalaureate sermon to the graduating class and the public on Sunday morning, set forth the present effort to grasp the wisdom from a mental point of view of Jesus as Seer as well as Saviour. He insisted that our modern day is seeking to interpret the mental attitude of our Lord to changing conditions, to conditions and problems which confront us today, and declared that this Man of Galilee had a mental grasp and insight not equaled even by that of Plato or Socrates. A strange thing it is that an humble man, working in a shop at Nazareth, should come forth and measure intellects, philosophic insight, mental breadth and sweep, surpassing that of any mental giant that had ever lived before Him or has ever lived since. Jesus, in the light of this insight, has a message for our day, and that message is that material values are not enough; that they are not even the best values. There are moral and spiritual values, and these are the best, the biggest and most essential. What Jesus meant in saying, "Seek first the kingdom of God and His righteousness," was to seek first these eternal values, these priceless values, and lay them down as the working basis of life and as the supreme thing in life. In the kingdom of heaven the eternal values come first.

Then on graduation day, as is shown in the outline elsewhere presented, Mr. Ivy Lee brought a message of similar type from the economic world, declaring that there is upheaval at present, and that we are in a state of uncertainty and transition in the world of economics. His position and plea were that economic stability and security can be brought about solely through the application of mentally and morally consecrated brain and mind to the task of proper adjustments between individuals in human society. The present economic condition, while bad, is not hopeless and can be clarified, stabilized, made secure only by the application of sound and safe moral and spiritual principles to the principles of economy, as applied to industry and also to national and international relationships.

The three utterances fitting into each other were a source of information and enlightenment to the great throngs who attended. As the outline of Mrs. Rainey's address, on behalf of the Alumni Association, printed elsewhere, will show, education must contribute its part, and will contribute its part, in rich dividends to the solution of modern problems, if we are to have the best for our human interests. These addresses were grappling with problems of immediate worth and merit, and in this particular made the forty-first commencement one of immeasurable merit and worth. The spirit of the occasion was delightful, the fellowship was glad and sweet. Students of former days visited alma mater, friends and loved ones of the forty-nine graduates and one receiving a diploma in fine arts and two a certificate in piano, came from far and near.

If one doubts whether "dear old Elon" is entrenched in the hearts of hundreds and thousands, let that one attend a commencement exercise and catch the spirit of the occasion, and as possibly at no other time, one can see that men and women are tremendously in earnest, and are intense not only in their love for the college, but in their determination, by the consecration and dedication of the best that is in them, that Elon shall live and go forward and bear witness to the valedictory message of her retiring president, "The Best is Yet to Be." One devoted alumnus and outstanding minister in the Church, who was close to the writer at the close of an exercise, laid his hand on the writer's arm, looked into his eyes, and said with a devotion that cannot be mistaken, "Atkinson, Elon must carry on, and in the name of God and through the consecration of a devoted people and a living Church, she will carry on."

J. O. A.

OUR ELON.

Dr. W. A. Harper ceased, by his own motion and unyielding decision, to be president of Elon College, as he had previously announced, with the close of the present collegiate year. The trustees were in no position to elect a successor. A committee was appointed to take under advisement the matter of finding a man who would be deemed a suitable successor to Dr. Harper. This committee is to report at the next regular meeting of the board, in February, 1932. Till that time, and until his successor shall take charge, the many duties of administering the affairs of the college will be shared and carried on by several. First of all, there is to be a chairman of the faculty who, through his deans and faculty, will be charged with responsibility of faculty administration. Matters that pertain to the conduct of the college, so far as its faculty and student activities are concerned. Then, secondly, there is a committee of finance who, when it begins to function, is to be charged with the responsibility of financing the institution, laying out financial policies and plans for the institution, securing, investing and directing the financial affairs of the college. And then there is an executive committee empowered by the trustees to act with authority in allocating to the departments questions and functions pertaining to each, and to administer the affairs of the institution in place of a president, in so far as those affairs are not administered through properly delegated authorities. In brief, the trustees, as we understand it, sought to institute authority that should carry on the institution and cover every detail of its administration until such time as a president has been selected and installed. While there was the deepest regret that Dr. Harper found it impossible to continue as president longer, there is the same determination and desire to carry on the affairs of the institution as a Christian college, as an institution in which Christian character shall have the privilege of developing, and to leave no effort undone and no stone unturned to continue the college in its career of growth and usefulness of power and of permanence as a Christian college.

To this end, every minister in the Christian Church, every alumnus of the college, every friend of Christian education, is assured that the best that can be done under the circumstances is being done to make Elon College a Christian institution, and to carry out the high and holy purposes for which it was founded, and which has characterized it through the years, and to summons these ministers, the alumni and the friends of education to rally to the support of the college by giving to it a continuation of their loyalty, their support, their patronage, their prayers. As President Harper so truly pointed out, "individuals pass out, but institutions go on." Elon College is an institution strongly entrenched in the lives and in the affections of an ever-increasing multitude of men and women who will not let its influence grow less, nor its life and labors become impaired or crippled even for a season. All the friends of the college, and they are legion, should feel that each and all have a personal responsibility now to share in the burden which is too great for any man, and which no man, however strong, can carry continuously. God bless Elon College and the work it has done, and the better work it is yet to do in the field of education that is truly education, which means Christian education.

J. O. A.

THE CHRISTIAN SUN.

THE CHRISTIAN SUN is the organ of the Southern Christian Convention and was established by Rev. Daniel W. Kerr, in 1844. It is, therefore, in its 87th year. At the present time, it has seven contributing editors, a managing editor, Dr. P. J.

Kernodle, and a circulating manager, C. D. Johnston. The contributing editors receive no pay for service and the managing editor and the circulating manager serve in the same way, without pay for their service. All this information may be found at the top of the left-hand corner of the last page of THE SUN. This is written to suggest to all families holding membership in the Southern Christian Convention to consider it their privilege and obligation to subscribe for this good Church paper. It is in closer touch with the membership of the Church than any other Church paper. Those who subscribe for and read THE CHRISTIAN SUN are among the most useful and the most liberal members of the Christian Church. Now is the time to consider membership obligation to support the Church paper by subscribing for THE CHRISTIAN SUN at the cost of \$2.00 per year. It comes to the subscriber at 4 cents a week, and there is nothing published worth as much to the members of the Christian Church as this good paper. It has never been known that a regular reader of THE SUN was disloyal to the Church or unfaithful in its service.

One suggestion might be made to the pastors in the Southern Christian Convention, and that is that each pastor would send to THE CHRISTIAN SUN, 1536 East Broad Street, Richmond, Va., items about their Churches, Sunday Schools, attendance at regular services, support for current expenses, and contributions to Orphanage and missions. It would be interesting to read of some small country Church, having a full Sunday School, large attendance at regular services, and liberal contributions to the calls of the Church. It is understood that the most useful members of city Churches come from some country Church; and it would cheer all readers to see reports of what country Churches are doing. Country preachers, like country people, are too backward in telling the whole Church what they are doing for the Lord. Take time, dear country pastor, to tell what your Church is doing. Jesus was a country preacher and it is the finest place for Jesus to do His work through the country Church. All the great men of the world come from the country; and Jesus, as a Babe, was laid in a manger and spent thirty years of His life in a small village.

W. W. S.

AND NOW HE RESTS.

On the morning of May 28, 1931, at his home near Elon College, N. C., Rev. Peter Thomas Klapp fell on sleep. His pilgrimage on earth numbered eighty-three years, ten months and two days. It was in August, 1865, at Apple's Chapel, in Guilford County, where, according to his own statement, he professed faith in a living Christ, and from that day till he breathed his last he felt himself under command with marching orders from his Lord. Even before his conversion, he often told us "he had a great desire to preach and win souls to Christ." From this desire he never departed throughout his entire career. If any man ever had a passion for souls, if any man ever had devoutness of heart, if any man ever had consecration of purpose and of person to the kingdom of God and the Christ who saved him, that man was Rev. P. T. Klapp. He may have erred in judgment; that is human. Because of the limitations of the flesh, no mortal escapes that. He was human. Those mistakes, when he made them, he attributed to himself and to the limitations of his mind and body. When he achieved, in the name of his Lord, and when he was used to win men to Christ and to carry forward the work of the Church and the Lord, he attributed that not to any power of his own, but solely to the power of his Lord. Many who worked with him in Church and Conferences may have often differed with him in opinions and in points of view,

but no man who knew him and worked with him could ever question his consecration or doubt the depths of his devotion to his Lord and to the good of the Church as he saw it.

First of all, he was a man of tireless energy. God endowed his body and mind with a certain dynamic that drove him on and on, and sustained him through the years in a marked and marvelous manner. He was a man of boundless energy.

And then he was a man of piety and of purpose. His personal piety led him to deny himself with offerings, with efforts, with labors abundant, in season and out of season, to deny himself comforts and privileges and pleasures, all for his Lord. The one purpose that ever seemed to possess P. T. Klapp was that of preaching, proclaiming and portraying, at all times and under all conditions, that Jesus Christ was the Son of the living God, and the Holy Ghost, the third Person of the Trinity, was a living Person in the world here to comfort, to guide, to sustain and to keep. This purpose becomes also a passion, and so in season and out of season he lost no occasion to make known the fact that he was a minister of God, servant of the Most High, willing to live and to die for his Lord.

And then, too, he was a man of convictions. From these convictions he never wavered. They were too deep, too firm, too fixed, to let him go, and once he had a conviction of daring and of duty, he followed that conviction, whether it led him to praise or censure, popularity or unpopularity, applause or rejection. His hand once given to a cause, his heart once dedicated to a course, his soul once enamored of a duty, he held to his convictions, regardless of consequences, regarding all things as but loss, if he might but win Christ and reveal Him to others in the way that Christ was revealed to him.

Elsewhere in THE SUN will be found a summary of his life's work, which summary he prepared a few weeks before he passed to the heavenly home. That summary will show that he blazed the way in our Southern Christian Convention for the work of foreign missions, when such a work was unpopular and unpatronized; that he planted Churches, preached the Word, won souls to Christ, and performed such service for his Lord as could have only been performed by a man whose life was wholly dedicated to the single purpose of serving his Lord. Truly a good man has lived out his days amongst us and leaves behind a memory that we shall cherish through the years and a record that neither the living nor the dead can be ashamed of. One wonders how a man could accomplish so much. The only answer is that he was possessed of a single purpose, and that he consecrated all the powers of his body, mind and soul to the pursuit of that purpose.

God rest his soul, and give the rest of us strength and wisdom to carry on, that our days may be full of deeds, and of daring, and of duty, for our Lord and His Christ.

J. O. A.

CONSULTING THE SOURCES OF WISDOM.

We are now being told why peoples of many countries, Orientals in particular, are coming to discredit the civilization and despise the achievements of America. These countries are getting our movies, and millions of their youth are daily feeding their minds and their imaginations on what they see in the "cinema," and taking these to be real revelations of our American life and daily activities. Added to this the crimes in America, which find their way in streaming headlines across the front page of the daily press, and the dastardly deeds of gunmen and gangsters, are flashed across the world, and are taken to be the real life we live here in America, and the deeds that are our chief occupation and delight. An

editorial in an Oriental paper of wide circulation recently set forth the notorious Al. Capone, of Chicago, "as the typical American gentleman, the hero of the hour, the man of parts and power."

The world, the Oriental world in particular, is considering us and taking counsel about us, are consulting the sources of our unwisdom and folly, rather than the sources of our wisdom and sanity. The fact is that even we ourselves spend much of our energy and effort consulting many other sources than the real and actual sources of wisdom. "When the Queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him." The Queen of Sheba, in her day, was wise. She went to a source of wisdom in order to get wisdom.

There are sources of wisdom yet remaining in the world. The wisest book ever written is the Word of God. How very few of us, comparatively speaking, turn to its pages, the very soul and source of wisdom, in order to consult them about wisdom, even the wisdom for our own guidance through the day. The wisest words that fall from the lips of mankind are the words from the men of God, who, on the Sabbath Day, stand up in crass-room and in pulpit to tell men and women, young and old, the old story of the gospel, a source of infinite wisdom to all who come to consult it. And yet how few, comparatively speaking, there are who seek the Church on the Holy Sabbath as a source of wisdom!

The wisest of institutions created by divine appointment, even the Sabbath Day itself, is a source of wisdom to all who accept it and keep it sacred and solemn as such; and yet how many there are who, instead of turning to the day to get wisdom from it, turn instead to the ways of unwisdom, to the frivolities of the world instead of the wisdom of God. "The fear of the Lord is the beginning of wisdom." And yet how few, comparatively speaking, come into His presence with awe, reverential awe, and fear, so that in humility and devotion and consecration of heart and soul, they may get wisdom for the way of life and the activities of the week to follow.

There are yet sources of wisdom if we will but seek and consult those sources and walk in the way thereof. A very, very long time ago a very wise one, writing in the heat of a holy passion and in the light of a heavenly flame, said: "He that winneth souls is wise." When we are seeking to win souls to the way of righteousness and to the better life, we are consulting every source of wisdom and preparing our own hearts to walk in the way of the wise.

J. O. A.

A TIMELY DONATION.

The final official announcement by President Harper as he brought his administration to a close here today was to the effect that through the generous kindness of a friend who prefers to remain incognito, sufficient money has been raised and obligations assumed to round out \$36,750, which the Southern Christian Convention annually gives to the endowment interest and current expense accounts of the college.

Since 1899 the Southern Christian Convention has been making regular contributions to the endowment fund of the college, and many years ago it capitalized this gift in the form of a note and bonds in the amount of \$212,500, representing an income to the college, at 6 per cent, of \$12,750 annually. In addition to this, for the past six years the Southern Christian Convention has been donating \$25,000 for current expenses. Despite the depression and the hard times, President Harper is able to announce at the conclusion of his administration that again the Church, through the regular sources and generous members, has met in full these obligations.

C. M. CANNON.

CONTRIBUTIONS

SUFFOLK LETTER.

The greatest need of the Church is for all the members of the Church to take real, personal interest in all the affairs of the Church. It is a most difficult thing to interest all in anything. The State takes a census of its citizens to determine who may vote in an election. The State, in addition to the census, requires a poll tax to qualify citizens to vote. Many citizens do not pay this poll tax, and many who pay poll tax do not vote on election day. All citizens should comply with the requirement to pay the small poll tax and then take enough interest in elections to vote their honest convictions. But many citizens do not take part in the control of government, and that is one reason why the will of the people does not operate fully in our government. As a rule, it is the citizens who do not perform their full duty who complain most about the laws and rulers. A good citizen is one who pays his poll tax, votes at the election, and supports the administration, and waits for a legal opportunity to correct mistakes in elections.

What has been said in reference to citizenship will apply to Church membership. There are obligations upon all the members as well as upon leaders. It is as much the duty of the teacher of a Sunday School class to attend as it is for the Sunday School superintendent. The members of the Church are under the same implied obligation to attend regular services as it is for the pastor to attend. It is the duty of the jury to be in the court-room when the judge calls the court to order, as it is for the judge and the sheriff to be present. Church membership is not only an opportunity, but a sacred duty. "When the day of Pentecost was fully come, they were all with one accord in one place" (Acts 2:1). If they had been scattered, if they had not been there, Pentecost would not have come. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25). It is plain, therefore, that it is a part of the duty of members of the Church to remind one another of the time for the preaching service, and the prayer meeting. Citizens talk election day, and Church members should talk preaching day. It is not enough to attend the Church occasionally and when convenient, but attendance should be regular.

Again, as every citizen must pay poll tax, which is small, every member should pay to the support of the Church, even a small sum, it would help very much toward meeting current expenses; and all persons, as citizens or Church members, feel better and live better when they contribute to the support of the State and the Church. Good citizens and good Church members are the best people in the community. The prayer meeting is one of the most important meetings of the Church, and yet, in these days, the report is that the prayer meeting is poorly attended. If the Church does not get the people, it will not save the world—and that is the mission of the Church. Will you do your part?

W. W. STALEY.

ELON LETTER.

For many years now, I have been writing almost weekly this Elon Letter. Before this particular letter is published, my term of office as president of Elon College will have closed, and this is my final contribution under this title. I

hope that the Elon Letter will go on under the new administration of the college.*

In these letters I have not endeavored to have them conform to any particular type, allowing myself the greatest freedom as to subject-matter and method of treatment. This informality has had its value, I think. If any particular matter of college news was uppermost at the time of undertaking to write the letter, the letter naturally took the form of news. At other times, and for the most part, I have endeavored to interpret the changing ideas and ideals of our times in the field of education and religion as I have been able to sense them. To me, it has been a pleasure to write these letters.

I may be pardoned for being a little reminiscent at this time. I had the good fortune to be born into a Christian Church home. Both of my parents were active members of the Christian Church, and both of them were Sunday School teachers. My earliest recollection of the Church was a summer-time meeting at the Old Providence Church, in Virginia, which Rev. S. B. Klapp was holding.

Another of my early recollections of the Church was in the form of the literature that came to our home. As I recall it now, the *Ladies' Home Journal*, *Youth's Companion*, *THE CHRISTIAN SUN*, and the *Herald of Gospel Liberty* made regular visits to our home, and were regularly read by my parents, and, as soon as I was able to read, by myself. I recall that at one time Rev. G. A. Beebe was a guest in our home, and after we had had our dinner he took me upon his knee and said, "Son, what do you expect to do in life?" I quite well remember my answer, for I replied immediately, "I expect to edit *THE CHRISTIAN SUN* and the *Herald of Gospel Liberty*." I could not then understand the laughter that was enjoyed by those who were present, but that childish ambition, I am happy to say, in a sense, has been realized. For three years I was one of the editors of the *Herald of Gospel Liberty*, and at the same time was associate editor of *THE CHRISTIAN SUN*.

The first article I ever wrote for publication was for *THE CHRISTIAN SUN*—and it never got published. It was "A Plea for Christian Union." But I have lived to see Christian union come and *THE CHRISTIAN SUN* doing its full part in that great and worthy enterprise.

I cannot but feel appreciative, highly appreciative of the very kind references that readers of *THE CHRISTIAN SUN*, from time to time, have made respecting the Elon Letter. Not a few friends whose judgment I value most highly, some of them citizens now of the spiritual realm, have made me feel very happy because of their references to this letter. In this final contribution, I bid farewell to each reader of this weekly contribution, and pray God's blessings upon them and *THE CHRISTIAN SUN*.

W. A. HARPER.

(*Prof. Barney, of the chair of English in Elon College, and now chairman of the Elon College faculty, has, at the solicitation of *THE SUN* editor, kindly consented to furnish *THE SUN* each week the Elon Letter.—J. O. A.)

FROM ALABAMA.

Last second Sunday and Sunday night, we had a very fine service at Red Hill (Providence Chapel) and at Richland, Ga. These Churches are working together in a very harmonious way. Sunday School and Christian Endeavor were well

attended at Richland Church, both morning and evening, and a good attendance at preaching hour at both places. We will begin our evangelistic meeting at Richland on Thursday night before our next regular service, and will have several days of service if there is nothing to hinder. The old Church building at Randalls Crossing has been sold, and the proceeds are to be used in the erection of a monument to Rev. H. W. Elder. The seats and pulpit of the old Church are to be used by the Church at Red Hill. I think this is a fine spirit, and shows the esteem and appreciation in which Bro. Elder is held in his home town and county. And, too, the Church building is in a state of decay, and the membership principally died or moved away.

Our annual home-coming and memorial service will be held at Red Hill on the first Sunday in July, as usual, unless otherwise ordered by the Church, from which date we hope to be able to hold our revival. We are expecting to have a great day, followed by a great meeting at that time.

We are expecting to have read at that time a partial history of the Church, which will be of great interest to many people. In fact, I am arranging to make a history of all our Christian Churches in the far South, and hope to have all information possible on this subject as soon as possible. My son, Staley, is also preparing a history or sketch of the lives of all our Christian preachers in this section. Now, we will very much appreciate any information or suggestions from any one who could help in this matter. What we do along this line must be done quickly, as our older people are passing away, and when they are gone historical facts will be hard to get. So if you know of an incident of interest regarding either Church or preacher of the Christian Church in Georgia or Alabama Conference, please send it in to me.

It was fine to have our Mission Secretary attend our woman's missionary rallies in this section. We are always glad to have him present in our meetings. The missionary interest of our Church is intrenching itself more and more in the hearts of our women. Little by little they climb the hill toward the goal. God bless them.

Roanoke, Ala.

G. D. HUNT.

STEWARDSHIP INSTITUTE.

The first in a series of stewardship institutes to be conducted during the year by members of the stewardship committee of the Eastern Virginia Christian Conference was held last week at the Christian Temple, Norfolk, Va., by Revs. Joseph W. Fix, of Franklin, and F. C. Lester, of Waverly. For some time prior to the institute, Dr. L. E. Smith, pastor of the Church, had prepared his people for the occasion and had enrolled a goodly number of his members for three evenings of intensive study on the subject of stewardship.

There were two textbooks taught during the institute. The first was a general course, presented by Rev. J. W. Fix, who used "The Larger Stewardship," by Cook. The other course was taught by Rev. F. C. Lester, who used "Jesus' Teaching on the Use of Money," by Brown. A number of interesting posters were used to present the message of stewardship. Charts, leaflets and books were supplied from the general office at Dayton, Ohio, by Dr. Warren H. Denison, Secretary of Stewardship. Every effort was put forth to make the message of stewardship stand preeminently in the ministry of the Church. Any Church in the Conferences of Southern Christian Convention desiring to hold an institute will do well to communicate with Dr. W. H. Denison, Dayton, Ohio; Rev. F. C. Lester, Waverly, Va., or Rev. J. W. Fix, Franklin, Va.

All styles sent postpaid at above prices

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Father Almighty, we beseech Thee defend Thy Church against the spirit of anti-Christ. Deliver it from the effect of evil influences. So invaded are the appointed times for worship, so perverted their purpose and program, that souls hungering for bread too often find only a stone, cold, hard, set, without power or property to feed and warm. Rid Thy sanctuary, O God, of every alien influence and preserve to its offices the light and strength that effectually combat what the world not only attractively presents, but so diligently seeks to impose and instil. In Thy most holy name we pray. Amen. L.

FROM THE PHILIPPINES.

Dear CHRISTIAN SUN Friends:

I wish you could have been visiting us during the closing week of school. Yes, school here closes in March and reopens again the middle of June. There are over 800 pupils in the Cagayan High School, and 132 graduating. But there is only one high school to a province, which is like one to a State at home. That is why all the schools are overflowing. Next year, the Catholics will have a separate high school for boys. They already have two large dormitories here.

As usual, our Church had its farewell service for the nineteen boys and girls graduating from high school who were members of our Church or regular attendants. This event is like graduating from college at home. The preacher had a good sermon for them. The Sunday before, there were seven students from our own dormitories who joined the Church. At the same service, there were eight children consecrated to the Lord. But we are still mixed up with Romanism, because most of the children had "godparents," who came up with them.

Services were held every night during Passion Week, and a big day made of Friday. The emphasis, as in the Catholic Church, is placed on the dead rather than the living Christ. A long service was held in our Church on Friday, seven different persons speaking on the seven last sayings of Christ.

After this service we witnessed the Catholic procession, which was headed by four American priests, followed by hundreds of small children, men and women, carrying lighted candles, and at the end followed by a band and seven or eight floats elaborately decorated with paper flowers and showing events of Passion Week.

There were also impressive ceremonies held in the Church on Saturday. The priest "blesses" fire and plants which are brought by the people. At 4 o'clock in the morning, the ceremony of the fire takes place. All lights are put out and a big bonfire built near the Church. Then the priest "blesses" the fire; after this the candles in the Church are again lighted. The priest enters and "blesses" the plants; then, after a long ceremony, the priest and his attendants lay face downward before the altar. At the singing of the mass the Church bells toll again after being silent for forty-eight hours. I do not know if it is done here or not, but in many provinces when the bells ring again, little children are lifted or told to jump very high so that they may grow to be very tall.

I read today in the Manila paper of the preparations made to handle the mobs of people who will go for the annual festivities at the Antipole Shrine. They begin on April 7th and last until the middle of June. A religious procession is held every night during that time. Service sta-

tions will be opened up and four extra trains will make the run daily to Antipolo, in addition to the four regular ones. And these things are done by people who call themselves Christians. What headway can the Protestants make with their 612 ministers compared to 1,771 priests of the Catholic Churches?

Sincerely yours,

M. J. W. WHITE, M. D.
Cagayan, Oriental Misamis, P. I.

MISSIONARY OFFERINGS.

MAY 30, 1931.

Sunday Schools.

Previously acknowledged	\$ 3,058.01
Liberty, N. C.	2.05
Newport News, Va.	11.00
Mt. Carmel, Carrsville, Va.	5.87
Whistler's Chapel, Quicksburg, Va.	2.25
Youngsville, N. C.	1.00
Mt. Olivet (G), Dyke, Va.	2.49
Windsor, Va.	1.81
Mt. Zion, Mebane, N. C.	1.16
Bethlehem, Suffolk, Va.	2.13
Noon Day, Wedowee, Ala.	1.50
Noon Day C. E. Society, Wedowee, Ala.	.30
Ramseur, N. C.	3.75
Franklin, Va.	5.45
Durham, N. C.	16.91
Piney Plains, Cary, N. C.	1.00
Ebenezer, Cary, N. C.	3.40
Holland, Va.	12.00
Long's Chapel, Mebane, N. C.	.66
Antioch (R), Bennett, N. C.	.59
Hines Chapel, McLeansville, N. C.	2.00
Howard's Chapel, Wentworth, N. C.	1.00
First Church, Greensboro, N. C.	18.21
Shiloh, Kemp's Mill, N. C.	1.00
Total	\$ 3,155.54

Individual and Church Collections.

Previously acknowledged	\$ 2,828.70
Liberty Spring, Holland, Va.	25.68
J. W. Payne, Wedowee, Ala.	5.00
Mrs. J. W. Payne, Wedowee, Ala.	1.00
Antioch, Windsor, Va.	13.00
Cypress Chapel, Va.	8.85
Pleasant Hill, Benson, N. C.	2.86
Lebanon, Sanford, N. C.	.91
Long's Chapel, Mebane, N. C.	12.66
New Elam, New Hill, N. C.	4.85
Enigma, Ga.	3.50
Pope's Chapel, Franklinton, N. C.	4.61
Pleasant Grove, News Ferry, Va.	10.00
Total	\$ 2,921.62

Dollar-a-Month Club.

Previously acknowledged	\$ 108.00
F. W. Mitchell, Cragford, Ala.	1.00
Total	\$ 109.00

Specials.

Previously acknowledged	\$ 2,627.64
Burlington Sunday School, N. C.	10.00
Total	\$ 2,637.64

Summary.

Previously acknowledged	\$18,264.39
Sunday School, regular	97.53
Individual and Church offerings	92.92
Dollar-a-Month Club	1.00
Specials	10.00
Total to date	\$18,465.84

Every dollar sent in now for missions is certainly needed and will be greatly appreciated. It is a crucial period in our mission work. Will not all Churches that have not done so take the offering at an early date and send in same?

Gratefully and anxiously,
J. O. ATKINSON, *Sec'y.*

RAY'S OF LIGHT IN DARK AFRICA.

By MRS. WM. T. SCOTT.

Let's pretend that our missionaries are high-powered electric-light bulbs. We "screw" them in here and there, feeling sure that if the proper current can be turned on, light will follow. And how far they will throw their beams!

Our Congregational-Christian mission work in Africa is represented by 100 missionaries on the field, with 14 associate workers and 1,850 native preachers and teachers. With that number of "arc-lights," one would think that "dark Africa" would soon become a "white way." But consider the vastness of this great continent.

India and China together could go comfortably into Africa's northeastern corner; there is room for the whole of Europe in the northwestern deserts and forests; and the United States of America could be amply accommodated in the great southern peninsula. Think of it: the Congo and its tributaries alone drain an area equal to nearly the whole of Europe! If the Nile were laid upon the map of Europe, with its mouth at Lisbon, its sources would be far away in Siberia. Ireland could be submerged in the shining waters of Lake Victoria.

So you see it will take a great deal of "current," and this word might well apply to money as well as to electricity or to missionaries to enlighten Africa. What is needed is more rays of light—more people like David Livingstone, who sacrificed his very being for the advancement of Africa; more people like Dr. Mary F. Cushman, who is a medical missionary of our Congregational-Christian Church and who spoke so effectively at the General Christian Convention at Piqua, Ohio, concerning the needs of Africa. Going out to Africa long after the usual age when missionaries begin their career, Dr. Cushman has built up a remarkable piece of work in a part of that dark African continent where there is no hospital or medical aid of any kind for hundreds of miles in all directions. Indeed, one may travel north for twenty-three days straight to the banks of the Congo and not find a doctor, a nurse, a hospital, or a dispensary. Indeed, Dr. Cushman has become a ray of light to her African brothers and sisters.

Dr. Cushman loves the people among whom she works, and they love her. What is more, she understands them and the basis upon which is built up that terrific system of witchcraft that holds the people in a terrible mental and spiritual slavery.

Witch-doctors, in treating their patients, have been known to cut through the scalp right down to the bone and scrape the skull for the cure of headache, or to cut through the skin over a tubercular knee and rub in a very strong irritant to effect a cure. One doctor sucked a disease out of an arm through a horn; another one made a man vomit to get rid of his disease. The ordinary medicine man, or family doctor, if you please, wears around his neck a necklace made of antelope horns, used as bottles, in which he carries his most concentrated remedies. He carries his whole "pharmacopocia" with him. In one bottle, he will have the ashes obtained from burning the dried body of a snake. He uses these ashes, which, of course, contain in concentrated form all the powers and virtues of the whole snake, to cure a person who has been bewitched. Another bottle may contain the ashes from the dried body of a

lizard, medicine for a similar sickness; or ashes from the feathers of a vulture to cure insanity; or fat from an elephant to make a man strong, etc. And he may carry some pieces of bark or bulbs of plants or pieces of wood or insects, or any one of a vast number of different substances which he uses for medicine. In fact, the whole treatment of disease by the African witch-doctor is based upon the belief that witchcraft is the cause of all illness, and that the disease is an entity which must be cast out. Therefore, he proceeds to cast it out, to the terrible torture of his patient. That any of his patients recover, shows what nature can do if given half a chance and what a rugged constitution the African has.

The work of Dr. Cushman, then, is two-fold. Her work is to relieve the suffering caused by the terrible tortures of the native witch-doctor, and to combat superstition and to open the way for the gospel. Can you wonder, then, that after the kind hands and loving heart of this Christian woman have brought relief to these simple folk that they should indeed think that the gods had visited them, that indeed a ray of light had shone upon their dark way!

Dr. James B. McCord is another one of our medical missionaries who serves as a beacon-light to Africa. He has built and maintained, practically without expense to the American Board, a "Mission Nursing House" in Durban, Natal, South Africa. The hospital is well equipped and is rendering a wonderful service, shedding the ray of the gospel of Jesus through the healing of broken bodies of human beings. It has been the wonderful spirit of Dr. McCord which has carried on in most discouraging circumstances and inconveniences. The operating-room of the hospital is a comparatively recent addition, and this has come about through the response of missionary-minded people in America and through the genius of Dr. McCord. But for many years, Dr. McCord carried on his relief of human suffering under conditions from which most of our American physicians would shrink. He has operated in native huts, the patient lying on the dirt floor, without tables or chairs, and with a smoky, cheap kerosene lamp serving as the only "electric light." He has also operated on verandas, in dark rooms, under trees, and in all sorts of places. His heart has indeed been made glad now that he can carry on his ministry in a much larger and efficient way in an up-to-date operating-room, with aseptic furniture, skylight and modern conveniences. To the thousands who have found healing of bodies at the hands of Christ's man, Dr. J. B. McCord, they are sure that God has sent a ray of light to dark Africa.

Perhaps our most outstanding work in all Africa is that of education, for in a sense it is the work of all our missionaries. For many years, however, we have been co-operating with the government in the work of schools for the natives. Our schools are today doing a wonderful work, and they number 318, with an enrollment of 20,166 boys and girls, covering all grades. One way of bringing light to Africa is to train natives who will be that light. Education is filling that important place.

The wisdom of the missions in emphasizing industrial training and social service is bearing gratifying results. Inanda Seminary for girls has doubled its enrollment in the last few years because of the fact that the girls are trained for and can take their places as leaders in industrial and social work. Rev. Wm. C. Bell, who is doing a remarkable piece of work in the school for girls at Dondi, and Caroline E. Frost, with her Amanzimtoti Institute, are both sending forth brilliant rays of light which will eventually make that dark continent white.

There are so many people and institutions which are shedding great rays of light upon dark

Africa that time and space will not allow me to make further personal references. The missionary work among the black men of Africa reads like a novel, and the contribution of the Christian world to this inferior people is gratifying. A new eagerness is being stimulated on the part of the black man and woman, and hopes are emerging that point to a day when the African continent will no longer be a continent infested by disease, ignorance and superstition, but will become a Christian commonwealth. In Jesus Christ is the African's only hope for abundant life.

"DON'T JUDGE AMERICA BY HER MOVIES."

"You must not judge America by these awful films," said Rev. Clarence E. Wolsted, of Manamadura, to his Indian friends after viewing several pictures. One college student believed that all Americans were cowboys! The movies, or "cinema," are very popular in India, and the tragedy is that the type of film sent there, for the most part, leads to grave misunderstandings and misconceptions. This is one very lively reason why Christian missions should persevere—in order to offset and correct the evil of films and other commercial agencies which pour in from the West. A portable movie outfit, with films on health and agriculture, as well as five reels on the life of Christ, are doing their share in Manamadura to spread the good news.

MISSIONARY PROGRAM FOR JUNE.

BY MRS. W. M. JAY.

Women's Societies.

The program for this month is the second taken from the little booklet, "Yesterday and Today in Porto Rico." This is an interesting study and one that we may do well in following. Those who used the program last month on "A Visitor Returns from Porto Rico," spent a profitable and happy hour and feel that they are nearer our neighbors in these islands than ever before. This month our topic is "Education in Porto Rico," and the subject itself shows us that there is a wealth of information in waiting. If you do not have the booklet, you may obtain same for 10 cents by sending to American Missionary Association, 287 Fourth Avenue, New York, N. Y.

Program.

Subject: "Education in Porto Rico."

Worship helps.

Suggested hymns: "Lord, Speak to Me, That I May Speak," "Take My Life and Let It Be." Scripture: 2 Chron. 1:1-13.

Prayer: For Miss Martha Lindsey, principal of the Blanche Kellogg Institute; for all the teachers, that they may be wise and efficient; for all the girls, that they may receive a large vision of service.

Three talks: (1) "General Educational Conditions," (2) "Our Own Responsibility," (3) "The Girls of the School."

Special music.

Discussion and conversation on the following:

1. Educational advance in Porto Rico during the past thirty years.
2. The Blanche Kellogg Institute.
3. Should the establishment of adequate schools be a task for the Churches or for the government?

Young People's Societies.

Program of Chapter VIII—"Troubled Waters."

I. Business.

II. Study period:

1. A brief review of the study: "Behind the Curtain," leader.
2. Today's study: Leader's approach to lesson. India's ship-of-State is certainly in troubled wa-

ters. Approach this lesson with all available side-lights. The *Literary Digest* carries interesting articles in the following numbers: March 1, 1930; April 19, 1930; May 10, 17, 24, 1930; June 14, 1930. Interesting photographs are also in these numbers. Our reading circle book, "India On the March," by Clark, deals with Gandhi and political India, pages 50-55. E. Stanley Jones' "Christ of the Indian Road" is valuable here. Perhaps members might stage a debate for an extra meeting, with the query: Resolved, that India should be granted "Swaraj"—self-government. With such a popular subject and so much collateral material, the leader's chief concern will probably be to keep the lesson period within its time limit.

3. Mahatma Gandhi (pp. 111-121): First member.

4. Progress toward home rule (pp. 121-126): Second member.

Conclusion.

5. Preparation for worship: Leader.

Leader's preparatory talk: India is a pronounced and world-known example of a situation existing here in our own country. Confusion reigns because Christ is left out of our every-day life. Gandhi has touched the vulnerable spot in our American Christianity. He has watched so-called Christian nations deal with one another. He has watched our industrial world, and he sees that we are leaving Christ out. E. Stanley Jones tells him not to follow us, but to follow Him whom we pretend to follow. But truly Gandhi is right when he says, "If all Christians would live as Christ lived, the world would soon become Christian." Let us resolve that we will live the lives that we know we should live, and that we will "let our light so shine that others may see our good works and glorify our Father which is in heaven."

III. Worship program:

Theme: "Witnessing for Christ by Daily Living."

1. Prelude: "Brightly Beams Our Father's Mercy."

2. Call to worship: "Be ye therefore perfect, even as your Father in heaven is perfect" (Matt. 5:48).

3. Hymn: "Hark, the Voice of Jesus Calling."

4. Scripture: James 1:1-3, 19-27.

5. Prayer: While the group is bowed in prayer, the leader or some member very reverently reads the hymn, "Lord, Speak to Me, That I May Speak."

6. Offertory: Music, "Lord, Speak to Me, That I May Speak."

7. Hymn: "O Master, Let Me Walk With Thee."

Willing Workers or Juniors.

Theme: "God's Children." (This meeting is to be public, and may take up the Church hour.)

I. Worship service:

1. Call to worship: God be merciful to us and bless us, and cause His face to shine upon us.

2. Hymn: "I Love to Tell the Story."

3. Scripture: Matt. 18:1-14.

4. Prayer: (3 & 4 may be given by pastor, if desired).

5. Offertory: The collection going to the Willing Workers. If leader deems it wise, this may be taken at the close of service.

II. Dramatization.

1. "Alice's House-warming," by Anita B. Ferris.

2. "The Honorable Guest," by Frances Cavanaugh.

(It is suggested that one of these be presented. Copies may be gotten from the Woman's Mission Board, C. P. A. Building, Dayton, Ohio.)

Benediction.

ELON COLLEGE PRESIDENT'S REPORT.

May 26, 1931.

Since the March 17th meeting of the board of trustees, I have devoted myself to raising, as far as I had time, that part of the donations account expected from the general public and to dealing with prospective large givers to the "Million-Dollar Campaign." I did this upon the advice of the chairman of the Million-Dollar Campaign Committee and because you had created a laymen's committee to approach the Churches with reference to the Southern Christian Convention Fund.

The budget adopted last May included the following financial items to come from other than regular income sources:

From general donations	\$21,000.00
From S. C. C. bonds (interest)	24,000.00
From S. C. C. obligations (End't interest)	12,750.00

Total\$57,750.00

The Million-Dollar Campaign Committee assigned, with the approval of the officers of the General Alumni Association, \$10,000 to the Alumni for the expense of the million-dollar campaign, and Mr. Geo. D. Colclough was asked to solicit for the fund.

The trial balance of the college books, taken on May 19, 1931, reveals the following facts:

General Donations.		Expected.	Received.
\$21,000.	Alamance interest F.....	\$	3,130.75
	Alamance Fund		129.00
	Donations		9,052.50
	Loan Fund donations.....		285.00
	Clarke Min. Loan Fund.....		15.00
	Palmer Fund		750.00
Total in cash		\$13,362.25	
Pledges due from Profs.....			3,200.00
Grand total		\$16,562.25	
Alumni.			
10,000.	Alumni Loyalty Fund.....	\$	1,445.00
	Alumni 1931		4.80
Total		\$	1,449.80
S. C. C. Fund.			
24,000.	S. C. C. Fund	\$18,121.45	
S. C. C. Obligations.			
12,750.	S. C. C. obligations.....	\$	2,030.00
Million-Dollar Campaign.			
25,000.	Million-Dollar Campaign	\$	3,500.00
\$92,750.	Grand totals	\$41,663.60	

Observations.—The amount pledged by professors will be paid as soon as we can pay them the remainder of their salaries.

Of the \$3,500 listed under "Million-Dollar Campaign," the \$2,500 given by Dr. J. A. Clarke he designated for endowment, but agreed that it might be used temporarily for current expenses, and the \$1,000 given by Mrs. John H. Barnwell was an initial payment on the \$10,000 bequest of the late Dr. R. M. Morrow. Dr. Morrow did not specify how this money should be used. It has temporarily been used in current expenses.

The shifting of the alumni support from the general donations account to the special sustaining fund for the "Million-Dollar Campaign" has made it impossible to raise the full amount of that account. We have for three years been receiving from the alumni on this account from \$5,000 upwards.

There are a good many pledges outstanding, some of which will be paid by May 31st, the closing of the year.

SUNDAY SCHOOL OFFERINGS.

I herewith give a detailed report of the fifth-Sunday offerings in the Sunday Schools for the past years. (The original report was given to the board by schools. It is given here by Conferences only because of lack of space.—Mg. Editor.)

Eastern Virginia Conference	\$1,202.86
North Carolina and Virginia Conference....	150.35

Western North Carolina Conference	128.31
Eastern North Carolina Conference.....	98.14
Virginia Valley Central Conference	97.36

Totals for 68 schools\$1,676.94

Last year 73 schools contributed \$1,739.81.

The scholarships have been won this year as follows:

Eastern Va. Conference, Christian Temple.....	2
N. C. & Va. Conference, Greensboro First.....	2
Western N. C. Conference, Burlington.....	2
Eastern N. C. Conference, Mt. Auburn.....	2
Virginia Valley Central Conference, Linville.....	1
Woods' Chapel	1
Total	10

No Congregational Sunday School has so far participated in the offering, and only two Churches in the Conference of the Carolinas have contributed to the college current expense fund this year.

THE NEW PRESIDENT.

As stated in my letter of resignation addressed to each of you on April 27th, and in my formal announcement to the chapel group of that same day, I am for the person you name as my successor 100 per cent. I have had that same sort of fine support during the twenty years of my official tenure from my predecessors, Dr. W. S. Long (so long as he was with us), Dr. W. W. Staley, and Dr. E. L. Moffitt. This support has meant everything to me, and I know the new president will have the sympathetic, prayerful co-operation of all three of Elon's living former presidents.

I must record my personal appreciation in this formal way to the board of trustees for your loyal and devoted service to Elon and your support of me during my administration. I have not deserved it, but I have appreciated it and shall cherish always the highest regard for you and the college.

A recent study of the presidents of land grant colleges has been made by the U. S. Bureau of Education, and the following results have been gleaned from it by Dr. Archie M. Palmer, of the Association of American Colleges in the May, 1931, issue of the *Journal of Higher Education*:

"The college president is likely to be fifty-five years old, married, and the chances are that he will not serve more than five years. The actual length of service is short, and that there is considerable turnover in the position is disclosed by that fact that 167 presidents served less than five years. The study shows also that 76 presidents have served between five and ten years, so that the great majority of them have held their positions for periods of less than ten years."

In view of these facts, twenty years does not appear to have been a short administration. I have done the best I could, with the co-operation, support, and prayerful sympathy, and I lay down the office with only the kindest feelings for you and for our college. I predict for Elon under her new president an era of enlarged usefulness and prosperity, and devoutly pray for the same.

W. A. HARPER, *President*.

NOTE.—Since this report was submitted, the daily papers announce that sufficient money has come in to balance the Southern Christian Convention obligations and the Southern Christian Convention Fund, and so President Harper closes his administration with the Christian Church obligations paid.—Mg. Editor.

REQUEST AND SKETCH OF LIFE.

By REV. P. T. KLAPP.

(Rev. P. T. Klapp, who recently passed away, left the following in his own hand, requesting same to be read, as was done, at his funeral.—Ed. Sun.)

The text for my funeral: "By the grace of God I am what I am" (1 Cor. 15:10).

I professed faith in Christ in August, 1864,

at Apples Chapel. Rev. A. G. Anderson preached a sermon that brought me to see the need of Jesus, from the text, "Is there no balm in Gilead? Is there no physician here?" (Jer. 8:22.) Before I was saved, I had a great desire to preach, and in my play-revival meetings I had conversions. After my conversion I attended school at Lenox Castle for one year; then I went to Bethel one year. From there I went to Graham, and was there for about four years under Drs. W. S. and D. A. Long. While there, I was licensed by Rev. W. S. Long at New Providence Church to preach the gospel. November 22, 1875, at Pope's Chapel I was ordained during the session of the annual Conference. I was principal of the Haw River Academy two years, during which time I had regular Church work. I had four Churches. August 13, 1898, at Damascus, at 5 o'clock, I received the grace and definite experience of sanctification, as a second work of grace. While I was pastor of Hayes Chapel, 1920, Friday before second Sunday in August, while preaching at 11 o'clock, the Holy Spirit came upon me, and I suppose for about 15 or 20 minutes I spoke in tongues, and for a few hours I lived in a state of suprem joy, and I thank God for that wonderful experience. I never asked God for the gift of tongues, but I did ask Him for the baptism of His Holy Spirit. "They shall speak with new tongues" (Mark 16:17).

From January, 1873, to January, 1923, I have preached more than 5,000 times, made more than 15,000 pastoral visits. More than 2,000 have professed faith in Christ under my ministry; I received more than 1,500 into the Church membership, baptized more than 1,000 persons, officiated at from 75 to 100 funeral services, and married about 50 couples.

I thank God that He used me to open up the work of foreign missions in the Christian Church. I offered the first resolution in the Christian Conference at Poplar Branch on the subject of foreign missions during that session, November, 1883. The resolution: "Resolved, That Monday at 11 o'clock be set apart to consider the propriety of taking up the work of foreign missions."

Monday I made my first speech in Conference on the subject of foreign missions, and at the end of my little talk I laid on the table \$100.26 that a few of us had raised during the year, starting with 35 cents. A few years later I went to Alabama Conference and opened up the work there. The beginning fund was then \$12. I thank God for these privileges. Up to January, 1923, I organized the following Churches: Poplar Branch, Beulah, Antioch (Warren Co.), Ingram, Va., Keyser, Big Falls, Berea, New Lebanon, Turner's Chapel, Asheboro, Youngsville, Lee's Chapel and Mebane, thirteen in all. I had the following Churches built, viz: Shallow Well, Poplar Branch, Beulah, Ingram, Keyser, Asheboro, Youngsville, Lee's Chapel, Mebane, Parks Cross Roads, Caroline Mills—twelve. During these fifty years I have served the following Churches, often in groups: Carolina, 2 years; Damascus, 8 years; Shallow Well, 10 years; Zion, 15 years; Moore Union, 20 years; Turner's Chapel, 2 years; Lee's Chapel, 6 years; Antioch (C), 2 years; Mt. Bethel, 16 years; Howard's Chapel, 7 years; Salem Chapel, 1 year; Keyser, 5 years; Poplar Branch, 5 years; Grace's Chapel, 2 years; Pope's Chapel, 10 years; Good Hope, 10 years; Oak Level, 10 years; Walnut Cove, 1 year; Mt. Auburn, 4 years; Liberty (Vance), 2 years; Danville, Va., 6 years; Bethlehem, 3 years; Big Falls, 2 years; Berea, 5 years; Shallow Ford, 2 years; Beulah, 6 years; Piney Plains, 7 years; Happy Home, 2 years; Pleasant Grove, Va., 7 years; New Hope, Franklin Co., 20 years; Ingram, Va., 9 years; Parks Cross Roads, 2 years; Turner's

(Continued on Page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

RESURRECTION AND ASCENSION.

LESSON XI—JUNE 14, 1931.

GOLDEN TEXT: "It is Christ that died; yea, rather that was raised from the dead, who is at the right hand of God, who also maketh intercession for us."—Rom. 8:34.

LESSON: Luke 24.

IF CHRIST BE NOT RAISED FROM THE DEAD.

There may be some things which Christians may give up without affecting the vitality of their religious life, but faith in the resurrection of Jesus Christ is not one of them. There may be a difference of opinion as to the "how" of the resurrection, but there must be no question about the "fact" of the resurrection. For if Christ be not raised from the dead:

1. The dead do not rise. Certainly if God was not able to raise Christ, the sinless and perfect one, we dare not hope that any of us will rise from the dead.

2. The gospel and Christian preaching is vain and empty. One of the cardinal doctrines of Christian preaching is the resurrection of Christ. If He did not rise, such preaching and such gospel is more than vain; it is dangerous.

3. Our faith is vain. We have been believing in an empty and vain thing. Take away the fact of the resurrection and we have no reality on which to lean.

4. Our sins are yet unforgiven. If Christ be not risen, then He cannot forgive sins.

5. Our loved ones have been blotted out. One of the comforts of sorrowing hearts in time of bereavement is the hope they cherish for their loved ones who died in Christ. But if Christ be not risen, their loved ones have perished.

6. Christ Himself would be undependable. Again and again, He foretold that He would rise from the grave. If He did not rise from the dead, and if we, therefore, cannot believe Him here, how can we believe Him anywhere else?

7. Life would be empty and meaningless. As Paul says, "If in this life only, we have hope in Christ, we are of all men most miserable."

BUT NOW IS CHRIST RISEN FROM THE DEAD.

1. The record of the empty tomb is evidence that must be considered if the New Testament is at all trustworthy. "He is not here" are words that have tremendous weight.

2. The disciples knew that they had seen Him alive. The one whom they thought dead, appeared unto them in such a way that they recognized Him and knew it was He.

3. Paul saw Him and said that over five hundred others saw Him at the same time. It might be possible to fool one man, but it is incredible that five hundred people at one time saw an illusion.

4. Christianity cannot be explained on any other grounds. Here were the disciples, broken-hearted, discouraged, apparently defeated because they believed their Leader was dead. Here were the enemies of Christ gloating over their victory. And suddenly this small band of discouraged men and women became literally world-conquerors. There is only one explanation: they came to know as definitely as men can know anything, that their Leader was alive again. They made that the central theme of their early preaching. It was the heart of Paul's gospel. Christ is alive. And because He is alive, He can be depended upon. The gospel is true. Human life is worth while. Our loved ones have not perished. We

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

THE CHRISTIAN FAMILY. By Geo. W. Fiske. Abingdon; \$1.25; pp. 138.

Dr. Fiske is recognized as one of the leading writers in the field of the family, and this book advances his reputation. The basic idea in the book is that the family is the heart of our civilization, and that religion must undergird the family to prevent its decay. The transition period through which we are passing needs the support of just such a volume as this, scholarly, facing all the facts, yet definitely Christian throughout.

THE DRAMATIC METHOD IN RELIGIOUS EDUCATION. By Carleton Wood. Abingdon; \$3; pp. 344.

When is a drama religious? Some will say when it has a biblical setting or biblical characters. This book says a play is religious when it sends its audience away inspired to live on a higher plane and to express the exalted ideals in daily living.

The author differentiates between the commercial theater and the so-called Little Theater, which, in local places, whether schools, colleges, Churches, or community centers, produces plays as an interpretation of life as it is, not for profit, but for the cultural and spiritual assets involved.

Here is a mine of useful and usable information that will help any one who is interested in the production of dramas on the amateur basis.

ALUMNI STIMULATION. By W. S. Stover. Bureau of Publications. Teachers' College, Columbia University; \$1.50; pp. 127.

The efforts of college presidents and alumni secretaries to stimulate alumni for a period of nearly three hundred years—to be exact, from 1636 to 1928—are set forth in this doctor's dissertation, which shows the usual patient investigation and the usual restraint in writing. The trend now appearing to stimulate the intellectual interests of the alumni will require even more serious thinking than that to separate alumni from their cash or to secure their support for athletics. College and alumni administrators will want this book.

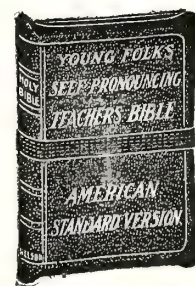
shall rise from the dead. Thanks be unto God who giveth us the victory through our Lord Jesus Christ.

AND CHRIST ASCENDED ON HIGH.

There are difficulties in the story of the Ascension for the person who takes it absolutely literally, and there are many things that are not demonstrable as a problem in mathematics. But back of the simple and unaffected story as recorded by Luke, there is the abiding and universal truth that the living Christ is in the realm of the spiritual, and therefore universalized and everywhere accessible. He is not confined to any locality, but is everywhere accessible to humble hearts and contrite spirits. It is significant that when he was parted from His disciples He was in the act of blessing them. It was a symbol of His permanent work of grace. "He was carried up into heaven"—he returned to that spiritual realm from which He had come and in which He is now and always active and accessible. He is to be the object of our worship and the inspiration of our service.

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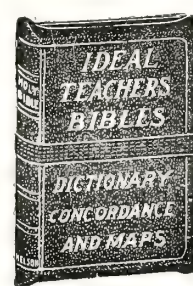
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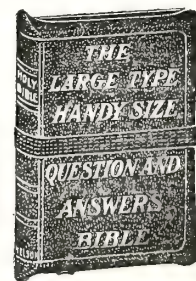
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THE CHRISTIAN SUN

1536 East Broad Street,

Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

A REAL FATHER.

"Like as a father pitieth his children, so the Lord pitieth them that fear Him."—Psa. 103:13.

Here is exquisite comfort for us. God does not expect too much of us. He remembers our weariness. He is as considerate of us as a little child. He does not want us to be miserable. He cheers us with His assurance of his everlasting love, mercy and care. This should make us ashamed of our folly and sins.

Prayer.—Dear Father, we are thankful that Thou knowest our frame and rememberest that we are but dust. Do, Thou, have compassion on our frailty. Forgive us of our sins and everything amiss in us. Lead us forth into brightness and peace and make us serve Thee forever. *Amen.*

TUESDAY.

A CORRECTING FATHER.

"Whom the Lord loveth, He chasteneth."—Heb. 12:1-13.

Most parents, yea most others, suffer acutely to see a child punished. The spirit of the present age is to save the child from punishment and ourselves the suffering it causes. The tendency is unlovely and pitiable, viz: indulged and undisciplined children, and that makes selfish and arrogant adults. There is no doubt in the correction of the rod sometimes.

We see some of God's children with whom He seems to delay His discipline. Indulged, prosperous, having all that their hearts could wish, they have become God's spoiled children. Great tribulation awaits them.

We must still our rebellious souls, seek God's infinite love and learn our lessons in humility and consecration, lest great tribulation befall us.

Prayer.—Say the Lord's Prayer.

WEDNESDAY.

MY MASTER AND MY BROTHER.

"But I know Him: For I am from Him, and He hath sent me."—John 7:29.

Here is a fact upon which we can rest our faith with great comfort, that Jesus knew God as none other ever knew Him. All else that we think we know about God is from other sources, illuminating what Jesus tells us of Him.

We, too, through Him, may know the Father and His fatherly love, and may have Him preside over all relations of our lives.

Prayer.—O God, who hast given us a sure faith and a faithful guide through the wilderness of this world, give us obedient spirits and help us to accept His words without faltering, that we may follow where He leads. *Amen.*

THURSDAY.

SWEET.

"Henceforth I call you not servants . . . but I have called you friends."—John 15:15.

Jesus, who was intimate with the Father, entered also into the truest intimacy with men. He

who was all good and pure, sought the companionship of publicans and sinners.

It is enheartening to believe that Jesus does not exalt Himself above us. He takes His place by our side. He enters with me into all my perplexities. We may talk with Him freely. He is a wise Counselor—our Master and our Brother.

Prayer.—Holy Father, who hast given Thy Son to be light in darkness, strength to weakness, a guide to our thoughts, and a companion to us in our solitude, we pray Thee to govern our wayward spirits, that the light grow not dim, that the strength do not fail us, and that our souls become not desolate. In His name we ask it. *Amen.*

FRIDAY.

GOD'S HEART.

"And when He was come near, He beheld the city, and wept over it."—Luke 19:41.

An hour of triumph and an hour of tears! How true this is to human experience! Our successes are very close to our sorrows. If we could see through things as Jesus did, we would not be deceived by the glamor of prosperous days.

Do we know the things which belong to our peace, or are we blind as were the people of Jerusalem? The latter is to be feared. Is our Christ an imaginary Saviour enshrined in great Churches, glorified by splendid music, surrounded by show and great doings? Or do we know Christ as He was, meek and lowly in heart? Do we accept the Christ who never was, or do we reject the Christ who was, who is, and is to be?

When Jesus wept over the city, the city did not know. They went on in their proud openness, the sheen and passing show of the world. They went on blindly to destruction.

What is our way, disaster or peace? One way is as a footpath over the hills, but it is plain if we will follow Jesus.

Prayer.—Our Father and our God, open our blind eyes, that we may see Jesus. Awake our sleeping hearts, that we may welcome Him. Subdue our wills, that we may follow Him. Deliver us from all vain fancies and set our affections on those things which are real and do not pass away. In Christ's name, we ask it. *Amen.*

SATURDAY.

GREATER THAN THESE.

"And greater works than these shall ye do, because I go to my Father."—John 14:12.

Jesus stood before the afflicted, and their "ears were opened, and the strings of their tongues were loosed, and the lame walked, and the dead were raised," and then He told the disciples that they should do greater works than this. What is that greater work? It is given to His children to carry on Christ's work by loosing the tongues of the spiritually dumb; to unstop the ears of spiritually deaf; make the morally lame to walk with Christian stamina, and to raise the dead in sin to life in Christ.

To be able to speak divine truth for the glory of the Lord, to be able to hear the truth of the Lord in Christ with the ears of the soul, to be able to be up and doing, the living witness for the Master, is the most glorious gift, and the accomplishment of it is the "greater work."

Let the Lord take us aside and put His finger upon us, then shall we speak His praise and proclaim His wisdom, hear His gospel, and the spirit of the Lord abides in us.

"Blessed the soul that hears the Lord speak in the heart, and receives the word of comfort out of His mouth! Blessed the ears which hearken to that which the Spirit of God softly whis-

pers and do not incline to the noisy and confused voices of this world!"

Prayer.—Give us grace, dear Lord, to use this excellent gift, or tongue, for the purpose of speaking Thy praise. Give us this happiness, through Jesus Christ, our Lord. *Amen.*

SUNDAY.

THE LETTER AND THE LIFE.

"For the letter killeth, but the spirit giveth life."—2 Cor. 3:6.

To be a living witness of the gospel is the most glorious life; Christ has endowed it so. It is personally representative of Him. It is an ambassadorship of the greatest of Kings—God Himself. It means that we represent Him to others with whom we come in contact, in truth, spirit and life, the greatest subjects of the universe. We are set in the sun that shines for humanity to warm their hearts. It is putting on the air celestial music which attracts heavenward. It is throwing out the lifeline to save the sinking from death. How marvelous! Moses was obliged to put a veil over his face to shut out the glory of the Lord. With us, it is different; we make every effort to reveal that glory. Our work is to glorify the Lord, magnify Jesus, make His love victorious, lead men to the place they rightfully belong—the throne of God, deliver them from the power of the devil, translate them to the kingdom of light, and finally to eternal bliss.

Prayer.—Lord Jesus, shine Thou upon Thy Church in Thy gospel and in Thy people and the lives of Thy Servants, and help us to shine for Thee forever. *Amen.*

THE SPIRIT SPEAKS.

A friend was in the hospital awaiting an operation. Word came that the operation would take place at a certain hour on a certain day. The day came, and with it many tasks to keep the hands and mind fully occupied. The postman brought a card of complain that we had not written as one thought we should. Dropping the tasks of the moment, we stopped to write a few lines, that the neglected one might know that we still remembered. In the midst of the writing, not knowing the hour nor thinking at the time of the one in the hospital, suddenly the spirit of prayer enveloped and filled us, and it seemed that the Spirit prayed through us for the one in the hospital.

Oh, how we praised God that the Spirit was sent, for we knew that the one who sent us the message expected that we would be praying at that special time, and we did not want to fail her in her hour of need. Two hours later and still busy, the wonderful words of the apostle Paul set to music sung themselves in the little chamber of our minds, "Thanks be to God who giveth us the victory through our Lord Jesus Christ," and then on to the "Hallelujah Chorus" from the oratorio, "The Messiah." Some way, we felt sure that our friend in the hospital would come back to us, for who but God could give us such assurance?

So many try to explain away all such revelations from God, but we love to feel that He, through the Holy Spirit, speaks to His believing children, bringing all things to our remembrance and showing us things to come. So many times the revelations come and we are prepared for the circumstances which come instead of being taken unaware. Some one has said, "The Lord does not want us to live wholly on the natural plane, nor wholly on the spiritual plane; but He wants us to live on a plane where the natural and supernatural are alike recognized and harmoniously blended." "W."

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

DAYBREAK.

BY REV. ELISHA A. KING, D. D.

Easter Day reminds us that it is the desire of every normal human heart to live forever. That may seem strange to some who have never given the matter much consideration. The truth is, however, we are born with a sense of moral justice in our hearts, and we feel that life should be rounded out to a complete whole, either in this life or some other. Over in France there is a beautiful bridge partly spanning a running stream of water. The bridge was begun many years ago, but never finished. The span swings out over the water about half-way, and everybody who sees it says that the architect certainly intended to finish it. It ought to have been continued to the other shore! That seems to remind us that every human life is intended to be a complete whole. No sane man can think for long that the discipline of life that mellows into character, the brain of man trained to perfect skill, is born to perish as a tree perishes or, as a beast, dies! The inner reason of man tells him that there must be some satisfying conclusion to serious striving after goodness. On general principles, we feel that there must be something more beyond death. This universal craving and conviction is beautifully expressed in Joseph Addison's "Cato," where he says:

"It must be so, Plato, thou reason'st well,
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread and inward horror
Of falling into naught? Why shrinks the soul
Back on herself and startles at destruction?
'Tis the Divinity that stirs within us,
'Tis heaven itself that points out an hereafter,
And intimates eternity to man."

Throughout the ages thoughtful people have considered the subject of immortality. The Egyptian embalmed the body of the dead to last until the resurrection, and the pyramids to hold the precious clay until that day. The Christians of the first centuries buried their dead in the Roman catacombs and marked upon their slabs designs of the evergreen leaf, the blossoming branch, and the Good Shepherd to testify to a sure belief in the future life and joy eternal.

The literature of both ancients and moderns teems with references to immortality. Ancient religions and cults, including the secret societies of all ages, cherish the fond hope of life eternal and teach that the soul is immortal. The old cult of the sun divided life into birth at sunrise, youth in the early morning, maturity at noon, old age in the afternoon, death at sunset, but the next morning a resurrection! Every sunrise is a symbol of resurrection, of new life and new achievement.

"The dawn telleth the coming of the new day.
My soul quickeneth with the beauty of the dawn.
Blessed be the new day which descendeth upon me.

I greet thee, O day, I cross thy threshold with joy
and gladness."

We have heard it said that there are many people who do not believe in personal immortality. Some still hold to the belief that we are immortal only in our children, in the memory of our friends, immortal in achievements for man's good, and others have no hope, though they wish with all their hearts that they had.

There are two ways of thinking of death. One

is to contemplate it as the end; the other, to think of it as the beginning of a greater experience. At Lourds, in France, I climbed the sacred mount, followed the stations of the cross to the top, saw the crucifixion, and the procession ended in a dark cave. So do we find a great variety of poetry on themes like these: "Evensong," "Twilight," "Sunset," "Day's End," and "Farewell." But there is another and different kind of poem. It is flushed with the glow of sunrise! I find nine passages in the Scriptures that breathe this thought. The phrase found in them all is, "Toward the sunrise." A new word is being used to carry the triumphant note of hopefulness, viz: "beyond." Here is a good example of this onward flow of life:

"Night's gloomy watches fled,
Morning all beaming red,
Hope's smiles around us shed,
Heavenward-away!"

Longfellow's poem, "Daybreak," expresses the idea:

"Sail on, ye mariners, the night is gone;
Awake, it is the day."

And John Oxenham has translated the beautiful thought into a wonderful Christian conception of death:

"This mortal dies—

But, in the moment when the light fails here,
The darkness opens, and the vision clear
Breaks on his eyes.

The veil is rent;

On his enraptured gaze, heaven's glory breaks,
He was asleep, and in that moment wakes."

These verses breathe a lively, confident belief in immortality, based upon faith in the Christ of the resurrection and in the integrity of the Creator. How different this is from the speculations of the philosopher, the questioning of the agnostic or the killing unbelief of the atheist. The Christian trusts God to do all things well. So far, He has led us on, and we trust Him still.

The Christian's Easter is the celebration of the resurrection of Jesus Christ and all that that implies. The resurrection itself is as certified a fact as any in history. The best evidence of the resurrection is the story of the disciples themselves.

They loved Jesus and followed Him to His death, even though at a distance. They hoped that He was to be the Messiah. They had given up their business to follow Him. They had no idea that He was to die so terrible a death. They had staked their all on Him, and now He was crucified as a criminal!

The result of Jesus' death on them was utter despair. They were undone. They gave up and said, "What's the use; let's go fishing." They were the butt of jibes and ridicule. They lost their nerve! With the death of Jesus, Christianity seemed at an end. The new gospel was frustrated.

But soon we see the disciples transformed and full of enthusiasm. They who had been cowards were now brave. They faced the world and started a campaign to win the world to Christ. The Christian missionary spirit was born and it swept the civilized world. How do you account for this great change in the disciples? Many attempts have been made. Some have said that they gathered in the upper room and recalled the things Jesus had said, and that made them feel that Jesus must be with them, and so with this belief they went out to launch the Christian religion.

This is not a satisfactory explanation of a radiant religion, a religion that carried the triumphant note of everlasting life. There is only one rational answer to the query—the disciples believed that they had seen Jesus alive after His death. This is the conviction on which the disciples worked. They faced a cruel, unsympathetic world, and for the bold and triumphant story they told, they gave their lives in martyrdom. Men do not usually die for a fact or creed about which they have any doubts.

The doctrine of immortality as promulgated by the Christian Church has been one of the most potent forces in its spread throughout the world. Though other religions and other faiths believe in some kind of immortality, the Christian faith actually brings comfort and consolation to those who are sad and lonely. If we may draw conclusions from the teachings of Jesus, we may say

(Continued on Page 14.)

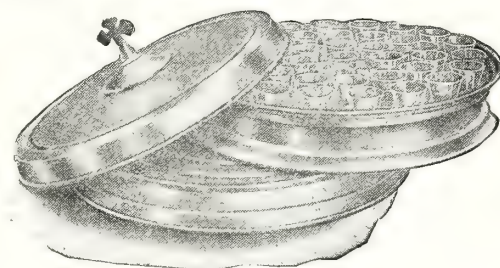
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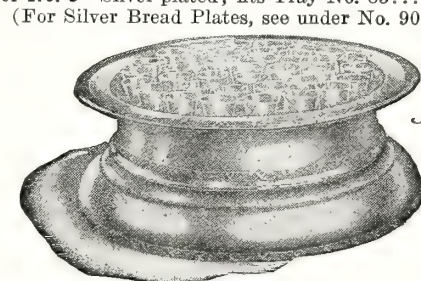
Tray No. 2—Interlocking, with 40 plain glasses	\$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

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The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses.	\$22.00
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Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).	\$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



Bread Plate No. 3—Narrow rim.....	\$ 9.00
Bread Plate No. 4—Broad rim.....	9.00
Filler—Silver lined	6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

"I will and bequeath to the Christian Orphanage, located at Elon College, N. C., the sum ofdollars for its uses and purposes." We wonder how many have written this clause in their will! It is a cold, hard heart that does not respond to the cry of a little child. They are the most precious of God's creation. They are the most helpless of His creatures. It takes a lot of loving to make a happy home. It takes a lot of loving care to rear a little child. They are so responsive to love and care, a good parent is willing to make any sacrifice for the child. What can bring more joy in a home than the little child? I once heard a great preacher say in one of his sermons that he pitied a home without children, and his advice was if a home had no children in it to adopt one. Some trouble, of course, to care for a child and rear it; but what a joy when it goes out in life and makes a real success and renders some service for the uplift of mankind! One of the great joys we have in this orphanage work is the joy of seeing our children do well when they go out from this institution. We forget the worry, the care, the task of rearing them in the joy of seeing them make good. Who could wish for a dollar back that they had invested in a little helpless child, if by that investment it makes good in life. We have a girl graduating this month as a nurse. That same girl came to us a little, helpless tot and was for some time the baby of the institution. You gave her an opportunity by your contributions, and now she is ready and prepared to go out to face the world and be of service to humanity. Don't forget to help your Orphanage.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 4, 1931.

Brought forward	\$7,795.04
Sunday School Monthly Offerings.	
N. C. & Va. Conference:	
Greensboro, First	11.85
Eastern N. C. Conference:	
Morrisville	2.00
Western N. C. Conference:	
Bennett	.47
Liberty	2.22
	2.69
Eastern Virginia Conference:	
Holland	\$12.00
Bethlehem	5.00
Mr. Carmel, April-May	13.86
South Norfolk	9.68
Cypress Chapel	6.84
	47.38
Valley Va. Central Conference:	
Mayland	2.11
Special Offerings.	
T. B. Roberts, support children....	\$32.00
Mrs. Maynor, support Rebecca.....	10.00
	42.00
Grand total	\$7,903.07

ANNIVERSARY.

Friedens Lutheran Church, near Gibsonville, N. C., will celebrate its 160th anniversary on Sunday, June 7th, with an all-day program devoted to history, memorial exercises, etc. The morning exercise will begin at 11 o'clock, and the afternoon at 2 o'clock. A large crowd of friends and visitors is expected for this interesting occasion.

SKETCH OF LIFE.

(Continued from Page 10.)

Chapel, 2 years; Hanks Chapel, 3 years; Center Grove, 3 years; Morrisville, 4 years; Mt. Gilead, 1 and one-half years; Hayes Chapel, 1 year; Pleasant Ridge (G), 2 years; Pleasant Hill, 1 year; Bell's Chapel, 1 year; Mebane, 2 years; Asheboro, 2 years; Christian Chapel, 7 years; Kallam Grove, 3 years; Long's Chapel, 2 years; New Elam, 6 years; Mt. Carmel, 2 years. This up to and including 1923.

From 1923 to 1930, I preached 403 times or more; 2,167 professed faith in Christ in my own field, besides those who professed in other fields while doing evangelistic work. Received into Church membership, 54; baptized, 30-odd; funerals, 21; married, 14 couples; made about 1,000 pastoral visits.

During 1930 I led a meeting for seven weeks in Gibsonville, D. N., during which time many souls professed to be saved.

I have done much more not for reputation or earthly honor, but for the glory of God, for the exaltation of Jesus, and for honoring the Holy Ghost.

Yours, saved through Him,
PETER THOMAS KLAPP.

THE SUN'S PULPIT.

(Continued from Page 13.)

that heaven is a place or a state of existence where compensations work out satisfactorily, where life seems worth while, where rest comes for the weary, where work is a joy and service a delight. It may mean different things to different people, but perhaps, above everything else, Jesus gave us to understand it is the "Homeland." Going home seems to be the sweet expression the believer has a right to use.

But immortality means more than that. We may hold it as our creed and rejoice in the thought of our precious possession, but it is much better if we live it and practice it every day. If there are any who still have shadowy doubts about it, let them assume it to be true and live as if it were really true! That is the way progress is made in the scientific world, and this method is equally good in the religious world.

St. Paul constantly urged his friends to live the resurrection life, which means a life with the upward trend toward a practical Christ-likeness. Perhaps we may say, "Live the life of the glowing heart and the radiant soul." Easter should mean to us all a glorious daybreak.

Miami Beach, Fla.

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"The Oxford Bible is the Bible par excellence of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD is King for ever and
ever: the heathen are perished out

Nos.		
01600	Superior Cloth, round corners and red edges	\$2.75
01603	French Morocco, limp, round corners, red under gold edges, head-band, book-mark	\$4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4½ x 1¼ inches.

Type in Junior's Bible
2 I have the sum of all the
of the children of Israel,
years old and upward. Two

No.		
1815	French Morocco leather, overlapping cover, round corners, red under gold edges, head-bands and book-mark. Make some child happy with one of these fine Bibles	\$2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5½ x 3½ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for thee, O Lord.
10 Mercy and truth
together; righteousness
kissed each other.
11 Truth shall spring
out of all.

No.		
02112	French Morocco leather, overlapping cover, round corners, gold edges	\$2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4½ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better
than a thousand elsewhere."

No.		
07523x	French Morocco leather, overlapping cover, round corners, red under gold edges	\$3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers No. 03272x

The Oxford imprint in a Bible guarantees satisfaction

OUR LEADER Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 1½ inches.

Specimen of Type

8 I was born in the year
8 years old when he began to

No.		
03671x	Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk sewed, round corners, red under gold edges, silk head-bands and book-mark	\$9.50

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No. 03255x

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Easy-to-Read-Edition

Size 7¼ x 5 x 1½ inches

Specimen of Type

14 Like sheep they are laid in
grave; death shall feed on th

Nos.

04153.	French Morocco leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible	\$4.35
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Oxford India Paper Edition

Only one inch thick.

0773x.	French Morocco leather, overlapping covers, round corners, red under gold edges, head-bands and book-mark. A beautiful gift edition	\$7.00
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RED LETTER Edition

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\$5.00

OBITUARIES.

JOHNSON, BRINKLEY, DARDEN, ALEXANDER.

We, your committee on memoirs, beg leave to make the following report:

Whereas, Almighty God, in His infinite wisdom and machless love, has seen fit to call from earth to reward our fellow-alumni—Rev. L. F. Johnson, D. D., class '02; Miss Mary Brinkley, Driver, Va.; Prof. Gilmer F. Alexander, Greensboro, N. C., '19; George Darden, Greensboro, N. C.—therefore, be it resolved:

1. That we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

2. That we express our heartfelt sympathy and prayers, through the secretary of the association, to the members of the bereaved families.

3. That a copy of these resolutions be spread on the minutes of the association, and that they be printed in The Christian Sun.

O. D. POYTHRESS.
J. W. FIX.
J. H. DOLLAR.

FALLIN.

Mr. Willie Fallin, the son of Mr. and Mrs. W. R. Fallin, deceased, was born May 19, 1899, and came to a tragic end May 2, 1931, age 31 years, 11 months, and 12 days. He was employed by the West Florida Ice Corp. when fatally injured. He had loaded his delivery wagon from a truck of the company and was preparing to deliver his ice when the truck was cranked while being in reverse gear, he being crushed between the two vehicles.

He was highly esteemed by his employer and fellow-workers. A very appropriate service was held in the First Presbyterian Church by Dr. George White before the body was shipped to North Carolina for burial. He was married to Miss Sallie Michael on May 28, 1919, and to this union were born two children, Edna, deceased, and Ollie Louise.

Funeral service was conducted by the writer, at Bethlehem Christian Church, May 7, 1931, at 2:30 P. M. A large crowd was in attendance and the floral offering was beautiful. May the Lord comfort the bereaved ones.

L. L. WYRICK.

GUNTER.

Whereas, our Heavenly Father, in His infinite wisdom and love, has called to his eternal home our beloved co-worker and fellow-member, June U. Gunter, we, the Sanford Christian Church, the board of deacons, the Sunday School, and his class of young men, unite in offering the following tribute to his memory; therefore, be it resolved:

1. That God, in His all-wise providence, doeth all things well, so, while we mourn the loss of one who meant so much to the Church when he was in the prime of life and service, we bow in humble submission to His divine will.

2. That, in his going, our Church has sustained the loss of one of its charter

members, who has been a loyal and active leader in every phase of Church activity during the time since it was organized twenty-eight years ago. He loved his Church and Sunday School, always giving freely and generously of his best in time, in talent, and of his means for their support. He was not only a faithful and active worker, but his cheerful disposition, his optimism, and his love of service inspired and encouraged others to do their best. He was a friend and counselor to those discouraged and despondent, a neighbor and helper to those in need and want. His was a life of service, cheer and good will. His life was spent in making the world a better and happier place in which to live. The memory of his life of usefulness and the fine spirit of Christian fellowship he promoted will be an incentive and an inspiration for us to live better and more useful lives through the years to come.

and sympathy to the family in their loss, and commend them to Him who can sustain and comfort.

4. That a copy of these resolutions be sent to the family, to the papers for publication, and placed on the minutes of the Church.

J. S. TRUITT,
EMMA HART,
W. I. WILLIAMSON,
TRUBY PROCTOR,
Committee.

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AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

ELON was founded to train Christian leaders for the New South.

ELON has done its task well—one graduate in seven being in the Christian ministry. The other six express Christian leadership in the various professions and vocations. Experience teaches that spiritual leadership must be indigenous.

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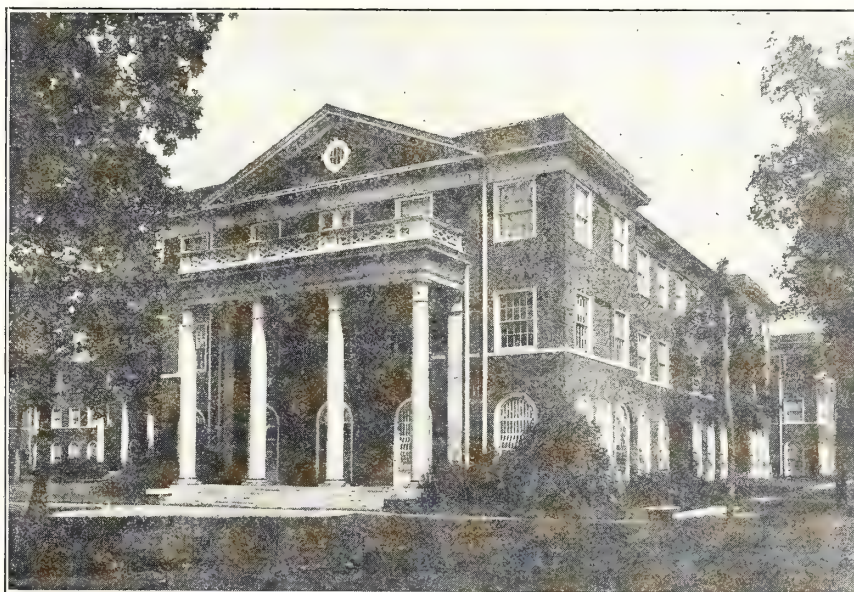
Its contribution to Christian Education is nationally known and approved.

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Advertising Rates: "Want Ads" 2 cents a word an insertion. Display rates quoted upon request.

Notices: Obituary and marriage notices, limited to 100 words, are published free of charge; all over 100 words at 1 cent a word. Remittance should accompany copy. Write names distinctly.

Remittances for advertising and other business matters will be addressed to the "Managing Editor," 1536 East Broad Street, Richmond, Va.

DIXON.

Mr. E. T. Dixon, son of Brown and Agnes White Dixon, was born in Lumpkin, Ga., June 25, 1852, and died near Nathalie, Halifax County, Va., April 27, 1931, age 78 years, 10 months and 2 days. When he was a small boy, his parents moved to Halifax County, Va., in the Crystal Hill section, and the remainder of his life was spent in this section.

Bro. Dixon was twice married. On January 2, 1882, he was wed to Miss Lillie Davis Jennings. To them one daughter was born, Mary Agnes, who, in 1903, married R. J. Wilborn. Mrs. Dixon died on January 31, 1905. On April 10, 1907, he was married by the writer to Miss Nannie Bray, daughter of the late Deacon J. A. Bray, who survives him. He is also survived by his daughter, seven grandsons, two granddaughters and two brothers, J. J. Dixon, of Nathalie, Va., and William Dixon, of West Virginia; two sisters, Mrs. J. D. Stanley, of Lennig, Va., and Mr. C. W. McKinney, of South Boston, Va.; one sister, Mrs. Sallie M. Norman, deceased.

I can say of Bro. Dixon that he was true in all relations of life. In his home

he was a faithful husband and pleasant host. In his last illness, he, in the same spirit of humility so characteristic of him, said he felt unworthy, but loved everybody and could trust all with the Lord. Halifax County has lost an excellent citizen, Liberty Church a loyal member and faithful supporter, his neighbors a true friend, but our greatest sympathy goes out for his family, to whom he was so loyal and devoted. May all be united beyond when life's pilgrimage here is over.

C. E. NEWMAN.

SECRIST.

Mrs. Sallie A. Secrist was born October 30, 1856, and died March 25, 1931, making her age 74 years, 4 months and 25 days. She is survived by her husband and four children. Sister Secrist was a good Christian woman, a member of the Methodist Church, and a woman highly

THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

Are helping give the Gospel, which is "the power of God unto salvation to every one that believeth," to the forty thousand Latin people of Tampa. The evangelical forces working among the foreigners of Tampa are by no means covering the territory sufficiently.

Methodists have six preachers, Baptists two, Presbyterians one, Congregationalists one. Church workers and teachers must be supported for this great missionary work. Send check to

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Send boxes of clothing to Mrs. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

For literature, write Rev. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

esteemed by all. I learned to know her about twenty years ago while pastor at Mt. Lebanon, and by her request conducted her funeral service. The service was held at the United Brethren Church, in Shenandoah, March 28, 1931.

A. W. ANDES.

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THE CHRISTIAN SUN
1536 East Broad Street

Richmond, - - - Virginia

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXXIII

RICHMOND, VA., THURSDAY, JUNE 11, 1931

NUMBER 24

•• THE SUN'S OBSERVATORY ••

By DR. W. C. WICKER.

WORLD'S W. C. T. U. CONVENTION.—

The fourteenth triennial convention of the World's Woman's Christian Temperance Union was held in Toronto, Canada, during the past week. It is reported that delegates were present from the five continents, representing forty countries. The programs discussed included the world trend toward prohibition, temperance education, world peace, and political equality for women in countries not yet having woman suffrage.

A SPIRITUAL RALLY.—

The nine congregations of the Evangelical Church in greater Cleveland, Ohio, held a spring rally on Sunday, May 24th. The afternoon program was sponsored by the newly organized Greater Cleveland Evangelical Young People's Union. The evening service was addressed by Dr. W. L. Bollman, executive secretary of the Evangelical Board of Missions. Such rallies among our young people would stimulate the study of the religious needs of the younger generation and prepare them for evangelist work that should follow, by which many of them would enlist for the kingdom of God. This the evangelistic period of the Church and all agencies should be focalized on this function of the Church.

CHRISTIAN EDUCATION.—

The twenty-three Church-supported colleges of the State which make Ohio one of the country's chief centers of Christian education will graduate approximately 2,500 young men and women in this month. Their aggregate enrollment this year is more than 13,000 students. With the number of young people working in the field of Christian education in any State, the future of the morals and Christian character of our country should be safe. All the young people of the Christian Church should patronize their college as far as consistent with their educational needs. The religious and Christian atmosphere will enrich the spiritual life of our youth as nothing else can, and the traditions of the Church of which they are members will adjust them to their future spiritual environment.

THE WETS DIE HARD.—

The Ohio legislative session, now drawing to a close, has offered no encouragement to the wets. Prohibition laws and constitutional provisions remain unchanged, sixteen bills and resolutions on this subject having died in the committees. Repeal of all State prohibition laws, repeal of the State dry amendment, and a formal constitutional convention to consider amendments were among the steps proposed in these measures. The wets do not want to stay dry and the dries do not want to get wet, but the real reason that there is so much effort to return to the legalized crime of

selling intoxicating liquors is largely due to the opportunity it offers for speculation and money-making. Certainly it is not for the moral, spiritual, or intellectual well-being of the country. Selfishness is at the root of all evil.

OUR CHURCH CONFERENCES.—

This is the season of denominational conferences in the State of Ohio. The Congregational-Christian Conference and the Ohio Baptist Convention have been held, and the Disciples are meeting this week. During this month the sessions of the Evangelical Synod, the Presbyterian and the Reformed Churches will be held. The two Methodist Episcopal Conferences will be held in September, along with the Central German Conference of that denomination, which covers several States and which is to assemble in Columbus. This reminds me that the Conferences in the Southern Christian Convention will soon be in session and every pastor and local Church should be on the alert in making this the greatest year in the history of the denomination. The Church needs the combined efforts of all forces in the evangelistic and in the financial support of our people this year to meet our obligations.

CHRISTIAN CULTURE CLASSES.—

Many of our Churches are organizing Christian culture classes, in which young people are united in the study of Christian problems under the direction of the pastor or some other well-prepared leader. Following the group study, the pastor holds individual consultations on religious complexes, difficulties in faith, reconstruction work, and individual guidance. This gives the youth of our time an opportunity to acquire their religious inheritance from their most capable spiritual guides. Many problems of pioneering youth can be settled to better advantage by the wise counsel to those who are prepared to advise on spiritual problems. Books are selected for the members to read during the interval between meetings, which are held once a month under the direction of the pastor or some one delegated by him. These books present religious, social, moral and spiritual problems for discussion in the meetings.

FAITHS UNITED IN STUDY.—

Catholics, Jews and Protestants co-operated in a "Marriage and Home Conference" at Cleveland last week. The promotion was directed by the Adult Education Association. On the opening evening the speakers were Monsignor James A. McFadden, Rabbi Abba Hillel Silver, and Dr. Miles H. Krumbine. Bishop Warren Lincoln Rogers of the Episcopal diocese of northern Ohio, presided. There will be a follow-up of the conference in Protestant groups by the organization of classes in local Churches, with the minister in charge. This is a Christian culture course for

the study of marriage and home problems. Why cannot any pastor hold such classes with his married people to improve conditions in the homes of his parish? Why not hold such classes with the young people to prepare them for married life, and home study to prepare them for the duties of married life before they enter upon the duties of this new relation?

GIFT FOR EDUCATION.—

The Rockefeller gift to the London School of Economics, a very large and generous gift, will bring needed help to a very valuable institution. Part of it will be used for the rebuilding and development of the library. This will be one of the great libraries of the world, with a complete equipment for all students of social sciences. At present, over 200 post-graduate students are engaged on pieces of original research. The outcomes of such investigation will become the possession of the whole world, so that such a gift to this institution is in reality a gift to the entire world and to all future generations. What wise, what more generous, what more far-reaching thing could a Christian do than invest his money in such institutions to serve all generations for all future time. The membership of the Christian Church should cultivate the spirit of investing their means in the great benevolences of the Church to serve all humanity for all time. This is immortality in the lives of others.

SELF-GOVERNING INDIA AND MISSIONS.—

A statement by Mr. Gandhi on the work of foreign missionaries in the future self-governing India has been the occasion of a great controversy here. Mr. Stanley Jones, the famous evangelist, has thought it fit to address a long open letter to Mr. Gandhi on the subject. Comments have been appearing in Protestant and Roman Catholic journals calling upon Mr. Gandhi to make his position clear. The statement has been cabled to Great Britain, and possibly to America also, and our newspapers here are publishing summaries of the comments that British clergymen and politicians have been making on the statement. He should be frank and say, "If, instead of confining themselves purely to humanitarian work such as education, medical services to the poor and the like, the missionaries would use these activities of theirs for the purpose of proselyting, I would certainly like them to withdraw. Every nation considers its own faith to be as good as that of any other. Certainly the great faiths held by the people of India are adequate for her people. India stands in no need of conversion from one faith to another." Will India be satisfied with the religion that she has, or shall the missionaries be able to introduce the Christian religion there as better than the religions that they hold?

NOTES-PERSONALS

Upon the resignation of Dr. W. A. Harper as President of Elon College, the Board of Trustees elected him a member of that body in appreciation of the services which he had rendered during the past twenty years. He was also made a member of the executive committee.

The Sunday School and Christian Endeavor Convention of the Valley Virginia Conference meets in annual session at Bethel near Elkton, Va., Thursday and Friday, June 18th and 19th. Brother Roy A. Larrick, president, writes that "the program has now been completed." A great convention is anticipated.

We believe in education and in the creation of public sentiment as a result of education; but we think a lot of this demand for public sentiment that already exists is a mere blind behind which unfaithful public servants hide their dereliction of duty. We need prosecutors who will keep their oaths instead of kotowing to wealth and political influence.—*Pittsburgh Christian Advocate*.

Rev. C. E. Gerringer, Wakefield, Va., writes: "After prayerful consideration, I have given the pastoral committee my resignation to become effective November 1, 1931. This action was taken for no other reason than I felt it best for a change. The Church called a meeting and voted to ask me to reconsider the matter and to remain for another year, giving me sixty days for my decision. The work moves along very nicely here, considering the closing of the bank and the general depression."

Rev. Geo. N. Edwards, pastor Circular Church, Charleston, S. C., requests that the following information be given CHRISTIAN SUN readers: "At the annual meeting of the Women's League of the Carolinas, held at Greensboro, May 6th, the following officers were elected for the ensuing year: President, Mrs. Grady Leonard, Chapel Hill, N. C.; first vice-president, Mrs. W. T. Scott, Salisbury, N. C.; second vice-president, Mrs. Florence L. Squires, P. O. Box 57, Columbia, S. C.; third vice-president, Miss Bertha Morton; secretary, Mrs. G. N. Edwards, 47 Pitt St., Charleston, S. C.; treasurer, Mrs. E. W. Boshart, 125 Woodburn Road, Raleigh, N. C.; social service secretary, Miss Ida S. Robinson, P. O. Box 1316, Southern Pines, N. C."

Our missionary acknowledgement this week carries an item of \$1,100.00, an offering from Christian Temple. Those who know conditions in Norfolk will realize that this was given not out of abundance, but out of want; not out of bounty, but out of blessings; not out of plenty, but out of need. Burdened with a great program of progress, even with local church indebtedness, Dr. Smith and his faithful of Christian Temple set the whole Church a high example of self-denial, that the glory of their God may be manifest in the world and the saving power of His life may be theirs. One wonders if the word of inspiration (Nehemiah 8:10) does not apply to this people: "The joy of the Lord is your strength," or of Jeremiah 15:16: "Thy word was unto me the joy and rejoicing of mine heart."

Prof. J. W. Barney has been made chairman of the faculty at Elon College and, as stated last

week, is to furnish the *Elon Letter* to THE SUN. Prof. Barney is no novice with the pen and no stranger to CHRISTIAN SUN readers and the Christian Church. His father was a devout Christian minister, and in early youth J. W. became identified with the Christian Church. He is an alumnus of Elon College, having graduated from the college years ago with high honors and distinction. He has for some years been identified with the English Department of the college and has impressed his students, as well as his fellow associates of the faculty, and the public, with the weight and worth of his wisdom and personality; also of his balanced judgment, of his tireless energy, and with his splendid ability as teacher as well as his loyalty and devotion to Alma Mater, and his walk and work as a Christian gentleman and scholar. He has the confidence and the esteem of those who know him, and the chairmanship has fallen into capable hands. SUN readers will find something from his pen each week of real worth and merit.

That was a wonderful revival that Pastor M. T. Sorrell tells of in his Danville, Va., Church recently. Rev. H. C. Caviness, who was with Pastor Sorrell and did most of the preaching, speaks of the Danville revival as "the greatest meeting we have ever been in, all the glory be to God. Over 100 additions to the church and several to adjacent churches. They are now planning to have a full-time pastor after this year; some seventy or more new tithers, and now over 100 tithers in the church, and two separate Sabbath days set apart each month in which to gather money for Missions. The additions were largely adults, too, and fine folks. The day of revivals is not passed if we will pay the price, and it required a heavy price in Danville. One of the greatest contributing factors humanly speaking, was the poverty and hardships through which the folks in Danville had passed and are passing. Danville is in possibly the worst shape financially of any city in Virginia." Brother Sorrell tells of the meeting from which 102 members have already joined his church. We rejoice with Pastor Sorrell and with Brother Caviness, who was the evangelist of the meeting. Surely a goodly work of grace has been wrought in the hearts of the people there. And if they are to be kept in the way on which they have now started, they will have to be led to see and to realize that the only way of the better life is to share that life with others, and the way to glory and to God is by the way of the cross, self-denial, sacrifice, in His name and for His sake.

JUNE CRADLE ROLL RALLY.

It is almost June again. The very best month of all for us who are interested in cradle roll activities. Already we are planning for our annual rally day party, when all the little children from infancy to six years of age come together, bringing their well-filled mite-boxes for an afternoon of joy and learning. Let us strive earnestly to make this occasion one of missionary inspiration and instruction. No Church or Sunday School (it makes little difference under which it is conducted) should neglect to make definite provision for this phase of the child's early religious nurture.

It is not too late to organize and have your rally in June. From J. O. Atkinson, Mission Secretary, Elon College, N. C., you may obtain the cradle roll mite-boxes. Begin to talk about your party and send as attractive invitations as possible. A spacious lawn, conveniently located, proves a nice place, especially where there are a large number of children. The Sunday School room, attractively decorated with flowers, may be used.

The program should be arranged to suit the place and conditions where the service is to be held, varying with the ages of children participating. For this reason, I am not attempting to give a program, but shall be glad to help any one who cares to write to me. I would suggest that you use the songs already familiar to children which they enjoy so much; also readings and Bible verses of a missionary nature. (For suggested programs, also see THE CHRISTIAN SUN, page 9, May 21.)

Though each of you are interested in reaching your financial goal, and impressing the little minds that it is more blessed to give than receive, our highest aim must be to acquaint them with the Babe of Bethlehem, Jesus, who grew in statue and in favor with God and man, and said "Let the little children come unto me, and forbid them not, for of such is the kingdom of heaven."

MRS. ROSA M. ROTHGEB.

Raleigh, N. C.

METHODS CORNER

By REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

It has been said sometimes that Churches are beggars. This means that some Churches are always asking for money or something. A few days ago a prominent business man told me that he was getting tired of having his pastor asking for money every Sunday. "It is not his business to be always asking the people for Church benevolences. That is the layman's job. I am chairman of the finance committee of the Church, and next Sunday I am going to get up in Church and tell the men of the congregation what I think about it." The only reason for quoting these words is to show that it is not wise to be always asking for money from the pulpit.

There should be stated times when this can be done with good grace. It would be much better if the pulpit could be kept entirely clear of solicitation for funds or of announcements, though it is hard to live up to such a rule, especially in a small Church. We are always desirous of having visitors at our services, and we are anxious to secure new members, but if we create the impression that we want money more than people, we defeat our purpose.

If the Church would carefully consider an annual budget and adopt it and make subscriptions regularly, weekly or monthly, or semi-annually, using weekly envelopes for such payments, the business side of the Church would get on better. If the Church would put into this budget a liberal amount for benevolences, the whole Church would have a part in the whole benevolence program. If something could be given to local needs, to some community charity or relief of some kind, it would put the Church in line with humanitarian efforts and win the hearty approval of the community.

Another way to minister to the needs of the community is to have a society that does actual social service work. For example, we have a woman's association that keeps in touch with various welfare societies and makes dresses and other things for children, and also helps in providing clothes for needy adults. The Sunday School makes a gift occasionally to the children's home or to needy poor children for shoes and stockings. Members of the Church, in considerable numbers, engage in all kinds of social uplift work. When a Church engages in actual social service and welfare work, it becomes a valuable contributor to community life, and the people all about realize that such a Church is a live, practical, helpful society with which they should cooperate. To such a Church, the community will contribute funds. Such a Church gives as well as receives.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

AT THORSBY the Commencement Address was delivered by Dr. Frank E. Jenkins, president of the Board of Trustees of the Junior College at Wadley, and father of Miss Helen Jenkins, principal of Thorsby Institute, which had a successful year with an attendance larger than usual.

PROF. SUTLIF and MISS RUTH GERALD were the principals in a church wedding at Thorsby, on May 30th. Rev. J. E. Each officiated. Prof. Sutlif teaches in the institute next year. Bride and groom are from Piedmont College. Mrs. Sutlif has been employed by the Birmingham News.

FLORIDA'S STUDENT SUMMER SERVICE WORKERS this year are Mr. John Rae Chapman of Williams College and Union Seminary, who will supply the church at Coral Gables; and Mr. Charles B. Fulton of Lake Worth, who goes to Holly Hill. These young men will take part in the Young People's Conference at Camp Immokalee, June 9th-19th.

SUMMER WORK BY STUDENTS is now beginning, the vanguard of this selected group of young people being already on the field. Considering the business depression, the number of workers is large. This is due to Dr. Bloom's faith in them and the cause of their support. Congregational and Christian schools of the Southeast are well represented on the list.

VISITORS TO THE JACKSONVILLE OFFICE this week were Rev. Luman H. Royce, D. D., of Cleveland, Ohio, Director of City Work for the Congregational Church Extension Boards; Rev. Milo J. Sweet of Salisbury, N. C., pastor at Large for Georgia and the Carolinas, under the Congregational Church Extension Boards; and Miss Annie R. Campbell of Waycross, Georgia, Extension Worker for Georgia. While in the State Dr. Royce visited several of our most important churches and conferred with the building committee at Fort Myers with regard to the building of the first unit of a new church there.

REV. EDWIN E. WHITE of Pleasant Hill, Tennessee, is girding himself for another summer of strenuous activity in the religious and social extension work for the many unchurched or unpastored neighborhoods and hamlets of his region. This is undoubtedly the largest effort of its kind in any of our Churches of the Southeast. Last season there were sixteen Daily Vacation Bible Schools, with an average attendance of five hundred pupils, and a number of clubs. Brother White preaches sometimes in most of these places and regularly in four centers. Thirty-five people recently attended the week-end training school for workers in which Miss Davison had a leading part.

REV. CARL PARKER, pastor of three of our fine Georgia churches, Duncan's Creek, Center and County Line, reports an unusually successful work for the first three months of the year for these Beacon Lights set for the guidance of men on their pilgrimages to the City of God. Each of these churches is free of all debt; have increased in numbers and spiritual strength. Two of these churches, Duncan's Creek and County Line, have purchased and paid for new pianos during these three months. Duncan's Creek observed Memorial Sunday, May 24th, when about twelve hundred people gathered there. The pas-

tor gave the address. The offering amounted to over \$70.00. Center Church, Atlanta, has painted the building and beautified the grounds. In June, this church is to celebrate the sixth anniversary of the present pastorate with an all-day service. The exact day will be announced later. The County Line Church has improved the grounds by placing top soil thereon and it looks exceedingly well. They received three new members at the last communion service. They have extended to Mr. Parker a call to continue for another year as their minister.

FLOYD McMASTER PRICE of New Brookfield, S. C., was ordained in the Chapel of the Vanderbilt School of Religion on May 26th by a council of Tennessee Conference Churches and the Church at Columbia, S. C., and individuals called by Collegese Church. Dr. Jason Noble Pierce made arrangements, including the printing of the program. The examination was interesting in its range and in the romance of a young man choosing a sacred calling. Dr. Raymond preached the ordination sermon. President Campbell of the Atlanta Theological Seminary Foundation was Moderator of the Council and gave the greeting of the right hand of fellowship. Rev. George W. Blount was council scribe. Dr. Zimmermann made the invocation, while Prof. C. C. Haun read the scripture and Dr. Pierce led in the ordaining prayer. Dr. Tillett, Dean Emeritus of the School of Religion, commended Mr. Price, who is a graduate of Country Life Academy, Piedmont College and the School of Religion. The chapel was well filled with the council and friends of the candidate. The theologues were much interested in the exercise which was the first of its kind to occur in the chapel. Mrs. Price is taking a course in the Nurses' Training School of Vanderbilt.

REV. CHARLES W. SMITH of Phenix City, Alabama, had a great day on May 31st, when the beautiful church, which he rebuilt after the fire of December, was re-dedicated. The edifice is improved by a tower and is attractively decorated inside. The pews are of fine appearance and as comfortable as can be made. The art-glass windows of the church add the final touch to its beauty. There are thirteen such windows. The four in front are in honor of Rev. E. W. Butler, Dr. Neil McQuarrie, Rev. and Mrs. Smith, and Dr. W. Knighton Bloom. Brother Butler, who made the dedicatory prayer at the exercise, was surprised to see the window bearing his name, as was also Miss Marguerite Davison, who found one in her honor in the largest class-room. This was subscribed for by sixteen of Miss Davison's fellow workers, including nine of the students of the School of Religion at Nashville. There were five pulpit participants in the dedication program, counting Moderator George D. Hunt of the Alabama Conference of Congregational and Christian Churches, and Rev. C. C. Hamilton, pastor of the Rose Hill Christian and Congregational Church of Columbus, Georgia. At a fraternal meeting at night, about one hundred from Beulah Christian Church congregation of Phenix City attended the meeting in a body and heard their pastor, Rev. T. J. Dean, preach a fraternal sermon.

YOUNG PEOPLE'S CONFERENCE.

The South Georgia Young People's Week-End Conference was held at Union Hill Church, Pear-

son, Georgia, May 31st. Miss Annie R. Campbell is responsible for this fine conference. She went from church to church, during the last month, helping the young people to catch visions and dream dreams. And the beauty of it in this case is that the dreams came true. A few churches were not represented for local reasons, as, for instance, at Antioch there was a big all-day "Sing." Sickness at Poplar Arbor, with other complications, kept them home; but they came from Ambrose, New Light, Enigma, Vanceville, Friendship, one from Jacksonville, Florida, one from North Carolina, and two from Piedmont College, as helpers.

Union Hill was again at her best. How these young people do like to operate and best of all to "co-operate." They entertained this crowd superbly Saturday night and all day Sunday. They never tired and the delegates were always happy.

The program was carried on almost entirely by the young people. Vanceville had charge of the morning devotions, with Mr. Little of Enigma, assisted by Mr. Carpenter, in charge. Friendship had charge of the morning hour of worship in which Mr. Alvin Branch acted as chairman, with Miss Purcell, Miss Bulliard, Miss Branch and Miss Overstreet sharing in the service. The Communion service was conducted by Rev. Milo J. Sweet, with the assistance of Miss Purcell, Miss Corbett, Mr. Little and Mr. Branch. It was a very dignified and sacred service. The hymns sung and responsive parts were taken from the new hymnal being used by the several churches, and the high standard of all the hymns used at this conference marks an advance in taste for the best in church hymns. These hymnals are furnished at low cost by the Commission on Evangelism, Rev. F. L. Fagley, 287 Fourth Avenue, New York City.

In the afternoon the young people went into a seminar on church organization, followed by a discussion period led by Miss Pattie Lee Coghill of Florida. The group then followed Miss Campbell up a winding path to a hillside where the crowning service of the day, the Vesper Service, was conducted by Miss Coghill. Such meetings cannot be described. Literally everybody felt the power of the Spirit of God, even the children, as they were led by soft, quiet voice in speech, and in song, to the very portals of the place where God lives. They gently knocked and it opened unto them; they sought, O so gently, and they found. He came in and supped with them and they with Him and then on the breath of God, in subduing yet uplifting prayer, the closing service of the whole conference was ended. All present felt the importance of silence and its holiness and cared not to speak but still to think and to drink of the living waters of life flowing into soul after soul from the wells of the blue sky and the soft grassy earth, the woodland, the bird song, the glory of the sun, just going down, and the rising tides of a new devotion experience by the crowd present. Surely God was in this place, mingling with His friends.

The officers elected are: Alvin Branch, Friendship Church, Baxley, president; Hershel Williamson, Antioch Church, Bristol, vice-president; Mr. Little, Enigma Church, secretary-treasurer, with Miss Cole of New Light Church as assistant. It was voted to raise the money to send the president, Mr. Alvin Branch, to Blue Ridge Conference, with Mr. Little as alternate. Although the Friendship people had gone home, and so could not be consulted, nevertheless, it was unanimously voted to hold the next conference, with their consent yet to be obtained, at Friendship Church, Baxley. Informal resolutions of thanks to the splendid hospitality of Union Hill Church were given, and everybody felt greatly repaid for coming to this Week-End Conference.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A SQUARE DEAL WITH SUNDAY SCHOOL PUPILS.

Are our Sunday Schools giving teachers and pupils a square deal? Certainly not any intentional wrong is done or error made, but all the same isn't there a wrong? Isn't there an error? Consider a moment.

We send our children to the week-day school, and out of our pockets pay for their text-books. We would hardly think of sending them to a week-day school and then urge that their teachers, once a week, take up a collection with which to buy their text-books. Would we? Yet, presto! when it comes to Sunday School, either our morals or our manners, our customs or our courage, lead us to do this very thing. We carry or send our children to Sunday School, and ask them to contribute their nickels or their dimes, when the "collection" is taken in class. What is that collection for? The answer is very simple in many schools. It is to buy text-books (quarterlies, leaflets, picture cards) for those same pupils to study. We actually do in our Sunday Schools, in all seriousness, that which we never think of doing in our day-schools, viz: Take a collection once a week to help buy books to study.

A few years ago our Christian Church in annual Conferences and in Sunday School Conventions faced this situation, and decided, so far as the delegates present were concerned, that, in a measure, this wrong should be righted, this error corrected, and so it was voted time and time again that every Sunday School in the Christian Convention should give one offering a month to Missions, one offering a month to the Orphanage.

This was an improvement. This *is* an improvement. It at least goes half-way in correcting an error, and making right a wrong. It says to pupils and the public that on at least two Sundays in a month the children's money shall not be used to buy something for themselves, but shall be used to share with others the joy that the Sunday School gives them. This went half way at least, and so the children and teachers in these schools know that only twice a month is the money they contribute used to buy something for themselves. Hasn't the time arrived when we should be at least as generous to our children on Sunday as we are during the week? Should not we be at least as liberal in supplying them with the good literature they use and study on Sunday, as we are in buying their arithmetics, geographies and reading books for study in the day-schools during the week? Why teach a child to give an "offering" to buy literature to study Sunday, and then in the week buy for that child the literature he is to use in the day-school? Why such a distinction, we wonder?

One day this wrong will be righted and this error will be corrected. Some day the Church will be putting in its budget or parents will be taking from their pockets the money with which to buy literature for the Sunday School, just as the State makes parents do for their children in the week.

But look! One may not think it possible, and yet it is a fact that we Christians yet have quite a few Sunday Schools that will not even give a once a month offering to others—to help give the light of Him for whose love and life the Sunday School was instituted, to those who haven't that light and do not know it. There are quite a few Sunday Schools in our Conventions and Conferences that go on in the same old way, either consciously or unconsciously, intentionally or unintentionally, fooling the children and making them think they are "giving to the Lord" on Sunday, when in very truth, the ones in charge know full well those children are not giving anything to anybody; for every penny and nickel they give will be used to buy something for themselves. Yes, it is a good something, but, nevertheless, it is for themselves—literature, quarterlies, leaflets, picture cards. Yes, they are good. They are essential. They must be had if the Sunday School is to keep going. Text-books must be had also if the day-school is to be kept going, and the child must carry his text-books with him when he goes to the day-school or he will not go long. Strange, indeed, it is that there are yet Sunday Schools who feel like they are so poor that they cannot give any of their money, even once a month, to the glory of God, and for the building up of His kingdom and for the betterment of mankind. Let us play square with the children. If we are using all their money collected on Sunday to buy literature to keep up their school, tell them so. Do not fool them into thinking they are giving something to the Lord or to any unselfish purpose. Just tell them all their little offerings on Sunday will be used to buy something for themselves, that the Sunday School cannot run unless they buy something for themselves. However, when they start to school on Monday do not tell them that, but buy the books they are to use during the week.

Such an error will not hold forever, and a Sunday School that continues to perpetrate that error may expect to remain poor and needy and be strained to the last penny to buy literature and pay local expenses. Such a school ought to be strained, for the simple reason that it is going solely on a selfish basis, and keeping every penny that it collects to be used for itself. If a child spends all his money on himself, we call that selfish. If one hundred children do the same, even at Sunday School, that too is selfish.

Our Lord taught a long time ago, that "where your treasure is, there will your heart be also." If we spend that treasure on ourselves, our heart will be centered on ourselves. If we put that treasure into service for the sake of our Lord, our heart will be centered on Him. "If any man will come after me, let him deny himself, take up his cross daily and follow me." There isn't any self-denial, there isn't taking up any cross, when we use our money, even if collected through a Sunday School, to buy something for ourselves. Let us give our children, and our Sunday Schools, a square deal and a fair chance, and set up there the standard of noble sacrifice and consecrated self-denial, that the cause of our Lord may be honored, and His name glorified even in the Sunday School and in the hearts of the Children.

J. O. A.

THE CHURCH AT A STANDSTILL.

"For twenty years now the membership of the Church in relation to population has been at a standstill." So declared the Washington Congress of the Home Mission Council of America, recently. It has not always been so. Time was when the Church expanded far more rapidly than the population. The Washington Congress told why and how: "For a century the Church in America labored under the conviction that it must expand and press on. If that sense of imperative need has been lost, we must re-create it in the Church." Has the Church lost its sense of imperative need for expansion? Has the Church lost its passion for soul saving? Has it lost its power to move forward? For about twenty years we have been hearing very much about "evangelism dying out," many declaring that "the day of the revival was over" and that the period of evangelism had passed. Does this account for the appalling fact, which the Washington Congress declared and faced, that in relation to population the Church has been at a standstill for twenty years?

Fifty-five out of every hundred adults in the United States are affiliated with the Church, or with some society or organization of the Church. This leaves forty-five out of every hundred adults in the United States not affiliated with any church organization whatever.

Church membership varies somewhat as to number in relation to population, but the total for the entire country is that of fifty-five in the Church to forty-five outside.

Here in the South, and along the Atlantic seaboard, with our older settlements and a more stable population, sixty-five out of every hundred adults belong to some church; thirty-five out of every hundred even here are affiliated with no church.

But as one goes west and on out to the Pacific, the figures are reversed, and only thirty-five out of every hundred are members of some church organization; sixty-five out of every hundred are affiliated with no church. We have heard much of churches because of denominationalism overlapping. In many sections this is painfully true, but in others it is equally, even more painfully, true, that there is "under-lapping" and woeful inadequacy. "In New Mexico, in Wyoming, in Idaho, in Arizona, in Nevada, in certain counties of California, large areas and thriving communities are found where the Church has not yet entered." Robert N. McLean, in a paragraph just from the press, says:

"Recently I chanced to visit a town in Arizona which has a population of about fifteen hundred. It is located on the railroad line at the junction of two automobile roads. There is a fine school with seven teachers, a bank, an up-to-date hotel, a goodly number of stores, but there is no church of any sort. God is not being counted in the de-

velopment of that town. A recent survey conducted by the Home Mission Council shows that there are whole communities in the State of Maine which are absolutely destitute of organized religious work."

Evidently there is something wrong with the Church. It is being pressed hard. Church debts increase. The total Church indebtedness at present, because of expanding church plants for the last decade, is enormous. Figures run up into the millions showing an attempt on the part of the Church to beautify and equip the home base, the church plant, in order that the membership and the world may be attracted to the Church. All sorts of specifics have been resorted to in the last decade to make the Church attractive. And yet, as the Washington Congress found, the Church is at a standstill in relation to population. Pews are painfully vacant on the Sabbath. A large percent of the membership is indifferent. Church papers have a hard time finding their way into the homes of Church people, because the people in those homes are more interested in the secular news of the day than they are in the sacred news of the Church. In thousands of homes in which practically the entire family is on the church-roll, the daily paper will be found with its screaming headlines, and the conversation will hinge daily about the things of the world—murders, crimes and movies, economic conditions, financial depression. And in many of those same homes there is no church paper found that tells from week to week what the Church, through its organized efforts and institutional activities, is trying to do in the world; of the ministers and the faithful few who yet have a passion for souls, and are trying to win a world to Christ and beat back the swelling tide of secularism. Verily, secularism is doing its deadly work, and the sacred is being crowded to the wall. Unless the Church can recover its passion for souls and Christianize our civilization, then we may expect the world to paganize the Church and secularize our civilization, even as was the case in the "dark ages" when the Church seemed to sell its soul for a mess of pottage, and then be poisoned with the pottage. J. O. A.

"WE GET WHAT WE WANT."

Recently a very keen observer of people and things said in the hearing of this writer: "Yes, times are hard, but I have noticed that people still manage to get what they want." He was talking about the super-abundance and variety of food that still goes on our tables; of the good, even fine and fancy clothes, that we still wear; of the spic and span automobiles in which we ride; of the ever and rapidly increasing numbers of cigarettes and other luxuries being consumed; of the radios being installed, et cetera. "Yes," said the keen observer, "times are hard, for the people say so, and unemployment is appalling, and yet somehow we get what we go after and have what we want."

One wonders to what extent this observation will hold. This writer declares here and now, that "church people are not wanting the Church with its interest and enterprises as in former days." Pastors are going with salaries unpaid; churches are dragging with increasing indebtedness; giving to the glory of God and the salvation of souls is declining; and thousands are saying, "We cannot give because we have nothing with which to give." And yet a large percent of those same thousands, according to our observer, are getting what they go after and having what they want. Hasn't the spirit of the times led us to walk in the easy paths, the paths of bodily comfort, the paths of self-indulgence, the paths of material prosperity? And then finding that we cannot walk such paths with the same ease and

comfort as in other days, we are complaining of hard times, and are really having hard-times, because we are forgetting that there are values of more worth than material values, and that there is that to be had which is above the physical and the economic.

God has ever been calling man not to the easy but to the difficult task, not to self-indulgence, but to self-denial. In that recent great volume, "God and the Census," this paragraph occurs:

"God does not want us to do the easy thing; He calls on us to do the hard thing. He does not want the time which we call spare time; He wants the time which will really cut into our lives. He does not ask for the contributions we can afford to make; He asks us for contributions which mean a sacrifice when we make them. Just before Walter Rauschenbusch died, I heard him lecture. To facilitate the asking of questions, inquiries were written upon slips of paper and asked, 'What does the Church most need today?' Like a flash came the answer, 'The restoration of the cross.' If one cannot give yourself, the rest does not count. It may be a gift of service in the church or in a mission, or it may be a gift of funds, but you cannot give really except of yourself. Only through such giving can the kingdom of God go forward."

A long time ago a very wise Seer said: "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you." The kingdom of God is that in which self-denial abounds; in which the glory of God is put above the glory of man, and the salvation of society is put above mere physical comfort and ease.

Do we get what we want? Are we getting what we go after? If so, are we very much wanting the kingdom of God to prevail in our hearts and the world? Are we going after that which is rich unto salvation and is essential in life and light and love? Verily, if the world is now getting what it goes after, and having what it wants, it is not going very vigorously after the things of the kingdom, nor wanting very passionately the things of the spirit. For these come by way of the cross, by the way of self-denial. J. O. A.

THE MINISTRY.

Some essential factors enter into a successful ministry. A divine call, not chosen by man, is first in this list. Full surrender to this call and to the will of God is a second step. Then adequate preparation in education follows; and that means education that qualifies for continuous study through life. A seminary course that outlines the work is not sufficient; capacity for initial study is very important. During this period of preparation, economy in personal expenses should be studied and practiced. The financial history of a minister usually determines his standing among men. "Owe no man any thing, but to love one another" (Rom. 13:8). Nothing that is innocent in itself injures the reputation of a minister more than being in debt. As a rule, his earning capacity is small, compared with other men of the same class, and compared with what he is expected to do; and he needs this schooling as a part of his education in preparation for the ministry. His life should be an example in business as well as in social life.

A call to serve a Church is closely related to the divine call to the ministry. He is not only called to the work, but to the place for work; and, if he makes full surrender to the divine call, the Lord will see that he gets to the right place for work. It is unfortunate for a young minister to get to a place of great reputation when he has not had experience, unless he has rare gifts. It is better to begin in a small way and develop the work, for that will develop him. The best farmer

is the one who develops poor land so as to produce fine crops.

The spirit of satisfaction is essential to a successful ministry. Dissatisfaction with a place, and looking out for a better place and larger pay usually works defeat to a ministerial career. It may be necessary for a pastor to change, but that should come as a result of his success and the need of his service in a larger field, and not his desire for larger salary and larger reputation. When humanity dies and ambition takes its place, the spirit of Jesus leaves the man and usefulness wanes. Honest poverty is no disgrace, and good service in a small field is more honorable than poor service in a large field. A good crop on poor land shows a better farmer than a poor crop on good land.

W. W. S.

THE SPIRIT OF UNITY.

To what extent organic unity will ever be perfected we do not know. There are existing conditions today that cause the thinking world to believe that we cannot tell what may happen in the future. At some future date we may see only a few separate denominations. But the real unity for which the Master prayed in the seventeenth chapter of John exists now to a larger degree than the average individual realizes. Namely unity of spirit, a spirit of Christ-like sharing, a spirit that in the name of Christ helps to make others' burdens lighter.

The experience through which the writer and his family have recently passed, in the loss of their child, has convinced them that a spirit of helping to bear the other's burdens is a united spirit. Christian people know no creeds, sectarian bounds or denominational differences in such a time as this. Words of comfort help and cheer, but actions do even more. So it is by these norms that we judge the real spirit of unity. While the death shadows were hanging about our home, the following came to help bear the burden and bring a ray of spiritual sunlight: Christians (our own), Roman Catholics, Baptists, Methodists, Presbyterians, Nazarenes, Episcopalians, Jews. Our own folks could not have been more lovely than they were, but on the other hand, we could not tell one from the other as they exemplified the Christian spirit. God's people have indeed learned the meaning of the divine command, "Rejoice with them that do rejoice, and weep with them that weep." (Romans 12:15.)

The spirit of Christ and unity of purpose is growing throughout Christendom. We are forced to believe that it will continue to grow until God's people will become one, not only in a time of sorrow, but will also become one in every enterprise of the kingdom.

J. E. M.

LECTURING.

We again have the promise of Prof. A. R. Flowers for a series of seven lectures about the last of June. The Church membership of this section is composed of Methodists, "Missionary" Baptists and Free Will Baptists, but Christian fellowship and co-operation prevails, and we know of no man who is better suited to the task of helping us on in this good work than Mr. Flowers. He is a well-known Christian Endeavor worker and is well known in several States in the South because of the successful work he has done. His visits to this section is always a source of pleasure to the community, and especially to girls and boys who are anxious for all the encouragement and good advice in reaching coveted goals in life.

MISS ELLEANOR BONE.

Nashville, N. C.

CONTRIBUTIONS

SUFFOLK LETTER.

A unique supper was served in the fellowship hall of the Suffolk Christian Church on Friday night, May 29, 1931. It was called the "Mothers' and Daughters' Banquet," and attended by one hundred and fifty persons, who enjoyed the splendid supper and the special exercises that followed. Mothers brought their daughters, but if their daughters were gone, they brought a friend in her place; and if a mother had passed away, the daughter brought a friend in her place. Some mothers brought several daughters, and the long tables decorated in gold, green, and white, with silver vases and candles in silver holders made the hall a scene of rare beauty. Two guests of honor added to the occasion—Alfred and Miss Mabel, son and daughter of Rev. and Mrs. D. P. Barrett, missionaries for thirty years in Porto Rico. Mrs. Barrett had come to Suffolk for an operation in Lake View Hospital, and was not able to be at the banquet. Alfred and Mabel, who is a student at Elon College, were presented to the interested group of about one hundred and fifty people, who clapped their hands in recognition of these guests.

The banquet was conceived and prepared by the Woman's Home and Foreign Missionary Society of the Church and Mrs. C. C. Rawles, president, presided at the supper and the splendid program which followed. By request, Rev. W. W. Staley invoked the divine blessing. Mrs. Rawles welcomed the guests, and Miss Julia Brinkley made the response. Miss Helen Shepherd Riddick gave the toast to "Mother," and Mrs. Burwell Riddick the toast to "Daughter." Ten commandments had been prepared for mothers, wives, and daughters, and these were announced by Mrs. H. S. Hardcastle and given by Mrs. O'Berry, Mrs. J. C. Philbrow, Mrs. W. H. Andrews, Mrs. J. E. Rawles, Mrs. J. D. Luke, Mrs. H. L. Jacobs, Mrs. Clarence Harrell, Mrs. J. S. Rallings, Mrs. T. A. Barbee, and Mrs. I. W. Johnson.

A dialogue, "The Beauty of Motherhood," responded to in Bible verses, was given by Mrs. George Earl Rogers and Mrs. Dewey Harrell. Miss Page Jones gave as a reading, "The Beautiful Face," and a humorous reading, "Turning the Babies in Bed," was given by Mrs. Clarence Harrell, who closed by singing "Mammy's Religion," accompanied by Mrs. I. W. Johnson.

The program closed with a one-act play, "Mother's Gift," in which Miss Susie Powell was the "Spirit of Remembrance"; other parts were taken by Miss Katherine Luke, Robert Spright, George Earl Rogers, Clifton Joyner, Mrs. George Dunn, and Mrs. M. F. Hall. A song, "I Would Be Pure," was sung by a chorus of the young daughters at the banquet, with Mrs. I. W. Johnson at the piano.

Men from the Church, with Rev. H. S. Hardcastle as head waiter, served the delicious meal, closing with cream and cake. The men, in their white jackets and graceful service at the long tables, earned and received compliments from the women, who enjoyed the meal served by the men as waiters.

People who are not identified with the Church have no adequate conception of the friendly associations, in a sweet way, enjoyed by members.

W. W. STALEY.

ELON LETTER.

The editor of THE CHRISTIAN SUN has requested me, as chairman of the faculty of Elon College, to assume the responsibility for a weekly

Elon Letter. The chairmanship was an unsought and unexpected honor, but I am accepting it as divine, and realize that only through divine grace and guidance can its responsibilities be borne and its duties be performed.

We shall miss the wise counsel and direction of our retiring president, who served so long and faithfully, but we believe that in answer to his prayers and the prayers of those who love Elon College and are vitally concerned in her welfare, we shall still go forward in the achievement of greater things in the service of the kingdom.

America and the world needs, as never before, the denominational college truly dedicated to the service of Almighty God and manned by a faculty consecrated to that service. As the poet has said, "The world is too much with us." In our eager pursuit of pleasure, popularity, material success, we lose sight of the real, the eternal values—integrity, self-respect, serenity of soul, peace, happiness. We are paying too high a price for appearances and neglecting the substance. If the youth of America and the world do not find some time and opportunity to obey the command, "Be still, and know that I am God," America and the world are doomed. Therefore, the need of the denominational college definitely dedicated to the task of giving youth a clearer acquaintance with divine realities, relationships, and duties.

I am cheered and strengthened personally and encouraged concerning the future of our own college by the assurance of the loyal support and co-operation of trustees and faculty members in the performance of the duties entrusted to me; and I bespeak from the alumni and friends of the college the same co-operation and support. We need money and students, but, above all things, we need the loyal, undivided support of our constituency. If we do our part in prayer, God will do for us and through us greater things than we have yet conceived.

J. W. BARNEY.

DANVILLE, VA.

We have just closed our revivals at Ingram, Va., and Danville. Our meeting was held at Ingram during the first part of April, with Bros. Wright and Caviness assisting. While we only had ten additions to the Church, the Church was greatly revived. Then, during the past three weeks, we have had our revival here at Danville. This has proven to be one of the best revivals we have ever had and one of the greatest in the history of the Church. We have received at this writing one hundred and two members, bringing our total since the first of January to one hundred and thirteen. Then, in addition to this, we had seventy new tithers added to our list during this meeting, bringing our list to over a hundred. These past four and one-half years have been great in our work. We came here with about one hundred and nine members in the Church, and now we have about four hundred and fifteen. Our Sunday School had about one hundred and fifty enrolled, and now we have about four hundred and fifty. We have come to the realization that people are hungry for the gospel. The day is here when we ministers have the greatest opportunity we have ever had to present the blood of Jesus Christ and the Bible which God has promised to honor if we will preach it. It may seem a bit old fashioned to say that we need more preaching of the old type, when men dared to stand against sin and upheld the Bible and the power of the Holy Spirit.

Well, we are now starting a new adventure. In addition to our Sunday School offering, we want to take up an offering one Sunday night each month for missions and one for the work of the Jews. "I will bless them that bless thee, and curse them that curse thee." Will you not join us in prayer, that God will bless this undertaking for His glory?

During these weeks of fellowship it was a great pleasure to have Bro. H. C. Caviness and his dear wife with us. We have never met two people quite so zealous for souls as they. Bro. Caviness preached the Bible with all its fullness with respect to no one. His messages on the cross, the blood, the pre-millennium of the coming of Christ, the inspired book and the working of the Holy Spirit were a source of inspiration to all and were heard by large congregations. We have never had a man in our midst that has meant quite so much to our own life as well as that of our Church. The Church that is fortunate enough to secure the service of this man of God will receive a blessing that none other will be able to bring. His prayer life, his zeal for souls and missions, will make your Church a new Church. One does not wonder at him being such a power for God when one has been able to live with him for a while. Mrs. Caviness, in like manner, has a great love for souls, and I have never met a woman that could go out and reach the unsaved as she did. Having her with our women has meant a new day for them. May God bless these dear people of God and give them many souls for their hire. Will each of you join with us in prayer, that God may use our Church and our own life in a greater way for the salvation of the lost?

M. T. SORRELL.

THANKS FOR HELPING.

I was standing in the entrance of the church speaking with the worshipers as they went away. "Thank you, Mrs. Denison," I said to one as she went by. "And for what, pray?" was her reply. "For teaching the Sunday School lesson this morning to your class." And what was important to me was that a Sunday School teacher had been teaching so regularly and effectively in my church and yet was surprised at being thanked, even by her pastor, for the help. Publicly her pastor had often spoken of the good work of his teachers, and privately he had talked with them, but a real warm "thank you" had been too long wanting.

More than forty of the fine women of my church hear Mrs. W. H. Denison each Sunday in a most intimate, earnest, spiritual discussion of the great issues of Christian living. It is probable that she is serving them, in helping them with their problems and in inspiring them with their duties, just as greatly as their pastor is doing. He is paid for his work. She is hardly thanked for hers. And what is more, she is giving real time, study and prayer to her teaching, only hoping that she may in some quiet way help to build character, inspire endeavor and advance her church.

It is impossible for me to measure what it means to my church to have someone who loves God and her church have such a close, cordial contact with more than forty mothers and wives. Women's organizations, children's attitudes, Sunday School attendance, church activities and attendance, family allegiance in general, and financial returns in particular, are all greatly helped by such loving service. In their hearts, O Sunday School teachers, and on their knees, pastors everywhere thank you for your help—your great help!

JOHN G. TRUITT.

Would you want to live in a churchless community? Then why help make yours a churchless community by staying away from church?

THE EVANGELISTIC PASSION.

Without evangelical passion in the souls of believing men and women, there can be no spread of Christianity. Faith will die instead of spreading. It is evangelical passion upon which the gospel depends for being kept alive in the earth. A cold philosophy, a precise reasoning, an alluring science, a melodious rhetoric, a fascinating literature will find a proper place in the lives of men; they are not to be excluded from religious thinking, from sermons, nor from the life of the Church. But they are not primary. The heart is offered husks when only things of this nature hold the field of religious discourse. A zeal for witnessing to the grace of Jesus Christ is primary. Churches die when the evangelical passion is not dominant in both the pulpit and the pew.

A sermon which has the direct objective of leading souls to God, thrills everybody who hears it. It melts the heart, stirs the emotions, arouses memories that have long been dormant; the spirit is awakened; a new life is stirred; strength for temptation and for trial is secured. A sermon of spiritual passion never fails to enthrall those who hear it. How great is the mistake of the minister who turns from the theme of personal salvation to the attractive subjects which run through the literature of the books and the columns of the press. There is little life-giving portion in these subjects. They meet the fancy and partially the needs of thousands of lives, but they do not supply manna for the soul. There are many noises, many denunciations and debates and theorizings, but they leave the heart longing after "The sweet story of old when Jesus was here among men."

An exhibition of the evangelical passion amongst believers would startle humanity in every grade of social life. Business and industry, scholarship and toil, would take second place. The first interest of every person would be a knowledge of God.

The evangelical passion has its birth in prayer. After meditation upon the deep things of the spirit, the soul desires to commune with the Heavenly Father. The fountains of grace is reached. There is fellowship with the sources of life; God becomes real; the soul is ablaze with the same passion that fired the early apostles and enabled them to speak the words of inspiration. One who prays in the spirit of an evangelical passion goes forth from his closet glorified with more than human radiance. He is a spiritual Samson.

The evangelical passion is not acquired in the midst of worldly scenes nor in companionship with the dreary pessimistic thinking of the age. It is the product of the head as well as of the heart. The whole man is imbued with the truth as it is in Christ Jesus. Out of meditation and prayerful thinking, one grows into a knowledge like that which lifted the Apostle Paul above the narrow horizon of his early training. The warmth of a passion glows in a great heart; grace abounds; there is depth and swiftness to the range of holy purpose; the mind seeks the profundities; one's neighbor occupies no narrow nor limited place of importance. He is set out yonder on the heights. Every soul becomes an object of redemption. The evangelical passion makes one willing to give his own life as Jesus gave His for the rescue of any and every man.

The evangelical passion does not exhaust itself either in the closet of prayer or in the field of redemptive effort. It works its way through the avenues of personal living. It shows itself in the fruitage of one's life. There is a constant and compelling desire to embody in one's self the tender grace and the mighty powers of the spirit. The purpose of life controls the feelings, the actions, the words, the occupations, the relationships. Life becomes transformed; the principles

of the gospel are so exemplified that everywhere is heard the call, "Men and brethren, what shall I do to be saved?" Out of wholesome living, the glow of the evangelical passion exerts its irresistible power. Everywhere the man possessed with this zeal secures his converts; he is a tower of strength; he has a reputation for being a man after God's own heart; he is called a shining light, a living epistle. In him, God has set a light for the guiding of many in the way of righteousness.

The evangelical passion is not to be the possession of merely a class or a few of the followers of Christ. The man in the pulpit should surely have it in great measure; but every believer should be endowed with it. The responsibility and the privilege of possessing it are pressed upon all Christians. The Church cannot prosper unless the whole congregation is ablaze with it; the world otherwise cannot be saved. We may question whether or not individuals themselves in the lack of it may have the approval of God. Upon our knees, with open Bibles, every one of us should earnestly seek to secure the glow and the power of the evangelical passion.—*Nashville Advocate.*

THE SURE SWORD.

It is well known to all intelligent readers of the Scriptures that our Lord Jesus Christ, while exercising His wonderful ministry here below, was made a veritable storm-center of controversy by the insidious attacks of the Pharisees and Sadducees. He met His crafty enemies with but one weapon—the sharp, two-edged "sword of the Spirit, which is the Word of God." He charged the Pharisees with "making the Word of God of none effect by their tradition." To the Sadducees, on the other hand, who said that there was "no resurrection, neither angel, nor spirit," He

said: "Ye do err—ye do greatly err—not knowing the Scriptures, neither the power of God." In the end, these "modernists" of their day, as well as the "ecclesiastical traditionalists," were utterly confounded. "No man," we are told, "could answer Him a word, neither durst any man from that day forth ask Him any more questions."

In the nineteenth chapter of the Revelation, the victorious Redeemer is pictured as leading the armies of heaven, who follow Him, riding "upon white horses, clothed in fine linen, white and pure." It is most significant that the only weapon in the whole host is the "sharp sword," which proceeds "out of the mouth" of the Divine leader. As Isaiah prophesied of old: "He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He stay the wicked." He needs no earthly weapons. Both He and the Scriptures rejoice in the same glorious title, and are known for all eternity as "the Word of God." Blessed are we, if we lay this profound truth to heart, and glory in the supremacy of Christ and the Scriptures.

Let me close with a memorable quotation from the late George Muller, who says, "The vigor of our spiritual life will be in exact proportion to the place held by the Word in our life and thoughts. I solemnly state this from the experience of fifty-four years. The first three years after conversion I neglected the Word of God. Since I began to search it diligently, the blessing has been wonderful. I have read the Bible through 100 times, and always with increasing delight. Each time it seems like a new book to me. Great has been the blessing from consecutive, diligent study. I look upon it as a lost day when I have not had a good time over the Word of God."—*Canon G. Osborne Troop, in Southern Churchman.*

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And he went away into E. . .
and fourteenth genera-
tion, and from Joseph carry-
ing away into Baby-
lon, and fourteenth

The three wise men
they interpreted is, God
with us. 24 Then Jesus being
raised from sleep did as
the angel of the Lord had

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Father Almighty, we beseech Thee defend Thy Church against the spirit of anti-Christ. Deliver it from the effect of evil influences. So invaded are the appointed times for worship, so perverted their purpose and program, that souls hungering for bread too often find only a stone, cold, hard, set, without power or property to feed and warm. Rid Thy sanctuary, O God, of every alien influence and preserve to its offices the light and strength that effectually combat what the world not only attractively presents, but so diligently seeks to impose and instil. In Thy most holy name we pray. Amen. L.

"THIS MEANS ME."

In the warehouse of a large mercantile establishment a lad was given work for the summer. His tasks made it necessary for him to move about from one place to another, and, as with most boys, it was hard for him to understand that he was supposed to close doors after he had passed through them. It was particularly important that he should close the door to the stock room. After reprimanding him repeatedly, his employer called him aside and told him that if he found himself compelled to speak to him again about closing the door when he passed through it, he would dismiss him. So the boy made a sign and placed it upon the door, which read as follows: "Keep this door shut. This means me."

Usually we do not so read that familiar sign; usually we do not so write it. Admonitions, criticisms reprimands, mean you; seldom me. And it is because of this failure to sense individual responsibility that we have so much knowledge and so little action. It is the reason why so many of us are able to give advice and so few are willing to take it. It is why most of us are long on facts and short on deeds.

We are all obsessed with a passion for generalization; the disease is one which affects every phase of our lives. During a period of economic depression we look for some broad economic law which will neatly and adequately explain everything; and while waiting and looking, each man relaxes the individual push and drive in his own business. Education has come to be associated with the thought of well-equipped universities for the training of great numbers; we have lost sight of the importance of the individual contact which Garfield had in mind when he said that a log with a boy on one end and Mark Hopkins on the other was a college. We recommend Americanization drives upon masses of foreigners and are blind to the necessity for friendly, personal contacts. We enunciate the principles of justice, careless of the injustice which too often characterizes our dealings with our fellowmen. We believe in comity in principle, but flee the application of the principle to specific cases.

In the field of evangelism, we are concerned with campaigns and tabernacles and tents and sawdust trails, and forget the presentation to our friends of the claims of Jesus. We remember budgets and forget people. The work fails to go forward because the need of unchurched groups is not my need, and because what we say about sacrificial giving does not mean me.

So writes Robert N. McLean in his wonderful volume, just from the press, entitled "God and the Census." And in the above Mr. McLean has said the straight word not only for evangelism, the personal side of missions, but for mis-

sions, the purse side of evangelism. We are willing for the whole world to learn of our Christ, if the whole world can. But where it comes down to a matter of deeds—our denying ourselves to give Him to the world, we do not often write, "This means me."

J. O. ATKINSON,
Mission Secretary

MISSIONARY OFFERINGS.

FOR JUNE 11, 1931.

Sunday Schools.

Previously acknowledged	\$ 3,155.54
South Norfolk, Va.	9.68
Wakefield, Va.	3.36
Palm Street, Greensboro, N. C.	6.00
Providence-Memorial, Graham, N. C.	1.28
Dry Run, Seven Fountains, Va.	1.94
Holy Neck, Holland, Va.	8.00
Henderson, N. C.	3.81
First, Portsmouth, Va.	30.00
Liberty, Nathalie, Va.	1.00
Pleasant Ridge, Ramseur, N. C.	4.37
Reidsville, N. C.	6.70
Friendship Bible Class, Oakland, Suffolk ..	2.25
First Christian, Norfolk, Va.	4.68
First Christian, Norfolk, Va.	5.18
Woods Chapel, New Market, Va.	1.00

Total \$ 3,244.79

Individual and Church Collections.

Previously acknowledged	\$ 2,921.62
Lebanon, Semora, N. C.	19.42
Ernest B. Rascoe, Burlington, N. C.	1.00
First Christian, Greensboro, N. C.	57.15
Bethel, Harrisonburg, Va.	12.30
First Christian, Norfolk, Va.	44.41
Mt. Bethel, Summerfield, N. C.	5.00
A "Friend," Elon College, N. C.	25.00
A "Friend," Elon College, N. C.	10.00

Total \$ 3,095.90

Dollar-a-Month Club.

Previously acknowledged	\$ 109.00
Mrs. S. R. Gay, Lynchburg, Va. Church ..	5.00

Total \$ 114.00

Specials.

Previously acknowledged	\$ 2,637.64
First Christian, Portsmouth, Va.	85.00
Christian Temple, Norfolk, Va.	1,100.00

Total \$ 3,822.64

Summary.

Previously acknowledged	\$18,465.84
Sunday Schools, Regular, June 6th	89.25
Individual and Church Collections	174.28
Dollar-a-Month Club	5.00
Specials	1,185.00

Total to date \$19,919.37

J. O. ATKINSON,
Mission Secretary.

SOME AMAZING THINGS.

If it be true that the soul of man is immortal, as we sincerely believe, our relation to the next world is the most important problem we face. Connected with this future life, there are in the Christian religion some most amazing facts; facts which for thousands of years have strangely gripped the hearts of men.

The first of these is the marvelous love of God for men, free moral agents, created in His like-

ness, and knowing the difference between good and evil. From the Scriptures we learn that this love was foreseen when the earth was stardust. "According as God hath chosen us in Him before foundation of the world" (Eph. 1:4). Considering the sinfulness of man, his proneness to evil "as the sparks fly upward," his ignorance and the brevity of his life, this is a most amazing statement.

Not less amazing is the fact that God, in the manifestation of His love, should exhaust the treasures of heaven in sending His only begotten Son by whom the worlds were made and are upheld, to empty Himself of His heavenly glory, that He might become the Saviour of the world. While we cannot understand how in Him dwelt a perfect humanity and perfect deity, the life He lived, the things He taught, the deeds of His life convince us entirely of both.

If we were not made so constantly familiar with the fact, we would be, I am sure, amazed at the fact that no matter how black a man's life may have been, by simple faith in Jesus Christ, the whole black record is blotted out. "The blood of Jesus His Son cleanseth us from all sin" (John 1:7). But the marvel continues in the fact that God treats the forgiven sinner as a son who had always been true. That was the way the prodigal son was treated, was it not?

Considering how people treat their bodies, both as a means of pleasure and of wrongdoing, what a great wonder it is that the bodies of the saints of God are made the living temples of the Holy Ghost! But in giving the Holy Spirit, may we not say that God thus truly gives Himself? The baubles of the world cost sweat and money; only God and heaven are offered as the free gifts to all who will receive them.

It has always been a wonder to us that God should delight in the prayers that we offer, and that we should so many times be commanded to pray. We are so insignificant, and He is so great. But the marvel is much increased by the fact that the Spirit Himself prays for us. "For we know not what to pray for as we ought, but the Spirit Himself maketh intercession for us with groanings that cannot be uttered" (Rom. 8:34).

But if this exaltation were not enough, God promises to enrich us with all the riches which He Himself possesses. "He that spared not His own Son, but gave Him up for us all, how shall He not with Him freely give us all things?" (Rom. 8:32.)

But this is not all. In the endless ages of the future, all the infinite resources of God are to be used for our eternal satisfaction and glory. "That in the ages to come, He might show the exceeding riches of His grace in kindness toward us through Jesus Christ" (Eph. 2:7).

We talk easily about these amazing things, but we ought to keep our minds as keen as Damascus blades to appreciate them and to make our faith strong and our Christian lives active in the service of our great Lord and Master.

Probably not many who read these lines will be either rich or famous, so far as the things of this world are concerned. But if we view life from the godward side, there is no limit to the riches and honor and glory which God will bestow. "For eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love Him" (1 Cor. 2:9).

Tokyo, Japan.

A. D. WOODWORTH.

"In the building-and-loan associations, representing, for the most part, ownership of homes of moderate price, there were in 1919 somewhat over 4,000,000 members, but in 1927 there were more than 11,000,000."—*Samuel Crowther.*

HAS CHRISTIANITY CHANGED?

BY REV. W. Y. FULLERTON, D. D.

Sec'y Baptist Missionary Society, London.

"Has the mission, the message, the aim, and the power of Christianity changed in the past nineteen centuries?"

In trying to answer these questions we must first seek to establish what these were in the beginning. Even then we shall need to be careful, for we are outside other ages and are within our own, and it is impossible to compare an exterior with an interior.

But the mission, the message, and the aim of the gospel have been quite clear all along the ages. Before we compare them, let us see what they were at the start. By the term Christianity we mean the religion of Jesus Christ as set forth in the New Testament, not all that goes by the name today.

The mission of Christianity was to spread the revelation of Himself that God gave through Jesus Christ; to let all men see the mystery that had been hid from the beginning that the Gentiles should be fellow-heirs with Israel and "of the same body and partakers of His promise in Christ by the gospel." Paul fought the battle in Jerusalem and saved Christianity from being merely a Jewish sect, and the Church at Jerusalem discovered and declared that the world-wide appeal of the gospel was no after-thought on God's part, for James, as its spokesman, said that "It was God's original concern to visit the Gentiles and to take out of them a people for His name."

That is still the mission of Christianity. It is still Eclectic; our task is not to win a nation, but to evangelize it, and to find God's scattered "sheep" in its midst. If we apprehend that, it will save us from the idea that we must "not go to the heathen abroad because there are heathens at home." We may indeed, and must, seek to Christianize a nation, but we cannot hope to convert it. While we plant the Church, like a tree, in any country, the gospel will of itself also work quickly as leaven, changing the whole people. But our business is to separate a people from among the nation that shall be as distinct, that, like the people in Antioch, it will be necessary to find a new name for them, and call them "Christian." In China they debated whether they should seek to establish a national Church, and they saw it would not do, but they sang the doxology when they hit upon the term "nation-wide" to express their purpose. It is now as at the beginning.

The message of Christianity at the beginning is set forth by the apostles to the Gentiles in 1 Corinthians 15. He tells us the things on which all the apostles were agreed; things that were also according to the Scriptures which they had in their hands. All of them were related to Christ—He died, was buried, rose from the dead. Of this there is abundant evidence, and this is how the grace of God reaches sinful men. "That is what we preached," he says, "and that is what we believed." So, evidently, the saving grace of God depends on our faith, and quite as evidently it is possible for us to get away from that faith to "another gospel," which is not another; for to the Corinthians he puts their belief in the past tense—"ye believed."

Have we drifted from that faith today? Each man must answer for himself. Dr. MacEwen put the answer for the Church in memorable words at the Edinburgh Missionary Conference when he said, "If in any mind the thought arises that our faith is not the same as the faith of the early centuries, we have before us an answer which no man can gainsay. Out of the heart of these centuries there emerged one statement of beliefs. No one knows by whom it was drafted, or when it first appeared. We find it in Africa, in Gaul, in Italy, on the Danube, and in Asia Minor with slight va-

riations, but identical in its essence and almost in its form—a statement so scriptural and evangelical that it is ascribed to the apostles. In the conference reports you will discover an item, simple but grand, reported by many missionaries—Episcopalian, Wesleyan, Baptist, Presbyterian—that the statement of faith which they find to have most value, and on which they lay most stress, is the Apostles' Creed. In the seventeen centuries that have passed since it was shaped, the Holy Spirit has taught the Church much. He will teach us more if we listen to His voice; but the foundations of the kingdom stand, although the things that were shaken have been removed." There is the answer—the message of Christianity is the same.

What, then, of its aim? If the mission of Christianity is to take out a people for the name, its aim is that "those who name the name should depart from all iniquity." The holy God desires sainthood. The faith of Christ all along the ages has been both ethical and philanthropic. Christ saves people from themselves as well as from the world and the devil. And the more saints there are in a community, the higher will be the level of all life. That the principles of Christ should be applied to the whole life is no new discovery; that the nation should be approximately Christian is the inevitable result of the fact that a great many of its citizens are Christian in reality. Always the aim has been, and the aim still is, to make saints, to bring men to see and to say:

"He wills that I shall holy be;

Naught can withstand His will.

The purpose of His grace in men,

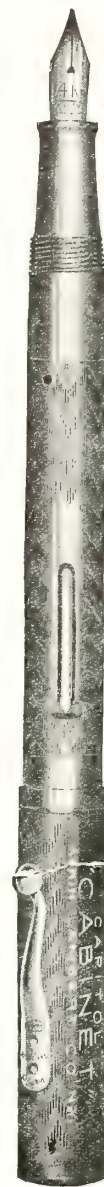
He surely shall fulfill."

There remains but one other question. Has the power of Christianity changed? As in all the other cases, the answer is decidedly no—no, no, ten thousand noes! The Spirit remaineth among us, so we need not fear. The gospel is still the power of God to salvation to every one that believeth. When we are tempted to doubt it, let us remember Lord Kelvin's great sentence, when in attempting to make an experiment in Glasgow University, he failed. Drawing himself up with dignity before his students, he did not apologize, but, knowing the power of God, he said, "Gentlemen, always remember that when you are face to face with a difficulty, you are on the verge of a discovery."—*Missionary Review of the World.*

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SUBSCRIBERS TO THE CHRISTIAN SUN

NOT ONE MONTH LEFT.

MISSION PERIOD! MARCH, APRIL, MAY, AND JUNE!

AND ALL these months are gone, save a part of June. Some Churches have done their best. They have given, to the glory of God and for the salvation of souls, out of their need. The Missionary Offering to them meant self-denial, but it meant joy.

Then other Churches have given something. "Times are hard," and so instead of cutting off one necessity or comfort from the home, the Lord's offering was reduced, and His cause must suffer!!

Then there are Churches in which *no offering* has as yet been taken. God's work must wait and suffer rather than self-denial of any need or comfort or luxury shall be made for His sake!

The call still comes! The need is great. God and not man instituted missionary work, and He invites all His followers to join in that blessed task.

If your Church has not taken the Annual Missionary Offering, one Sunday of June is the time to take it.

The Kingdom waits, and calls for your decision.

THE MISSION BOARD

SOUTHERN CHRISTIAN CONVENTION

J. E. WEST, *Chairman*

J. O. ATKINSON, *Secretary*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."
JEWEL TRUITT, Editor, Waverly, Virginia.

(NOTE.—Some of the material on this page should have appeared last week, but the copy was not received until last Friday morning, due evidently to delay in the mail somewhere. However we deem it of sufficient importance to print, even at this late hour.—Managing Editor.)

COMMISSIONING SERVICE.

For Delegates to Summer Schools for Young People.

To make the young people of your Church feel the high privilege they have in representing your Church at a summer school this year and to add dignity to the privilege, a commissioning service may be held to commission the representative young people. This service may well take a few minutes of the regular Church service hour. The following suggestive program may be used or adopted for use in your commissioning service.

PROGRAM.

1. A word from the pastor.
2. A word for a leader of young people.
3. Responsive reading of the commission:

Pastor: The Church is happy to commission you young people to go, as our representatives, to the Summer School for Young People, at

Delegates: We are happy to be thus commissioned.

Pastor: We bid you enjoy the beauties of nature, the morning's light and sunset's glow, all revelations of the artistry of God; and may the beauty of the Lord our God be upon you.

Delegates: We shall remember that the heavens declare the glory of God, and the firmament showeth his handiwork.

Pastor: We counsel you to take part in the boating and swimming, and in athletic games, that your bodies, which are the temples of God, may grow in grace and strength, and fitness for His use.

Delegates: We accept your counsel to exercise the body.

Pastor: We covet for you earnest study of the Bible, increasing knowledge of the work of God's wide kingdom, and a deepening spirit of reverence for the good, the beautiful and the true.

Delegates: We desire all this in Christian growth.

Pastor: We trust that the new friendships formed will be a source of happiness during your stay and an enrichment of your lives and the lives of others so long as memory and influence shall endure. Let him who would have friends show himself friendly.

Delegates: We hope to find many true friends, and to be good friends ourselves.

Pastor: We crave for you the companionship and inspiration of noble teachers, the thrill of listening to great leaders in Christian work at home and abroad, the beckoning spirit of Christ calling you to high ideals and true consecration of your life-work in a world which needs Christ-like young people.

Delegates: We shall endeavor to learn the mind of Christ.

Pastor: We know that you will honor our Church by your department, your friendliness, your appreciation, your respect, your manliness and your womanliness, and that you will remember at all times the good name of your own Church and keep it honored and respected by the young people of your great State.

Delegate: We wish to be worthy of all confidence, and to do what Christ would have us do.

Pastor: We hope you will return to us, bringing the visions you have seen, sharing with others who could not go the inspiration you have received, and lifting our Church to a new level of attainment in the things of Christ.

Delegates: We do want to aid our own Church by any service we can render.

Pastor (here the pastor may ask the congregation to rise): For this high task, we, the Church, of, commission you, young men and young women, to go forth in the name of the Father, the Son, and the Holy Spirit.

Delegates: In sincerity, humility and prayerfulness, we now accept this high commission.

4. Prayer.

5. Hymn.

COMING EVENTS.

Virginia State Christian Endeavor Convention—Winchester, Va., June 13-16.

North Carolina State Christian Endeavor Convention—Charlotte, N. C., June 17-19.

Virginia State Convention (Council of Religious Education)—Harrisonburg, Va., June 11-14.

North Carolina and Virginia (Conference) Sunday School and Christian Endeavor Convention—Reidsville, N. C., June 25, 26.

Valley of Virginia (Conference) Sunday School and Christian Endeavor Convention—Bethel Christian Church (east of Harrisonburg), June 18, 19.

Children's Day—One Sunday in June. Your offering taken for missions at that time should be sent to Dr. J. O. Atkinson, Mission Secretary, Elon College, N. C.

Blue Ridge Missionary Education Conference—Blue Ridge, N. C., July 29 to August 7.

AT ELON NEXT WEEK.

Attention is called to the change in course announced for Elon Summer School for June 10-17. The course on "World Missions" has been changed to "Home Missions." Principal S. J. Elder, of Pleasant Hill Academy, Pleasant Hill, Tenn., is to teach the course. Mr. Elder promises an interesting course, with exhibits of work done at the academy.

Other courses offered at the school for Congregational-Christian Church credit recognition are:

Worship for adolescents—Rev. H. S. Hardcastle, teacher.

Administration of elementary work—Miss M. Priscilla Chase, teacher.

The teaching work of the Church—Dr. W. C. Wicker, teacher.

Old Testament—Prof. S. A. Bennett, teacher.

Rev. Jesse H. Dollar is head counselor and director of recreation. Misses Ruth Sargeant and Clarice Gunn and Mrs. B. P. Rakestraw are counselors.

Plans are being made to welcome a record-breaking number of students at Elon this year. Prospects are bright for a very inspiring school.

Boys here and there in Congregational and Christian Churches are beginning to tinker with the car to be sure that there'll be no break-downs en route to Elon, June 10th. Even if it is lots of fun to come with a crowd on a car, there'll be no let-down in fun until the "Lizzie" is parked under the shelter again and months have passed (for memories of Elon Summer School linger).

CHRISTIAN ENDEAVOR NOTES.

Sunday, June 14, 1931.

TOPIC: "How Decide What is Right and What is Wrong?"

SCRIPTURE: John 7:17.

It will be a variation if this meeting is held outdoors, where no musical instrument will be used, and where the meeting may be very informal. The leader may call for a discussion of the questions given below, and for comments on the Scripture assignments for each day of the week and the quotations. The leader should encourage any worth-while discussion by others besides those to whom assignments are made.

The hymns, "Yield Not to Temptation," "How Firm a Foundation," and "Open My Eyes, That I May See," may be used.

The benediction should be, "Let the words of my mouth and meditations of my heart be acceptable in Thy sight, O Lord, my Strength and my Redeemer," repeated in concert.

QUESTIONS FOR DISCUSSION.

1. Do we stop often enough to consider why we do certain things?
2. Are some things always wrong, regardless of who does them and under what circumstances?
3. Is it necessary for one to consider the effect his action may have on others?
4. Can a definite line be drawn between right and wrong? If so, what is right? What things are wrong to do?
5. Where can we go to secure help in deciding what is right and what is wrong?
6. How far can conscience be trusted to guide us in making choices between right and wrong?
7. Is the question of right and wrong one of knowing what to do more than doing it? Explain.
8. Of what value is the Bible to us in deciding between right and wrong?

QUOTATIONS.

"Most rules of life, secular or sacred, undertake to regulate behavior. But when Christianity sums up its rule of life, it addresses itself to the feelings or affections. It states its requirements in terms of a complete transformation of the instincts."

"Even the best conduct is worthless when it is only an outward performance for the sake of show or reward, and not the revelation of a man's inner self. Through His teachings, therefore, Jesus is occupied solely with the will."

If one undertakes to do the right under all circumstances and in all places, he will have many difficulties. One of the biggest difficulties will be deciding what is right and what is wrong. The temptation to quit trying will come. A word of counsel from the lips of General Pershing would apply here: "Hardships will be your lot, but trust in God, He will give you comfort. Temptation will befall you, but the teachings of our Saviour will give you strength. Let your valor as a soldier and your conduct as a man be an inspiration to your comrades and an honor to your country."

SCRIPTURE FOR THE WEEK.

June 15—Conscience (Rom. 2:14, 15).

June 16—Problem of saying the right thing (Matt. 14:3-12).

June 17—Right in right's place (Matt. 22:15-22).

June 18—Wrong to cause others to stumble (1 Cor. 8:13).

June 19—Acceptable to God (Eph. 5:8-13).

June 20—Guided by love (1 John 3:18-22).

"All over America, schools are being built where breweries once thrived, and the money that in my childhood nourished the saloonkeeper and the brewer is now going into schools, homes and autos."—Joy Elmer Morgan.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

THE SIN OF CAUSING OTHERS TO STUMBLE.

LESSON XII—JUNE 21, 1931.

GOLDEN TEXT: "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."—Rom. 14:21.

LESSON: Rom. 14:13-23.

The verses of the lesson as printed take their meaning and derive their significance from the first part of the fourteenth chapter of Romans, of which they are a part. The heart of that chapter is the seventh verse: "For none of us liveth to himself, and no man dieth to himself." There is no such thing as man as an isolated unit. It was not true in Paul's day with its comparative simplicity, and it certainly is not true in our day with life's complexity and interdependence. Every man's life is inextricably knit up with every other man's life. No man can live to himself. He cannot segregate his acts and his influence. He cannot build a wall so high or so thick that he can cut himself off from society in which he lives. And what is true of individuals is true of nations and is becoming increasingly evident. Life is knit up with life. Any thinking and seeing man can see this truth.

Now, because no man liveth to himself, because a man cannot confine the effects and the results and the influences of his acts and his life to himself, he inevitably must face the fact of his responsibility to others. What a man could do if he could confine his act and its results to himself, he cannot do if his act and its results are going to affect, for ill, other lives. Every one of us shall give an account of himself to God, and that account will include the effect and the influence of his life upon others.

This principle is the basis of progress in civilization. It is only as the rights and liberties of the individual have been subjected to the rights and liberties of the social group that society has moved upward and forward. Take, for example, the matter of disease. Suppose a man gets small-pox. Does he not have a right to get up and about and go and do what he pleases? If he does not care about the consequences to himself, why can he not do as he pleases? The answer is simple and sound. A man with small-pox or any other contagious disease instantly becomes a menace to a whole community. Society, therefore, says to that man: "You cannot go where you please or do as you please. Until the doctor gives you a clean bill of health, you are to be under quarantine." Any right-minded man gladly accepts quarantine because of the recognition of the principle of responsibility to others. This is a generally accepted principle in many other aspects of life.

Unless one starts from this principle, he is not on sound footing in regard to the matter of prohibition. It is not simply, or even primarily, a question as to whether a man can take a drink or leave it alone, as some would have us believe. It certainly is not a question of an invasion of "personal liberty," which is the battle-cry of so many. The crux of the matter is to be found in the principle stated by Paul to the effect that men have no right, and should have no desire to do that which causes their weaker brethren to stumble. Liquor stands indicted at the bar of medicine, of government, of common-sense, and of religion. It is inherently evil in its effects and its consequences. In our modern, complex, interdependent life, it has no place. The prohibition of the liquor traffic was as inevitable as the abolition of slavery. In a society that is developing

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

THE PROPHETIC MINISTRY. By Francis J. McConnell. The Abingdon Press; pp. 308.

This volume from the alert mind of Bishop McConnell contains the 1930 Lyman Beecher "Lectures on Preaching," given at Yale. This book will not offer enticement as popular or light reading, but it offers a basis of study of the present ministry in contrast with the prophets. While Bishop McConnell is not crying for a return of the "Fathers," yet he does sound a challenge of the present-day ministry to be certain of its aim; this aim may be arrived at in study of the moral problems which have been common to all time, together with the solutions reached by the readers of righteousness.

Bishop McConnell maintains that the ministry must be a prophetic ministry, in that the work of the minister must contain the qualities of the Hebrew prophet. The aim of the Hebrew prophets was to "keep religion ethical, to hold religion and morality together" and to "work over all religious ideas to make them conform to a moral ideal." With this ideal as his theme, Bishop McConnell brings the richness of his alert mind to bear upon the moral and religious problems common to our own day—our ideas of God, of mysticism, the practices of institutionalized religion, social reform and progress. Then he gives the perils of prophecy. He closes with a close study of Jesus' religion in relation to the prophetic ideal. In contrast, he pictures Jesus as carrying on the work of a prophet at a definite crisis in Israel's life rather than being a mere teacher of religious truth in "what we might conceive of as more general fashion." "The content of Jesus' teachings were not sufficiently different from Jewish ideals as to arouse rage enough to cause the officials to try to kill Him." "It might have been different from the religious teaching of the time, but it was the emphasis of Jesus upon human values as contrasted with the institutional order of the day which set the official Hebrew against Him from the outset of his ministry." It was his emphasis upon "moral doing as the center of religious experience" as against priestly functions of institutionalized rites and ceremonies of Jesus' day that gave Him the place of prophet.

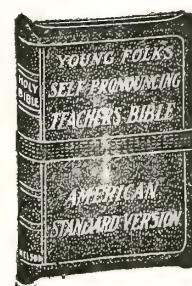
This book contains content for study, thought, and program for the ministry of today.

toward the ideal, there had to come a time when the "personal liberty" of those who wanted to drink had to be curbed in the interest of modern, complex, interdependent society. To legalize in any way the liquor traffic would be a step backward. And to lessen in any way the machinery for enforcement, and especially to lessen our efforts to educate the coming generation in the underlying principles of prohibition and in the inherent evils of liquor for beverage purposes, would be to play the traitor to them and to society. Liquor for beverage purposes has no place in a society that puts such new meaning into the term, "For none of us liveth to himself."

The unfortunate thing from the standpoint of so many who drink is that in the same moment that they are crying for personal liberty, their conscience is crying in condemnation of the thing they are doing. "Happy is the man that condemneth not himself in the thing which he alloweth. And he that doubteth is damned (condemned) if he eat (because he eateth not of faith; and whatsoever is not of faith is sin.)"

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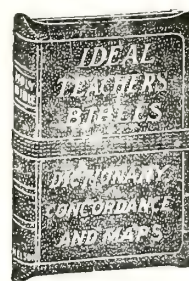
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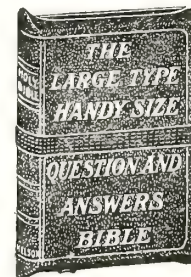
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THE CHRISTIAN SUN

1536 East Broad Street, Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

BY DR. AMOS R. WELLS.

MONDAY.

IN LINE.

"Jehovah, I love the habitation of Thy house, and the place where Thy glory dwelleth."—Psa. 26:1-12.

Music lovers in Boston whose purses are attenuated, but whose appreciation of fine music is strong, will stand in line for hours outside Symphony Hall in order to get one of the low-priced, unreserved seats. Rain, sleet, snow, cold make no difference in the number of patient waiters.

Such was the love of God's house which filled the soul of David. Such is the eagerness of worship which animates any true Christian. In these days, he may not need to stand in line outside the Church doors, but he would gladly stand in line for hours if necessary, and his heart is in line all the time.

Love—that is the soul of religion. What we love, we long for. What we love, we work for. What we love, we enjoy with a glorious happiness. The remembrance of it fills our thoughts. The prospect of it holds our hopes. It is the sunshine of our life.

Prayer.—Dear Father in heaven, we will not allow any worldly pleasure to exceed our joy in Thee. Thou art the supreme blessedness, the most exhilarating joy. In Thy presence is fullness of delight, and at Thy right hand there is eternal satisfaction. *Amen.*

TUESDAY.

"MY REDEEMER."

"I know that my Redeemer liveth."—Job 19: 23-29.

The marginal reading is "Vindicator." A vindicator is a defender. A redeemer is a rescuer. We need to be defended from attacks, for Satan is always drawing our souls into his miry pits. Job's words show that he realized his peril. But Job was not hopeless in his realization, and we need not be. Why have we not the same confident assurance that the wild beasts of sin are no longer to be feared, the savage agents of the devil no longer to be dreaded?

It is because we do not know that our Redeemer lives. We have forgotten that we have a Redeemer; or, if we remember, we affix conditions to His redemptive power, we shackle Him with our fears and our doubts; we do not know that our Redeemer lives, that He will and can redeem.

Prayer.—Forgive our folly, dear Lord. Promote our faith. Restore our trust. Revive our confidence. Cause us to return to Thee. Make us to know Thy redemptive power. And to be to us the Life indeed. *Amen.*

WEDNESDAY.

CAUGHT AND RESCUED.

"He brought back all the goods, and also brought back his brother Lot, and his goods, and the women also, and the people."—Gen. 14:8-10.

In Quebec the other day, a diver went down and

became so entangled that he could not be brought to the surface again. Air was pumped to him from the surface to keep him alive, but it was necessary to send away for other divers, who were rushed to the place by airplane. Only divers, who could go down under the water and stay there, could release the imperiled man and bring him to safety.

One is reminded of Abraham's rescue of his nephew Lot, when that unwise relative, who had chosen to live in Sodom, was carried into captivity by Chedorlaomer and his confederates. Stout-hearted Abraham at once organized a posse, went in pursuit, conquered the freebooters with their host, and brought back their captives and their booty. Lot had gone down into the muddy waters of that sinful city, had become entangled there, and only one from the heroic uplands of Hebron could free him and rescue him.

Prayer.—Thou only Rescuer, O our Saviour, fly to our help on the wings of light! We cannot lift ourselves from the depths. We cannot free ourselves from the snares. We are lost unless Thou dost save us. Come, Lord Jesus, for we have no Saviour but Thee. *Amen.*

THURSDAY.

FUN THAT WAS FATAL.

"My spirit hath rejoiced in God, my Saviour."—Luke 1:46-55.

Threats against the life of a woman in Atlanta were made over the telephone, and noises were made on her door when she and her mother were alone, so that her husband, when told, became excited and prepared to shoot. Then a young man and woman, knowing the circumstances, planned a joke. Knocking at the door of the threatened pair, when the husband came to the door, they ordered him to put up his hands. Instantly the husband shot the young woman dead and wounded the young man so seriously that he was not expected to live. The coroner's jury declared that it was a case of justifiable homicide.

How few persons, in their search for pleasure, are advanced above the state of children! How few have discovered what makes real fun! Still, the majority of mankind find their amusement in folly, their recreation in what discredits, tears down.

The joy of the Lord is our strength. The joy of worldlings is weakness. Much so-called sport is tragedy. The Puritans, whom a certain type of moderns so foolishly ridicule, knew the abiding pleasure which their deriders scorn.

Prayer.—Thou didst fashion joy, O God. Thou art the Joy-bringer, O Christ. May we scorn the deadly pleasure of Satan, and give ourselves to the pleasures of the endless life. *Amen.*

FRIDAY.

A LIFE FOR A DOLL.

"He that findeth his life shall lose it."—Matt. 10:34-39.

A few days ago a woman in Massachusetts, aged sixty-seven, lost her life for a doll. It was a celluloid doll, which fell on a lighted gas stove and immediately burst into flames. The woman tried to save it; her clothes caught fire from the doll, and she was burned to death.

A foolish exchange, you say—a life for a doll—and yet exchanges far more foolish are being made every day; not our short earthly life, but eternal life, and not for a toy dear to some dear little child, but for poisons and ulcers and froth and fools' gold!

What trifles we try to snatch from the devil's fires! With what profitless flames we scorch ourselves! We are forever giving everything for less

than nothing, for snakes' fangs, for the quicksands of death!

Prayer.—Always, our Father, when we seek to save our poor earthly life, our temporal life, our life that is vitiated and dead, we lose it, and with it our life that endures forever. For a handful of dross we toss away eternal wealth. Save us from this saving, our Father, and make us glad to lose all that is temporal, by whatever fires, that by all means we may gain all that is eternal. *Amen.*

SATURDAY.

THE BEST GYMNASIUM.

"Herein I also exercise myself to have a conscience void of offense toward God and men always."—Acts 24:10-16.

It was a noble defense which Paul made before Governor Felix, a defense which was also a burning charge against his unjust imprisonment of two long years. But how modestly he put it! He did not say that his conscience was void of offense toward God and men always; he said that he exercised himself to that end, struggled toward it, made it the systematic and persistent aim of his life.

A clear conscience must thus be worked for. If we merely prefer, on the whole, a pure life to an impure one, because of the scandal attaching to evil, the joy of a clear conscience is not ours on such easy terms. No; the evil one delights in an empty house, however swept and garnished. The devil enters every open door. We must stand at the door, prepared for a hand-to-hand fight with the adversary.

Prayer.—Put vigor and vim into our souls, O Thou, Captain of our salvation! May we resist unto blood, striving against sin. May we fight wickedness with all our might. *Amen.*

SUNDAY.

THE VALUE OF STUDY.

"Study to show thyself approved unto God."—2 Tim. 2:8-15.

The new version is "Give diligence to present thyself approved unto God," which is about the same thing. The Massachusetts registrar of motor vehicles is urging the education of automobile drivers in order to prevent the appalling and fast increasing number of accidents. He proves the value of education in the matter by pointing to the steady decrease in the motor vehicle death rate among Massachusetts children, due to the safety training given in the public schools, and he would extend that training to adults, not only to drivers but to pedestrians.

The registrar is right. Strictly speaking, there are very few accidents, either in the physical or in the spiritual realm. An accident is a chance happening, but when some one is killed by an automobile, it is because of culpable carelessness on the part of the victim or of the motorist. Study, thoughtfulness, prudence, foresight, would have prevented the terrible event.

That is why Paul urged Timothy to study, that he might win God's approval. The divine favor is to be had on no other terms. It does not come by chance or by inheritance. It comes only by planning, by meditation, by a course of life deliberately laid out and persistently followed up. It is precisely like a course of study in school.

Prayer.—Lord Jesus, blessed Teacher, enroll us in Thy class, we pray Thee. We would continue the lessons Thou dost lay out. We would learn Thy textbook thoroughly. We would take Thy examinations. We hope for Thy degree. *Amen.*

"Religion is something that cannot be monopolized."

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

"THOU SHALT LOVE."

By JOSEPH B. HUNTER.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself."—Matt. 22: 37-39.

What is being a Christian? Is it merely accepting the belief that such a person as Jesus of Nazareth once lived, and then joining a church? He came with a new idea about God and life and the law of life. He founded a religion. To be his disciple is to accept his religion. It is to think of God as he thought of God, to use the Scripture as he did, and to direct one's life by the same motive which guided him.

We think of Christianity as obeying commandments. There is one commandment which we want to think of now. "Thou shalt love." This is the great commandment. It is the test of discipleship. The extent of his love for God and man is the measure of a Christian. How tragic that this truth has been lost in the midst of theological speculation and traditional rules!

It was observed in the first century that the disciples loved. We must not confuse this great idea with sentiment or affection. Love means the sharing of life, the bearing of another's load. That was Jesus' attitude toward all people. He gave them his life, not that he died for them in some priestly sacrifice—he lived for them.

This is the highroad which the Church has missed. This is the Christian standard which the Church has forgot. This is the sign in the forehead which the saints shall wear, "Lord, I love." This is the spirit of Christ. "If any man hath not the spirit of Christ he is none of his." This is what the Church shall preach. Love and selfishness are contradictory terms. A man cannot love Christ and break his heart. A man cannot love Christ and be indifferent to his desire to have the gospel preached everywhere. The man who says he loves the Church, yet is unwilling to give of himself and his sustenance to tell others of the Church's Christ, deceives none but himself. No man can be a selfish Christian. That fault locks the door against him. Yet some of the most selfish men I know are members of the Church.

My friends this is what plagues the Church, and it must break the heart of our Lord. He gave his time and thought and strength and blood that the goodness of God might be seen and taught. To be a Christian is to do likewise. It is to do all one can to make goodness and love universal.

It is far better in an hour of disappointment to betray Christ, as did Judas, with a kiss in a dark garden, than to wear his name and his robe and not manifest his spirit.

I cannot keep in memory's hand
The rules that guide in this fair land;
I cannot from the record trace
The many precepts for our race;
But God, Who lives in Heaven above,
Is saying, "Surely thou canst love."

No learned book can quite make clear
The message that the heart would hear;
But Christ's full praise our lives extol
If there is goodness in the soul;
He walks the path that Christ hath trod
Who loves his neighbor and his God;

—Christian Evangelist.

HOW MUCH DOES A MAN NEED?

The great Russian Tolstoi once told a story that had special meaning to the countrymen of his day when this question was one that stirred their souls. It has special meaning now to us when we are tempted to judge all men and all things with material estimates.

Pakhom, a Russian peasant, was not rich, but he had enough to make him happy, and he had been happy with his little. But one day he visited a richer relative who had more than he had, and became envious and dissatisfied. He now felt his few acres were not enough and he craved more. He took all his savings, sold half of his bees and his cattle, hired out his children and borrowed all he could to buy more land. He sowed his land and prospered and he was happy for a time, until a visitor came.

He was told people were moving out to the fertile Volga Valley, where land was rich and fertile acres could be had for the asking. So Pakhom sold his horse and his farm and went to the Volga Valley, where he staked all the free land he could have and bought all additional acres his money could buy. Here he prospered beyond his dreams and thought he was happy once more, until another visitor came.

He listened to a rumor that of a magic land among the Bashkirs where whole kingdoms could be bought for a song. He was fascinated with the dream and sold all his land and traveled many miles to the land of the Bashkirs. They received him gladly and offered him all the land he wanted and such fertile land he never saw. The price was one thousand ruples per day; that is, all the land he could circle by walking a day and come back to his starting point by sundown would be his for one thousand ruples. But there was one condition—he must forfeit the money and land if he failed to get back to the point at sundown.

Pakhom left them at the starting point and set out at sunrise, walking over the finest land he had ever seen. Straight on he walked into the rising sun while it climbed higher. It was nearly noon when he turned to the right after setting up a post, but the land was too fertile for him to stop sooner. He walked in that line fast and hard over the finest land his eyes had ever seen, feeling, as the hours went on, he ought to stop and turn back to the goal, but the land was too rich to leave any of it out of his line. At last he set up his line-post and started back to the goal where the Bashkirs were waiting to receive him at sundown.

He was tired and his limbs were aching. His breath was short and his mouth was dry, but he must hurry on to reach the goal by sunset. The sun seemed to be outrunning him. He could see the waiting Bashkirs waiting for him in the lengthening rays of the sun. His tongue now was hanging out and his legs were tottering under him. He was there, but the sun was almost down. He put forth one last desperate effort, but he began to totter. With all of his remaining strength he plunged forward with outstretching hands to touch the goal post as the sun was going down. He fell and his fingers touched the feet of the Bashkirs. One gasp and he was still. They turned him over, the blood was running from his mouth and nose. He was dead.

The Bashkirs put the money in their pockets, and with hoes dug a hole in the rich land three feet wide, four feet deep and six feet long and

put him in it. Then they covered him with fertile soil and left him—with all the land a man really needs.—*Richmond Christian Advocate.*

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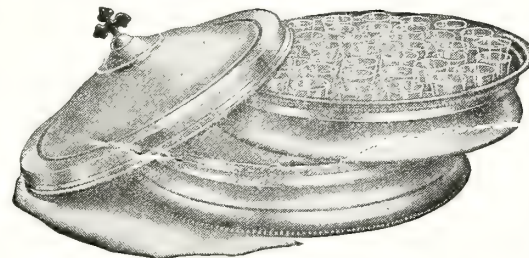


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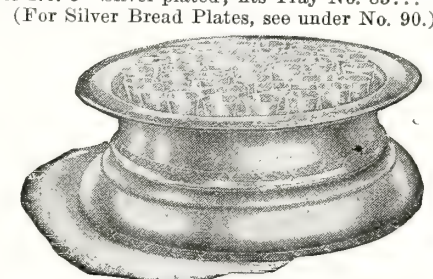
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

The Sunday School monthly offerings are one of the strong arms of support on which the Christian Orphanage leans.

They are the main support through the summer months. If every Sunday School would realize that it is really responsible for the support of the Christian Orphanage and that it is duty-bound to see that the little children are fed and clothed and cared for, and then would make an offering one Sunday in each month to support it, it would help us so much.

The Christian Orphanage is a child of the Christian Denomination, and it was established by the Southern Christian Convention and chartered under the laws of the State of North Carolina to take care for and train for good citizenship little fatherless and motherless children and give them a real home life—a life as near as is possible like other boys and girls with equal opportunities.

Nearly fifteen years ago, when we took charge of the orphanage as its superintendent, there was a little girl in the orphanage—the baby of the institution. The orphanage, by your help, gave her an opportunity, and last week she completed her course as a graduate nurse and is now ready to take her place in the sick room and to nurse the sick back to health again. Your gifts helped her, and now she is ready to give in return service to the sick. This is only one case out of many that we could tell you about, if space would permit.

We want to urge every Sunday School to help by making a monthly contribution toward the support of the Christian Orphanage. The orphanage needs you now as never before. Won't you stand by it with your gifts?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 11, 1931.

Brought forward \$7,903.07

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

United, Lynchburg\$ 2.71

Lebanon 1.07

Liberty 1.25

Belews Creek, April and May 2.00

7.03

Eastern North Carolina Conference:

Henderson 3.43

Western North Carolina Conference:

Pleasant Ridge\$ 2.68

Providence Memorial 2.66

5.34

Eastern Virginia Conference:

First Norfolk\$ 4.52

Liberty Spring Sunday School 5.00

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Liberty Spg. Bertie Johnson Class. 1.00

Liberty Spg. Sr. Boys' Class 1.00

Holy Neck 10.00

22.52

Valley Va. Central Conference:

Linville 6.53

Special Offerings.

C. A. Penn, New York City, support of Miller Children\$50.00

Friendship Bible Class of Oakland

Sunday School 2.25

Louisa Mae Wilder, for support of

Thelma Long 30.00

Miss Lillian Long, support of Long

children 50.00

B. J. Miller, support of children ...	50.00
Church, Porterville, Ill	3.30
	185.55
Total for week	\$ 230.40
Grand total	\$8,133.47

THINGS I WISH I HAD KNOWN EARLIER.

1. What I was going to do for a living, and what my life-work would be.
2. That my health after thirty depended in a large degree on what I put in my stomach before I was twenty-one.
3. How to take care of money.
4. The commercial asset of being neatly and sensibly dressed.
5. That a man's habits are mighty hard to change after he is twenty-one.
6. That a harvest depends upon the seeds sown.
7. That things worth while require time, patience, and work.
8. That you can't get something for nothing.

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2 I have the sum of all the of the children of Israel, 14-15 years old and upward, 14-15

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2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for thee, O living God.

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9 Behold, "O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts is better than seven in any other place."

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8 7 Jē-hōi'-ā-chin was e years old when he began t

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OBITUARIES.

RAGAN.

L. H. Ragan was born 1874 and departed this life April 30, 1931. He leaves a wife and two children to mourn their loss. He was laid to rest in Oak Level Cemetery. Mr. Ragan was a devout member of the Church and stood for that which was right in Church and community.

Resolved: 1. That the Church and Sunday School has lost a faithful member and we extend to the bereaved family our deepest sympathy.

2. That a copy of these resolutions be spread on the minutes, a copy sent the family, and one to The Christian Sun.

MRS. W. A. MASSEY,
J. L. BROWN,
C. A. MOORE,

CABLE.

Miss Catharine Cable, daughter of John and Sarah Cable, was born October 22, 1850, and departed this life on April 19, 1931, in her 81st year. She is survived by two nephews and three nieces J. W. Cable, of Greensboro, and Claud Cable, of Elon College, N. C.; Mrs. E. M. Boone, of Gibsonville, N. C.; Mrs. J. C. Huffines and Miss Florence Cable, of near Elon College. The last two are the ones with whom she made her home.

She lived a quiet, kindly, Christian life and was everybody's friend. She was a member of the Shallow Ford Christian Church, where she was buried. Flowers and a large audience attested the sincere esteem of loved ones and many friends.

The last rites were conducted by Dr. J. O. Atkinson, Revs. R. A. Whitten, her pastor, and J. W. Patton. Dissolution is not death: it is only transition. Peace to her memory, rest to her soul. We shall meet again.

J. W. PATTON.

STEWART.

The community was shocked and saddened at the death of little Harvey Eugene Stewart, the three-year-old son of Bro. and Sister J. H. Stewart, when he was accidentally killed when an automobile driven by his cousin backed over him. The accident was unavoidable, and great sympathy goes out to all the relatives, as was evidenced by the large congregation, not much over half of which could be seated in the Church, and one of the most beautiful flower tributes I have ever seen. May the Lord comfort the sad with the sweet thought that this darling child is beyond the reach of accidents now and is just as safe as the everlasting power and love of God can make it.

Funeral services were in charge of the writer at the Enigma Christian Church, assisted by Rev. A. H. Hammond, pastor of the Enigma Baptist Church. Interment was made in the local cemetery.

W. C. CARPENTER.

BOYD.

Mrs. Josephine McDowell Boyd was born April 20, 1848, and died May 19, 1931, at the ripe age of 83 years and 1 month. In early life she professed faith in Christ and united with the Missionary

Baptist Church. On December 8, 1869, she united in marriage with John Hubbard Boyd, of Pleasant Grove Christian Church, and transferred her membership to the Christian Church with her husband. To this marriage were born eight children—Otis Scott, Belle (Franklin), Charlotte Catherine, John Emmett, Maude Josephine (Talbert), Minnie Penick (Tune), Lizzie Young, Carrie Hubbard (Dees), and Lourine—three of whom preceded their mother to the home above.

Sister Boyd lived a consistent Christian life with that grace, modesty, and Christian spirit that made her life beautiful. She was a peace-maker, lived for others, ministered to the sick, was faithful to her Church and Sunday School, governed her home well, reared her children in the Christian life, and was the very soul of kindness. The high esteem in which she was held was attested by the large number of friends from far and near who attended her funeral, which was conducted

ed from her Church by her pastor, May 20, 1931. The floral designs in rich profusion were symbolic of her beautiful life and attested the high esteem in which she was held in the Church and community.

Life's labor done,
Life's blessings all enjoyed,
Serenely to her final rest she passed
While the soft memories of her virtues yet
Linger like the twilight hues, when the
bright sun is set. W. C. W.

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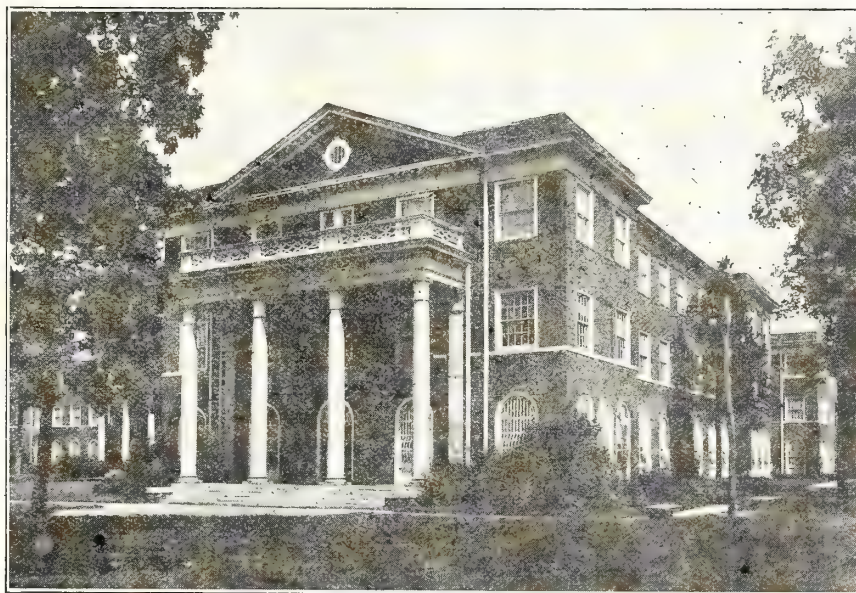
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GRIMSLEY.

Thomas Grimsley was born October 4, 1853, and died May 19, 1931, at the age of 77 years, 7 months, and 15 days. Surviving to mourn his death are his widow, three sons, three daughters and eighteen grandchildren. Bro. Grimsley was regarded as a good Christian man, and was highly respected in his community. He was a member of the East Liberty Christian Church. Funeral services were held at an Episcopal Church near his home on May 21, 1931. The writer was assisted in the services by Rev. John Henderson.

A. W. ANDES.

SELLERS.

Jacob Samuel Sellers was born January 7, 1844, and died April 25, 1931, aged 87 years, 3 months, and 18 days. Bro. Sellers was a man of prominence in his community, and held in high esteem by a host of friends. His life was characterized by fair dealing and kindness to all. A few years ago it was my privilege to receive him into the Christian Church at Bethlehem on profession of faith in Christ, and from that time until death came, he was a faithful and interested member of the Church and enjoyed a blessed fellowship with the Lord. He is survived by four sons and two daughters.

Funeral services were held at his late home on April 27, 1931, and interment in the family cemetery nearby. The writer was assisted in the service by Dr. M. L. Weekley.

A. W. ANDES.

WILKINS.

Mrs. Ida Tuck Wilkins was born near Virgilina, Va., April 8, 1863, and died in Granville County, N. C., April 10, 1931, at the age of sixty-eight years and two days. She was the daughter of Edward and Mandy Tuck. The deceased was a faithful member of the Union Christian Church for over fifty years. In 1895 she married Larkin Wilkins, who survives her, together with two daughters, Miss Lizzie Wilkins and Mrs. Lottie Elliott; one son, Henry Wilkins, and two grandsons. There are also two sisters living, Mrs. Rosa Hobgood, of Henderson, N. C., and Mrs. Ada

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Williamson, of Clarksville, Va. Besides these, there are four stepsons—Pollard, Charlie, James and John Wilkins; and one stepdaughter, Mrs. Mathews. Loved ones sorrow, yet in their grief there is comfort in the hope of meeting again.

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VOLUME LXXXIII

RICHMOND, VA., THURSDAY, JUNE 18, 1931

NUMBER 25

.. THE SUN'S OBSE ..

Mrs N T Farmer

By DR. W. C. WICKER.

JUBILEE CONVENTION.—

The Christian Endeavors of North America will meet at San Francisco, July 11th to 16th. International Christian Endeavor conventions are held every two years, with a registered strength of from 10,000 to 16,000 delegates. The 1931 convention will mark the 50th anniversary of the founding of the first Endeavor society, by Dr. and Mrs. Francis E. Clark, in Portland, Maine. Dr. Daniel A. Poling, international president, will deliver the keynote address, and will preside at the principal sessions. Mrs. Francis E. Clark will be present as honorary delegate and speaker.

ADULT EDUCATION.—

Speaking before the annual meeting of the Association for Adult Education, Dr. Nicholas Murray Butler made an effective plea for continuing education all through life. Few, he said, continue to grow after their early twenties, and few indeed have their intellectual and spiritual velocity rising at the age of forty. This condition he pointed out must not go on, for the complexity of our modern problems can be met only by adult training. While he did not apply this to our churches, we who have their interest at heart need to give more thought to the adult side of our religious education program.

AMERICAN TRACT SOCIETY.—

On the occasion of the reelection of Dr. W. H. Matthews, general secretary of the American Tract Society, the other day, it was pointed out that the society's growth had been marked. Since 1922, the society's endowment has doubled, the regular donations multiplied by three and the number of books, hymnals, tracts and pamphlets distributed increased from 2,200,000 to nearly 5,000,000. The people of our churches would do well to make use of these tracts and books for the supply of reading matter for their people rather than allow questionable literature to be placed in their hands by those who peddle such literature on the Sabbath day under the name of Christian work, when in reality it is in the name of most anything else.

WORLD EVANGELISM IN PUERTO RICO.—

As one evidence of the solid development of our churches in Puerto Rico, there is the self-denial offering recently made by the churches of the mission of the Disciples of Christ. The local churches of the Disciples decided to unite with their sister churches on the north in observing holy week as a week of self-denial for world evangelization. Of course the total amount received was not large, but the encouraging feature is that every church gave something and

more than fifty per cent of the total membership of the Disciples of Christ in Puerto Rico participated in the offering. If mission churches can do this well in missions, what should be the standard of churches in America and other evangelized countries for support of missions.

RELIGIOUS EDUCATION.—

The School of Religious Education of the Congregational-Christian Churches of the South Eastern Convention of Congregational and Christian Churches is in session at Elon College, and the Standard Courses of Religious Education, approved by the International Council of Religious Education are being offered to those who are in attendance. Too few adults are in attendance at this session of the Summer School. Until we can get our pastors and our Sunday School officers to take these courses and to introduce the teaching of them in the local churches, we can never make the work of the Religious Educational program very effective. There is great value in this work to the cause of Christ if used to prepare the members of the Sunday Schools and local churches for better methods of building character.

OVER-CHURCHING.—

A lovely little town of a few hundred population, situated in the heart of the prosperous vineyard country, midway between Buffalo and Erie, N. Y., is Brocton, having a thriving Methodist church, with an excellent, more than adequate building; also a Baptist church, housing a congregation of earnest, devout folk. These congregations with their pastors are abundantly able to care for the spiritual needs of the Protestant people of the town and surrounding country. But now a tiny handful of disciples known as the Wesleyan Methodist, unable to worship with their fellow followers of Christ, have decided to arise and build—a little chapel of wood, whose chief message to the community will be: "Here we are, look on us, the true disciples! We can live in the same town, buy and sell, trade with our fellow Protestants, but we cannot worship with them." How tragic! Send such money where people need it, and unite Christians in fellowship at home.

AIR-CRAFT DEMONSTRATION.—

The aircraft mobilization over the city of New York was the target for many sermons next day. Dr. Bowie, the fearless pastor of Grace Episcopal church, declared that "the flight over New York of huge squadrons of scouting and bombing airplanes is evidently intended by the war department for what is called increased national defense. The sight of the planes was calculated to provide those instinctive reactions upon which professional soldiers believe that a nation must de-

pend. America is confronted today with a choice between two beliefs, a belief in guns and a belief in God." Rev. C. Everett Wagner of the union Methodist church declared that the imaginary attack upon New York was a fantasy of the military mind designed for the purpose of instilling fear into the hearts of citizens. Bishop Manning defended the maneuvers, but it seems that any Christian or psychologist would know enough about the law of suggestion to know that such maneuvers tend toward war.

RELIGIOUS EDUCATION CAMPS.—

Announcement has been made of the western region camps of the International council of religious education to be held at Geneva Glen, Col. The older girls camp will be held July 7-20 with Roy Burkhart of Chicago, Rev. O. R. Warford of Pueblo, and Miss Kathleen Painter of Denver among the leaders. The older boys' camp will be held August 25th to September 7th with Rev. Lyndon Harper of Independence, Mo., Rev. Donald Howard of Pueblo and Prof. O. W. Warmington of Boston University taking prominent part. The adult camp, August 10-22, is offering training in religious education leadership. The Western states are wide awake to the value of religious education while some of the Eastern states are conservative. People and churches will do well to follow the injunction of Christ who would have us make disciples of all nations teaching them to observe all things whatsoever he commanded them. In this religious education, he said "lo, I am with you always, even unto the end of the world."

NEW HYMN BOOKS.—

For a generation there has been a reform movement in Germany which has finally resulted in the adoption of new hymnals throughout the country. Two things are particularly remarkable about the new hymnal used in the province of Saxony. It contains a number of modern songs, and the tunes are presented in a new rhythmical manner which compares very favorably with the old manner. All new hymnals show decided esthetic improvement. New texts and tunes have been introduced, and the type of printing has been changed. They consist of two main parts, one of songs common in all parts of the country, and the other of songs particular to the locality. In other words, the gradual decline of provincialism and the tendency toward unification is seen even in the hymn book reform in the church music in the rural churches. Jazz should be replaced by the stately tunes that have been tried and proved worthy by the process of trial error, and by the songs that have sound theological teachings in them and not an appeal to the erotic impulse. Worship should be the center of appeal by the hymns used in church.

NOTES-PERSONALS

Rev. and Mrs. W. T. Scott, United Church, Salisbury, N. C., "announce the arrival in their home of James Albert Scott, on June 9, 1931." Congratulations to the happy father and mother.

Rev. S. E. Madren has recently closed an evangelistic meeting at Rocky Ford Church, in Carroll County, Va. The revival drew large congregations, evoked much interest, and resulted in three accessions to the Church.

The Sunday School and Christian Endeavor Convention of the Virginia Valley Conference is in session this week at Bethel, near Harrisonburg, Va., Mr. Roy A. Larrick being president. The program certainly gives promise of a great and good convention.

The First Christian Sunday School Orchestra, of our Richmond Church, gave the last monthly musical concert for the season in the church auditorium on last Sunday evening. This orchestra is under the direction of Ernest G. Carr, who is also the church organist. The program consisted of marches, overtures, classical and sacred numbers.

Rev. Roy D. Coulter reports a splendid day at Salem Chapel on Sunday, June 7th. It was Memorial and Missionary Day in the church, with an audience that filled the house. Rev. S. A. Bennett of Elon College accompanied the pastor and preached at the afternoon service. All the congregation seemed delighted with Prof. Bennett's sermon, and the pastor feels that it was, indeed, a good day at good, old Salem Chapel.

Our deepest sympathy goes out to Revs. G. C. Crutchfield, Lynchburg, and H. E. Crutchfield, Henderson, in the recent loss by death of their dear mother, who was a devoted and faithful member of Pleasant Ridge Christian Church, Guilford County, North Carolina. A loving wife and a devoted mother has gone to her reward, and a household is made sad because of the separation. Our sympathies are extended likewise to the bereaved husband and other members of the family.

Pleasant Cross Church, in Randolph County, whose building was burned some months ago, is pushing ahead with a new and much better building to take the place of the one destroyed. The membership and people of the community are making great sacrifices that they may have a church house in which to worship. Miss Sarah Ellison, R. 1, Asheboro, N. C., is the treasurer, and will greatly appreciate any contribution that any one may see fit to make to help in this needy and worthy enterprise.

We express to our friends, Mr. and Mrs. H. C. Simpson of Greensboro, our thanks for being remembered with the following: "Mr. and Mrs. Henry Clay Simpson request the honor of your presence at the marriage of their daughters, Annie to Mr. Edward Rankin McNeely, and Gladys to Mr. Earl Wright Vickers, on Sunday, the 21st of June, at five-thirty o'clock, First Christian Church, Greensboro, N. C." Miss Annie and Miss Gladys are graduates of Elon College, and have many acquaintances and friends among SUN readers. Mr. Earl W. Vickers is in the employ of the College and lives at Elon at the present. He is a very fortunate and happy man. We congratulate him and the fortunate Mr. McNeely.

Miss Josephine Graham, the secretary of the Union Ridge (N. C.) Woman's Missionary Society, writes: "The Woman's Missionary Society held its regular monthly meeting at the Sunday School hut on Thursday afternoon, June 11th, at three o'clock. There were seventeen members and three visitors present. An hour was spent in discussing the important business of the society. Mrs. J. J. Garrison led the discussion of the monthly lesson, 'What is a Christian,' after which the society adjourned to meet again in July."

Brother W. B. Truitt, Greensboro, N. C., is president of the North Carolina and Virginia S. S. and C. E. Convention, due to meet at Reidsville, June 25th and 26th. A good program is promised and a largely attended convention is anticipated. Rev. R. Lee House, Durham, N. C., is president of the Eastern North Carolina Convention, scheduled to meet at Amelia Church, Johnston County, Tuesday and Wednesday, July 14th and 15th. The Eastern Virginia Convention is scheduled to meet at Oakland Church, Nansemond County, Va., July 21st and 22nd.

We acknowledge with appreciation the following: "Rev. and Mrs. Charles Henry Rowland request the honor of your presence at the marriage of their daughter, Annie Graham, to Rev. William Emil Wiseman, on Saturday, June 20, 1931, at four o'clock in the afternoon, First Christian Church, Greensboro, N. C." Miss Graham Rowland is well known to SUN readers, having spent a year in Home Missions work at Fort Apache, Arizona, and the past year as the director of Religious Education in our Burlington Christian Church. She has a host of friends and admirers who would join us in wishing her a most happy venture into the field of matrimony. The happy man is a Methodist minister, now located in Texas. He has our congratulations.

The Mission Secretary had the privilege of occupying the pulpit of Rev. J. H. Dollar, Reidsville, N. C., 11:00 A. M., Sunday, June 7th. Brother Dollar was in the midst of his self-denial week and gathering the fruits of that self-denial for Missions. One of the most promising and wide-awake Sunday Schools one finds anywhere is the First Church, Reidsville, one of the largest numerically in that city, a regular bee-hive of youth and activity. The pastor is working along right lines. A favorite and a companion to the young life of his church, he gives to that young life the same degree of interest, care and consideration that he gives to the adults of his church. This will tell in the future. The teaching of the pastor and his pleas for self-denial for the sake of the Lord that His kingdom may be built up in the earth make a deep impression upon the congregation and will tell in the future of this growing church.

Rev. R. A. Whitten is the happy pastor of New Lebanon Church, Rockingham County, Va. An active Sunday School as well as a loyal and large membership greet him and inspire him as he speaks to them from the pulpit and leads them in spiritual and social activities. The Mission Secretary rejoiced in visiting this good church again and in speaking to the Sunday School and congregation at 3:00 P. M., Sunday, June 7th. This congregation has the missionary spirit, and the pastor assures us that it would go over the top in reaching its quota for Missions—one-third as much for missions as is the amount of the pastor's salary. Each and all of our churches could, with help and no hurt to themselves reach this goal through proper sacrificial and self-denial service. It is always a joy to this writer to visit New Lebanon, a church built under the leadership of the late lamented Rev. L. I. Cox,

whose memory is still dear to the community. And this writer recalls the glad day on which he assisted Brother Cox, the then pastor, in dedicating this house of worship.

The following news item carried in a local paper will prove of interest to Elonites who were in school there several years ago: "Miss Mabel Michael, of Gibsonville and Brown Summit, became the bride of Clarence Pickett Thompson, of Graham, Wednesday morning, June 3, 1931, at 10:30 o'clock, in Reidsville at the home of Rev. and Mrs. R. A. Whitten. Rev. Mr. Whitten officiated, using the double ring ceremony. The bride is the eldest daughter of Mr. and Mrs. D. E. Michael of Brown Summit. She is a graduate of Elon College, class of 1928, and for three years has been a member of the faculty of the Gibsonville school. Mr. Thompson, the son of F. F. Thompson, of Graham, is also a graduate of Elon College and is an instructor in the Altamahaw school. After the service Mr. and Mrs. Thompson left for a motor trip through the Shenandoah valley to Washington, D. C. After June 11th, they will be at Chapel Hill, where they will attend the summer session at the University of North Carolina."

The *Congregationalist* and *Herald of Gospel Liberty*, under the department of "Our Awakening World," edited by John R. Scotford, carries this highly gratifying reference to "our own" Pattie Coghill: "Do we know Pattie Lee Coghill? We sure do. She arrives any time from five in the morning until midnight and spends an hour or a week in our midst, during which she has a grand orgy of straightening out her affairs, and a great sharing of experiences which lasts through lengthy meals and into late hours. I first met her several years ago in Student Summer Service. We were working among Christian Churches organizing a week-end conference for young people. Everyone said, 'get Miss Coghill; she is just the one.' We wrote, and wondered what sort of a person would appear. We expected a short, round-faced, stout woman of middle age. We were delighted to have her prove to be young, tall, well-built, attractive, with a happy smile and cordial spirit. She is good fun, but well poised. The young people like her. How she can rush from one place to another, teach in Interdenominational Training Schools, serve the local church, do official correspondence, plan, and think, is a mystery to me."

Rev. F. C. Lester, president of the Board of Religious Education, and Miss Jewel Truitt, the secretary, were visitors at Elon on Wednesday evening, June 10th, and after calling together and organizing the first session of the Elon Summer School, left on the morning of June 11th for the Congregational-Christian Council, Seattle, Wash. Rev. H. S. Hardcastle, Suffolk, Va., was left in charge as dean of the school, and at this writing, he is carrying on that work efficiently and quite successfully. Good work is being done in the school, and there are young people present who are deeply interested in topics of vital interest to the church that are being taught and discussed. The great pity is that the time cannot be found and established for this summer school which would meet the convenience of all in the Convention who would like to attend. A great idea is back of this school and good work is being done in it. It has possibilities of unlimited power and achievement. Hundreds of our young people as well as of our ministers and adults, desiring to know more about religious organizations and activities should be brought together for a summer school on the campus and in the buildings of our beautiful, restful and inviting Elon College.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, *and* REV. M. J. SWEET, *Associates*.

UNION CHURCH, CHATTANOOGA, is being enlarged and improved while being rebuilt. Dr. Marston S. Freeman was the chief speaker at the laying of the corner stone.

DR. FREEMAN is to attend the Seattle Council as a delegate from the Tennessee Conference. Dr. C. Rexford Raymond is a delegate and also a member of the Business Committee of the Council.

MISS MILDRED TAYLOR, who is doing social and religious work at Pine Knot, Kentucky, is receiving fine response from the local people. Sunday audiences are good-sized. Socials are held in the basement of Summer Chapel.

MIAMI FIRST CHURCH reports that under the leadership of Rev. Helen F. Lanham, who is associate minister, continuing the work during the summer months, seventeen new members have been added during the last six weeks, some of them being associate members.

REV. C. ARTHUR LINCOLN of Daytona Beach, who fell and broke his ankle, is slowly recovering, but it will still be some weeks before he is fully over the accident. An Intermediate Society of Christian Endeavor has been organized in the church and also a young people's choir of about thirty members.

STUDENT SUMMER SERVICE WORKERS from Piedmont College, Miss Ina Adams and Miss Rosie Gill, have begun their work for the summer at Union Hill Church at Pearson. They went directly from examinations to work. This is their first big job—and they are equal to it. Other workers will be announced soon.

MISS ANNIE R. CAMPBELL, Georgia Extension Worker, will grace the Florida Young People's Conference at Camp Imrt. Alle by her presence, giving a course in "Living People's Methods and Materials." Georgia is proud to have the privilege of trying to pay Florida for the many kind courtesies shown. Among them, the last being, when Miss Pattie Lee Coghill took part in the services at Pearson, Union Hill Church. Miss Campbell takes with her two of Georgia's young people, Miss Dora Overstreet and Miss Annie Giles.

BIRMINGHAM, ALA., the central city of the South, which extends from Texas to Virginia, is about to have a sensation in the institution of a *dry daily newspaper*, which is to be known as *The Birmingham Independent*. It is supported by "dry" capital from the South and North, and is preparing to maintain itself at a loss for five years while fighting the prohibition battle. It expects to be able to win the necessary advertising support only gradually in the face of the opposition of the "wet" press. The paper will be welcomed all over Alabama. It will have standard news service.

GROUPING PLAN GROWS IN SOUTH GEORGIA. The splendid success of Rev. Theodore L. Levertt, as pastor in the Macedonia Larger Parish, comprising four churches, Macedonia, Sardis, Liberty and New Trinity, is aiding other churches to realize how good and how necessary it is to call a minister who may be a pastor, giving all his time to the churches being served. To that end committees from Union Hill, Antioch and Friendship Congregational Churches met with a committee from the Ambrose Christian Church Wednesday night, June 3d, in Nichols, Georgia, and talked things over and planned for further

action. This is exceeding good news. Many of these churches realize that their greater hope is to group for united work, with an intensive program back of which is a pastor, to see that things come to pass. New Light Church, Vanceville, Georgia, has already voted for such a union, while Popular Arbor and Enigma are waiting for their next business meeting or conference to act.

CALLED TO ACTION.

Six young men from various universities, colleges and seminaries have been assigned to the Carolinas for June, July and August. They will serve, with such necessary changes as conditions may compel, as follows: Floyd M. Price will serve Friendship Congregational Church, near Baxley, and Antioch Church, near Bristol, Ga., during June. In August he will serve the two churches at Deorun, Ga., New Light and Poplar Arbor. Mr. Price comes from Vanderbilt University, and is well equipped for Student Summer Service work.

Mr. David Shepherd, also from Vanderbilt, will report to Whitehall Church, Waycross, Ga., June 1st, for one month. He will then give two weeks to Union Hill Church at Pearson, Ga. The first two weeks of July he will serve at Center Church, Atlanta, Ga. After the Blue Ridge Conference he is assigned to Duncan's Creek and the Larger Macedonia Parish for August.

Mr. Arnold Slater, from Vanderbilt, who has been in Student Summer Service work before, will go June 1st to Society Hill, then to Walker's Chapel and Pleasant Hill, both near Roberta, Ga., for a month. July and part of August will find him at Woodbury and Crest, and he will close his summer at Cochran, Ga.

Yale Seminary furnishes us with Mr. Theron A. Zimmeron, who will report on June 15th at County Line, Lovejoy Church. From here he will go to LaGrange and from there to Columbus, Ga., to finish his work.

John Howard Smith, from Elon College, will be stationed in North Carolina under the direction of Miss Priscilla Chase for June. His work for July and August will be announced later, but it will be in the Carolinas.

Kendrick Grobel, Chicago Seminary, is assigned to Asheville, reporting there June 17th, to Rev. J. Brainerd Thrall, pastor. He will be there for one month at least, perhaps longer, attending the Blue Ridge M. E. M. Conference later in the summer.

There is a very important work mapped out for each of these men, and it is expected that the churches will reap important and advancing results. They will always be in close touch with the people and work in harmony with the pastors of churches. It should be said, perhaps, that there may be a shift of one of these workers to assist Mr. Stanley in the Barnesville larger parish for a part of August, in addition to the work of Mr. Slater at Woodbury, Ga.

RESOLUTIONS OF APPRECIATION.

In view of the fact that the five year experimental period of the Vanderbilt University Rural Church School has come to an end, and the future enterprise is somewhat uncertain, the Congregational Advisory Board of the Southeast wishes to go on record in the following way:

1.—Resolved that we express the conviction that this Rural Church School is one of the most

significant movements of American Educational life and that we believe its discontinuance would be nothing less than a national calamity:

2.—Resolved that we feel that this Rural Church School is of inestimable value to a region which contains about two-thirds of rural America, two-thirds of rural churches and rural ministers, and that it should be continued:

3.—Resolved that we place on record our appreciation of the unparalleled generosity of the Vanderbilt University in bringing men of small salaries and deficient education of our own and other denominations to this school, and of the benefits they have received:

4.—Resolved that in view of the fact that a new policy of financing and conduct of the Rural Church School must be devised and followed if the school is to be continued, we wish to assure Vanderbilt University of our willingness to co-operate with the other denominations in lessening the cost of maintenance by assisting in providing members of the faculty, and "scholarship" aid necessary to bring our ministers to the school:

5.—Resolved that a copy be sent to Chancellor Kirkland of Vanderbilt University.

CONGREGATIONAL ADVISORY BOARD.

METHODS CORNER

BY REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

Christian fellowship under the auspices of the Church is greatly to be desired. One way is to have "Fellowship Suppers" with just as many members of the church and congregation participating as possible. This is not to make money. The expenses may be pooled and the total divided among the families present. Here at Miami Beach we are very fond of "Pot Luck Suppers" at which each family, or individual, if he has no family, brings what it pleases without announcing beforehand what it will bring. It is surprising how satisfying this arrangement is, but after several years of experience it is found best to have someone make suggestions. In the course of time, however, certain people bring the same thing each time. The host at whose house the supper is held, provides the drinks and of course makes something for the supper. If held at the church, a committee would have charge. There is a lots of fun connected with it, much curiosity, and a whole evening of sociability.

Our Sunday School teachers and officers meet this way each month at the parsonage. We also have had "Progressive Dinners" where each separate course was served at a different house. The cost of this was pooled. It is a very pleasant thing to do, and people get acquainted in going and coming and tarrying at the various homes. The home where the desert is served usually provides some entertainment for the rest of the evening.

We have found such social gatherings of great value in our church program. At Plymouth Church, Seattle, we used to have a regular church supper every Thursday night for the members of the choir and for members of the church who desired to come to the supper and remain for prayer meeting. Occasionally we had our devotional meeting about the tables. I have visited many churches on prayer meeting night and have found the people seated about a table eating their evening meal. While sitting at the tables the meeting was held and carried on beautifully. It was Jesus' method, when you come to think of it. He talked a great deal at meals. The fact is He was the world's greatest table talker. Some of the best things He ever said were said while eating.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

MISSIONS, A SPIRITUAL TASK.

Missions differ from all other enterprises of the Church in one particular. The Church alone does missionary work. The Church is the only spiritual body on earth. It is the Body of Christ, and of that Body Christ is the Head. And this is the only institution or organization that sends out and supports missionaries or builds churches at home and abroad. This is a spiritual body undertaking a spiritual task. Fraternal orders, benevolent societies, even a benevolent State, as fruits of the gospel, engage in benevolent and charitable undertakings. These fraternal orders, benevolent societies and a friendly State will aid the Church, even far surpass the Church numerically in caring for the orphan and the widow, the infirm, the decrepit and the needy. This is the fruit and the flower of the gospel. None of these, however, engage in the task of building churches, sending out and supporting preachers and teachers, to carry the gospel message into the unchurched and remote districts of the homeland, or into the fields afar. The Church of the living God, the spiritual body of our Lord, is the only institution dedicated and consecrated to the sole task of giving the gospel of our Lord to a world in need.

This is the task assigned to and undertaken by the Church alone. If the Church doesn't do the missionary work—the work of winning souls at home and abroad—it will go undone. In this our Lord has conferred upon His Church and His followers a double blessing:

First. He has given His followers the power of personal approach to the unsaved person a-

cross the street, or out on the highway. When an individual, with a desire to carry the message of His Lord to an unreached person close by, goes and carries that message and wins that soul to Christ, that is Evangelism. Winning a soul to Christ through personal contact and appeal is Evangelism.

Second. Another blessing of equal joy and gladness is that of winning souls to Christ by the consecration of purse and possession. This, because it is afar off and we have to send our offerings that the message may be delivered to those in fields afar—that we call Missions. Winning a soul to Christ through the consecration of personal effort and contact, is Evangelism; winning a soul to Christ through consecration of purse, of offering, of prayer and of faith, that we call Missions. Evangelism is winning a soul close by; Missions is winning a soul afar off. God has graciously conferred this double blessing upon those in the Church whom He hath purchased through the blood of His Son and graciously given to them a passion like unto His own; that of soul-saving nearby and afar off, that of making the saving message of our Lord known to those nearby and to those far away. Soul winning is a spiritual task. Evangelism is a spiritual task. Missions is a spiritual task.

God and not man instituted this task, but God has graciously called man into fellowship and service with Him, that through man, the gift of self and the gift of substance through Evangelism and through Missions, He might build up on earth the kingdom of heaven. The Church glows with spiritual fervor during the revival when souls through personal Evangelism are being born into the kingdom. And the Church likewise glows with spiritual fervor when it is brought to a sense of its blessings through its missionary activity in trying to win the wide world to our Lord.

There are in what we call the non-Christian world now nearly 30,000 missionaries; those sent out by our offerings and our prayers to tell to a world in darkness about the Light that can shine in the dark places. There are more than 150,000 native evangelists in the non-Christian world seeking to win people of their own nations to our Christ. There are 858 hospitals, there are 32 schools for the blind and 361 orphanages out there in non-Christian lands. How came even one of all these messengers of mercy and fruits of the gospel and of love out there? A church engaged in its spiritual task of making known its Lord sent out missionaries, and in this sending, this missionary activity, these things have taken place. The Church of the living God is responsible for every one of them, responsible because our Lord Christ called His Church, a spiritual body, to engage in the missionary task. Unless the Church does the missionary work, it will never be done, for in the missionary work, in the work of evangelization, soul-winning, soul-saving, church building, the Church stands alone. Truly is the missionary enterprise a spiritual adventure in the name and for the sake of our Lord, whose Body is the Church and of which Christ is the Head.

J. O. A.

ANOTHER VALLEY FORGE.

Despair often brings people to their knees. Human insufficiency often turns to divine sufficiency. Defeat is not the worst calamity that can befall a people. To yield to that defeat, and embrace it as final, is the straw that breaks the camel's back and sends one down to rise no more. There is always hope for a people who, in spite of gathering gloom, still trust God and turn to Him for succor and for relief. George Washington, on his knees at Valley Forge, has been pictured on canvass and in song. Hope born of an

unfailing courage carried the leader of the continental armies to a quest of God, and made him an humble suppliant for wisdom from God, for a way whose path he could not find alone. A few days ago President Hoover in public address declared: "The American people are going through another Valley Forge at this time. To each and every one of us it is an hour of unusual stress and trial. You have each one of you special cause of anxiety, so have I. If "special cause for anxiety" is the only attitude the present depressed condition has brought to us, we have not yet reached our Valley Forge. That we will reach only when we shall carry our cause of anxiety to Him who alone is sufficient. It was a praying President, and a leader of armies, who made Valley Forge historical; not because the people were despondent at Valley Forge, and were suffering from sad want and lack on every hand, but because their leader prayed to God, and God led their leader out and on. That made Valley Forge both historical and sacred.

We have had economic depressions before. We are having one now. The present will only pass into history and be recorded as one of many without particular event or significance on the calendar, unless out of economic depression we shall derive moral and spiritual expression and achievement. If the present economic condition will serve to drive the American people to their knees as Valley Forge carried Washington and the continental armies to their knees, then we shall have another historical event, and the glory of the Lord will shine forth into many a darkened region, and make glad millions of hearts, despite their lack and want of material things. Well did the Psalmist say, "The Lord is my Shepherd, I shall not want." As long as we make Him our Shepherd and follow Him, we shall not want any good thing.

J. O. A.

BAPTISTS, PROHIBITION AND POLITICS.

The Southern Baptist Convention in annual session at Birmingham, recently, proclaimed to the wide-world, so far as print and publicity are concerned, where they stood and how they stood on Prohibition. That at least is worth something, because they did not "pussy-foot" and were not "mealy-mouthed" about it. Their "resolutions" rang out in clear tones, and the great body of thousands voted its approval with acclaim and applause. They resolved that "we declare our intention and purpose not to support for president of the United States, Senator, representative, governor or other officer of high and responsible position, any candidate who is hostile to or does not openly and frankly support our present prohibition laws, but to seek the defeat of such candidate no matter what party label he may bear." Whether one approves or disapproves, this leaves no one in doubt as to their position. It tells the world where they stand, and henceforth those who run may read so far as Southern Baptists in convention assembled are concerned. Whether one agrees or disagrees with the position taken, one is compelled to admit the straight-forwardness of the thing, and the certainty of the declaration.

J. O. A.

GANDHI AND CONVERSIONS.

Possibly no man living is more in the public eye at present than Mahatma Gandhi of India. It is declared that millions of India would die for him. They acclaim him as a true prophet, a seer and a sage. Many Christian pulpits and religious papers have heralded him as being the man most Christ-like in our modern time. In self-denial, in refusing to be allured by the world, in a determination to rise above the things of time and sense and make them secondary, the Mahatma is quite Christ-like. But when this is

said about him, all is said that can be said in comparison. He is reported as declaring that "proselyting" of every kind should be abandoned. He is further quoted as declaring, "We need no conversions spiritually." Mr. Gandhi believes that all men should stay in the religion of their fathers and that in which they were brought up. If ever a Buddhist, then a Buddhist always. If ever a Hindu, then a Hindu always. If ever a Mohammedan, then a Mohammedan always. Moreover, Mr. Gandhi sets example of this and declares himself a genuine Hindu, and so well satisfied with his religion that he has no disposition or desire to change his religion and become a Christian.

In this the Mahatma differs as much from the Christ as night differs from day. Christ went about proselyting; that is, winning men and women from a worse to a better way, leading them from darkness into light, calling them, "Ye scribes, pharisees, hypocrites," to come out from the principles and practices, which had made them what they were, and heed the gospel of righteous deeds and holy activities. He made no compromise with the ways of the world and wickedness about Him, and if proselyting means, as the dictionary says it does, winning one from a heathen to the Christian way, then He practiced proselyting with vigor and determination. Whoever says the world does not need spiritual conversion differs from the Christ who said "Ye must be born again."

J. O. A.

QUICK.

Quick is the "key-word" of this age. Motion is quick. Decisions are quick. Remedies are quick. Isaiah in writing of Jesus describes Him of "quick understanding in the fear of the Lord." (Isaiah 11:3.) God ordained Him to be the judge of the "quick and dead." (Acts 10:42.) "The word of God is quick, and powerful, sharper than a twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." (Hebrews 4:12.) The wiser men are the quicker they are. Slow people will get behind in this age.

Men in business have to answer questions on short time, have to decide questions on short time, and that means that men must be posted and ready or they will make mistakes. That is one cause of failure; quick decisions are made without adequate knowledge. It is too late to get up data after decisions have been made. Smart traders prey upon the ignorance of men, secure their subscriptions, sell them investments with bright prospects for big profits and, later, the investor finds that he has been deceived.

Two things are necessary for best results in this quick age. First, thorough education along the line in which the life is to move. If in the market, his knowledge of the market must be up to date, and clear in the field of operations. Prices may change overnight, and the slow man may go to bed rich and wake up poor. His vision must be clear and embrace more than the latest reports.

Still greater than thorough education is real spiritual experience. God can enable his devoted child to see the right path and His help is quick. Men depend too much on the judgment and opinion of other men, and not enough on the Spirit of God. "When he, the Spirit of truth is come, he will guide you into all truth." (John 16:13.)

There are two sources of truth, the one is from man through education; and the other is from God through His word and His spirit. These are the two sources of wisdom; and the best is that which comes from God.

W. W. S.

THE CHURCH OF GOD.

(An address delivered by Rev. A. D. Woodworth, D. D., at the dedication of the Church at Okuzawa, Japan, October 19, 1930.)

The greatest event of the world was that of the coming of our Lord Jesus Christ into it. The truth which He taught transcends every other truth, since through Him, and Him alone, the way has been opened up by which we may receive the forgiveness of our sins, and may become the sons of God and heirs of eternal glory. Thinking men everywhere admit that there are no problems affecting humankind which the teachings of our Lord do not solve. There is hardly a religious paper, hardly a sermon which does not emphasize the supremacy of our Lord and His gospel as the panacea of the world's ills. As Peter says before the Sanhedrin, "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved."

For two thousand years Christian men and women have felt deeply these facts, and in consequence have been zealous in preaching the gospel and in extending its influence to the ends of the earth. Companies of believers have been formed for mutual encouragement and helpfulness, and for their convenience Church buildings have been erected, some of them of great size and magnificence. And so the building for whose dedication we are met together today, though a modest structure, is intended to meet the spiritual needs of this rapidly growing suburb of our great city. In so far as the architect and the carpenters are concerned, they have done their best. This little Church for the accommodation of a congregation, a kindergarten and Sunday School, and the pastor's home, is the answer to prayer. The result, we hope, will stimulate the pastor's faith, and not only the faith of the pastor and his little flock, but the faith of Christians elsewhere. In a way, they have seen great things for the Lord undertaken and great things accomplished.

So far, we have come under the guidance of our Lord. But the work for which this building has been erected is but the beginning of greater things which we expect to see. This house will be an altar of prayer, and here the gospel as given in the inspired word will be faithfully preached.

What does it all stand for? Naturally it stands as a lighthouse for the sailor buffeted by the storms of life and seeking a safe harbor. It is a hospital in which the sin-sick may find spiritual healing. It is a school in which those who are spiritually ignorant may sit at the feet of the Lord, imbibe His spirit and daily become more and more like Him.

But the Church of which this building is a symbol, has other work to do. The world is full of social injustice and the avarice which heaps up wealth by exploiting the poor and weak. What can the Church do to help the victims of poverty and greed? An army of not less than 20,000 women a year are initiated into lives of shame. Must not the Church cry aloud and spare not in their defense? It is said that the Japanese spend 1,500,000,000 yen a year for drink, and 700,000,000 yen for licentious pleasures. We know that the Church is at grips with these evils which in the past have overthrown great nations. Surely the greatest enemies of Japan are not outside her borders, but inside her gates, and they are the popular vices. It is said that in Japan there are a million people who correspond in a way to the untouchables of India. Can the Church produce a spirit such as Jesus showed to the woman of Samaria at Jacob's well? "For there is no respect of persons with God." The ancients represented evil as a sea monster with nine heads, of which, if one head were cut off, two grew out in its place. The Church is arrayed against this Hydra, and of necessity must be a warrior Church,

"terrible as an army with banners," fighting against the rulers of darkness of this world and against spiritual wickedness in high places.

But what has the Church already done? In the times of our Lord, at least one-half of the human race were slaves. Who struck off these shackles but our Lord working in the hearts of His followers? The histories tell us how ancient women were but the puppets of men, trampled in the mire for their pleasure. What has lifted woman from her low place and made her not only the equal of men, but in all work for the uplift of mankind made her a queen? What but the influence of the gospel stopped the human butcheries which made a Roman holiday? Whose voice has been loudest and strongest against the curse of war? What voice has been strongest in the far-flung battle line against intemperance? Who first taught the brotherhood of man, the Fatherhood of God, and the equal privileges for all men according to the Golden Rule? Who is smiting the sweatshop, the exploitation of children and the poor? What is the Church doing in all lands in which twenty-five thousand men and women have gone out to hold up the ideal of our Lord? Already we know that golden harvests have been reaped as a result of their sowing.

What the Church is now doing for a sin-cursed world makes it the supreme organization of the world. What shall we say of the uplift and inspiration it gives to the hearts of men in the weary struggle of life? How it takes away the fear of death? How in it we see the highest fruition of our hopes in the new heaven and new earth where God will dwell with His children and will supply every need and wipe all tears away from their eyes? So the building which we dedicate today stands for all the glories and riches of our Lord Jesus Christ; stands for infinite love, stands for God's unspeakable Gift; stands for the things which eye hath not seen nor ear heard—things that have not entered into the heart of man.

Jesus has said that the gates of hell shall not prevail against His Church, meaning that the omnipotent God is in it and that it will put down all rule and all authority and power. The Queen of Sheba was dismayed when she saw the glories of Solomon, and said the half had never been told her. In like manner, when we have piled words together to express the splendors of the Church which God calls His inheritance in the saints, words fail. The Lord loved His Church, and for it He gave His precious blood, that He might present it to Himself a glorious Church, perfect in beauty, having no spot or wrinkle or any such thing, that it should be holy and without blemish.

This is the instrument through which His truth and His spirit flow into the hearts of men with regenerating power, changing darkness to light and making sinful men the saints of God.

It is not surprising that from the Church have sprung the greatest paintings of the world, the finest literature, the psalms—the greatest song-book of the world, and our great modern hymns which have done more to mold the thoughts of men than all theological books.—Rev. A. D. Woodworth, D. D., in *Missionary Herald*.

Of the entire population of North Carolina, 70.5 per cent are white, and practically all of the white population are native, there being only three-tenths of one per cent foreign born. Likewise, of the native white population, nearly all are of native parentage, there being only six-tenths of one per cent of foreign or mixed parentage. Persons born in England formed 13.7 per cent of the 8,788 persons comprising the foreign-born white population of North Carolina. More than one-half of the foreign-born white population have been naturalized.

CONTRIBUTIONS

SUFFOLK LETTER.

B. O. Hill, son and co-partner with his father, I. O. Hill, who has been engaged in the undertaking business in Suffolk for forty years, with his helpers and two outside friends, carried eleven preachers and fourteen laymen on an outing down the Nansemond River on June 12th. It was a fine day, and fishing was engaged in on the river and out in James River. The boats landed at Newport News at 1:30 P. M., and the twenty-five men enjoyed a lucious sea-food dinner at Phillips' Sea-food Restaurant. All was the hospitality of the Hills.

There were three boats, owned and operated as follows: Boat No. 1, J. A. Parker, carried Revs. W. H. Corbitt, Baptist, of Holland; E. C. Dean, Baptist, of Suffolk; and laymen, J. A. Parker, W. J. Rhodes, Z. Turner, and J. F. Brantley. That crew of 6 caught 45 fish. Boat No. 2, B. O. Hill's, carried Revs. H. J. Goodwin, Baptist of Suffolk; N. G. Newman, Christian of Holland, I. W. Johnson, Christian, and W. W. Staley, Christian, of Suffolk; and, laymen, John B. Pinner, Baird O. Hill, Blackwell Cross, M. M. Osborn, George Matthews, and F. H. Debnam. That boat of 10 caught 100 fish. Boat No. 3, W. H. Burchett, carried Rev. C. E. Pleasants, Methodist, of Suffolk, Revs. W. M. Jay, Christian of Holland, J. R. Taylor, Baptist of Whaleyville, Carl B. Craig, Presbyterian of Suffolk, L. L. Lasiter, Christian, of Suffolk; and laymen, J. C. West, W. H. Burchett, G. B. Dixon, J. Babrick. That crew of 9 caught 131 fish. The total catch of fish for the day was 276. The fishing was carried on down the river and up the river that afternoon. The trip, the dinner, and the bait were all free, as Baird Hill paid the bills. His associates, and the two extra boats of Parker and Burchett, shared with Hill in the expense of the trip.

It may seem strange to report a fishing trip in THE CHRISTIAN SUN, but it was a religious group of eleven preachers and fourteen laymen, and a day of real recreation for tired men. Revs. H. E. Comer, H. S. Hardcastle and S. C. Venable, Methodist, Christian and Presbyterian, and also members of the Ministerial Association of Suffolk and Nansemond County, were out of the city, and their absence was regretted by us and, no doubt, by them.

The first disciples called by Jesus were fishermen. Peter, Andrew, James and John, were fishers, and Jesus made them "fishers of men." (Matt. 4:22.) From that day until this day, ministers have loved to fish; and it is unusually kind of Baird Hill to give the members of the Ministerial Association and others an annual all-day outing in a fishing trip and a good dinner down the Nansemond River to Newport News. The scenery down the Nansemond is equal to any in this country. One thing is demonstrated by such hospitality and such associates, and that is the real unity of the ministers of different denominations. Had you been a stranger on that trip, you could not have told that there were different denominations in that happy company of ministers and laymen. W. W. STALEY.

ELON LETTER.

We have often heard a fond father say, "I did not have a chance at an education when I was a boy, but I am going to give my boy the best education to be had." And he meant it. The unfortunate, or fortunate, fact is that an education cannot be given. If it could, the majority

of us would be educated. As it is, however, fathers and mothers can only send their boys and girls to college, or, better yet, make it possible for them to go to college, and trust to them and to the institution to do the rest.

And the rest is not easy. The average freshman, in an unfamiliar environment, surrounded by strangers, faced by the necessity of adjustment to new surroundings, confronted by a multiplicity of duties, social scholastic, and religious, often "fails to see the wood for the trees." It is not to be wondered at that he makes mistakes, does not put first things first, "gets off on the wrong foot," and ultimately fails. The fact that so many do seize the opportunities presented and profit by them is gratifying proof of the fundamental soundness and sincerity of our modern youth.

Elon was among the first of Southern Colleges to provide an orientation period for the incoming freshmen. They assemble at the College at least three days before registration day for upper classes. These days are spent in visiting the college plant, inspecting class-rooms, libraries, laboratories, etc., in listening to talks by faculty members on subjects of vital importance to students, in securing information concerning courses and texts, in making new acquaintances among the faculty and class-mates, in recreation—in short, in getting oriented to the surroundings.

We are hoping to make the orientation period of the approaching year the best yet. In addition to the activities before mentioned, we shall organize the students into groups, each under the supervision of capable teachers, who will lead them in the consideration and discussion of such subjects as the opportunities, the problems, and the responsibilities of College life.

A committee consisting of faculty members and deans has been appointed to study the problems and submit plans for the orientation period. We are hoping that the plans may be so wisely operated and so well presented that our freshmen may enter upon the work of the year with a breadth of vision and a determination to achieve, that will make the year the most fruitful one in our history. J. W. BARNEY.

RELIGION OR CHRISTIANITY, WHICH?

We live at a time in which we hear much about the world's great need for religion. The world, today, is religious, and so has it been ever since man began to worship. No matter what man worshipped, from Adam to the present day, whether it was an idol, the sun, the moon, the stars, his ancestors, or anything else, that was his religion. Man is, and always will be incurably religious, but not incurably Christian.

The great need of the world today is not more religion, as some seem to think, but it needs Jesus Christ, the Son of the true and living God. It needs Christ because our civilization is approaching a mighty, new advancement, or approaching a serious and tragic collapse. As we look around us, we can see that Christ and His teachings have been and still are being neglected.

It was by the power, mercy and strength of God that our civilization developed and rose to its present position; not by the power of religion.

All that we have, or ever will have, came and will come from God, yet we neglect Him. Divorce increases; murder, suicide and lawlessness of all kinds still have their headway. Our jails and penitentiaries are still being filled each year. God is less and less in our thoughts. What can remedy such a condition as this? Nothing can do it but

the acceptance of Christ and Him only. What we need today is the vital realization that salvation comes by Jesus Christ and Him crucified, and not by religion.

We are living in a crucial time, and we should stop and think. Preachers should preach more Christ and less religion. Christ alone can bring the lowly sinner from the muck and mire of sin and save his soul. Religion has never saved a soul, and it cannot.

In the eighth chapter of the Gospel according to John, twelfth verse, Jesus says, "I am the Light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." He did not say that religion was the light of the world, and that he that followed it should not walk in darkness. He said "I am the Light of the world." The need of the world today is not religion, but the acceptance of Jesus Christ and Him Crucified. J. RAY DICKENS.

MINISTERIAL ASSOCIATION PICNIC.

The annual Preachers' Picnic of the Eastern Virginia Ministerial Association took place at Ocean View on Friday, June 5th. After the arrival of the brethren with their wives and children, friends and sweethearts, one of the party, likely Dr. W. W. Staley or Dr. L. E. Smith, said, "I go a fishing." And soon the others said, "We go also with thee." The weather was fine, the fish were biting, and the sport was good.

A call from shore to the boats launched yonder was sent out, that lunch was ready and that they had fished long enough. Finally they came in and found that their good wives had spread the dinner, whereupon the feast was enjoyed. After dinner, a short business meeting was called by the president of the association, Rev. J. E. McCauley. During the session of business, there seemed to be a weary look upon the faces of certain brethren. They were restless, they were sleepy, until one, Rev. "Red" Poythress declared that he wanted to play some "good old golf," whereupon a number of challenges were made. Then to the Ocean View Golf Club went three of the brethren. It took Dr. Smith and J. W. Fix to show Brother Poythress that he was not the only golfer among the clergy of the Eastern Virginia Conference.

The day ended and every member of the party declared the fun, food and fellowship were most delightful and enjoyable.

J. W. FIX, *Secretary*.

REV. G. D. HUNT'S LETTER.

Dear Brother Editor:

We had a splendid service at Roanoke Christian Church yesterday and last night. Four members were received to Fellowship at the eleven o'clock service. Sunday school was good and C. E. was fine at the evening hour. Sunday School voted to reinstate their Orphanage and Missionary offering. We are soon to have some Steroptican pictures for the entertainment of our young people.

Our church voted to hold their annual revival beginning the fourth Sunday in June, and closing the first Sunday night in July, provided we can make the necessary arrangements.

Our little church here is doing some good work now. It is our purpose to relieve our indebtedness as fast as we can, and then undertake greater things for the kingdom.

We have been under a great strain financially for some time and have thus been greatly hindered in our church program. We are still under the same depression, but by the Grace of God, and heroic efforts on our part, we will come through. We have a loyal little band of poor people, but with all hearts and hands united, with Jesus leading, victory is ours. Please pray for us.

G. D. HUNT, *Pastor*.

EDUCATION—OR SOPHISTICATION?

Trooping into the school-rooms of myriads of institutions today come crowds of eager youth. "What are you seeking?" we ask. "Education," they reply; "what have you to offer?" Here is our answer:

The finest equipped science laboratories known to the world now await the curiosity of growing minds. Splendid school plants rear their heads over all this broad country. Gone is the little one-teacher, red school-house on the hill. Educational methods and technique have grown amazingly during the past quarter-century. The professional equipment of the average teacher is three times that of thirty years ago. Curricula have been enlarged until it is practically impossible to mention a subject which is not taught in some public school. Dental clinics, optical laboratories, fresh-air rooms, and gigantic athletic equipment are common attributes of the modern school system.

What can we offer youth? We can train their minds to think. We can impart scientific principles with great economy of effort. We can prepare them to make more money than any generation has ever made. We can eliminate their physical defects. We can train their bodies to resist inroads of disease. We can teach them ideals of sanitation. We can teach them a host of things which will, undoubtedly, be of immeasurable benefit to them in years to come.

To impart these things to our youth, the American people are spending a colossal sum of money each year. Ask your local city officials what per cent of the total revenue from taxes each year is spent directly or indirectly on the educational institutions of your locality. Their answer will probably surprise you. The American people want education, and they are willing to pay for it. They are paying for it today as never before, because more people are wanting more education. Our high schools are crowded, our colleges have almost doubled their enrollment during the past decade. We even go so far as to say that people must receive a certain amount of education, and the tendency is to increase the age limits of the compulsory education laws. Education has become a big business, using mass-production methods. Isn't it time for the thinking people of this country, and, peculiarly, the thinking people of Southern Methodism, to stop and ask themselves just what education should mean? When we send our children to school, what do we want them to get?

If we receive no other benefit from this discussion, may we not carry away with us a new conception of education and its meaning. Education is not merely the acquirement of knowledge, no matter how meticulous the learning may be; it is not the training of the ability to carry on a trade, no matter how skillful the learner may grow to be; it is not the mastery of scientific principles alone. Education, in its finest sense, means the training of an individual so that he may get the most out of life for himself, and give the most of his life to the creation of the happiness of others. That man is best educated who is best prepared to emerge a victor over the trials and difficulties that shall be his, and in winning that victory to do the most for his fellows. Ponder that definition of education for a while. Can we accept it? If we can, its implications are such that we cannot avoid them.

There are two ways of making a piece of furniture. A piece of soggy field pine may be taken, lacquered, and so painted as to imitate the finest mahogany. Or, we may take the genuine mahogany and polish it until it glows with life. The two pieces of furniture look the same to the casual eye, but there is a vast difference between them. In all seriousness, I say to fellow Church

members that today's public education is lacquering and is not polishing our children.

Americans have been so afraid religion would become entangled with politics that we have allowed religion to be taken out of education. If we accept the above definition of education, there certainly can be no real education without religion. What we are offering today is sophistication, and not education. In some States in this country it is actually against the law for the Bible to be read in the public schools. In practically all schools, the religious part of the training offered consists of a fifteen or thirty-minute period each day when the Bible is perfunctorily read and our Lord's Prayer hurriedly repeated. We are turning out minds keen as the buzz-saw, bodies as powerful as the steam turbine which furnishes the motive power in a saw-mill, and are turning them loose to face life without the governing and directing force which can only come from a sincere and definite knowledge of Jesus Christ and His message to the world.

I would that these words might be emblazoned over the entrance to every public and private school in America: "For what shall it profit a man if he gain the whole world and lose his own

soul?" Sophistication may bring our children pleasure, but it can never bring them happiness. Sophistication may make our children rich in material, powerful in knowledge, but it can never make them more than blind babes, groping in a hopeless, dismal fog when they face those problems which shall either make or mar their lives. L. D. Haskew, in Nashville Christian Advocate.

MISSIONARY MEETING.

The Monticello Woman's Missionary Society held its regular monthly meeting at the Christian Church, May 8th. A very interesting program, under the direction of Mrs. C. J. Comer, was rendered. The theme was "Love." Devotionals were conducted by the leader. In the absence of the president, Mrs. Michael presided. Several interesting papers were read by the members. Mrs. M. C. Faucette gave a report of the Missionary Rally, which was held at the Palm Street Christian Church, Greensboro, N. C. Refreshments were served by Mrs. T. F. Faucette and Miss Myrtle Rudd, and were enjoyed by all.

Mrs. D. E. MICHAEL,
Cor. Secretary.

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

Father Almighty, we beseech Thee defend Thy Church against the spirit of anti-Christ. Deliver it from the effect of evil influences. So invaded are the appointed times for worship, so perverted their purpose and program, that souls hungering for bread too often find only a stone, cold, hard, set, without power or property to feed and warm. Rid Thy sanctuary, O God, of every alien influence and preserve to its offices the light and strength that effectually combat what the world not only attractively presents, but so diligently seeks to impose and instil. In Thy most holy name we pray. Amen. L.

THE LIVING GOSPEL.

The power of the living Gospel in an individual life has been a real inspiration to me during the past few days, and I should like to share that experience with my friends.

Yesterday a group of us were having tea with Mrs. Hubbard, when Pastor Sun came in. None of us had seen him since the death of his son in Tingchow a little more than a week ago, and I think some of us dreaded the meeting just a little, for our sympathy for the Suns in their bereavement is very deep, and we foreigners, some of us at least, frequently seem tactless and unfeeling when we mean to be most helpful and sympathetic. What could we say to comfort? But Pastor Sun at once put us at ease. His face, usually so jolly, was thin and aged and lined with sorrow, but he had a confident poise and peace that showed his glimpse into "the valley of the shadow" had indeed been without fear, and that he had been comforted. Quietly, and without a trace of bitterness, he told of his son's last hours. This son was the last of seven children, most of whom had died after flowering into youth. Moreover, he was the last of the line, as Mr. Sun has no brothers. An unusually fine lad, with every advantage of education and a Christian home, just entering upon a useful career, married to a splendid girl, and the father of one little daughter—how could they let him go.

"All of us were with Hsi Fu that last day," said Pastor Sun, "and at three o'clock he said that he couldn't see us. When he heard someone weeping in another room, he asked who it was, and on being told that it was his mother, asked for her to return. Then he asked each of us to come near where he could touch us, and after that to kneel and pray. As I prayed, I could hear him murmur an amen after each petition, and at the close of my prayer he himself prayed. I could hear but faintly, 'I beseech thee, O God,' and at the end of his prayer, there came clear and strong—'Amen.' These were his last words. He went quietly and without pain into the world beyond. After we arose from our knees, we looked at his face, and it shown more beautifully than ever in life."

The father's face glowed with the light of peace as he told us, and as I wiped the tears from my eyes, I was thankful for Pastor Sun and for his triumphant faith. He went on to tell us of the little granddaughter, just two years old, who bows her head and peeps through her hands during grace, who says her own amen at evening prayers, and insists that her mother and grandparents dance with her. As we smiled through our tears, we rejoiced for the child in our midst. We are hoping that the little one to come may be a boy

to bear his father's name, and carry on the family.

This morning, after the usual church service, Pastor Sun went to the pulpit and again quietly told the congregation of his son's last days. He told us how he had been comforted by Hsi Fu's faith and trust, for several times he had said that his heart was entirely at peace. Hsi Fu told his father that he could hear the voices of his friends and relatives praying for him, even these friends in Paoingfu, and he wished to thank them for their love and prayers.

Pastor Sun is an excellent preacher, but I'm sure he will never preach a better sermon than his calm words of yesterday, when he revealed in his own life the Power of a Living Gospel and Triumphant Faith.—*Mary Stambaugh Robinson, in The Missionary Herald.*

MISSIONARY OFFERINGS.

FOR WEEK ENDING JUNE 13, 1931.

Sunday Schools.

Previously acknowledged	\$ 3,244.79
Timber Ridge, High View, W. Va.	2.53
Seagrove, N. C.	1.50
Antioch, Harrisonburg, Va.	3.00
Palmyra, Edinburg, Va.	1.08
Oakland, Suffolk, Va.	15.00
Zion, Sanford, N. C.	1.69
Ether, N. C.	.70
Wentworth, McCullers, N. C.	4.09
Wadley, Ala.	1.22
Winchester, Va.	5.39
Roanoke, Ala.	1.00
Bethlehem, Altamahaw, N. C.	3.47
Newport, Stanley, Va.	1.00
Bethel, Union Ridge, N. C.	1.84
Smithwood, Liberty, N. C.	.84

Total \$ 3,289.14

Individual and Church Collections.

Previously acknowledged	\$ 3,095.90
C. A. Hughes, Elon College, N. C.	5.00
Suffolk, Va.	600.00
Isle of Wight, Windsor, Va.	6.00
Bethlehem, Suffolk, Va.	12.00
Third Avenue, Danville, Va.	6.42
Bethel, Corbitt, N. C.	.50

Total \$ 3,725.82

Dollar-a-Month Club.

Previously acknowledged	\$ 114.00
Miss Jewel Hatch, (First Church), Burlington, N. C.	1.00
Miss Irene Headley, (Winchester Church), Winchester, Va.	1.00

Total \$ 116.00

Summary.

Previously acknowledged	\$19,919.37
Sunday Schools, Regular	44.35
Individual and Church Collections	629.92
Dollar-a-Month Club	2.00

Total to date \$20,595.64

J. O. ATKINSON,
Mission Secretary.

"If Christianity is wrong we ought to give it up; if it is right, we ought to give it out."

"Money talks. When given to missions, it tells the story of Jesus to others."

MRS. GARMAN WRITES FROM JAPAN.

12 Hachiyama, Shibuya,
Tokyo, May 3, 1931.

Mrs. J. A. Williams,
Franklin, Va.

My dear Mrs. Williams:

In remembering from time to time what I was doing "just a year ago," as the first of May came around, I was reminded of the lovely trip I made to the Southern Christian Convention and the happy time I had there—the new friends I made and the pleasure I had in hearing of the fine work that the women of the South are doing. I can only hope that my trip and visit did our beloved work half as much good as it did me.

I haven't forgotten my promise to write, even though I am so long in getting to it. I think of you very often indeed and wonder how the union goes—whether you are being able to meet your apportionments, and wish I might see and talk to you again.

We got back to Tokyo the end of November, having greatly enjoyed our part in the annual meeting of the American Board at Madison, Wis., the latter part of October. It was a pleasure to meet Dr. Atkinson there and to see him for a wee bit at our own Board meeting just previously. What a wonderfully fine man he is! We all received such a cordial welcome at Madison and were made to feel very much a part of the meeting. The same thing happened here in Japan, and it has been interesting to note how the union has brought new strength to both branches of the Japanese church. So far as we can see now, the results have been universally good—even better than we had expected.

For several months after our return, I was not well—had a bad cough all winter, and it was not until April that it was discovered that the trouble came from enlarged turbinate bones in my nose. I had some treatments from a specialist, and am feeling better now than at any time since last November. The winter was the coldest in 25 years in Tokyo. The spring has been lovely, and we have so enjoyed watching trees, shrubs and flowers, which we have planted here at various times in the past six years, leafing and flowering. We do so enjoy our home—and for that, too, we have the women of the South to thank. It seems pretty big and empty at times, with all three children in America, but hardly a week goes by but what we have guests staying for from one to three or four nights. Week before last, I had five extra beds going. A committee meeting brought Mr. Fry, Mr. McKnight and Esther, Miss Stacy, to town, and Dr. Fairchild of the American Board—he is secretary, you know, for China and Japan, and we like him so much—was also staying here. Just now, Mr. Mann and his little son are having part of their meals with us, while his wife is in the hospital for an operation. The Manns are of our mission—have only been out for a year and a half, and he is in the language school.

The evangelistic campaign in which all denominations are uniting, and which Dr. Kagawa is leading, goes steadily and surely forward. There is nothing spectacular about it, but each month sees new gains. Last year many meetings were held in cities; this year most are being held in smaller towns and in the strategic places in the week's duration are being held in many places, and are being appreciated by those who attend.

Since returning to Japan, or rather since the first of the year, Mr. Garman has become manager for the Christian Literature Society of Japan, and gives about three-fourths of his time to it. The creating of Christian literature is a very essential part of the whole work of the Church, and Mr. Garman says he realizes more and more every day how vital and important it is. He

still carries on his newspaper evangelistic work with the aid of a secretary. Recently from one insertion of an article about Christianity in one of Tokyo's largest newspapers, he received 133 requests for further information. One insertion cost \$17.50, but we think it paid. We advertise in other papers as well, and most of the mail that comes to the house is for the "Koonkwan" (newspaper evangelistic work).

Please remember me kindly to as many friends as lies in your power.

With very best wishes, I am,

Yours in His Service,
KATHERINE W. GARMAN.

THE BURIAL OF MOSES.

By MRS. ELLA BRADDY.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave;
And no man knows that sepulchre,
And no man saw it e'er,
For the angels of God upturn'd the sod
And laid the dead man there.

That was the grandest funeral
That ever passed on earth,
But no man heard the tramping
Or saw the train go forth.
Noiselessly as the daylight
Comes back when night is done,
And the crimson streak on ocean's cheek
Grows into the great sun.

Noiselessly as the spring-time,
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousands leaves.
So, without sound of music,
Or voices of them that wept,
Silently down from the mountain's crown
The great procession swept.

Perchance the bald-head eagle,
On gray Beth-peor's height,
Out of his lonely eyrie
Look'd on the wondrous sight.
Perchance the lion, stalking,
Still shuns that hallow'd spot,
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Follow his funeral car.
They show the banners taken,
They tell his battles won;
And after him lead his masterless steed,
While peals the minute gun.

Amid the noblest of the land,
We lay the sage to rest,
And give the bard an honor'd place,
With costly marble dress'd,
In the great minster transept
Where lights like glories fall,
And the sweet choir sings and the organ rings
Along the emblazon'd wall.

This was the truest warrior
That ever buckled sword;
Th's the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his pen,
On the deathless page, truths half so sage
As he wrote down for men.

And had he not high honor?

The hillside for a pall,
To lie in state while angels wait
With stars for tapers tall;
And the dark rock pines, like tossing plumes,
Over his bier to wave,
And God's own hand in that lonely land
To lay him in the grave!

In that strange grave without a name,
Whence his uncoffin'd clay
Shall break again—O wondrous thought!
Before the judgment day,
And stand, with glory wrapp'd around,
On the hills he never trod
And speak of the strife that won our life
With the incarnate Son of God.

Heaven isn't reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to the summit round by round.
I count this thing to be grandly true:
That a noble deed is a step toward God,
Lifting the soul from the common sod
To a pure air and a broader view.

We rise by things that are under our feet—
By what we have mastered of good and gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.
We hope, we aspire, we resolve, we trust
When the morning calls us to life and light;
But our hearts grow weary, and ere the night
Our lives are trailing the sordid dust.

O lonely grave in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath His mysteries of grace—
Ways that we cannot tell;
He hides them deep like the hidden sleep
Of him we loved so well.

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MISSION PERIOD! MARCH, APRIL, MAY, AND JUNE!

AND ALL these months are gone, save a part of June. Some Churches have done their best. They have given, to the glory of God and for the salvation of souls, out of their need. The Missionary Offering to them meant self-denial, but it meant joy.

Then other Churches have given something. "Times are hard," and so instead of cutting off one necessity or comfort from the home, the Lord's offering was reduced, and His cause must suffer!!

Then there are Churches in which *no offering* has as yet been taken. God's work must wait and suffer rather than self-denial of any need or comfort or luxury shall be made for His sake!

The call still comes! The need is great. God and not man instituted missionary work, and He invites all His followers to join in that blessed task.

If your Church has not taken the Annual Missionary Offering, one Sunday of June is the time to take it.

The Kingdom waits, and calls for your decision.

THE MISSION BOARD

SOUTHERN CHRISTIAN CONVENTION

J. E. WEST, *Chairman*

J. O. ATKINSON, *Secretary*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

COMING EVENTS.

North Carolina and Virginia (Conference) Sunday School and Christian Endeavor Convention—Reidsville, N. C., June 25, 26.

Children's Day—One Sunday in June. Your offering taken for missions at that time should be sent to Dr. J. O. Atkinson, Mission Secretary, Elon College, N. C.

Blue Ridge Missionary Education Conference—Blue Ridge, N. C., July 29 to August 7.

HERE AND THERE.

The Rosemont Christian Sunday School observed its Children's Program on Sunday, June 7th, with a splendid program by the children of the various departments of the Sunday School. All of the departments met together in the main Sunday School auditorium for the program. It was a great day for the boys and girls, and for the proud parents. Rosemont's new educational plant is helping in making the Sunday School a real school for its boys and girls, and its boys and girls promise many such wonderful programs in return for the money and hope invested in them.

The Spring Hill Young People's Society presented a program on "Music" as a feature of their regular monthly meeting on last Sunday. Miss Jewel Truitt was a visitor and spoke on the topic, "The Ministry of Music." The story of the hymn, "I would be True," was told by Mr. James Cooper. Mr. G. Chapman White read the poem, "When My Master Plays." Miss Evelyn Richardson rendered beautifully a piano solo "Whispering Hope." This most inspiring group of young people is headed by Mr. Howard Atkins, president, a recent graduate of the Waverly High School. This society embraces in its membership almost every young person in the church community, whether they are members of that particular church or not. Christian youth is, in deed and in truth, in favor of practical church union, and it does not hesitate to practice it. As a result, whole communities profit thereby.

Mr. Alfred Barrett, son of Rev. and Mrs. D. P. Barrett, of Puerto Rico, spoke at the Woman's Missionary Society of the Suffolk Christian Church, on Monday evening, June 8th. Puerto Rico is a very wonderful place to live, according to Alfred, and his several years there gives some basis upon which to speak with authority. Alfred enters the University of North Carolina in September. Here's a "Hearty welcome to the States; we hope you will like to live here, too."

A CHRISTIAN ENDEAVOR LEADER.

Mrs. W. B. Williams of Newport News, Va., is known throughout Virginia as an enthusiastic Christian Endeavor leader. Mrs. Williams has served as City Union president, is a leader in State work, and is at the present time Christian Endeavor Secretary for the Eastern Virginia Sunday School and Christian Endeavor Convention of the Christian Church. Mrs. Williams writes:

"At the present time I broadcast over station WHG each Sunday on the City Union "Thirty Golden Minutes Program," discussing the Christian Endeavor topic for that day. This is one of the most interesting things I do now, for you

would be surprised at the number of people who tell me how much good that little three or four minute talk does them, and if I can do one person some good, touch at least one heart, I feel certain that the time I spend preparing the talk is well spent.

"When I was re-elected secretary of Christian Endeavor for our Sunday School and Christian Endeavor Convention last year I came away from that convention knowing that we had a splendid group of young people in our conference, knowing that they only wanted something definite to do for their Master and for Christian Endeavor. So I was determined to give them an outline of work to go by, which would include the activities of our own denomination. Consequently, I attended the sessions of the Eastern Virginia Christian Conference and learned the things which were to be stressed in our churches this year. Then with the aid of the "Virginia State program of work for our own societies, multi-graphed it and sent it to all Young People's Christian Endeavor Societies in our conference. In this program, I tried to keep before the young people the value of their own consecration, through the regular monthly consecration meetings and pre-prayer service. I also tried to emphasize the missionary spirit of our Endeavorers.

"This was a very interesting bit of work, especially since its mailing I have had requests for it from leaders in other conferences. Also, I have had requests from various societies for suggestions in planning their Christian Endeavor prayer meetings, particularly the consecration meetings. These requests have been gladly granted. Very often I receive letters from Christian Endeavorers telling me of the progress of their society."

NOTICE.

The Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Conference will be held June 25th and 26th, at the Reidsville Christian Church. Rev. J. H. Dollar, the pastor, is working overtime to insure a good time for everybody who comes.

A program full of inspiration and snap is being arranged to cover every department of the Sunday School and the Christian Endeavor, and including missions, the orphanage and the college. The best features of the program have been scattered, so that if one misses the first, last, or intermediate parts, he will miss some of the best.

A special feature will be the evening program, strictly in charge of young people. No one who attends should fail to be on hand for this part.

The convention will be called to order sharply at 10 A. M., June 25th and will close by 3:30 P. M., June 26th. Homes will be provided for those who stay over during Thursday night. Those who drive will not have far to go, as Reidsville is central, and good roads radiate in every direction.

W. B. TRUITT.

If all unkind and unjust words were arrows, like needles and pins; and if, instead of piercing the ear and the heart, they flew against the bodies of those to whom they were directed, the children in some men's families would be like pincushions stuck so completely full of sharp and painful weapons.—Henry Ward Beecher.

CHRISTIAN ENDEAVOR NOTES.

SUNDAY, JUNE 28, 1931.

TOPIC: "My Attitude toward Other Races in This Country."

SCRIPTURE: Galatians 3: 26-29.

Plans for the Meeting.

I. (1) Do children of different races make any differences because of racial characteristics?

(2) At what ages do children become conscious of race differences?

What do you think are the reasons for this consciousness?

II. Debate: "Resolved, That the Caucasian race is intellectually superior to all other races."

III. Visit some institution or settlement of negroes or people of some other race before the meeting for June 28th. Observe the things they do. How different do you really find them? What makes these differences?

IV. The Commission on Interracial Co-operation, composed of some of the leading white people and some of the most outstanding negroes of the South has been carrying on some interesting work for the past few years. Some real progress has been made in the field of co-operation between the two races. Literature about the work of this commission may be obtained by writing the commission at 409 Palmer Building, Atlanta, Ga.

V. Arrange for the Christian Endeavor group to meet at some home for a radio program when negroes are on the program. The reading of some of Paul Lawrence Dunbar's poems, and a talk on "Opportunities Accepted by Negroes," with the singing of some negro spirituals, should complete a good program about the negro.

Daily Readings.

June 22, Luke 10:30-35; June 23, Mark 7: 24-30; June 24, John 4:1-14; June 25, Acts 10: 28, 34, 35; June 26, Romans 10:12; June 27, Revelations 7:9-17.

It isn't always by great deeds of sacrifice, by great gifts, that the spirit and meaning of friendship may be measured. Friendship, curiously enough, is made up of a series of little things; little words, little deeds, little actions. Friendship, in fact, is like a bit of mosaic. Each piece that goes to form the design of the mosaic may seem small and unimportant in itself, but when those pieces are put together, they evolve into a pattern of miraculous beauty. . . . It is the kind word said at the right time. It is the friendly hand that rests for a moment on your own, when you are feeling lost and forsaken! These small things make real the meaning of friendship—Margaret E. Sangster.

Here is an item worth thinking over in a quiet moment: "There are one hundred and twenty-two passages in the Gospels that contain references to the Kingdom of God or the Kingdom of Heaven; fifty-five occur in Matthew, nineteen in Mark, forty-four in Luke and four in John." The question arising in the mind of the reader is, What am I doing to seek first and then help build up on earth this Kingdom of God, in which kingdom the Christ and the early apostles were so deeply interested. Speaking of the Kingdom, this declaration is made: "It has ever been true that he who looks after God's Kingdom first and considers his own interest last has found God's word faithful, even as our Lord Jesus said, 'Seek first the kingdom of God and his righteousness, and all these things shall be added unto you.'"

Sunday School Lesson

By REV. H. S. HARDCASTLE.

**REVIEW: JESUS, THE WORLD'S SAVIOUR,
SUFFERING AND SOVEREIGNTY.**

LESSON XIII—JUNE 28, 1931.

GOLDEN TEXT: "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."—John 3:16.

LESSON: 1 Cor. 15:10-20.

The lessons this quarter have covered the last half of the gospel according to Luke. In this review lesson, the best that can be done is to emphasize some important truth of the respective lessons of the quarter. Those who have studied these lessons from week to week ought to have a greater fund of information about the life and teachings of Jesus, a wider outlook on life, a deeper sympathy with his fellow-men, a more vital faith in God, and a deeper consecration to Christ and the kingdom of God.

I. HUMILITY.

Jesus took that which was held in disdain by the Roman world and made it what is now recognized as one of the crowning virtues of life—humility. True greatness involves true humility, a recognition that one's highest and best powers have been entrusted to him by God, a willingness to lay aside preferment and false pride, and a disposition to serve, even in the most lowly circumstances. It is to be noted in passing that humility is the only virtue to which Jesus called attention in His own life. "For I am meek and lowly in heart." Jesus apparently put a premium on humility.

II. FORGIVENESS.

There are many lessons in the immortal story of the prodigal son, but at the heart of it there is the assurance of forgiveness. When the father saw the son while he was a great way off, and when he ran and met him and received him and re-established him in the home—the point of it is that God so receives those who turn to Him in true penitence. And more. That God's heart yearns for them even before they turn to Him.

III. GREED.

Dives apparently was dominated by greed. His love of money hardened him and blinded him to the needs of humanity right at his own door. Such a spirit put between him and the truly righteous an impassable gulf, which only accentuated his misery. Let every man beware lest his love of gain smother his finer qualities of life and especially blight his sympathy and his interest in his fellow-men.

IV. PRAYER.

Prayer in its true sense is fellowship with God. It demands persistence for its highest realization. It also demands the spirit of humility for its finest possibilities.

V. SALVATION.

Salvation, in the final analysis, is in being in the right relation to God through Jesus Christ. Zacchaeus found salvation in turning from his old manner of life and in adopting a new manner of life in keeping with the ideals and spirit of Jesus. Friendliness was an important factor in the winning of Zacchaeus, as it is an important factor in the winning of anybody.

VI. RESPONSIBILITY.

God has entrusted to every one of us certain gifts and capacities. What we have does not belong to us; it is simply held in stewardship. We must give an account of our stewardship. The great word in stewardship is faithfulness. "Good and faithful servant."

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

THE WORD WE PREACH. By W. H. Rogers. Judson; \$1.50; pp. 287.

Dr. Rogers is pastor of the Hinson Memorial Baptist Church, Portland, Oregon. In this volume he has gathered fourteen sermons by the outstanding leaders of the Modern Baptist pulpit of the conservative type, and to them has added two sermons of his own, giving us a total of sixteen sermons. The utterances of these representative men picture the comfort and inspiration of religion in a satisfying way. One misses the reforming note, but then one cannot expect everything in a single volume.

THE MASTER'S SECRET OF POWER. By Van R. Gibson. J. J. Little & Ives Co.; \$1; pp. 76.

This book does not explain away our Lord's miracles of healing. It rather undertakes to understand and appreciate them. At the end of one chapter are found affirmations that tend to strengthen faith and deepen spiritual insight. The book will appear as foolishness to the worldly wise, but spiritual power to not a few.

VII. ROYALTY.

Christ is King of kings and Lord of Lords. When He entered Jerusalem He publicly announced His Messiahship and offered Himself to the Jewish nation. As a King, He is to be obeyed. But the basis of His kingdom is not force, but right and love.

VIII. IN REMEMBRANCE.

"This do in remembrance of me." It is fatal for any life to forget Jesus or to leave Him out of life. The simple sacrament which Jesus instituted in memory of Him is one means of keeping Him alive in memory. It should remind us of His life, His teaching, His suffering, His death, His resurrection, and His coming.

IX. GETHSEMANE.

Should Jesus follow His own desires, or should He follow what He knew to be the will of God? That was the issue at stake in Gethsemane. The fate of humanity hung in the balance. But Jesus won the victory. Here, as always, He did the Father's will.

X. THE CROSS.

The cross tells us of the awfulness of sin, of the depth of divine love, of the extent of divine forgiveness, of the power of vicarious love, of the ultimate triumph of righteousness. Here again Jesus took that which was a symbol of shame and disgrace and transformed it until it stands for the finest and best in life.

XI. THE LIVING CHRIST.

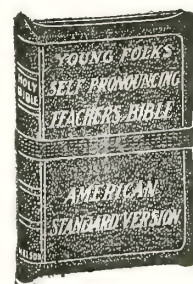
The message of Easter is that we have a Christ who is alive. In the universe there is some one who cares for us, who is near us, who can help us, who loves us, who is everywhere accessible to us.

XII. REGARD FOR OTHERS.

Those who are Christians, and those who are not, have no right to do as they please, unless they please to do right. Personal liberty must give way to social responsibility. Things which perhaps we could do with impunity, we cannot always do for the sake of others. We are not to put a stumbling-block in the way of others. We that are strong ought to bear the burdens of the weak and not to please ourselves.

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has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

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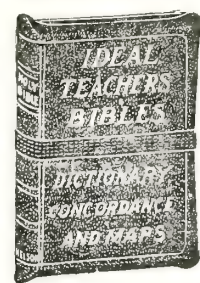
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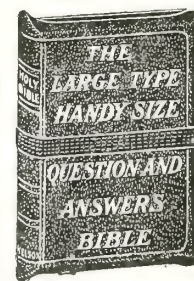
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THE CHRISTIAN SUN

1536 East Broad Street,

Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

NONE LIKE HIM.

"Come unto me, all ye that labor and are heavy laden, and I will give thee rest."—Matt. 11:28.

Search the world over to see if there is any like Jesus. Among the ancients, Greeks, Romans, Hindoos, Arabians, Persians, among all the great and good men of the ages; yea, among the angels, princes of heaven—there is none like Him. He only can and will save us.

What does He do for us? "Himself took our infirmities, and bear our sicknesses." "And He healed them." "He forgiveth all thine iniquities." "He satisfieth thy mouth with good things." None, however poor and needy, wretched or wicked, but what shall receive of Him. "Him that cometh unto me, I will in no wise cast out."

Prayer.—Dear Lord, draw us all to Thee. Heal us and save us, so shall we serve Thee and give Thee praise. *Amen.*

TUESDAY.

LIFE'S DOUBLE GUARD.

"A good man, out of the good treasure of the heart, bringeth forth good things."—Matt. 12: 33-37.

If truth, charity, goodness and purity dwells in one's heart, these of necessity cause one to speak good things. An unregenerate heart cannot speak holiness.

However, even if one has the Holy Ghost in his soul, Christ's light in his understanding, His purity in his heart, His peace in his conscience, there is danger which one needs to guard against. Christ said, "Avoid the very appearance of evil." Evil associations take their toll out of one, be he ever so pure. Vile speech registers in the subconscious self and will mar the life by sticking, and, in unguarded moments, will speak out. Like Paul, when we would do good, evil is present with us. Evil is always struggling to come to the surface, and the devil rejoices in seeing God's child so victimized. The sins of unchastity, anger, covetousness, impatience, etc., often press upon us, stir us, and will flow over, if allowed to do so. We may mean ever so well, but the damage we may do others when sin "snows us under" is incomprehensible. So important was this that the Lord told us to guard "every idle word."

Strive earnestly, therefore, to benefit others by what we say. See to it that we have the "new heart" created after God in righteousness.

Prayer.—Merciful God, help us to speak words of truth and charity, to honor Thee in our neighbor. Keep us from evil and from evil speech. May iniquity nor wicked words ever find their way in our souls. *Amen.*

WEDNESDAY.

THE GLORY OF THE NEW.

"If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."—2 Cor. 5:7.

The sacred language of Israel expresses this idea thus: "Lebanon shall be turned into a fruit-

ful field." There is another expression of the same idea, apostolic, "The creature itself shall be delivered from the bondage of corruption into the glorious liberty of the child of God." Isn't it wondrous that the grace of God transforms the heart and makes everything new! Our ears are opened, our eyes are anointed that we see, life is quickened, the Lord Himself is with us, and joy in the Lord and the things of the Lord is increased.

Prayer.—Dear Lord, our Father, have mercy on us and give us Thy Spirit. Do let us experience over and over again Thy transforming power. Make us obedient, so that Thou mayest reveal to us more and more the mysteries and the delights of Thy grace and sanctify us through Thy truth. *Amen.*

THURSDAY.

POLISHING UP THE LENSES.

"If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son cleanseth us from all sin."—1 John 1:7.

Human wisdom never could have revealed to us the realities of Christian faith and the glories awaiting the faithful. That conception of eternal love, mercy and power which destroys wrath and fills heaven with saved beings, how could they emanate elsewhere than from the heart of God? But God has revealed it to His believing children, who only are prepared to understand. For these, a few rules are followed.

1. Read the Word of God with an open and consecrated mind.

2. Pray without ceasing.

3. Obey the Word with an honest heart.

To do this means to receive the light in the soul and behold the glory which is given us in Christ.

Prayer.—Holy Father, illumine our hearts. In the name of Jesus, we ask it. *Amen.*

FRIDAY.

WARNING TO THE KINGDOM.

"Him who knew no sin, God hath made to be sin for us."—2 cor. 5:21.

The healing of Peter's wife's mother is the fulfillment of a prophecy found in the 53rd chapter of Isaiah.

One of the marvelous revelations of God's love in Jesus Christ is His presence in every experience. When He healed the sick, He made their sickness His own, suffering it with them. Listen to Him sigh when confronted by the deaf-mute. See Him weep at the grave of Lazarus. This warms our soul and sets our affections on Him. In this warmth we have perfecting health.

We may feel the burning fever, the torments of evil, the buffets of Satan, and suffer many afflictions; in Jesus, these things serve to humble, purge and refine our souls into the kingdom of our Heavenly Father.

Furthermore, we are that much like Christ, and our experiences may fit us to be ambassadors to others and able to speak words in season to them that are weary.

Prayer.—Our Father, give us true faith, make us zealous for our salvation in Christ. May the sense of distresses that come without Him impel us to come to Him. *Amen.*

SATURDAY.

SHUTTING UP OR OPENING UP?

"I cried unto the Lord."—Psa. 142.

No one should shut up his sorrow in his own breast. It helps much to pour it out to a true and sympathetic friend. It helps more to pour

it out in the ears of God. The tendency to shut up within ourselves is prompted by the devil. He would not have us go to the Lord. He would tempt us to be stubborn.

David was in great sorrow and distress. He came to feel that no man cared for his soul. So did Christ, who felt that even the Father had forsaken Him. But David did not forget his refuge. As he looked to God, he said, "Bring my soul into prison, that I may praise Thy name . . . for Thou shalt deal bountifully with me." There is nothing that so decidedly promotes one's peace as this spirit.

Prayer.—O Lord, help us by Thy Holy Spirit. Make our souls to praise Thy name. Help us to see and to have faith, so that we can praise Thee *Amen.*

SUNDAY.

BLESSINGS IN SEEING THESE THINGS.

"Blessed are the eyes which see these things that ye see."—Luke 10:23.

The young lawyer was one who "could not see it." So it was also in the case of the priest and Levite who couldn't see on the other side of the road where the traveler lay dying. These men had their opportunity and, though face to face with Christ Himself or fresh from the temple with inspiration to Christian duty, they did not do what they could to get to heaven. What they did insured their own damnation.

God's word to us today is the same as it was then: "This do," "This do," "This do." Are we taking advantage of our opportunities to do what it takes to make a path to glory?

We are not to believe that heaven is promised as a return for good deeds. We are to see that, as Christians, good deeds are our bounden duty and that loving God is loving man in a living way. We have our righteousness and hope in the merits of the blood of Christ, but we have our delights in doing good. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." Often afflictions lead us into the path of God, and often the afflicted are put in our path in order that we may find God. If we pass these things by, like the young lawyer and the levite, heaven will be shut off from us.

Prayer.—Lord Jesus, give us, to this end, Thy Holy Spirit. *Amen.*

THE COLLEGE.

At the age of seventeen I wrote my first article for THE CHRISTIAN SUN on "The College." It was poorly written and in school-boy style. It was a plea to stand by Dr. Long in his canvass for the College. Among other things, I said that it would be an advertisement for the Christian Church, that it would provide an educated ministry and laity, which the denomination did not have in 1883.

I visualized our denominational college seven years before Elon was born, but Elon, under the presidency of Dr. William Allen Harper, went far beyond my boyhood dreams. I am glad to have been a co-worker with him. I pleaded for loyal support to the institution, regardless of where it was located. I think I emphasized a great truth when I said that the laymen were expected to endow and support institutions of this kind. That holds good today.

Notwithstanding that we have lost, by resignation, our unequaled president in the South for a Christian College, let us support the institution with our gifts, prayers and patronage. Its past record of achievement demands this and more.

J. E. WEST.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE ALCHEMY OF HIS PRESENCE.

By REV. FRANKLIN W. STEPHENSON, D. D.

In The Methodist-Protestant Recorder.
"Except."—John 20: 25.

We understand how Thomas felt. He was being called upon to believe what seemed to him impossible and unbelievable. Jesus was dead, and he knew it, and for anyone to assert that he had risen from the dead and was alive, well—there was something wrong somewhere. He did not contradict or argue the matter, but he did not believe what they reported. It was asking too much of his practical, not to say sceptical mind.

He did make one concession, namely, "Give me the evidence and then I'll believe." They may have seen the Master but he doubted it, and something more than their words was necessary to change his mind. He too must see Him, and more, the wounds made by the cruel nails and the heartless sword. Was this an unreasonable demand? Was he right in making it when the Lord himself was involved? Should not the word of these intimate friends have been enough? Why did he not recall Jesus' own words, repeated so many times when they were travel-companions during the last two or three years? Where was his faith? There may be satisfactory answers to these questions, but we will not attempt to find them now. Of this we are sure: Thomas was like the rest of us. He not only wanted positive proof, but of course he sometimes failed to do what he ought to have done. As Paul states it, "For the good that I would, I do not." (Romans 7: 19.)

Thomas' sincerity is unquestioned. Honest to the core, he not only wanted indisputable evidence and insisted upon having it, but he felt deeply that he was entitled to it. But better still, when it was furnished he did not hesitate. There was no disposition to quibble, question, debate or discount it. The conditions he had set up might be criticized as unnecessary and even unreasonable, but his subsequent action was all that could be desired. We tremble because of his boldness, but we love him for his integrity and consistency.

How fully Thomas would have entered into the trend of things today. It is an age dominantly and insistently scientific. It is forever asking questions, giving utterance to doubt, putting everything to the test and constantly demanding proof. What are the facts? Is it so? What is the truth? What are the interpretations to be placed upon accepted facts or truth? What is the nature of the evidence offered?

It is an age of doubt. Everything is being examined, studied, investigated, tested. This method is not destructive or merely curious, but an honest attempt to learn if accepted practices, customs, beliefs, organizations, or ideals are in harmony with other known facts, and if they are of a character or quality to be genuinely useful or beneficial. Are they making a real contribution to human happiness and welfare?

This procedure when applied to matters of religion, has sometimes been opposed and even resented by Christian people on the ground that such things are too sacred to be touched by the profane hands of the curious and unbelieving. All agree, no doubt, that it is not only right but a duty to object to methods that are unfair, which overlook essential facts or publish conclusions erroneous or false. To fail to do so is to be

guilty of indifference if not disloyalty. Silence under such circumstances will be taken for acquiescence, or it may open the door to a charge of ignorance, superstition or cowardice. Those who make a business of distorting the facts, misrepresenting them, or only stating half a truth should be exposed without mercy. Fear of the dishonest questioner, critic or doubter is justified. Positive opposition is imperative.

But why should we fear the honest questioner, the sincere investigator, the conscientious and fair-minded searcher after the truth? Of what are we afraid? If Christianity is true, if it is based upon the facts of history, reason and experience, as we firmly and confidently believe, what is there to fear? The fact of the matter is we ought to welcome all such, for do they not belong to the tribe of Thomas? Is not their confession and conversion desirable? The method is not so important as the result. Our faith will bear investigating. Let all who will dig deep into the past of Christianity, into history, into the teachings of the Church, into the experiences of the past and present disciples, and if they are of the mind of Thomas, there is certain to be one result, the glad and complete confession, "My Lord and my God."

Mr. D. was one of the most sceptical and profane men in the community. He was the unemotional type, taking no step without careful deliberation, especially when matters of religion were concerned. The big meeting was on, but he stayed away, until one day, as much through curiosity as anything else, he went. The preaching was not especially appealing, but the music gripped him. Then some of his neighbors, in whom he had the utmost confidence, were active Christian workers. But they did not let their enthusiasm unbalance their judgment. Our friend was occasionally approached, but he held them off. Suddenly he began to ask questions, direct, penetrating. Evidently he was after some fact, some tangible proof, if such there were, which would dispel his doubts, satisfy his mind and compel surrender. It came at last, none knew how, but whatever it was he did the consistent thing and took his stand as a Christian man. Nothing could have been more deliberate or less demonstrative. No tears, no shouting, no special outward manifestation. But the miracle of grace had been wrought. Into his soul the Master had come and the alchemy of his presence had turned the lead into gold.

When a child Mr. Branch had been under the influence of a group of religious extremists. As he grew older he could not accept their teachings, and all other faiths seemed empty and vain. But he had a very high regard for a certain pastor in his community, who one day frankly challenged him to put the truths of the Gospel to the test. He was startled, afraid to try it and afraid not to. But the reasonableness of it appealed to him. Not long after he, too, stood face to face with the Master and almost unconsciously made the same exultant confession as had Thomas.

The story of the son of one of America's great Unitarians is familiar. He held his father in the highest esteem, but the religion he preached seemed to lack something. But not until he passed through a great struggle, going down to the very abyss of doubt and despair was he able to grasp the hand outstretched and learn the unique character and Sonship of Christ. Johann Neader, the great Christian historian, was a Jew but his investigations and studies led him at the

age of fifty-six to renounce Judaism and to accept Christ. The reading and study of Lew Wallace, found necessary before writing his great novel, Ben Hur, brought him to the feet of the Master. "I am the truth." "And ye shall know the truth, and the truth shall make you free."

Sometimes the absence of an essential element prevents the desired results. Crops fail because
(Continued on Page 14.)

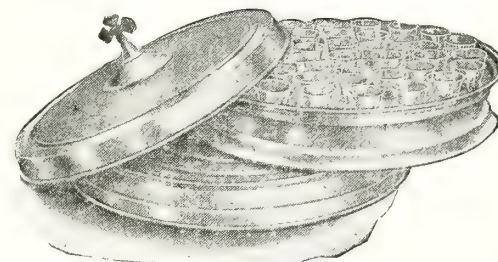
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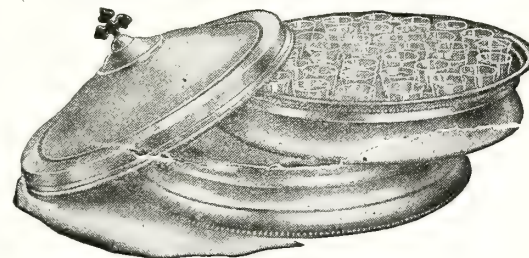


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Tray No. 2—Interlocking, with 40 plain glasses	\$7.00
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Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

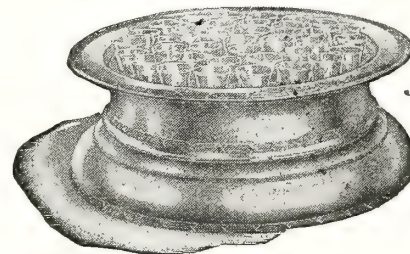
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(For Silver Bread Plates, see under No. 90.)	



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).	\$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



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Bread Plate No. 4—Broad rim.....	9.00
Filler—Silver lined	6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

The whooping-cough is the order of the day at the Christian Orphanage at this writing. We really do have it. We noticed one little fellow whoop six times before he got control of himself. We have not, in all of our experience, found anything that will relieve it. We had a talk with a doctor of national reputation sometime ago and he had no suggestion to offer that would help us very much. We cannot help but feel for the child who has this dreadful disease. While some of our children have it worse than others, still no serious consequences have arisen. The weaker children, physically, seem to be affected worse than the others. It is so long drawn out, it almost wears out the children and the house mother, too. Nine weeks for each child, think of it! Three weeks upgrade, three weeks on the level and three weeks in the decline. The three weeks on the level peak, when they are at their worst is when the house mother has her trouble. One informed me the other day that she was up eighteen times the night before, giving aid to the children who had whooping-cough—a work of love and sacrifice. A mother to a helpless child in its distress, what could be more beautiful? What service could be rendered that would be more beautiful? A helpless, motherless child, sick and sorely afflicted with no loving mother to come to its rescue and hold its little head while it coughs and whoops and struggles and gasps for breath.

You, by your gifts, through your Church, Sunday School, or personally, make it possible for kind hands to take the place of the mother whose hands are cold and still and whose touch cannot longer be felt. One hundred and five little children are in the Christian Orphanage today. How much have you contributed this year to help them? Ask yourself this question: "Have I, by my contributions, helped to render aid to those little sick children at the orphanage?"

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 18, 1931.

Brought forward \$8,133.47

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Bethlehem	\$ 4.09
Third Avenue, Danville	6.42
Lebanon	1.51
Hines Chapel	4.00
Durham	18.28
Long's Chapel	1.43
Happy Home	1.90
	37.63

Eastern North Carolina Conference:

Catawba Springs	\$ 4.44
Plymouth	6.00
Pleasant Union	3.85
	14.29

Western North Carolina Conference:

Liberty	\$ 1.75
Pleasant Hill	5.75
Burlington	48.83
Hanks' Chapel	2.04
Seagrove	1.00
Ether	1.00
Ramseur	6.00
Biscoe	2.85
	69.22

Eastern Virginia Conference:

Oakland	\$12.00
Berea (Nansemond)	10.00
South Norfolk	7.09
	29.09

Valley Virginia Central Conference:
 Antioch\$ 4.09
 Dry Run 2.90
 Mt. Lebanon 1.00
 Concord 1.15
 9.14

Alabama Conference:
 Pisgah\$ 1.00
 Mt. Zion 3.03
 Noon Day80
 Roanoke 1.00
 5.83

Special Offerings.
 A friend, Durham, N. C.\$10.00
 Sale of pigs 12.00
 22.00

Total for the week \$ 187.20

Grand total \$8,320.67

THE SUN'S PULPIT. (Continued from Page 13.)

the soil lacks something. A certain receptacle holds hydrogen and oxygen in the exact proportion to form water, but not till the electric spark is furnished will the transformation take place. Every housewife has learned that unless it has a certain ingredient "the cake will not rise." An engine may be filled with gas vapor, but unless the spark is applied there will be no power and the car will not go. Not until the earth is bathed in the warm sunshine will life burst forth.

Jesus was the one thing Thomas needed. He was the element essential to complete and empower his life. Then as always the Master's coming made a difference. The world is not the same and never can be since Jesus came into

its life. He comes not only with power to gladden but to cleanse, renew, alter and save. Saul becomes Paul, the sinner becomes a saint, the slave becomes free, the savage becomes a brother, the nations of war become nations of peace, and the desert blooms as a rose.

If these things are not taking place today who is to blame? Has the Master changed or what has happened. If there is injustice, hatred and suspicion, unemployment, sectarianism, emphasis upon material rather than upon human and spiritual values; if there is greed, lawlessness and crime, scepticism, cynicism and immorality; is it not because the world is unaware of the healing presence of the Man of Galilee? They do not feel it because he is not permitted to dwell in all his fulness and power in the lives of his disciples. Because we are not living daily in his presence the rest of the world is unconscious of him. When he has his way with us he will have his way with the world. Then, and only then will the miracle be wrought and the baser elements of the souls of men be transformed by the alchemy of his presence into the pure gold of Christ-likeness.

MISSIONARY DOXOLOGY.

Praise God for His commission, "Go And spread glad tidings here below."
 Praise Him who leads the mission host,
 Praise Father, Son, and Holy Ghost.

Praise Him for consecrated gold,
 For all His arms of love enfold,
 Praise Him who came to save the lost,
 Praise Father, Son, and Holy Ghost.

—Jennie Hewes Caldwell.

ALL
SELF-
PRONOUNCING

holman Testaments

COMMAND
ATTENTION
AND
APPROVAL

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.
 AND the third day there
 was a marriage in
 Cana of Galilee; and
 the mother of Je'sus was

The VEST POCKET is, beyond question, the most popular Testament published.
 2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles.\$.50
 2103K. Morocco Grained Binding, flexible limp, gold edges and titles.60
 2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.85

VEST POCKET TESTAMENT AND PSALMS
 2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.70
 2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.90
 2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.10

RED LETTER VEST POCKET TESTAMENTS
 With all the words of our Lord and Saviour printed in red.
 135L. French Morocco Leather, flexible limp, gold title on red panel, rounded corners, gold edges.90
 15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included. 1.35

Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x4¼ inches x½ inch
 The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.
 It is printed exclusively on the famous Holman India paper, noted for its unique quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.
 The size, 2½x4¼ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 The three wise men

carrying away into Egypt
 fourteen generations;
 and from the carrying
 away into Egypt to the
 birth of Christ are fourteen

ing interpreted is, God
 with us.
 24 Then Je'seph being
 raised from sleep did as
 the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges.\$1.60
 5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, Psalms included. 1.50
 5026PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms included. 2.60

Holman GEM Testament

POCKET
SIZE
3¾x4½
inches

Specimen of Gem Black Faced Type
 CHAPTER 23.
 THEN spake Je'sus to the
 multitude, and to his disci-
 ples,



The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3¾x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

4102P. Black Silk Finished Cloth, gold titles, round corners, red burnished edges, with Psalms.\$.90
 4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. 1.35
 4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included. 1.90

RED LETTER GEM TESTAMENT
 4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. 1.50

INDIA PAPER GEM TESTAMENT
 4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms. 3.00
 4136XPRL. Red Letter Edition with Psalms, same binding as 4136XP, but with the Sayings of Christ Printed in Red. 3.25

Old Folks Testament

Extra Large Print
 Pica, 16mo. Size, 5¼x7¼x¾ inches

Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines.

Specimen of Type.
 THE book
 of Je'sus

It is the most readable edition of all large print Testaments.



PSALMS INCLUDED
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RED LETTER EDITION
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 3913PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included. 3.10

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OBITUARIES.

KING.

Mr. Tom King, a well-known farmer near Fancy Gap, Va., brought an end to his life April 17, 1931. He had been in declining health since January 25, 1931, and was out of heart about his condition. He made the statement before his death that he was not going to get well and that he was ready to go. Mr. King appeared to be of right mind up to the hour he died, and what influenced him to such a calamity is more than any one knows.

Mr. King leaves to mourn his tragic death a wife, three daughters, one brother, one sister, and a number of other relatives and friends. He was fifty-six years old. He will be missed in the community.

The funeral service was conducted at the home April 18th by the writer, assisted by Messrs. Stockner and Cruise, two Baptist ministers. The burial took place in the King Cemetery, not far from Rocky Ford Church.

S. E. MADREN.

MILTEER.

Mrs. Martha Elizabeth Milteer died at her home, Gates, N. C., May 26, 1931, aged 65 years and 6 days. She was the daughter of the late Isaac W. and Anne Porter Everett, of Holy Neck community, in Nansemond County, Va., where most of her life was spent. The funeral was conducted at the home by the writer and the body interred in Holy Neck Cemetery. The large gathering of friends and the many beautiful floral designs bore testimony to their esteem for the dead and their sympathy for the living.

Mrs. Milteer had been a faithful wife and mother, and a quiet and humble Christian. She had been a member of Holy Neck Church since childhood. She leaves a husband, C. B. Milteer, two sons, Isaac and Charles, of Norfolk; one daughter, Mrs. Arthur Holland, of Holland, R. F. D. 2, and three grandchildren. May the God of all peace comfort and keep her loved ones.

N. G. NEWMAN.

CROCKER.

The following resolutions of respect and sympathy were adopted by the Baracca Class of Suffolk Christian Church, Suffolk, Va.:

Whereas, on the 26th day of March, 1931, in response to the divine summons, B. D. Crocker departed this life; and,

Whereas, for a great number of years he was an active member of the Baracca Class of the Suffolk Christian Church; that he always performed whatever duties he had to perform in a cheerful, courteous and efficient manner, and has exemplified consistently those rare traits which made him a friend of all those who came in contact with him; now, therefore, be it resolved:

That, as members of the Baracca Class of the Suffolk Christian Church, we ex-

press by this resolution our appreciation of the long and able service which he has so faithfully rendered; of his friendly companionship, his gentle and genial disposition, his courteous and cordial manner, his unselfish and untiring efforts in the performance of helpful ministries to his fellow-men; of all those qualities possessed by him in abundant measure, which are the attributes of a gentleman in the truest and highest sense of the word—

qualities of mind and heart that were not the result of studied effort, but were the natural endowments of the beneficent Providence.

That, while we deeply deplore the death of our friend and comrade and sadly miss his cheerful fellowship, his kindly eye and smiling countenance, yet his life was a benediction and his memory will linger with us like the fragrance of flowers; that of him it may be truly said: "To

live in hearts we leave behind, is not to die."

That we extend to his bereaved family our deepest sympathy.

That a copy of this resolution be sent his bereaved family, a copy given the secretary of this class for his records, and also a copy be sent to the press.

HUGH W. HOLLAND.

E. H. RAWLES.

L. L. LASSITER.

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CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

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ELON has done its task well—one graduate in seven being in the Christian ministry. The other six express Christian leadership in the various professions and vocations. Experience teaches that spiritual leadership must be indigenous.

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Notices: Obituary and marriage notices, limited to 100 words, are published free of charge; all over 100 words at 1 cent a word. Remittance should accompany copy. Write names distinctly.

Remittances for advertising and other business matters will be addressed to the "Managing Editor," 1536 East Broad Street, Richmond, Va.

FARMER.

Mrs. Elizabeth Ida Estelle Farmer, oldest daughter of Obediah and Emma Farmer, was born June 28, 1858, and died May 30, 1931, at the mature age of 72 years, 11 months, and 2 days. In early life she professed faith in Christ and united with the Methodist Church, and was transferred to Pleasant Grove Christian Church later in childhood with her parents. She lived a quiet Christian life devoted in faithful service to her home, her family and her Church.

In October, 1888, she was married to Sandy Joe Farmer, who preceded her to the life beyond. To this union were born four children—Morgan Scott, who died in infancy; Roy Elvin, who faithfully cared for his mother during her life and is an active member of Pleasant Grove Church; Frank Albert, who is a leading physician in Roanoke, Va.; and Hunter Obediah, who is a substantial citizen and faithful member of Pleasant Grove Christian Church.

The large number of people attending the funeral services conducted by her pastor, assisted by Rev. T. S. Wilson, of the Presbyterian Church, and Rev. J. W. Patton, a former pastor of the deceased, attest the high esteem in which Sister Farmer was held by the community. The floral designs were beautiful and symbolic of the filial love and friendship of those who provided them.

"Ah, but we'll keep thy grave green with love's fountains,
And close in our hearts a grave greener far for thee,
With grief that shall last, Mother, as long as the mountains,
As deep and as unchanged as the sob of the sea."
W. C. W.

BOYD.

Mrs. Virginia Newton Boyd was born March 18, 1859, and died April 22, 1931, age 72 years, 1 month and 4 days. Sister Boyd early in life united with Buffalo Baptist Church and was a sincere Christian. She was twice married—in 1884 to Henry Jones, who lived only two years; in 1907 she married Deacon P. A. Boyd, of Hebron Christian Church. The deceased is survived by one brother, R. L. Newton, and one sister, Mrs. W. H. Williamson.

THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

Are helping give the Gospel, which is "the power of God unto salvation to every one that believeth," to the forty thousand Latin people of Tampa. The evangelical forces working among the foreigners of Tampa are by no means covering the territory sufficiently.

Methodists have six preachers, Baptists two, Presbyterians one, Congregationalists one. Church workers and teachers must be supported for this great missionary work. Send check to

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Send boxes of clothing to Mrs. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

For literature, write Rev. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

For seven years, Sister Boyd was gravely afflicted and suffered much, but life was made as comfortable for her as possible by her devoted husband, two step-daughters and their children. Loved ones are sad at her going, but their consolation is in the belief that she is at rest.
C. E. NEWMAN.

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Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

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Size, 8 x 5 1/2 inches.

Specimen of Type.
"From that time Jē's to preach, and to say, 'I the kingdom of heaven'"

Containing New Copyrighted Helps by most reliable Authorities. A Treasury of Biblical Information, Practical Comparative Concordance, Oriental Light on the Bible, Four Thousand Questions and Answers, New Colored Maps.

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Specimen of the Print. Full size of the page is 5 1/2 x 8 inches.

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"17 From that time Jē's began to preach, and to say, 'Repent: for the kingdom of heaven is at'"

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Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

IN ESSENTIALS, UNITY

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IN ALL THINGS, CHARITY

VOLUME LXXXIII

RICHMOND, VA., THURSDAY, JUNE 25, 1931

NUMBER 26

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

TENNESSEE REFUSES TO RESCIND.—

By a vote of 58 to 14 the Tennessee House of Representatives refused to repeal the State law forbidding the teaching of the hypothesis of evolution in schools supported by State funds. The usual cry will go up about "academic freedom," but it is not a defensible objection. There are too many holes and breaks in the hypothesis to give evolution the right of way in the lower schools of our country.

"STIRRING NEWS."—

Under the terms of the will of the late Harvey G. Woodward, of Birmingham, Alabama, a fund of \$7,500,000 is provided for the foundation of schools for boys, to be called "The Woodward Schools," which will admit Caucasian boys, aged 12 to 18, who will remain in school until they are 25 years old. The schools will be located in Alabama, and several other Southern States. This is a great foundation and will mean much for the education of Southern youths.

CHURCH ANNIVERSARY.—

Our First Congregational Church, Omaha, Nebraska, celebrated its 75th anniversary last month, with Rev. Chester B. Emerson, of Detroit, as guest preacher. Rev. Frank G. Smith has led the work of this church for twelve years, and during his ministry 1,500 members have been received into membership. With strong, growing churches in the larger cities, with such an increase in membership, and with alert leadership and a well-educated ministry, our churches can render great service in furthering the Kingdom of God on earth and hastening the return of our Lord to reign in the hearts of all people.

OUR WASHINGTON CHURCH.—

Rev. Allen A. Stockdale was installed as minister of our First Congregational Church, Washington, D. C., succeeding Dr. Jason Noble Pierce, on May 12th. Dr. Stockdale's earlier pastorates were at Union Church, Boston, and at our First Church, Toledo; in these two fields he spent twenty-four years. A special ministry at Rogers Park, Chicago, preceded his call to Washington. Those of our constituency who live in Washington, and those who may visit the city, will receive a hearty welcome to this church at any time. All members of the Christian Church in the city should identify themselves with one of the local churches in active membership.

MODERN SCIENCE.—

Prof. Arthur Compton, of the University of Chicago, Nobel prize winner, addressing a dinner of the American Physical Society at Washington, D. C., last month, advocated the view that Greek science failed in its great fight with the philosophers, Plato and Aristotle, because it started out

"by promising to help men to live better, and did not succeed." "Is our science any more likely to last than the science of the ancient Greeks?" he asked. The answer will depend upon the extent to which science shall include the Christian religion and all its implications in the development of character. "Theology as an empirical science," including its application to human conduct, will go further than Greek science ever went.

TO HONOR POET-PREACHER.—

A movement has been set on foot to raise \$5,000.00 to endow the Harry Webb Farrington Library, in Baxter Seminary, Baxter, Tenn., as a memorial to Mr. Farrington, poet-teacher, recently deceased. Dr. S. Parkes Cadman, the many-sided, versatile, scholarly member of the Congregational-Christian Church, is honorary chairman, and Edwin Markham chairman, of the memorial organization. Such distinguished honor for a distinguished minister of the gospel only tends to magnify the office of the ministry and to stimulate those who are devoting their energies to the spread of the gospel, not for honor but for service, to do greater things for the Kingdom. Most men are stimulated by worthy appreciation for those who have lived a life of devotion to a worthy cause.

COMMUNITY CHURCH FOR FILIPINOS.—

With Dr. Ernest Graham Guthrie, head of the Congregational Churches in Chicago, officiating, a Filipino Community Church, managed by youthful native islanders, has formally opened its doors for ministration to the 5,000 Filipinos of the city. The church was made possible through the combined efforts of the Chicago Federation of Churches, the Filipino Federation of America, and active leaders of the Filipino colony. The church is located at 837 N. LaSalle Street, in the heart of Manila-town. Rev. Jose G. Desco, an alumnus of Oberlin and Garrett, is pastor. This is good missionary work in taking care of our foreign-born population, in America. From this church many missionaries might be induced to return to the Philippine Islands with the gospel of Jesus Christ.

YALE DIVINITY SCHOOL.—

Dean L. A. Weigle, of Yale Divinity School, announces a revision of the curriculum of the school, as a result of two years' study of problems and current needs. "We are seeking to bring the curriculum closer to present-day living and to help students to see more clearly the relation which their studies sustain to the problems of the vocation which they plan to enter," says Dean Weigle. The school is now breaking away from the old departmental divisions of faculty and courses, and the curriculum has been reshaped in terms of nine comprehensive fields of

study. Each of these fields covers problems drawn from the several traditional departments. The school trains men for the ministry, and also for missionary, religious education, community service, college service, etc.; the new curriculum, therefore, contains no list of general requirements to be enforced upon all students alike, but provides for six distinct vocational groups.

CHINA'S CHIEF NEED.—

Dr. Z. T. Koo, of the national committee of the Y. M. C. A. in China, says that the chief need of China today, in order that its people may again become creative, is not scientific or material development, but contact with God. "When a people loses its contact with the vital personality of God, a God greater than anything the human mind can conceive," Doctor Koo declares, "that people soon begins to lose its vision; and when a people loses its vision, its creative capacity steadily dies out." He says that there was a time when the Chinese were discoverers and pioneers in art, literature, philosophy, government and science, but for the past thousand years they have lived merely on their past. Creative intelligence does not come from the past, but from keeping the past and looking to the future. Christ did not repudiate the traditions of the past, but had a tremendous insight into the future and would urge us to look for the coming Kingdom.

ALL-WORLD GANDHI FELLOWSHIP.—

An all-world Gandhi fellowship is being formed to cultivate the vital principles of the great Indian: "ahimsa," non-violence; "satyagraha," love-force, soul-force, truth-force; and study their application in the conflicting circumstances of daily experience. In the list of the committee of 100 having the plan in charge are found the names of such leaders as Dr. John Haynes Holmes, who is president; Dr. Peter Ainslie, Dr. Will Durant, Rabbi W. H. Fineshriber, Dr. J. T. Sunderland, and Rabbi S. S. Wise. The fellowship is enlisting members and is also organizing an All-World Committee of 1,000. Its official organ, the magazine "Dharma," will spread abroad the messages of the fellowship. The director of the organization is Mr. Kedar Nath Das Gupta. He has planned for the summer of this year an "appreciation tour of Europe." A group of members and friends are to visit England during Gandhi's proposed visit to London for a round table conference. Other countries, it is said, will also be visited. Membership in the fellowship involves an initiation fee of \$1, and a yearly contribution which is voluntary in amount. Applications for membership should be addressed to the secretary, 105 E. 22d Street, New York. Those interested in Indian missions will benefit by such membership.

NOTES-PERSONALS

Dr. Edwin C. Gillette, Associate Editor of THE SUN, who has been quite ill recently, has gone to Clifton Springs, New York. Dr. Gillette is accompanied by Mrs. Gillette, and his stay will be indefinite.

Dr. L. E. Smith, president of our Southern Convention, and the other delegates from his district left on Sunday afternoon for Seattle, Washington, to attend the National meeting. We wish Church a most successful meeting.

The Richmond Sunday School will hold its annual picnic to Buckroe Beach on the 10th of July. Those planning to go are anticipating a good time. On the evening of June 26th the Sunday School Orchestra is giving a concert at West Point, Va.

In this issue of THE SUN we are running a letter from Dr. Frank E. Jenkins, under the caption, "Southern Union College Letter." In this letter he makes announcement that the name of Piedmont, Jr., formerly Bethlehem College has been changed to the above name. Beginning next week, we will run a series of four ads, in which he tells our readers of the college.

Ocean View Church and Sunday School had splendid services and showed good reports for May. The average morning attendance was about fifty, and the evening considerably over one hundred. Five new members were received during the month and an offering of \$50.00 for Missions was taken. The average Sunday School attendance was 132, and the average offering at Sunday School was \$8.95. Brother Warren is happy in his pastorate, and his people seem equally happy in co-operating with him in the great and good work.

Our heartiest congratulations to our delightful friend, Miss Margaret Frances Richards of our Winchester, Virginia, Church. At the recent great session of the Virginia State Convention of Endeavorers, Miss Margaret was unanimously chosen president. It is an honor well deserved, and it will be worn with dignity and merit. Trained in a splendid Christian Endeavor Society in our Winchester Church, she has the soul of a genuine Endeavorer and will make good and carry enthusiasm into the State work and organization.

A well-informed layman, speaking out of observation and experience of years, said in our hearing recently, "The trouble with a certain Sunday School is that neither its superintendent, its teachers, nor its delegates attend their annual convention or other meetings, where information and inspiration are given from the outside." As a result the local school fails to get suggestions that would help its progress and growth. In these conventions much information is given, and means and methods are discussed which every superintendent and every teacher should have. On this account, every school should be represented in its Sunday School Convention.

Dr. J. Edward Kirby, United Church, Raleigh, under date of June 15th, writes: "We had fine services yesterday, following which the people presented Mrs. Kirby and me a large silver tray in recognition of our wedding anniversary. This token of good fellowship is much appreciated. My address for July and August will

be Pilgrim, Michigan, c/o Congregational Assembly." Dr. Kirby is much interested with Rev. J. H. Lee in repairing the house of worship at Six Forks in Wake County, at which a Sunday school now in good progress was recently started, and movement is on foot to re-cover and further repair the house of worship at that place.

Let our temper be under the rule of the love of Jesus. He cannot alone curb it—He can make us gentle and patient. Let the vow, that not an unkind word of others shall ever be heard from our lips, be laid trustingly at His feet. Let the gentleness that refuses to take offense, that is always ready to excuse, to think and hope the best, mark our intercourse with all. Let our life be one of self-sacrifice, always studying the welfare of others, finding our highest joy in blessing others. And let us, in studying the divine art of doing good, yield ourselves as obedient learners to the guidance of the Holy Spirit. By His grace, the most commonplace life can be transfigured with the brightness of a heavenly beauty, as the infinite love of a divine nature shines out through our frail humanity.—*Andrew Murray.*

The Woman's Missionary Rallies in the Valley Virginia Conference last week were largely attended, the programs were appropriately rendered and the exercises were inspiring. Whistler's Chapel did itself proud in entertaining the Rally on June 16th, serving a dinner sufficient for an annual conference delegation, and bringing a house full of interested people for the program of the day. The rally on the 17th, at Concord, was a delight also, with a very large attendance, a good dinner, and delightful fellowship under the efficient leadership of Mrs. A. W. Andes. The Mission Secretary was not permitted, because of previous engagement, to be in the rallies on the 20th and 21st. The women in the Valley are becoming more and more interested in the work of missions, and their gatherings are largely attended and the spirit is delightful. The leadership is developing and is marked, and the women are doing a great work in that conference.

GREAT DAY AT EURES.

Eures Christian Church, Gates County, N. C., celebrated its annual "Memorial Day and Home-Coming Services" on May 31, 1931. Every one enjoyed a delicious lunch, served on the Church grounds. The day was unsettled, but the Church could not accommodate the crowd for either service. A most interesting program was enjoyed by every one. At the morning service, Rev. E. B. White, the pastor, spoke on "The Story of the Eternal City." Among those participating during the afternoon were Rev. H. C. Ewing, of the Methodist Church; Rev. Staley McGregor, Baptist; Superintendent J. S. Moore, of the county schools, and Attorney A. P. Goodwin. Special music was furnished by visitors.

Gates County, in which Eures Christian Church is located, has seven townships, all of which were represented. Many visitors helped in the great day of celebration and enjoyment. The regular services of our Church are held each fourth Sunday afternoon at 3:30 o'clock. Friends are cordially invited to attend these services.

(Miss) LOUISE EURE.

CHRISTIAN CHAPEL.

The congregation which assembled at Christian Chapel last Sunday was sorry to learn of the illness of the pastor, Rev. J. E. Franks, but services were conducted by Rev. J. H. Lee, of Caraleigh Christian Church. Mr. Nowell, who accompanied Bro. Lee led a few songs to the full satisfaction of the choir.

Brother Lee used for his reading the 19th Chapter of the Acts, and explained in a most simple manner how people in those days, as well as now, get first and second hand information relating to God's work. He showed how Zacharias received second hand information about God when he went up in the tree to observe His passing by, but when God asked him to come down, this was first hand information direct, and there could be no mistake about such information.

Brother Lee called attention to the fact that it is possible that a great many of us fail to be guided by our own consciousness of true knowledge, and simply take the traditional theories of others instead, and that the conscience will prove our error.

The idea is to know by actual experience, and try to imitate some one else, and it takes those who have the actual experience with Jesus to get spiritual information of the first hand.

His sermon was very instructive as well as constructive, and all enjoyed the service. We will be glad to have Brother Lee at any time.

A. M. COTTEN.

Merry Oaks, N. C.

THE CHURCH STILL COUNTS.

Here is something of what the church did last year: The philanthropic gifts by all classes in the United States reached the huge total of \$2,330,000,000, according to a survey made by the New York Trust Company. Also, mention is made of that remarkable organization and work among the Young Men's Christian Association, that has extended its permanent equipment from \$100,000,000 in 1920 to well over \$160,000,000 in 1926; while in four years the membership of the American Red Cross mounted from \$8,720,674 to \$10,588,201. Gifts for the benefit of education increased from \$15,000,000 in 1900 to \$126,000,000 in 1926. There are 179 American foundations established for the common good, with a combined endowment aggregating one billion dollars.

When a man loses his patience with the church, let him consider these figures. When a man gets an egoistic complex and wants to berate those who believe in Jesus Christ and His program for modern life, let him consider what the church is doing, what her influence is creating. Out of the church flows a great stream of benevolence for the benefit of mankind, so wide, so deep, so crystalline, so golden, as to throw a light across the ages that should support the faith of humanity in the goodness of God and the everlasting mercy of His eternal justice.—*Western Christian Advocate.*

WE ARE A "PROBLEM," TOO.

Thirty-five Dutch-speaking students from the Pretoria University spent six hours recently visiting the Bantu Men's Social Center in Johannesburg, South Africa, as well as the slums, the mine compounds, welfare centers and dance halls. They ended up their tour with addresses to, and by, the natives, as well as a debate. The National Rotary Conference of the fifty-fifth district has asked Rev. Ray E. Phillips and his associates to arrange a similar tour for 250 delegates this month. "We are thoroughly convinced that personal acquaintance with the other man of color is the only way we can hope to work out these complicated questions of inter-racial relationships," declared Mr. Phillips. "When we stand off and talk about the native or the negro as a 'problem,' we do not get along very fast. We are the 'problem,' as much as he, and it is only when we meet face to face and make him feel that we are human and discover humanity in him that the complex questions assume the status of simple brotherly relationships."

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

AT EVARTS, KENTUCKY, our people are again in a storm area. This time the agitation is industrial. These faithful church folk deserve some peace.

FLORIDA DELEGATES to the National Council at Seattle, Washington, are Dr. and Mrs. J. Delman Kuykendall of Cocanut Grove; Dr. Elisha A. King of Miami Beach, and Mr. E. P. Branch of Melbourne.

W. PALM BEACH, FLORIDA. Rev. Frank Atkinson has accepted a call to the pastorate of the Union Congregational Church, to begin services August 1st. Mr. Atkinson comes to this church after a successful pastorate of six years in First Church, Houston, Texas, during which time a beautiful new church was built and dedicated.

MISS DORA BRACKIN finds that the first visit to a field that needs inspiration and organization is only an introduction. At Coldwater Church, near Andalusia, in south Alabama twenty to twenty-five women and girls met her each afternoon for three days for the study of the Bible and of worship and of Sunday School organization. They insisted on organizing a Sunday School and a group for the study of a Bible from a text book, and will have recreational features in connection with their meetings. At Liberty Church some graded literature was introduced in the Sunday School. Here there are twenty-seven young people in the Sunday School class. In several other churches work has been developed by Miss Brackin, who is herself a member of a church in this South Alabama Association.

FELLOWSHIP SUNDAY AT MACEDONIA.

The Macedonia Church celebrated its "First Fifth Sunday" on May 31st, which was a happy day. It was not only that the services of the day were inspiring, but they were the fulfillment of a cherished plan, and full of promise for the future. It was the first Parish Fellowship Sunday of a new and widespread parish, and delegations from the churches of the parish gathered for an all day of spiritual help and social companionship.

The churches of Macedonia, Liberty, Sardis and New Trinity, began last March their new grouping, with Rev. T. L. Leverett as pastor. None of the churches are strong, they are far scattered, ninety miles from east to west, and forty-four from north to south; and they need the strength that comes by closing up the ranks from time to time and knowing that they are touching shoulders with other workers. Each of the four Sundays of the month has its appointment at one of the four churches, but when a month comes that is generous with an extra Sunday, the fifth Sunday is to be Fellowship Sunday, celebrating with an all day meeting. The first of these union gatherings was held at Macedonia and was a great success. A large delegation from Sardis brought singing and readings that gave variety to the program, and a carload came all the way from Liberty (130 miles round trip). The spirit of Christian fellowship was delightful, and when it came to the dinner hour, the tempting profusion made it hard to believe that it is hard times.

Former preachers of some of the churches, Professor Percy of Piedmont, and Rev. A. G. Swarts, brought brief messages of greeting. Rev. Henry B. Mobray, moderator of the Georgia Conference,

gave the address of the morning. It was a challenging and heartening summons to service, enumerating as present objectives for Congregationalists, first, a warless world; second, carrying prohibition through to a success; third, missions; and fourth, maintaining hope and good cheer through the present depression.

The afternoon session came to a climax with a fine sermon by Dr. E. H. Willisford of Atlanta on "The Indispensable Christ" following which the pastor spoke briefly, asking the churches of the parish to take with him as his slogan, their watchword, that which Paul gives as his life purpose, "That We May Know Christ."

SOUTHERN PINES.

The Church of Wide Fellowship, at Southern Pines, N. C., of which Rev. Elmer Willis Serl is minister, has just closed its seasonal program of activities with a community appeal to both tourists and residents. The regular work of the church will however continue as usual throughout the entire summer, for this church has built up a strong parish including in the summer one of the largest and most efficient Church Vacation Schools in the country.

During the thirteen years of the present pastorate, there has been developed a community church spirit, in connection with which all have found a welcome and an opportunity irrespective of denominational connection in their northern homes or permanent environs in Southern Pines. The tourist season has witnessed an increasing attendance at the Sunday morning worship service, and the music of the vested choir and the sermon have made a significant appeal. A special interest for thirteen years has been the Sunday evening Platform Hour, at which nationally known speakers and musical features have been presented. These have drawn audiences which have often taxed the capacity of the church auditorium and adjoining chapel, and have been productive of much good. Among these special features have been the visits of the A. Capella Choir of Guilford College, Dr. Brewer Eddy, Dr. A. Eugene Bartlett, Mr. Arthur Pillsbury, Mr. Edward Thomlinson, Mr. Sidney Landon, Mr. Lothrop Stoddard, Dr. Mary Harris Armor and Rev. Ernest W. Riggs.

Other church activities have included plays, pageants, social hours, and the Ladies' Society has made nearly \$3,000 for various church needs. One of the most helpful ministries of the church, which attracts not only local, but wide outside attention, is the Church Garden, which has been compared with the Garden of Bethesda by the Sea, Palm Beach; and the Garden of Central Union Church, Honolulu.

COUNTRY LIFE ACADEMY.

As they graduate from everywhere, let us not forget Country Life Academy at Star, N. C.

Under a new vision for larger service, which grew out of the experience of the past year, a larger program than ever is the order for the next year. At the annual meeting of the Board of Trustees, during the second session, the following new Trustees were elected: Mr. S. C. Heindel, Elon College, N. C., Mr. Clay E. Rutledge, Mr. Fred F. Myrick, Greensboro, who was also elected to serve as attorney for the Academy, Miss Ira Taylor, Southern Pines, Mrs. C. H. Rowland, Greensboro, and Prof. C. G. Taylor, Raleigh.

Prof. L. E. Cook was elected treasurer and Mr. Jefferson Canoy assistant treasurer. The executive committee was completed with the addition of Mrs. C. H. Rowland and the election of Prof. E. W. Boshart chairman and Rev. M. J. Sweet as executive secretary. Prof. E. W. Boshart was also elected vice-chairman of the Board of Trustees, of which Dr. W. Knighton Bloom is the chairman. The executive committee was authorized to revise the constitution, bringing it up to date.

Another advance step was the election of Mr. G. D. Colclough, Elon College financial secretary, to become the Dean and Principal of the Academy. This assures a strong executive department, and the work will gain tremendously in efficiency and power. Mrs. Colclough has also been chosen to be at the head of the Home Economics department, and Mrs. Canoy will act as Academy nurse. All in all, this is a strong progressive movement and should result in superior work.

METHODS CORNER

By REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

A few weeks ago I wrote a few words about pastoral calling. Since then I have found a quotation in the *Congregationalist and Herald of Gospel Liberty* copied from a church calendar published by Dr. Hugh Elmer Brown of Evanston, Ill. It is so good, I wish to share it with you. Here it is:

"I am behind in my pastoral calling. An exceptional volume of illness in the parish, frequency of funerals and denominational duties outside the parish, have taken an unusual toll of my time. But I want you to know that my heart is in the right place and that I will appear on your doorstep, sooner or later.

"I take pastoral calling seriously and happily. I plan to make at least one visit to every home in the parish each year—a matter of 600 calls. I plan to go frequently to those who are sick or in trouble, and that means several calls each week. And then I plan to visit just as rapidly as I can all newcomers in the parish, and that is a long list.

"As a matter of fact, pastoral calling in a parish of this size is like a farmer's work—never finished. It goes on forever. One has the uncomfortable sense constantly of being behind, of never being able to catch up. The afternoons are too short, the evenings are too few, and the men are not at home except in the evening, and fully fifty per cent of one's calls find nobody at home.

"Some pastors have given it up as an impossible and futile business, and speak slightly of "ringing doorbells." I cannot understand their point of view. How can a man be the pastor of a parish if he does not know the people? How can he know the people if he does not have a chance, now and then, to sit down and visit with them?

"A great weakness in our parish, as in thousands of others, is that the members themselves do so little visitation. Times have changed, of course, and metropolitan life renders obsolete many village habits of social mingling. The telephone, the innumerable clubs, community and church gatherings provide contacts unprecedented, but church members remain too much unacquainted with each other."

The last part of this exhortation is very significant. Church people do not visit enough in the name of the church. They are inclined to leave "calling" to the pastor. If you have forgotten my previous comments, look up this paper for April 16th.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The Virginia Valley Convention met with our Bethel Church, at Elkton, Va., June 18th to 19th. No convention has more enthusiastic and efficient officers than this one. Bro. Roy A. Larrick, of Winchester, is a live wire in Sunday School and Christian Endeavor work, and he keeps a convention going from the time the gavel falls at each session, and on the minute, till the benediction is said at the close. Bro. J. E. Foster, vice-president, is always ready for service, and delivered before the convention a very interesting and practical address. Brother R. Roy Hosaflook, Linville, is the faithful recording secretary, and carries every detail of the convention in his mind and at finger tips as well as on his records. Brother R. O. Rothgeb, Luray, Va., is the treasurer, and not only collects, but aids in increasing the amount collected, and presents a report of which any officer should be proud.

Rev. A. W. Andes is the pastor of Bethel, and made everybody feel welcome. The Mission Secretary saw the spot on which this beautiful church is now located before any house of worship was there. And he saw the old church a mile or more from the highway out in the woods. The change has wrought wonders, and Bethel has been and is a veritable house of God and a place of prayer and of power in that community. It has simply re-made a community, and in the church building itself, its upkeep and beauty, the entire community takes a pardonable pride. The first day's attendance was enormous, filling to overflowing the splendid house of entertain-

ment and worship, and the reports from the Sunday Schools and Christian Endeavor Societies, were more than up to the average, and showed that the schools and societies of the convention had had a good year of constructive service. The various departmental reports were interesting; that on Missions, by Miss Verdie Showalter, revealing the fact that practically every Sunday School in the convention was missionary in spirit and in activity, and made a monthly offering to missions. That on the Cradle Roll, by Mrs. J. Warner Stearn, showed the necessity, as well as the enlargement of, the Cradle Roll Department the past year. There were many addresses during the first day; among them the Mission Secretary was permitted to speak to the delegates and people assembled on "Missions, a Spiritual Task." Three laymen of the convention, in the afternoon, gave talks on practical problems before the schools and societies.

Rev. R. L. Williamson, Winchester, Va., delivered the annual address, taking as his topic, "Partners with God." In this splendid address, the speaker showed how we may and should be partners with God in plan, purpose, and power. If we line up with God, He will furnish the plan, He will supply the purpose, and He will give the power.

Devotional services in the afternoon of the first day consisted of a program of music, Scripture reading, and exercises by the young people under the direction of Mrs. A. W. Andes. This was a thrilling half hour for the entire convention and revealed what young people can and will do when given a chance. Count on the young people to give enthusiasm and thrill to a convention when properly led. At 8:00 o'clock P. M., Dr. M. L. Weekley, pastor of several churches of the convention, delivered a most timely sermon.

The second and final day of the convention was one of deep devotion, inspiring songs, delightful fellowship and addresses of point, pith and power. Rev. B. J. Earp began the day with devotional services from hymn writers, followed by Brother E. S. Morris for the department of organized classes in report, indicating the value and power of the organized class in Sunday School. "How to Stop the Leaks in the Bible School," was the topic of a splendid address by Brother J. E. Foster, and the Secretary of Missions closed the morning service with an address, "The Author and Finisher of Missions."

The last afternoon was given to consideration of Christian Endeavor, awarding of Certificates of Credit, miscellaneous business and reports of committees. Miss Matthews, of Winchester District, leader of Christian Endeavor, stirred the audience with an appealing address on "The Possibilities and Power of Christian Endeavor in a Church." Miss Margaret Frances Richards, of our Winchester Church, recently elected State President of Christian Endeavor, made a telling appeal for new organizations in the convention, emphasizing the weight and worth of Christian Endeavor, not only in the Church, but in the community.

Of all the good conventions held, many who attended felt that none had been better than this one, both in attendance, in work done, and in good fellowship. The convention adjourned to meet in next annual session with Timber Ridge Church, in West Virginia. It was, indeed, good to be in such a group of people deeply interested in reaching the youth and training them for Christian citizenship and service.

J. O. A.

GOD AND THE CENSUS.

Mr. Robert N. McLean, author of "That Mexican," and other books, has written now a real book. The title is "God and the Census." The

author contends that we leave God out of our reckonings and ratings of values. The world has been following this procedure a long time. There was once a census in Bethlehem of Judea. "People had come from all over the district, each to his own town, to be counted and to be taxed. And in Bethlehem of Judea it is possible that the most important person in the whole town was not counted at all. When those who call themselves His followers begin to count Him in their own lives, then He will be counted throughout the life of the world." The world is topsy-turvy, and even Christians are at sea, because we have put the material and the economic above the moral and the spiritual. Mr. McLean says "we have broadened the realm of the secular, we have narrowed the realm of the sacred"; we look at the sacred and scarcely count its values. We are not going deep enough in our attitudes and activities, and one is reminded of E. Stanley Jones' declaration: "We cannot go further until we go deeper." We are skimming the surface and counting temporal pursuits and possessions as primary and above all. We are forgetting that the invisible is more abiding than the visible, and that the eternal is more weighty than the temporal.

We have given away to superficial forces and yielded our souls to the tide of the material and physical currents of the day.

The author puts his finger on the spot when he declares: "Today we fly, and we talk around the earth in the fraction of a second, like gods magnifying our voices and sending them vibrating through space. And all the while as we have broadened the realm of the secular, we have narrowed the realm of the sacred. Our filing-cabinet type of philosophy has made God seem very remote. Day by day, as He has come to mean less to us, so we have felt less and less the responsibility of sharing Him with others. If we felt any missionary zeal at all, it has been a zeal to give people our tractors and our serums, which we understand so well, rather than our God, Whom we understand so little."

We have got to come to a new and deeper sense of the power, personality and presence of God. We must put Him in the census, because He counts most of all. This is the business of the Church, to stand for spiritual realities which, according to this author, means getting God counted in the community.

The volume is packed full of information that inspires the reader to thinking along spiritual lines and creates within the reader a desire to go deeper and share the fellowship of our Lord in helping, often through difficulties, to make God count in our lives and in the world.

Should any SUN reader desire the volume, it can be had in cloth for \$1.00 or in paper for 60c, by addressing Missionary Education Movement, 150 5th Ave., New York City. It is worth many times the price to any one who will read it.

J. O. A.

PROMISE OF ABUNDANCE.

Nature seems to be doing her best to overcome mental depression "from hard-times." On all sides there are signs of abundance. When have we had such a spring? Out of the lap of winter, spring leaped, full-fledged, with the glory and gladness of growth and color and life. Tender plants sprang up over night, and the signs of abundant life were seen on every hand.

Have we ever had such gardens, of vegetables, of verdure, of flowers, and now with such abundance of young and growing fruit?

This writer has just been through Piedmont Carolina and the Shenandoah Valley of Virginia. Such promising fields of wheat, oats, barley, clover and corn, has he seldom, if ever seen. A friend led us into a wheat-field of thirty acres

EDUCATIONAL DIVIDENDS.

By MRS. R. S. RAINY.

(Alumni Address, delivered before the Elon College Alumni Association at the 1931 Commencement, and printed in *The Sun* at the request of fellow alumni.)

now in full head, beginning to tint with golden yellow. It was only one of many such fields. "How many bushels per acre do you expect to realize from this thirty acre field?" "At least thirty bushels to the acre, or nine hundred bushels from the thirty acres," was the quick and glad reply. Just across the way spreading acres of oats, "certainly not less than thirty, more than likely forty bushels, to the acre." And a mowing machine drawn by two fat, sleek steed was cutting a wide swath at each round in alfalfa more than knee high to the horses, and close by, in another field of twenty acres, mowing timothy, thick and thirty inches high. The parched earth of a year ago seems to have stored up latent fertility and reserved its strength for great yields of any and everything planted.

On every hand there are marks of abundant harvest, plentiful crops, luscious fruits. In the homes of the people, there is talk of hard-times, business depression, economic ruin, but on their tables abundant food and everything that goes to supply the food for the appetite and body of man. Go to the churches for all-day services in Alabama and Georgia, in North Carolina and Virginia, to our own knowledge, and see the tables at the noon hour loaded with such abundance of savory food as the need and heart of man require. After all, the people are not perishing, and God is good.

There is much to be grateful for and much to call out our sacrificial offering and service to Almighty God. The triumphs and the victories recorded in the Bible came out of, and followed hard upon, trials, famines and tribulations. We can make it so today. God has not forsaken us. We may have forsaken Him in the day of prosperity. In the day of adversity He is calling us and is testing us to see whether we are worthy and capable and willing to enjoy the blessings, the bounties and the benefits, that He bestows upon us with such a lavish hand. Let us learn to deny ourselves for the sake of our Lord, to be grateful for the blessings that He is so abundantly bestowing and promising. J. O. A.

THE SEATTLE CONVENTION.

SUN readers and Christians everywhere turn their thoughts and minds to Seattle, Washington, this week. Possibly for the last time in history, the National Council of Congregational Churches and the General Convention of Christian Churches, will meet as separate bodies. They have met this week in Seattle to carry out in form and feature and fact mandates of the two bodies meeting separately as distinct entities two years ago. Now they are meeting in adjacent buildings only for separate business sessions to complete and perfect the united, merged organization, so that the two may be done away and become one. A constitution is to be adopted. The departments not already merged are to be merged, and a new program for the newly merged body, is to be made and adopted at Seattle this week. Not only are the members of the two churches looking on, but the Christian world, as well, to see what shall come out of this experience at union on the part of two great denominations. The *New York Times* and other national dailies have announced to the world in front page headlines that a great church event is taking place at Seattle, and an epoch in church history is about to be created.

THE SUN will give to its readers, as early as available, the name adopted by the National Assembly and the chief issues growing out of the great event now engaging the attention of the Christian world at Seattle. J. O. A.

"The spirit of missions is the Spirit of the Master."

The subject which I have chosen for this occasion is "Educational Dividends." In finance, we hear a great deal about dividends—anyone who has money to invest always considers the amount of interest that his investment will pay. We hear of stock dividends and bank dividends—in fact all kinds of interest returns on investments. "When a man invests his money in taxes, he wants to know just what tangible results he is to get. He pays for an efficient government, police protection, courts of Justice, armored battle ships, the salaries of government officials, good roads and, last but not least, schools. Every cent that is invested in all except the schools pays in tangible results."

A man can see a superdreadnaught and be proud of it; he can look up to a fleet of airplanes and know where his money has gone; he can settle a case in court and feel that his taxes have been well spent; he can look upon a "ribbon of concrete winding over a purple moor" and be proud that his is the opportunity to enjoy these things that no nation has ever enjoyed before. He can raise his voice to the heavens and thank the Lord of the Universe that his is the land of the free, where all opportunities are equal, and any man may be what he is willing to put forth the effort to be. In the midst of this rejoicing over the great privileges, too, many people fail to give honor where honor is due. The vast majority of tax payers begrudge every cent they invest in schools, and believe that the smallest return is made on their investment. We all know that the results of education are intangible, and for that reason there is no argument that can be visualized as a fleet of airships or a good road.

We are living in a practical age, when practical problems confront us and practical demands are made upon us. The question most often asked us today is not what do you *know*, but what can you *do*? From this fact we see that the schools must prepare their graduates to answer the last question as well as the first. This necessitates the expenditure of a great deal more money. This may be the only real answer—tangible argument—that we have for the taxpayer who begrudges the money he puts in schools. The high school graduate faces the problems of economic independence and the necessity of earning a living. The college graduate, having spent four years in perfecting what he knows, may be just where he was when he began his college career, as far as his economic independence and earning capacities are concerned. His answer to the question of "what can you do?" is vague. A few years ago, if he couldn't do anything else, he could teach, but now he has to have special training for that. It is hard to answer the arguments of a business man, when he wants to know why the student can only vaguely answer "what can you do?" The man who knows his business, knows that he does not invest not having any idea what the return will be. Yet that student has invested much money and several of the earning years of his life in this thing called education, and he is economically dependent.

What is it after all that makes one nation more prosperous and wealthier than another nation? What is conducive to the accumulation of wealth—that is the wealth of a community and the prosperity of a group of people?

There are three things that enter into the wealth of any community—(1) Natural resources; (2) Racial heritage of the people; and (3) Mental training or development—the thing we call education.

The first two elements are largely static for the space of a generation, but the last one can be changed in twenty-five years. During the past generation there has been very little change in the natural resources and the kind of people who live in America, but there has been much more prosperity. We find that the State that has the largest educational investment is the most prosperous. Mr. Hoover has suggested universal education as a solution to the economic ills of the day.

Dr. Phillips Thomas, noted electrical wizzard, says that within a few years there will be no place for the untrained man. Only the educated will have jobs. Can we now ask whether an education is an economic necessity? We must remember that Dr. Thomas is only one of many farseeing men who have made similar statements. Walter Hines Page once said that the material wealth of a Nation is in direct proportion to the number of trained minds. We realize in the light of future welfare that we will have to continue our educational program, and give the children of the land a chance to be economically independent.

We may look upon an education from three standpoints—(1) The materialistic; (2) the political, and (3) the pursuit of happiness. The public often thinks that additions to the course of study which make up the enriched curriculum of the modern school is the result of the desire of school people to add frills and furbelows to the old course of study. They never take into consideration the fact that the schools are dealing with many different types of children, while a few years ago we dealt with only those who wanted to enter college. In order to meet the needs of these various types it is necessary to have a varied course of study. We owe just as much to the mechanically minded child as we do to the child who is interested in an academic education. In nearly every community in America the expenditures for the operation of the schools and the money invested in capital outlay have reached proportions that make the school the biggest single business and professional enterprise in the community. Since this is true it is becoming more and more necessary for the schools to justify their need for additional revenue on the basis of the economic necessity for larger educational expenditures. Can we justify these enormous expenditures for education by saying that an education is an economic necessity? Any attempt to justify the education of an individual as a means of increasing his earning power is a hazardous business, because there are too many individuals without formal education who have achieved financial success and too many highly educated men who have been miserable failures at the game of finance. While it is always dangerous to pick out individuals as evidence of the effect of the schools on the earning capacity, "there are available statistics indicating that there is a direct relation between earning power and mental development, represented by education." These show conclusively that the earning power of a group of people graduated from high school is considerably higher than that of a similar group who quit school in the elementary grades.

But—this is not conclusive evidence that the physical, mental and moral characteristics of the group who finished high school would not have enabled them, without this training, to have gone just as far as they did.

Education is not intended to produce millionaires. If we take a list of all the prominent business men we know, we will likely learn that the majority of them do not have a formal education. Since this is the case, we will consider the community as a whole—the prosperity of the mass of the people—to see if there has been any

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

Pathetic sights come into view as one travels through the country in these days of good roads and automobiles. Houses, once occupied, abandoned and going to wreck; lands, once cultivated, growing up in weeds and bushes; dead trees once living members of fruitful orchards; barns falling down, and yards covered with vines, weeds and shrubs. And then one meets men in town complaining of being out of work and do not know what to do. Look again, and you see farms owned by men who let their land out to tenants, or cultivate chiefly "money crops" and complain that farming does not pay. Questions arise in the mind as to what remedy would meet the situation and change present conditions.

This nation was founded and built up on the land and country people. It was not made in a shop, but on a farm. All the great nations that went on the rocks were ruled by great cities. Ninevah and Babylon are examples. What this country needs is a return to the country by millions in rented houses and out of work in the cities. The land should be owned and occupied by men who live on their own land, and cultivate small acreage for home supplies.

There are three objects in successful farming.

1. To make a Living. This is done by producing what the family needs for daily support.

2. To make a Farm; that is to improve the land, the buildings, the stock, the equipment. In such work as this, as much capacity is required as is in the improvement in the manufacturing world.

3. To make Some Money: produce corn, peanuts, cotton, fruits, poultry, sheep, cattle, hogs, anything that the market demands.

There are many ways, according to soil and the climate, that market values can be produced and money received to meet the financial demands of the family. But when all the land is cultivated in corn, wheat, cotton, tobacco, peanuts, overproduction is the result, and business slumps and unemployment, unpaid rents and bills, and loss of credit, follow. Besides this, when one raises money crops only, sells after harvest, and gets his year's earnings in money, he cannot keep it. The only thing that saves the man who receives salary or wages is that he gets his pay by the week or month.

Another benefit of country life is the unity and stability of the home. When the home is in a house to itself, the family is together and more united than when it is surrounded by houses and families so close that they get out into groups and lose the ties that bind the members of the family in the country together. Night shuts the family in the home together more in the country than in the city. This does not mean that all people should live in the country, but that cities and country would both be better off and more prosperous, if more people lived in the country. The proof of this is found in the fact that the leaders in business, professions, and the churches, come from the country. The country is the place to produce people, and the city is the place to market them. Present conditions have broken the balance between the country and the city.

W. W. STALEY.

ELON LETTER.

The writer has enjoyed during the past week the privilege of a visit to the western part of the State and Appalachian State Teachers College in Boone, N. C. He has returned from the visit with

a new conception of the college and the mountains and those who dwell among them. Appalachian State Teachers College is the materialization of the dream of two brothers, Drs. D. D. and B. B. Dougherty. Its evolution can be traced from the humble frame building, still standing, in which Wautauga Academy was begun in 1899, through yet larger frame and brick edifices representing the home of the growing school, to the present magnificent plant consisting of eight modern brick buildings having a value of around one million dollars.

The student body for the present summer session numbers over eight hundred, one of the largest summer schools in the South. The college is ideally located. Boone furnishes all of the conveniences necessary for the student body without the distraction of the larger city, and the climate is unsurpassed. The speaker at chapel chose as his scripture selection for the first assembly of the summer session "I will look to the hills from whence cometh my help"—quite an appropriate selection for a school so situated.

Around the school and town lie the towering Blue Ridge Mountains, clothed in waving fields of grain, or velvety grass, or other crops of the farms in various stages of cultivation. Truly the title, "The Garden of Gods" would not be inappropriate for this section of the Old North State.

The term "mountaineer" no longer carries with it the idea of ignorance or the lack of culture, as we pass along the paved highways and look upon the beautiful homes and splendid consolidated schools found in this section. The friend who accompanied us pointed out here and there, homes from which boys and girls had gone to various colleges in our State and from thence out into broader fields of usefulness in life. One township, not far from Boone, boasts of having forty-three college graduates among its residents. All of these are not teachers or preachers, but all are cultured, useful members of the community.

Truly North Carolina has reason to be proud of Appalachian State Teachers College, its mountain homes, and people. J. W. BARNEY.

SOUTHERN UNION COLLEGE.

This college, chartered as Bethlehem College, June 2, 1922, was renamed Piedmont Junior, May 18, 1928.

By vote of the Trustees, June 3, 1931, it returned to the original plan of a four years college, with the new name, printed above, as a permanent Memorial of our great Congregational-Christian merger; and to be a living prophecy of multiplying unions of Christian forces yet to come.

A strong Faculty, three times as large as that of the closing year, holding high scholastic degrees, has been engaged. Its members received their training in twenty-five universities and colleges, located in twelve states, from California to Massachusetts and from Illinois to Florida.

The Administration Building is being completed and furnished for office and recitation purposes, with its library and reading room and its fine, large auditorium ready for use.

The Campus has been graded and will be beautified as rapidly as nature can do its work of supplying lawn and flowers. Playground facilities have been added.

Its Woman's Dormitory has been newly decorated, furnished and thoroughly equipped for all the dormitory needs of the lady teachers and young lady students. The Wadley Hotel has

been secured to supply the dormitory needs of the men teachers and the young men students. It is being thoroughly renovated, redecored, supplied with running hot and cold water, an abundance of baths, steam heated, and provided with adequate kitchen and dining facilities, at a cost of about \$6,000.

The Library has been enlarged by several thousand books of high grade. The Chemistry and Biology Laboratories have been further equipped and a Home Economics department provided.

The class entering this fall will have an opportunity of finishing its four years' course in this college; and the recent Sophomore class can continue its Junior studies this year.

Southern Union College aspires to be the "Oberlin of the South," like that college whose great missionary service has not only pervaded every part of this Nation, but has also reached to the ends of the earth.

Our permanent slogan will be "Scholarship High, Expense Low, Character Supreme."

FRANK E. JENKINS,
President.

WINCHESTER, VA.

Sunday, May 7th, was a great day for our people. This year it was our "turn" to furnish the minister to preach the Baccalaureate Sermon to the graduating class of Handley High School. We were fortunate in securing for this service Rev. Roy C. Helfenstein, D. D. He kindly consented to preach in our church at the morning service, using as his subject: "A God that Helps." He brought to his hearers a most able, inspiring and comforting message.

His subject in the evening at Handley was, "A New World in the Making," or "What about Tomorrow?" No words of mine would do justice to this great message, so I forbear attempting a report of the sermon. In a masterly way Dr. Helfenstein emphasized the thought that the young people of today hold in their hands the destiny of tomorrow, and that working together with God they can create a better world.

Dr. Helfenstein, who, as SUN readers know, is the busy pastor of People's Church, Dover, Delaware, one of the greatest of our denomination. In consenting to turn aside from his busy parish and come to us, he not only rendered a great service to the school and to the local church, but also made an important contribution to the denomination. R. L. WILLIAMSON.

ROANOKE, ALA.

I have just returned from Richland and Red Hill, Ga. We had a fine service at both churches yesterday and last night. I spent from Thursday until Monday in the town and country, visiting members of both congregations.

We had a pleasant time and enjoyed the fine fellowship. I visited some fifteen or twenty families, but did not get to every home. I will endeavor to do so at an early date.

I had the pleasure of visiting Mrs. Sallie Bostwick, who is a daughter of the Rev. Dr. Jubilee Smith, deceased. She is very much interested in the dear old Christian Church and gave me quite a bit of information concerning her father and grandfather, both of whom were preachers. The annual home-coming day at Red Hill, which had been set for the First Sunday in July, has been postponed, and our revival here and that at Richland will be held later.

Our meeting for Roanoke was to have been held in June, but will not be held until August. We are in the midst of a severe drouth in our section and the surrounding country, but we had a light rain here today.

More later.

G. D. HUNT.

OUR WASHINGTON WINDOW.

By DR. W. KNIGHTON BLOOM.

On Tuesday, May 12th, Dr. Allen A. Stockdale was installed as minister of the First Congregational Church, Washington, D. C., in succession to Dr. Jason Noble Pierce, minister from 1920 to 1930. Ten years at Union Church, Boston, and fourteen at First Church, Toledo, Dr. Stockdale comes to the Old First of Washington following a brief special ministry at Rogers Park, Chicago, with the background of a strong personal ministry in three great cities and facing a challenging service in the nation's capital amid conditions that include a large and devoted membership in the church ranks and the growing opportunity of a spiritual ministry to the throngs that daily pass the historic corner at 10th and G Streets, where for 66 years Congregationalism has stood for inspiration and uplift in teaching, preaching and serving.

The Ecclesiastical Council called together the representatives of nineteen churches and thirteen individuals and the response was large numerically and strong in personnel. Dr. Bartlett B. James read the letter missive and Rev. Walter Spooner, superintendent of the Middle Atlantic Conference, was elected as moderator, and Rev. Harvey W. Goddard as scribe. The statement made by Dr. Stockdale was presented in an earnest, happy and inspirational manner, and called forth on the part of the council a discussion rather than a period of examination. It opened up a rich outlook of thought and expression, strengthening faith in the Eternal, confidence in the Church, and a desire to live in a larger way the life of discipleship. Some of the points emphasized by Dr. Stockdale dealt with God as the source of satisfying life and the need in our day of a recognition of the awareness of God. Conscious of the prevailing doubt of our day, we should also be conscious of the new voices that help us speak of God today without hesitation regarding the ultimate reality of the spiritual, and lead with awe and reverence to the fact "In the beginning God."

Dr. Stockdale went on to say that "Jesus is the intelligible and complete revelation of God's mind and will for the world. Prayer is reasonable and consistent with an age of science. The Church is necessary, tangible and real. It is perpetual and universal, and so essential to the life of God among men, that when periods of low standards of spiritual efficiency are registered in the Church, the life of the world goes wrong. The Church, when set to her true objective, released to her highest and holiest activities, is the greatest mental, moral and spiritual force in the lives of men. A sincere leader in the Church of today faces a challenging task. The demands of public life; the calls for executive action; the privileges of pastoral contacts; the maintenance of a well prepared, inspired, intellectually sound, interesting, physically fit and radiant pulpit call for the utmost consideration. The true prophet in the pulpit today will deal courageously with the fear and love of God, man as a moral being, conscience as a basis of personality, the Christian life as a social obligation, and the Church as a world necessity."

At the close of the statement and discussion, the Council unanimously went on record, without going into separate session, as heartily and unanimously approving the proceedings, and voted for the installation of the minister thus called and approved.

Following the afternoon session, a fellowship dinner was held, at which representatives of the Washington churches gave greetings and the installation service took part in the church auditorium with the vested choir assisting in the worship parts. The invocation was given by

Rev. R. W. Brooks of Lincoln Memorial Church; Rev. George L. Farnham of Cleveland Park Church led in the responsive services; the enunciation of the hymns was by Revs. William H. King and Arthur F. Elmes; Dr. J. Percival Huget preached the sermon; the prayer of installation was by Dean D. Butler Pratt of Howard University; the charge to the church was given by Dr. Frederick L. Flagley; the charge to the minister by Dr. Charles C. Merrill; the hand of fellowship extended by Rev. Russell J. Clinchy of Mt. Pleasant Church, and the benediction was pronounced by Dr. Allen A. Stockdale.

The message of the installation sermon was given by Dr. Huget in his best and most characteristic way, surcharged with challenging optimism. It was based on Jeremiah 32:15 and Hebrews 11:1; and the prophet's regnant faith in the ultimate triumph of God's redeeming purposes for Israel was effectively used to illustrate the faith and hope which lure men on and up to God, without thought or expectation of material gain, and yet which are the very substance and evidence of their spiritual life. A man may be measured by the greatness of his dreams. A civilization may be evaluated by the same test.

Out of great faiths and hopes, involving struggle and sacrifice, come the noblest achievements and the enduring satisfactions of life. The modern church needs the faith that adventures in obedience to the conviction that our highest hopes and most spiritual experiences are rooted in the eternal purposes of God for us.

Most earnestly and expectantly First Church and the Washington fellowship of churches, and the entire Southeast welcome Dr. Stockdale, and look forward to a leadership on his part that will be helpful to the Congregational and Christian fellowships of the United Church.

"What can I give Him,
Poor as I am?
If I were a shepherd,
I would bring Him a lamb;
If I were a wise man,
I would do my part.
Yet, what I can, I give Him—
I give my heart.

—Rossetti.

Jesus said, "Go, ye." We who cannot go in person, must go in prayer and purse.

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eth for the courts of the LORD: my
heart and my flesh crieth out for the
living God.
10 Mercy and truth
gather; righteousness
kissed each other,
11 Truth shall sprin

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9 Behold, "O God our shield, and
look upon the face of thine anointed."
10 For a day in thy courts is better
a Gen. 15:1.
b Ps. 36:1.
c 57:1.
2 or, all

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years old when he began t

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MISSIONS



REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

Father Almighty, we beseech Thee defend Thy Church against the spirit of anti-Christ. Deliver it from the effect of evil influences. So invaded are the appointed times for worship, so perverted their purpose and program, that souls hungering for bread too often find only a stone, cold, hard, set, without power or property to feed and warm. Rid Thy sanctuary, O God, of every alien influence and preserve to its offices the light and strength that effectually combat what the world not only attractively presents, but so diligently seeks to impose and instil. In Thy most holy name we pray. Amen. L.

SPIRITUAL VALUES OUT OF DEPRESSION.

A friend of Missions recently said: I am interested in Christian Stewardship as the only road I can see to a new economic order. Much of the wealth of America is in the hands of church members, and certainly enough of it is in these hands to accomplish any purpose for God's Kingdom to which our hearts are set. "There is nothing more certain than that the Kingdom of God can never come on this earth until the conscience of the Church has been stirred on this matter of property and income. Never has there been a time when membership in a church dedicated to the establishment of the Kingdom of God among men has involved greater responsibilities or been fraught with more difficulties both of thought and action."

Do we really believe that Materialism has been an encroaching danger to the Church and to most of us Christian people in the last decade? If so, many of us will learn through difficulties and uncertainty of these past few months the great need of anchoring our spirits more firmly in our faith in Christ. Pastors are undoubtedly sounding a deep spiritual note to their people in such days. The conversation of earnest groups must often turn to the deeper spiritual issues of life. Surely a million Christian homes in this land have been helped to spiritualize their purpose and to make changes in their proposed expenditure, and almost certainly these homes will "honor the Lord with their substance," recognizing the principles of obedient stewardship.

We should thank God on our knees if months like these bring to our hearts "the hunger and thirst" that only Christ can satisfy. The Church will be enriched, deepened, and made alive, if our budgets are planned from a new point of view that includes a higher degree of unselfish desire to serve the Kingdom.

D. BREWER EDDY.

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 20, 1931.

Sunday Schools.

Previously acknowledged	\$ 3,289.14
Apple's Chapel, Brown Summit, N. C.	2.00
Suffolk, Va.	25.00
Liberty (Vance), Henderson, N. C.	4.11
Linville, Va.	6.32
Leaksville, Luray, Va.	1.47
Mt. Carmel, Carrsville, Va.	1.11
Bethlehem, Broadway, Va.	1.25
Mayland, Broadway, Va.	1.90
Shallow Ford, Elon College, N. C.	3.00
Elm Avenue, Portsmouth, Va.	2.00
United Christian, Raleigh, N. C.	6.00
Wadley, Ala.	1.03
Mt. Pleasant, Vass, N. C.	2.05

Wood's Chapel, Mt. Jackson, Va.	1.00
Linville, Va., (Children's Day)	7.79

Total \$ 3,355.17

Individual and Church Collections.

Previously acknowledged	\$ 3,725.82
W. F. Andrews., Brown Summit, N. C. (Apple's Chapel)	1.10
Antioch, Elams, N. C.	4.08
United Church, Salisbury, N. C.	12.50
Bethlehem, Broadway, Va.	1.75
New Hope, Harrisonburg, Va.	3.25

Total \$ 3,748.50

Dollar-a-Month Club.

Previously acknowledged	\$ 116.00
Miss Ophelia Morris, Greensboro, N. C. (Palm Street Church)	1.00
Miss Georgie Bradley, Mebane, N. C. (Mt. Zion Church)	1.00
T. W. Durrer, Markham, Va. (Whistler's Chapel)	5.00
Miss Mabel Higgs, Stanley, Va. (Newport Church)	1.00
Miss Ora Scott, Harrisonburg, Va. (Linville Church)	1.00
John A. May, Lynnwood, Va. (Antioch) .	1.00
E. S. Morris, March, Va. (Mt. Olivet G.) .	1.00
R. O. Rothgeb, Luray, Va. (Leaksville Ch.)	1.00

Total \$ 128.00

Specials.

Previously acknowledged	\$ 3,822.64
J. A. Kagey, Mt. Jackson, Va. (Wood's Chapel)	5.00
St. Paul's, Little Creek, Del.	300.00

Total \$ 4,127.64

Summary.

Previously acknowledged	\$20,595.64
Sunday Schools, Regular	66.03
Individuals and Church Collections	22.68
Dollar-a-Month Club	12.00
Specials	305.00

Total to date \$21,001.35

There are yet many churches that have not sent in the annual offering for missions. This should now be sent in as early as possible. We are profoundly grateful for every dime and dollar coming into the missions treasury for the spread of the gospel and the glory of God.

J. O. ATKINSON,
Mission Secretary.

MONTHLY MISSIONARY PROGRAM.

JULY, 1931.

By MRS. W. M. JAY, Editor

WOMAN'S SOCIETIES.

Theme—"Health and Happiness in Porto Rico."

Worship Helps.

Suggested Hymns—"Thine Arm, O Lord in Days of Old"; "At Even, When the Sun was Set." Scripture—Mark 1:29-34; Mark 9:14-29. Prayer for—Dr. and Mrs. James Watson, Dr. Fred. E. Murdock, all the nurses, all the patients, all the sick in Porto Rico.

Talk and Dramatic Sketch.

This sketch is very interesting and is found in the little booklet entitled "Yesterday and Today in Porto Rico," by Mrs. Manley F. Allbright, and

which may be ordered from the American Missionary Association, 287 Fourth Avenue, New York City, for 10 cents. Every Woman's Missionary Society president should have this booklet to be able to put these programs on effectively. Have members look up all the information they can find about Porto Rico.

Mrs. D. P. Barrett, our missionary to Porto Rico, is here in the States convalescing from an operation. Her address is 121 Wellons St., Suffolk, Va.

YOUNG PEOPLE'S SOCIETIES.

Chapter IX—"Many Paths, One Goal."

I.—Business Period.

Transaction of routine and special business.

II.—Study Period.

1.—Leader's approach to lesson: From all the conflicts of India's political problems, let us turn to a cross-section view of Christianity in India. Let us first visit a school for little children.

2.—When School is Fun. (Pages 127-129.) A member.

3.—"In All Things Be Men." (P. 129.) A boy member.

4.—Miss Sutherland's School for Girls. "Hard Work and Love," (pages 132-136). A girl member. Call attention to the fact that Indians and Hawaiians have the same beautiful custom of giving garlands of flowers to their friends.

5.—"Hammer and Plow," (pages 137-140). A member.

6.—"Brothers All," leader, using this as a transition from the Study to the Worship Program.

The assignments should be well in advance of the program date. In making the program out, list each topic and the name of the member presenting it. Keep the Reading Circle Book, "India on the March," at hand. Chapter VI correlates our lesson. The Scout Movement, pages 132-139, should be assigned a boy.

III.—Worship Program.

Theme—"In All Things be Men."

1.—Prelude: "A Mighty Fortress Is Our God."

2.—Call to Worship: "Be of good courage, and let us play the men for our people and for the cities of our God. And the Lord do that which seemeth Him good."—ii. Samuel 10:12.

3.—Hymn: "True Hearted, Whole Hearted."

4.—Scripture—Psalm 31.

5.—Prayer—That we may have more faith in God's readiness to help in the accomplishment of the things we undertake in His name. Pray that we may exercise more confidence in our own God-given ability.

6.—Offertory, Music: "We Give Thee but Thine Own."

7.—Hymn—"I Would Be True."

8.—Benediction.

WILLING WORKERS OR JUNIORS.

Theme—"Loyalty."

(The place of meeting should be decorated with Christian and United States flags.)

1.—Song, "My Country, 'Tis of Thee."

2.—Prayer, or group of sentence prayers.

3.—Scripture: Matthew 28:16-20; Acts 1:1-11; Romans 10:1-15. (Given by three members.)

4.—Salutes to American and Christian flags, followed by Bible salute.

5.—Leader's Talk—

Suggested topics: (1) "Jesus' Great Commission"; (2) "Coming of the Pilgrim Fathers to America"; (3) "The 'Haystack Prayer Meeting,' out of which grew the Student Volunteer Movement."

6.—Song: "Fling Out the Banner."

7.—Benediction. (At the end, have the pianist play softly, "Beneath the Cross of Jesus.")

Suggestions.

If the salutes are not familiar, it would be well to write them on the blackboard, or have a copy for each member.

MEDITATIONS OF A RETIRED VETERAN.

(Dr. A. D. Woodworth, now past the three-score-and-ten-year limit for missionaries on the field, refuses to give up, grow old, or "get out." Born with a sense of humor which has carried him smiling through many a hard scene and otherwise dark day, his outlook on life and events is yet fine and fresh, with the vigor of youth. I have named his timely personal letter to "J. O. A." the "Meditations of a Retired Veteran" to give it dignity and pass it on to our readers.—Ed.)

Yes, we are among the retired veterans, soldiers of the cross. But through the good offices of Boston and yourself, we are still pursuing, though sometimes faint and weary. I have just started a class of twenty-five young men in the beginning Greek. Along with the Greek, I think I am putting a good deal of Woodworth in them for their present, and, as I hope, their eternal good. I meet about 450 out of the 1,200 boys in the Ababu middle school, and by precept and example am trying to lead them in the right way. Then I have five Bible classes besides. So if keeping busy is one of the ways to frustrate the devil, I think he is having a sorry time of it here.

To add to my activities, Mrs. Woodworth was run down by a motor truck in Yokohama a month ago, but now she has come home, to my great comfort. She is not well by any means, but is able to cook some of the victuals, as she doesn't always have an appetite for the things which her man-cook (myself) prepares for her. One time she got sick in Sendai and I cooked some apples in an iron pan. As soon as she tasted them she got well and came downstairs and did all the cooking herself! So there may be some virtue in having a man-cook around, after all. She had three ribs broken and was so nearly crushed that if the truck had moved a foot farther she could not have survived. Fortunately, she was very near her doctor, who is also a very good surgeon. She was carried to his office, where she received first aid and then sent to the hospital, where everything possible was done for her comfort and recovery. She is now able to be up and does a few things about the house, but soon tires and goes back to bed again. But we are very thankful that the accident was no worse.

As a retired missionary, and not required to work, whatever I do is purely voluntary. But I am doing the same work I was doing before the retirement. I am returning to the board \$54 a month by my teaching and the work I am doing in the M. E. theological school, which if done by one of their own missionaries would cost them at least \$1,200 a year. I guess I am clannish because I would much prefer to do the work in one of our own schools. But still, after all, it is for the glory of the Lord, and I ought to be satisfied.

I trust you have recovered from your breakdown, or whatever it was. You ought to be like me, with a lazy streak so big that nobody seems to be able to overwork me. Recently the "doc" gave me a physical examination and said I would pass for life insurance. I have no pains or aches, have a good digestion, and enjoy riding my bike as much as I did forty years ago.

Good by, and all the blessings of the Lord be on you and on all the things to which you set your hands.

Sincerely, your brother,

Tokyo, Japan.

A. D. WOODWORTH.

"Prayer and missions are as inseparable as faith and works."

WITNESSING FOR CHRIST.

BY REV. R. A. WHITTEN.

"And they took knowledge of them that they had been with Jesus."—Acts 4:13.

They found in them a mighty power
To heal the lame, the halt, the blind;
To move the heart of God in prayer,
And help the lost their way to find.

They found in them a courage bold,
To own the cause for which Christ died,
And which for them, in case they told,
Might prove their death when they were tried.

They found in them a faith sublime
In Christ their Saviour and their Friend,
Revealed as man, and God divine,
One who would lead them to the end.

They found in them His Spirit true,
In helping others on their way;
In songs and prayer, and service, too,
With willing hands from day to day.

They found in them Christ's servants brave,
Through whom the world can see Him now,
The Saviour who alone can save,
Tongues must confess and knees must bow.

They found their selfish hearts made new,
In which the Holy Spirit dwelt,
And made five thousand happy, too,
Because Christ's love they also felt.

Lord, help me, like these men, to stand
Firm and secure from worldly care;
When I am tempted, lend Thy hand,
Let Thy rich grace sustain me there.

Help me reflect my flickering light,
That Thine own likeness well may mark
Through my weak torch; Thine own so bright,
Shine through the gloom, dispel the dark.

That when I leave this world of sin,
The friends I've known may all agree
That I was surely known of Him,
And He to them made known by me.

WHEN IN RICHMOND EAT AT

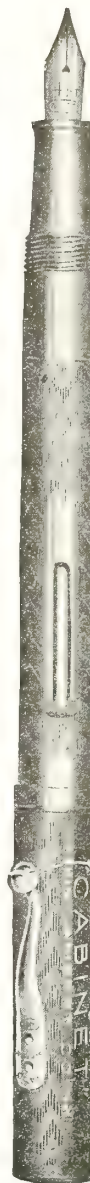
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SUBSCRIBERS TO THE CHRISTIAN SUN

NOT ONE MONTH LEFT.

MISSION PERIOD! MARCH, APRIL, MAY, AND JUNE!

AND ALL these months are gone, save a part of June. Some Churches have done their best. They have given, to the glory of God and for the salvation of souls, out of their need. The Missionary Offering to them meant self-denial, but it meant joy.

Then other Churches have given something. "Times are hard," and so instead of cutting off one necessity or comfort from the home, the Lord's offering was reduced, and His cause must suffer!!

Then there are Churches in which *no offering* has as yet been taken. God's work must wait and suffer rather than self-denial of any need or comfort or luxury shall be made for His sake!

The call still comes! The need is great. God and not man instituted missionary work, and He invites all His followers to join in that blessed task.

If your Church has not taken the Annual Missionary Offering, one Sunday of June is the time to take it.

The Kingdom waits, and calls for your decision.

THE MISSION BOARD

SOUTHERN CHRISTIAN CONVENTION

J. E. WEST, *Chairman*

J. O. ATKINSON, *Secretary*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

MY CHURCH.

(A study of the Development of the Church, by the Senior Department of Waverly Christian Church, reported by a committee composed of Miss Theresa Maul and Iris Dewell.)

During the past quarter, the Senior girls and boys of the Waverly Christian Sunday School have had a general study of "My Church" and its development. The department was divided into four working units, each to develop a chapter in the discussion of "My Church." Each class period the pupils brought in the information they had collected during the past week, to be placed in a notebook. The groups named in order and the statements about each are as follows:

I.—History of the Church of Christ.

Concerning the history of the Church, we sought to find references of the Church in the New Testament and when and why the Church began. They felt the need to know the early leaders of the Church, and what the early Church undertook to do. They desired to compare the government of the early Church with that of today.

The growth of the Church, as told in the Acts of the Apostles, tells why we have the New Testament and the fathers of the Church. We compared the early Church in the following: Divisions, programs, and membership.

II.—My Denomination.

It was of much interest to study the origin of our own denomination. Though in our own opinions, our denomination seemed small, we find ourselves very proud of its wide accomplishments. Our denomination has taken a wide leadership in religious publications, co-education, religious liberty and Christian union. The study of the missionary fields, colleges and the orphanage brought much interest to the classes.

III.—My Local Church.

It is of much interest to study about our local church, or the Waverly Christian Church. We found when and why it was organized, the leaders of the church, the places of worship, and other facts about the church. By studying our own church we can find its weaknesses, development and needs. It is to those early leaders of our church that we owe much gratitude for the work that we can accomplish at the present time. The leaders of our church are trying to have the program both educational and spiritual. Some of the organizations that are beneficial to the church and the community are: Ladies' Aid Society, Christian Endeavor, Boys' Scouts, and the Missionary Societies. In the study of our church we found the duties of each officer and what the organization is supposed to do. We have found opportunities to assist with the program of our church and to be of service in the community.

IV.—The Missionary Program of My Church.

It is of value to us to become familiar with the sources of information and missionary work that may be secured through our own church. The source from which we sought this, and other information, has given us new fields for study and work. Our missionary giving is sent into many fields and the work that is accomplished by our missionaries is far beyond our imagination.

Though incomplete, our study of "My Church" has been very interesting, and much valuable information has been secured.

Our interest in this study gave us the desire to visit the site of the first Christian Church; and on the afternoon of June 8th, the Senior boys and

girls went to the marker which is located near Surry Court House, Virginia, and cleaned the grounds. We enjoyed a delightful picnic supper after we had finished our work.

WAVERLY YOUNG PEOPLE.

Some time ago the members of the Christian Endeavor presented to the Junior-Intermediate Department of the Sunday School a large picture of Christ in the Temple, by Hopmann.

The closing worship services of the Sunday School are conducted by different departments. The Senior and Young People's Departments have the opening and closing services two Sundays each month, and the Beginners one Sunday and the Junior-Intermediate another Sunday. This has proven very helpful and of interest to everyone in the Sunday School.

The Senior Department, boys and girls, had a combined class meeting and social last Tuesday night. Their study and work together has created interest among the class, which was shown in the attendance of the social event.

The Ladies' Young Peoples Class taught by Mr. Marvin Gray is having regular monthly meetings and doing much for the beauty and benefit of their class and Sunday School.

In the absence of the pastor, Rev. F. C. Lester, the evening service, June 14th, was conducted by the young people. A young boy of the Church lead the service, and two of the young people debated. The subject was: Resolved, That it is more difficult to live a Christian life now than ever before. Miss Susie Mae Brittle and Mr. Rodman Lily gave very interesting and impressive talks on the subject.

The service showed the willingness of young people to do whatever they can for the church services.

IMPORTANT NOTICE.

The Sunday School and Christian Endeavor Convention of the Eastern Virginia Conference meets at Oakland Christian Church, July 21st to 22d.

It is hoped that either superintendents or teachers of all Beginners' Departments will arrange to be present on July 21st. Let's get together and talk over the work. If you have a plan or scheme that you have found helpful, pass it on.

Please send reports to Mrs. W. H. Johnson, Waverly, Va., at least ten days before the convention. The following questionnaire should be answered.

1. Is department organized?
2. Name of Department Superintendent.
3. Number of teachers in department.
4. Number of helpers.
5. Number of pupils over four years old.
6. Number of pupils under four years old.
7. Average attendance.
8. Do you have separate room for Cradle Roll children?
9. Kind of literature used.
10. Kind of song book used.
11. How much time is spent in the department each week?
12. Do you have annual promotion day?
13. When?

MRS. W. H. JOHNSON, Supt.,
Waverly, Va. Beginners Department.

CHRISTIAN ENDEAVOR NOTES.

July 5, 1931.

"WHAT IS CHRISTIAN PATRIOTISM."

Prelude.—The music to some patriotic hymn.

Call to worship.—"Righteousness exalteth a nation; but sin is a reproach to any people.

Hymn.—Three or more verses of one used as a prelude.

Prayer.—A prayer of thanksgiving for everything that comes out of our past history to bless us today. It should seek to pledge each one to be true to this heritage by living nobly as a citizen in the sight of God.

Introductory talk by the leader.—A suggested subject might be, "What Does It Mean to be Patriotic?" or "What is the Highest Type of Patriotism?"

Discussion.—If necessary, call on members for their opinions.

Hymn.—"America."

Reading.—"America. First":

Not merely in matters material, but in things of the spirit. Not merely in science, inventions, motors and skyscrapers, but also in ideals, principles, character. Not merely in the calm assumption of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan. Not in splendid isolation, but in courageous co-operation. Not in pride, arrogance, and disdain of other races and peoples, but in sympathy and understanding. Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail along which, please God, other nations will follow into a New Jerusalem where wars shall be no more.

Some day some nation must take that path—unless we are to lapse again into utter barbarism—and that honor I covet for my beloved America.

And so, in this spirit and with these hopes, I say with all my heart and soul, "America First!"

—G. Ashton Oldham.

Hymn.—Selected.

Benediction.—

"Lord of the nations! thus to Thee
Our country, we commend;
Be Thou her refuge and her trust,
Her everlasting friend." Amen.

Helps on the Topic.

Introductory.—Through thousands of years of bitter struggle the race of mankind has been learning the fine art of co-operation. We note that in certain ages of the past some peoples have learned this art in such measure as to become strong for a time, only to fail to practice the art and pass into oblivion. This very important co-operative spirit that has built nations and has enabled them to live together has ever been accompanied by the spirit of sacrifice. Foundations of our schools, churches and government were secured by many generations of unselfish leaders. The true patriot is one who recognizes that the gifts coming to us every day are the product of the heroic living of the past, and who is loyally committed to the task of conserving, enlarging and perpetuating these gifts.

Our whole future is dependent upon the stability of other nations and their good will toward the United States. The demand is for capable engineers in government, who are motivated by the same ideals as those who were influential in giving us our highest national ideals. The challenge is for each one to become a world patriot, which will help to bring in the rule of peace and good will.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

THE GIFT OF THE HOLY SPIRIT.

LESSON I.—JULY 5, 1931.

GOLDEN TEXT: "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."—Acts 1:8.

LESSON: Acts 1:6-14; 2:1-47.

Luke wrote his gospel to tell what "Jesus began both to do and to teach." We have just completed six months' study of that gospel. Now we are to spend six months in a study of the Acts of the Apostles, which was also written by Luke, to tell what the Spirit of Jesus began to do through the apostles and the early Church. To those who approach these lessons with an open mind and a sincere heart and an honest purpose, there await many inspiring and fruitful hours. One can follow without difficulty the footsteps of the living God in this matchless historical work.

"Wilt thou at this time restore the kingdom to Israel?" The disciples could not get away from the idea that Jesus was going to set up an earthly kingdom in which they would have prominent places. The reply of Jesus was significant: "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Spirit is come upon you." They were thinking of an earthly kingdom; He would remind them of the need of spiritual power to establish His Kingdom of God. Jesus knew full well the humanly impossible task that lay before them. It was only as they yielded themselves to the Spirit of God, and allowed the Spirit to work through them, that they could make any impression on the world. This message of Jesus needs to be dinned into our ears and impressed upon our hearts today. Organization, wealth, numbers, methods, programs—all have their place; but it is not by might nor power, but by my Spirit, saith the Lord. What the Church of today needs above all else is another Pentecost, another baptism of the Spirit of the Living God upon it.

"Ye shall be witnesses." In our sense of the term it means one who testifies, one who tells what he sees and knows. It is significant, however, that the word comes from a Greek word from which we also get our word "martyr." The business of the Church is to witness for Christ; not to speculate or to argue, but to witness, to bear testimony to His living presence and His saving power.

"In Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." They were to begin right where they were, at home in Jerusalem. That was the most difficult place, but it was the place to begin. But if they were to begin there, they were not to stop there. They were to widen the sphere of their activity and their influence. Judea, Samaria—they were to go to foreigners, even to those whom they hated—and unto the uttermost part of the earth. The gospel was for all, or it was for none. Those who do not believe in foreign missions, by just so much lack being Christian. The gospel of Jesus is for the whole world and it is adequate for the whole world.

The promise of power was fulfilled on Pentecost. Pentecost thus becomes the birthday of the Church. The Spirit of Christ became active and empowered the apostles to begin their work of witnessing. There are so many vital truths in

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

A BOOK ABOUT THE ENGLISH BIBLE. By J. H. Penniman. University of Pennsylvania Press; \$2; pp. 444.

The provost of the University of Pennsylvania has given us a readable and sympathetic and understandable interpretation of the Bible as literature. The twenty-one chapters constituting the volume give the biblical sources, background, literary form, and a history of the manuscripts and the several versions. For those who would know the Book as is and how we got it, here is the reverent scholar's workmanship meeting those essential needs. It sells so cheaply because a great university press has published it without the profit motive.

this second chapter of Acts that they can be only briefly touched upon.

"They were all with one accord in one place." They did not all think alike, but there was harmony of spirit and purpose. They were united in loyalty to Jesus Christ and in purpose to serve Him and in obedience to Him. These are prerequisites for the Spirit.

"A sound from heaven"—it was not an earthly, human power. It was from heaven—it was from the realm of the spiritual, which though unseen is real and potent. It was "as of a rushing wind"—there was power and "it filled all the house"—there was evidence that it was abundant and ample.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." The fact that they appeared as tongues was symbolical of the universal aspect of Christianity, and the sign and promise that the gospel should be preached and understood by all peoples. Every language was sacred to the Spirit. Fire is the symbol of cleansing and purity—the Spirit burns the dross and leaves the gold. It sat upon each of them—the Spirit is no respecter of persons, but wherever He finds humble, sincere, obedient hearts, He enters in.

"And they were all filled with the Holy Spirit, and began to speak with other tongues—the visitors to Jerusalem from all parts of the world heard and recognized their own languages. The gospel, as has been intimated above, is for all people, and it can be made known to them in terms that they can understand.

There are several interesting and significant aspects of the coming of the Spirit which will simply be enumerated, and which lend themselves to a practical treatment.

1. The Spirit was not confined to any particularly sacred place like the Temple—it came while they were in a house.

2. It was not confined to one sex—there were men and women in the group into which the Spirit came.

3. It was not confined to any one sacred language—every man heard it in his own tongue.

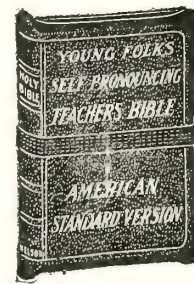
4. It was not confined to any one culture—Jews, Greeks, and Romans were involved.

5. It was not confined to any particular age—young and old shared it alike.

6. It was not confined to any special privilege—others shared it with the apostles, and with the mother of Jesus.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



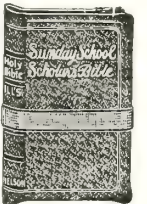
These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

SUNDAY SCHOOL SCHOLARS' BIBLE.

Especially made up for gift or reward Bibles for Sunday School scholars, containing a special series of very practical and useful helps and Bible Questions and Answers, etc. Printed on fine white Bible paper; ruby type; pocket size, 3¼x5½ Inches, and 1 inch thick, with 31 full-page illustrations in sepia. All bindings are black.

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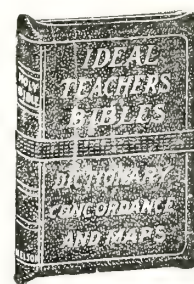
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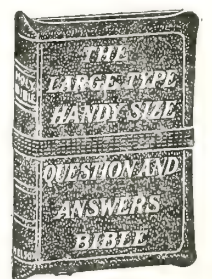


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THE CHRISTIAN SUN

1536 East Broad Street, Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

BY DR. AMOS R. WELLS.

MONDAY.

FOOD ON ICE.

"Behold the birds of the heaven, that . . . your Heavenly Father feedeth them."—Matt. 6:25-34.

In New Hampshire, as I write, they have been having an ice-and-sleet storm of such severity that it covered the ground and all the trees, so that the wild birds could not possibly get their usual food. They were in danger of starvation.

Often ice storms of the spirit occur which so cover religious truths with doubt and scepticism that souls find it very difficult to feed upon them. This happens often to individuals, sometimes to entire communities, sometimes the calamity sweeps over an entire nation. By all means and at all times, Churches and separate Christians must maintain a warm spiritual atmosphere. Icy doubts find it hard to form in such an atmosphere.

Some persons think it intellectual to maintain a spiritual temperature at zero. "Cold intellectuality" has become a proverbial phrase. But true mental power is always warm, ardent, while real genius works at a white-heat. Ice and sleet are not suitable furnishings of the mind.

Prayer.—Thy zeal, O Christ! Thy fire, O Holy Spirit of the living God! Warm us with Thy love. Fire us with Thy fervor. Melt us with Thy ardor. Feed us with the food that is convenient for us. *Amen.*

TUESDAY.

THE SECOND SENTRY.

"Jehovah thy God, He it is that doth go with thee, He will not fail thee, nor forsake thee."—Deut. 31:1-8.

Ralph C. Norton, director of the Belgian Gospel Mission, was once talking with the Queen of Belgium when he told her how a soldier in her army obtained faith in God. He had read of God, but could not believe in Him because he could not see Him. One night, when on dangerous sentry duty, his thoughts turned again to God. As he thought, he had a feeling that some one was behind him, but did not dare turn his head to see. At last, turning his head just a little, he saw his king! It was the King of Belgium, standing sentry duty with him, that he might share in every experience of his soldiers. Thus the king stood behind him, motionless, for two hours; and during those two hours, as the soldier meditated and prayed, he learned the great truth that thus his God was ever near him, living his life with Him, though unseen.

The knowledge of this has given faith and courage to God's children all through the centuries. They have been sure that God was going with them, that He would never fail them nor forsake them. The King of kings, the Lord of lords was standing sentry duty behind them, their Comrade in all perils, all weariness, all strife.

Prayer.—Infinite Friend, we trust in Thee. We cannot understand Thy love for us, Thou so great and pure, we so small and sinful. But we realize the marvel, while we wonder at it, and we praise Thy holy name. *Amen.*

WEDNESDAY.

LOVE AND CANDY.

"David . . . gave thanks before his God, as he did aforetime."—Dan. 6:4-10.

Daniel was in sore trouble. He was in danger of the lions, and he knew it; but he could not cease praying to his God. Yet one would think that in this dire emergency his prayer would all be of petition; but no, he "gave thanks before his God, as he did aforetime." And the Lord honored his faith, though He allowed him to be thrown to the lions.

Mark Guy Pearse once bade his people not to measure God's love to them by their income. Fathers and mothers do not want their children to gauge their affection by the amount of candy they give them and the number of holidays they grant them. Our circumstances do not show God's attitude toward us. Lot, whom God did not approve, lost his all; but so did Job, whom God did approve. Abraham and Dives both were rich; Lazarus was a beggar, but Paul and Christ Himself also were poor. No; the amount of candy our Father gives us is no test of His love.

What then is the proof of love? Why, the pains that are taken for one's higher interests, for one's true and lasting betterment, for one's abiding satisfaction and pleasure. Not candy, but character. Not holidays, but holiness. Not things, but soul.

Prayer.—Jesus, Lover of our soul, we see Thy love in Thy cross. We find its evidence not in temporary gifts, but in the gift of Thyself, forever and ever. And for that unspeakable Gift we praise Thee forever and ever. *Amen.*

THURSDAY.

BONDS, NOT BONDAGE.

"Paul, a servant (margin, "bondservant") of Jesus Christ."—Rom. 1:1-7.

Paul, the apostle of freedom, delighted to call himself a slave. He was no slave of Nero; he was a Roman citizen, born free, and ready to assert his freedom on any emergency. But he was the slave of Jesus Christ, and proud of that servitude.

"In grace," once said Spurgeon, "you can be under bonds, yet not in bondage. I am in the bonds of wedlock, but I feel no bondage; on the contrary, it is a joy to be so bound. The bond of grace is a marriage bond, uniting us to Him whom we love above all, even the altogether lovely Bridegroom of our souls."

In these days, when there is so much silly talk about "personal liberty," let us remember that there is never any personal liberty to do wrong or to promote evil. The only liberty worth a moment's care is freedom to honor God and promote the kingdom of heaven.

Prayer.—We wear Thy choice as badges of office, O Thou our King! We stretch out our feet for Thy fetters, and find them to be wings. Thy bonds are no bondage, our Saviour; they are our enfranchisement. *Amen.*

FRIDAY.

FREE AND NOT FREE.

"I shall walk at liberty; for I have sought Thy precepts."—Psa. 119:41-48.

There is a noble passage in the writings of William McKinley in which the martyred President uses these prophetic words: "Liberty to make our own laws does not give us license to break them. Liberty is responsibility, and responsibility is duty; and that duty is to preserve the exceptional liberty we enjoy within the law and for the law and by the law."

Those words might well have been written for

these days of lawlessness. They are true, however, for all times and all persons. The psalmist knew himself to be at liberty only when he was obedient to God's laws. The Christian knows that only Christ's truth, and the observance of it, can make him free. No more arrant nonsense is talked today than the ceaseless chatter about a "personal liberty" which means only personal license to get drunk and make others drunk. No one is free to do wrong; every one is free to do the right.

Prayer.—Make us free, O Christ, with Thy great enfranchisement. May we seek no other liberty than freedom to follow Thee. In Thy name. *Amen.*

SATURDAY.

PROVE GOD.

"Prove me now herewith."—Mal. 3:7-12.

Malachi was writing about God's requirement of tithe-paying. He reports God as bidding His people put Him to the test. Let them put generous giving to God's causes to the proof, and see if He will not abundantly reward them.

The good old fashion of setting aside for religious uses one-tenth of our incomes is well worth testing. As a Lutheran clergyman says, "God can always make nine-tenths go farther than man can make ten-tenths." Give Him the tenth, and what remains will prove more than you had before.

I have read many hundreds of letters giving private and unsolicited testimony to the delightfulness of the plan, and of all the thousands who, within my own knowledge, have tried it, I do not know of one who has gone back to the old way of haphazard, unbusiness-like, and stressful giving.

Prayer.—Our Father in heaven, who givest us all things richly to enjoy, may we be as liberal toward Thee as Thou art toward us. May we put Thee to the test Thou dost offer. We accept Thy challenge. We know Thou wilt not fail of the proof. *Amen.*

SUNDAY.

THE LONG LEASE.

"Woman, why weepest thou?"—John 20: 11-18.

All the accounts of the first Easter Sunday—just nineteen centuries ago—are lovely, but the most beautiful of all is John's story of Christ's appearance to Mary Magdalene. "Woman, why weepest thou?" the angels had asked; and she soon discovered that she had indeed no reason for weeping, but for joy instead.

Dr. Jowett once illuminated our thoughts of death by speaking of the lease of a dwelling-house. If we have a short lease, we are likely to become careless about the condition of the house; but if we have a long lease we make needed repairs, we add to the house, we look to its future.

Christ's resurrection gives us a long lease of life, yes, a perpetual lease. This perpetual lease rids us of sorrow, for it sets before us ample time for recovery from grief and entrance into all joy. What if some rooms are empty now? They will be gloriously filled. This perpetual lease bids us make all repairs, get rid of sin and doubt and failure, keep the house of our soul in beautiful order. What is there that we may not do in this house of the soul in which we are to abide forever?

Prayer.—O risen Lord, our Saviour from death and the fear of death, why do we ever weep? Why go we mourning as those who are to be evicted from life? It is Thy life in which we live, Thy endless and victorious life. We rejoice in it and in Thee. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE TEN LEPERS.

By REV. JOS. W. FIX, B. D.

"Where are the nine?"—Luke 17:17.

One of the most dreadful diseases ever known to medical science is Leprosy. It being such a deep-seated malady makes it very difficult to study and to cure. Leprosy begins with bright red spots upon the surface of the skin and spreads rapidly. As it moves over the body, it turns the flesh white, and soon the flesh is decayed, even to the bone. Throughout the Old Testament, and even in the New, the leper was called "unclean"; and when a stranger approached the place where he abode, he was required to give a warning signal by crying aloud, "Unclean, unclean!"

Lepers were set off from the rest of society, from the synagogue and worship and attendance upon all public gatherings. Be it further remembered that the disease of leprosy was regarded by the Jews as a sign that the victim was sinful, and the affliction brought upon him was one of the penalties due him. Now if it be true that they looked upon the leper as a man in sin, then it is most logical to believe that since Jesus came to "heal the sick and cleanse the leper," He would not disregard such men and women thus afflicted with this dreadful disease.

"And it came to pass when the time was come that he should be received up, he steadfastly set his face toward Jerusalem, and sent messengers before him, and they entered into a village of the Samaritans, to make ready for him."—Luke 9:51-52.

Now Jesus said, "I must needs go through Samaria,"—John 4:4, and as he journeyed, he entered into a certain Samaritan village and "there met him ten men that were lepers, which stood afar off; and they lifted up their voices and said, Jesus, Master, have mercy on us."—Luke 17:11-13. Now Jesus came to save the lost. His meat and drink was to help suffering humanity and thus fulfill the law and will of God. "For the Son of Man came not to destroy men's lives, but to save them."—Luke 9:56.

And even though Jesus was weary from his long journey, he never hesitated, but immediately sought to minister unto the unfortunate lepers of the Samaritan village. And Jesus said unto them, "Go show yourselves unto the priest." Now according to the laws of the Levites, a leper should be brought before Aaron, the priest, or one of his sons, in the day of cleansing. (Lev. 14:2.) And since Jesus came to fulfill the law, he hesitated not to obey it even as did the early prophets. "Go show yourselves unto the priest."

And as they went, they became clean. Their leprosy departed. A miracle happened. Of a sudden they became conscious that they were no longer the outcasts of a few moments ago. They knew for a certainty that the leprosy had left them. They could say as one who was caused to see after years of blindness, "Whereas I was blind, now I can see." Indeed, the healing powers of Jesus are supreme. He is all He claimed to be—a Great Physician—"a friend that sticketh closer than a brother."—Prov. 18:24. Truly he "went about healing all manner of disease and sickness among the people."—Matt. 4:23.

I.—*The Gratitude of the One.*

"And one of them when he was healed, turned back and with a loud voice glorified God and fell on his face and gave thanks to God." Now this man was a Samaritan, and as a rule the

Samaritans and Jews did not mix, yet here was one of an outcast race, who turns to a Jew to give thanks. In like manner, here was a Jew who wrought healing both on Jews and on Samaritan. Of the ten lepers cured, we find that only the Samaritan showed sufficient gratitude to come back to Him who had blessed him and unto Him, give thanks. And this was the only man of the ten who did return to express his gratitude to Him who wrought the cure, yet the others were equally benefitted and blessed. But this Samaritan gave thanks. He came back—for his first thought was on Jesus, and His promise, which had now been fulfilled. He exclaimed with a loud voice his praise. God wants us to shout, He wants us to sing, He implores us to make a joyful noise in testimony of His goodness. He has no other voice but our voice to witness His mighty works. And this man fell upon his face in humbleness. He must have felt very meager in the presence of Him who was almighty. But he came to Him and made it known that he was grateful for the blessings that had made him a new man and a clean man.

And while Jesus rejoiced with Him in his joy, there was a note of sorrow in His voice. Something was lacking, someone was not there who should have been present. Who was it? It was the other man who had been blessed, yea the nine. And Jesus asked the one who had returned concerning the ungrateful Jews. Here is what He said, "Were there not ten cleansed? but where are the nine?"—Luke 17:17. The words of this text exhort us to stop and consider the tragedy of ingratitude.

II.—*The Ingratitude of the Nine.*

"Where are the nine?" These words asked Jesus out of a heart filled with love, even for those who had forsaken Him. Nevertheless, He was just as interested in the nine as He was in the one. All men are precious in His sight. His benefits are designed to help and bless all. His blood was shed from Calvary for the remission of the sins of the whole world. He makes His sun to shine on the unjust as well as on the just. But why don't they come to Him and give expression or recognition for blessings received.

In answer to the Master's question, the Samaritan might have endeavored to explain that the nine men took for granted that Jesus would know that they were appreciative of His blessing. Many of us do that even today. But not so, Jesus wants the flock of His pasture to come unto Him and, as the Samaritan, bow down before Him and give thanks.

He might have answered that the nine were so anxious to get home to their families that they forgot to give thanks. They were intensely interested in continuing on to the priest, there to be released from the leper colony. They went to the man rather than to God. These nine were like those mentioned in Luke 14, who when given the privilege of participating in a great feast, made excuses, saying, "I have married a wife and cannot come," or I have a yoke of oxen I must try, or I must go and bury the dead. These and numerous other excuses of like nature fall from the lips of those who do not take the time to come and give thanks for blessings received from the Creator and revealed by the Son of Man.

"Where are the nine?" Some of them say that there is no need to recognize God or any form of organized Christianity. They contend that

they can get along satisfactorily without His help. To that end they remain good men, they continue to live moral lives, and in their dealings with their fellow men they are honest; but the tragedy of their neglect of God and His Church remains unexplained. They are the benefactors of the good influence of the church in their communities and in the world. They are blessed by the (Continued on page 14.)

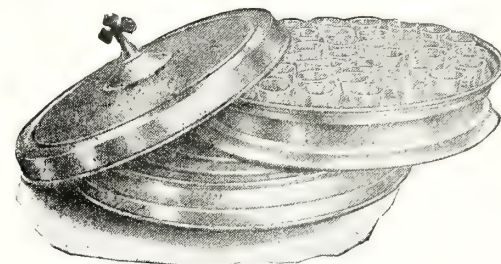
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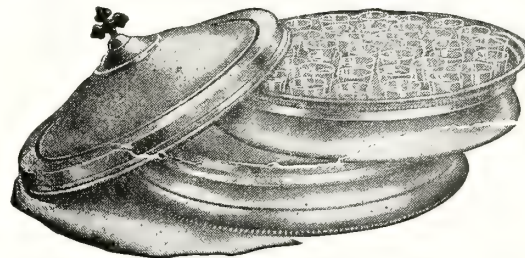


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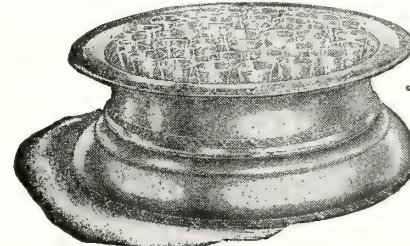
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

It is sometimes the case that people do not understand. If some visitor was looking over our buildings at the Christian Orphanage and was shown in the packing room and saw fifty or seventy-five dresses for the girls hanging there, all arranged by ages, probably they would think that we would not need any dresses for a long time to come. We had a new matron one time who had been on the job a few days only, and the work was new to her and a few dresses looked big in her eyes too. A lady, with some of her friends, from a distant city, came to visit the orphanage one day, and the new matron showed them over the building, and when they were ready to go, they asked what was needed. She said, "Send us anything but dresses, we have so many dresses we don't know what to do with them." She had not been on the job long enough to know what was needed. A few dresses ahead excited her, and the ladies did not send us any dresses. It was many months before we happened to find out about this conversation that caused these good women to stop sending dresses. At that time we probably had seventy-five or one hundred dresses in the dress cabinet, but what of that? We had fifty-five girls to wear them, and that was not two dresses for each girl.

We are always in need in this work. Fifty-five girls to wear dresses—it takes dresses! We try to teach cleanliness, and as we have our own water supply, we teach the girls to wear clean dresses and look tidy. The dresses are usually made of washable material, and with careful washing they do not fade. We never get too many dresses, and always have some child they will fit. A young lady who has been teaching for several years, came to see us some weeks ago and brought us sixteen nice second hand dresses. They were in excellent condition, and pretty, and by making some alterations, they will fit our girls and the dresses will look as good as new. Sheets are another need. Sheets, with constant use, will wear out. They are used all the time. Sheets for one hundred and five children are a quick item with us. We never get too many dresses or sheets.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 25, 1931.

Brought forward \$8,320.67

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Shallow Ford \$ 2.58
Belew Creek 1.50
New Lebanon Sunday School 2.00
New Lebanon S. S. Baracca Class 2.00
Howard's Chapel 2.00
Elon College 6.25

16.33

Eastern North Carolina Conference:

United Church, Raleigh \$ 6.00
Antioch86
Cary 2.97
Wake Chapel 5.00
Piney Plains 8.68

23.51

Western North Carolina Conference:

High Point \$ 2.53
Randleman 1.25

3.78

Eastern Virginia Conference:

Windsor \$ 5.00
Johnson's Grove67
Elm Avenue 2.50
Suffolk 30.00

38.17

Valley Virginia Central Conference:

Woods Chapel \$ 1.00
Bethlehem 1.31
Leaksville 1.83

4.14

Special Offerings.

Sale of pigs \$ 6.00
W. A. Lee, support of children 7.50
Cash item 1.83

14.50

Total for the week \$ 100.43

Grand total 8,421.10

THE SUN'S PULPIT.

(Continued from page 13.)

Church and her promotion of everything that goes to make for a righteous world. These men, represented by the nine, enjoy the blessings of hospitals, schools, child labor laws, prohibition, the universal spirit of brotherhood, and all the social welfares, but seldom do they stop to consider that the Church and her influence stands largely responsible for these. Where are the nine? Why do they not come and worship me?

Indeed, He seems more concerned about the nine than about the one who came back? Yet, remember, he said, "Those who are well need not a physician, but those who are sick." He came to seek the lost, and "He spake a parable, saying, What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine and go after the lost until he find it."

In closing, let us be aware of the fact that the mission of the Church is to go out in search of the lost. We, as members of this Divine Institution, are to follow our Great Shepherd and seek the lost. We are to find the nine. We are

to tell them of what Jesus offers and what He expects of them. Instead of condemning them for not coming to Him, as did the Samaritan, we are to entreat them to come in, even as did the father who, when the prodigal son returned, went out and entreated his elder son to come in.

We are to remind those who have neglected Him, that a man or a woman would not go away from the host and not give thanks for the dinner or the social event of the evening; neither should we be guilty of neglecting Him. Rather, in the words of Paul to the Ephesians, let us exhort men to "give thanks to God in all things," and with the Psalmist to "forget not all His benefits."

A minister friend of mine was walking home one night from church with his little daughter. As they journeyed along in silence, the little girl said, "Daddy, I'm going to count the stars," and he listened to her as she counted, "210, 211, 212," and on and on. Finally she exclaimed, "Oh, Daddy, I didn't know there were so many of them till I started to count them." Sometimes, when I am discouraged, I say, as did my friend's little girl, "God, I'm going to count Thy blessings," and I soon discover that they are so numerous I cannot count them. Then I say, "Bless the Lord, Oh, my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things." And then I sing in the midst of the nine who have forgotten to give an account unto Him of His blessings:

"Count your many blessings,
Name them one by one;
Count your many blessings,
See what God hath done."

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ALL SELF-PRONOUNCING

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AND the third day there was a marriage in Cana of Galilee, and the mother of Jē'sus was

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tions; and from the carry-
ing away into B' b' s—lon
unto Christ are fourteen

ing interpreted is, God
with us.
24 Then Jē'seph being
raised from sleep did as
the angel of the Lord had

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EDUCATIONAL DIVIDENDS.

(Continued from page 5.)

increase in the earning power or the accumulated wealth of the people which may in a way be considered dividends on the investment that the State has made in the last twenty-five years. Of course, the war made the United States much wealthier than it was before, but even the war cannot explain all of the wealth that the country has acquired. Why is it that Massachusetts, with a scarcity of natural resources, has the highest per capita wealth in the nation. Education is the explanation. Now, America's ability to educate all of the children is being questioned; men of the older school of thought believe that to do this will bankrupt the nation, but we believe that education is democracy's surest means of survival. Education is our only salvation and is all that will save us from political evils and preserve for us the land of the free with the government by the people, for the people and of the people.

Ignorance breeds crime, poverty and disease. Crime takes its toll in life and property. Poverty must be fed by society. Disease saps the health of the individual and robs the State of wealth. Education produces wealth, advances civilization and creates happiness. Sam Houston said, "The benefits of education and of useful knowledge generally diffused through a community, are essential to the preservation of a free government." If the schools do not furnish this education that he is speaking of, there will be crime, poverty and disease; but if we can carry on the work so well begun, we can do away with these three menaces to human welfare. We can give the education that will train both the intellect and the moral nature of the individual. Thus the schools face the task, in spite of criticisms, of making the future of this nation. They will advance civilization, they will preserve the free government, they will stand as the nation's bulwark against political demagoguery, if the nation will continue to lend her undivided support, but if she does not, she will be signing her political death warrant. Thomas Jefferson, the greatest exponent of democracy who ever lived, said, "There can be no real democracy without an enlightened citizenry."

The general public does not realize that much of the increased cost of education is the direct result of the demand of the public, that the schools perform many functions and carry on many activities that twenty-five years ago were unheard of. Many of these new duties are the result of the failure of the home and the church to give the children of today the training they did years ago. The home and the church are not entirely responsible for their failure. It is a result of the organization of society of the twentieth century. One cause for the slackening of the home training is the many outside attractions and distractions—the same may be said of the church. In the vast majority of churches the work of religious education is still in the hands of the volunteers, whose conscience forces them to try to perform duties that they are neither fitted nor trained for. The schools have taken up a new kind of education—character education—ethical education—some of you may even say religious education—whatever and however it is to be called, it is something new in the field of secondary education and it is gaining a great deal of head way. This has been discussed for years, but it is just beginning to mean something for the average teacher and the average school in the South. I recently heard a high school senior make this statement in a mantle oration: "One of the traditions of this school is good sportsmanship, which is the ability to recognize and allow to prevail the rights of others. Sportsmanship is a word peculiar to the Anglo-Saxon

language. No other nation has it in its vocabulary. We, the Senior class, believe in good sportsmanship and when we leave these hallowed walls we expect to carry this idea of fair play into the business world and into the political arena." If you analyze this statement you will find that it carries a wealth of meaning for the educator. This boy at once had caught the spirit of democracy and of the Golden Rule. We can't measure this spirit in dollars and cents but we do realize it in stability of government and business integrity. Where did this boy learn this?—in

school. The boy who made the statement was an indifferent student, requiring extra tutoring to pass French. He did love history and read widely in that subject. He always played on the football team and had a chance in other student activities to develop his qualities of leadership. Under less favorable conditions this boy could have been made either a gangster or a bootleg king. It is hard for us to show this to the taxpayer. The surgeon can show you his patient's scar, but the teacher is not so fortunate.

(To be concluded.)

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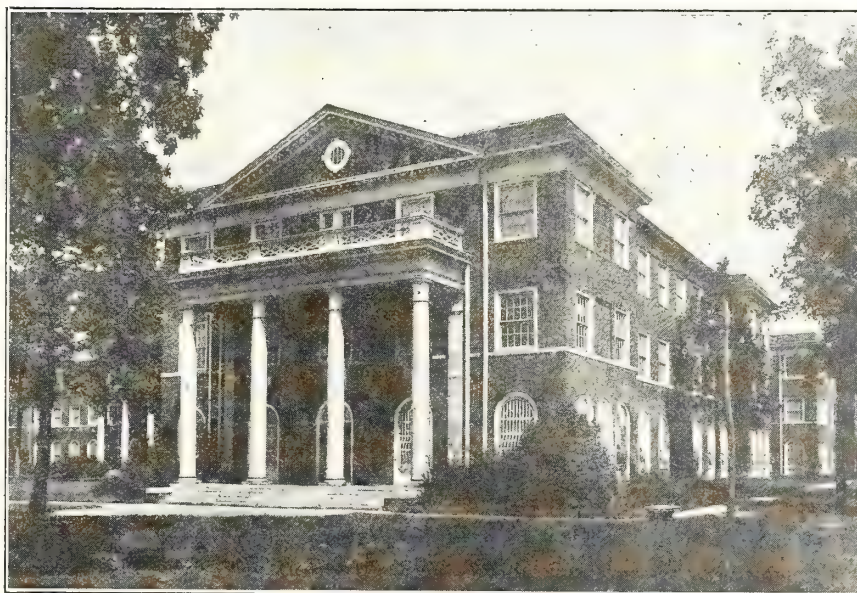
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MARRIAGES

HOOVER—SEABRIGHT.

First Christian Church, Winchester, Va., was the scene of a pretty wedding on May 20th, when Miss Anna Amelia Seabright became the wife of Mr. Orville Leonard Hoover. Mrs. Hoover is the daughter of Mr. and Mrs. H. W. Seabright. From early childhood she has been an active worker in the church, holding a number of important positions, and filling them well. Mr. Hoover, the son of Mr. and Mrs. T. E. Hoover, since coming to the city several years ago, has been actively identified with the church, being at present assistant superintendent of the Sunday school, and teacher of a class of boys.

The numerous "showers" given them prior to the wedding give evidence of the esteem in which they are held by our own people and the numerous friends besides. The writer joins the many friends in wishing for them the Father's blessing through a long and happy life.

R. L. WILLIAMSON.

OBITUARIES.

BAKER.

Edna Louise, the little daughter of Mr. and Mrs. C. M. Baker of Glen Raven, died June 4, 1931, after an illness of six days, age 10 months and 28 days.

She is survived by father, mother and a little brother. May God bless and comfort those who mourn.

Funeral services were conducted by the writer at the graveside in Union Christian Church cemetery. The floral offering was beautiful. R. H. COBLE.

HOLMES.

Mrs. Louisa, the widow of the late C. F. Holmes, died on May 24, 1931. Mrs. Holmes was one of our most faithful and devoted members of Pope's Chapel Christian Church. It was on the fourth Sunday morning while preparing to go to the memorial services that her spirit went back to God who gave it. She was seventy-three years of age. She is survived by the children, C. C., Hubert, Miss Corinna, and Mrs. Thorn Strother; three sisters, Miss Emma Jones, Mrs. A. M. House and Mrs. Corinna Ray; and one brother, W. J. Jones.

The funeral services were conducted at Pope's Chapel, Monday afternoon, May 25th, by the writer assisted by Rev. Gillespie of the Baptist Church, Creedmore, and interment was made in the cemetery by the side of her husband. May the spirit of God comfort the bereaved ones. E. M. CARTER.

RICHARDSON.

Whereas, God, in His infinite wisdom, took from our midst, on February 9, 1931, Charles Coker Richardson, our brother and beloved friend; and

Whereas, he being a member of Spring Hill Christian Sunday School, his death having brought sorrow and loss to all who knew him; therefore be it resolved: First.—That the Sunday School has lost its oldest and one of its most faithful members. His going has left vacant a place that will be hard to fill.

Second.—That we extend to his bereaved family our deepest sympathy, commending them to look to the Father for comfort in this sad hour.

Third.—That a copy of these resolu-

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tions be sent to the family, a copy be spread on the records of the Sunday School, and a copy be sent to The Christian Sun for publication.

Mrs. A. F. MATTHEWS,
CHAPMAN WHITE,
JAS. W. COOPER,
Committee.

POYTHRESS.

Mrs. Annie Rogers Poythress, wife of A. H. Poythress, formerly of this country, died in Delhi, Ontario, Canada, on May 23, 1931, aged 32 years, 7 months and 6 days.

She leaves to mourn their loss a fond husband; two children, Jennie, aged 10, and Ralph, aged 8; a loving mother and father, one sister, Mrs. Ella Hickson, three brothers, Tom, Gennie and Joe Rogers, and a host of friends. May God's comforting spirit solace the hearts of the bereaved and sanctify this affliction to their eternal good.

Mrs. Poythress was laid to rest in the family cemetery beneath flowers of love and amid hearts that wept but souls that hoped. The funeral services were conducted by Rev. C. L. Spencer, pastor of Union Chapel Methodist Church of which she had been a member for nearly 20 years.

Mrs. Poythress was a good woman, and was loved by all who knew her. No one loved her better than the writer, but we bow in submission to His will, realizing that our loss is her eternal gain.

Mrs. L. W. AYSOUE

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VOLUME LXXXIII

RICHMOND, VA., THURSDAY, JULY 2, 1931

NUMBER 27

THE SUN'S OBSERVATORY

By DR. W. C. WICKER.

MILLIONS IN SCHOOL.—

The latest review of the Office of Education, a bureau of the United States government, shows 28,104,000 students in elementary schools and high schools. This represents one-fourth of the country's population. Elementary schools had 21,370,000 pupils. More than 4,000,000 were students in public high schools. Private and parochial institutions reported 2,704,000 pupils.

WOMEN'S PEACE UNION.—

Looking forward to the disarmament conference to be held in Geneva next October, the radical Women's Peace Union is urging the slogan, "Total disarmament now." It is planned to have a conspicuous headquarters in Geneva with this slogan displayed night and day, from August 1st, on through the conference. They invite all pacifists throughout the world to meet this demand of the coming conference. Such a movement will stimulate thought to the consideration of the paganism of war and will tend toward perpetual peace.

RELIGIOUS TEACHING IN CITY SCHOOLS.—

Bible courses with credit are to be offered in two of the city schools of New York, beginning this fall. This marks the successful outcome of a long fight which has been waged by the Greater New York Inter-faith Committee, a committee made up of clergy and laity of the Catholic, Protestant and Jewish faiths. The classes will meet after regular school hours and will be financed by the organization mentioned above. The board of education also approved recently the introduction of military training in one of the city schools. We hope that the authorities are not thinking of these two measures as two ways of reaching the same end. They are contradictory tendencies.

CHURCH UNITY GAINS.—

One issue before the seventy-third assembly of the United Presbyterian Church, held in Youngstown, Ohio, May 27th to June 2nd, was church unity. After heated discussion, led by a small group, the report of the committee on union was adopted by an overwhelming vote. The decision carried with it the direction of the committee to prepare a basis of organic union, complete in all its details, to be submitted to the next assembly, provided such action is taken by one of the other members of the Presbyterian family. The recent assembly criticised the Federal Council for its recent pronouncements on birth control, and their financial support of the council was cut to one-third.

SPAIN AND CATHOLICISM.—

A news dispatch reported in *The Monitor* says of the recent political upheavals in Spain: "The

decree separating Church and State in Spain affects 66 cathedrals, 20,250 parishes, 17,186 chapels and sanctuaries, 12,000 monks, and 53,000 nuns.

The nation hitherto expended nearly £3,000,000 annually in support of the Catholic Church clergy, and buildings. Catholicism has been the State religion for five centuries, the king being styled "the eldest son of the Holy Roman Church."

"Spanish priests even are more influential than the Irish. Nearly 10,000 are engaged in teaching the upper class and middle class youth."

WAR DEBT LIFTED.—

It is said that if effective steps are taken to lift the load represented by the \$5,000,000,000 spent annually for armament, from the backs of the people of the world, then the United States should be prepared to discuss further readjustments of reparations and debts. "The ultimate plan," said Mr. Levinson, "should provide for a reasonable but adequate bond issue by Germany, from the proceeds of which the United States government should receive a fair cash settlement of all its claims, and thus all allied and interallied debts would be eliminated." Mr. Levinson has been awarded the Rosenberger prize for 1931 by the University of Chicago, in recognition of his "important contribution to the improvement of international relations."

MISSIONARY FOUNDED MANY LIBRARIES.—

Miss Mary Elizabeth Wood, at the ripe age of 70, recently died at Hankow, China. She had been a missionary in China 31 years. She is best known for her successful efforts in the establishing of public and private libraries in China. She founded, and was at the head of, Boone library and the library school of Central China College. Miss Wood went to Washington in 1926 and personally interviewed every member of the senate and house of representatives in a successful campaign to have a certain portion of the American Boxer Indemnity funds allocated for the establishment and maintenance of libraries in China. This was a great and benevolent work that will have far-reaching influence in creating the best spiritual attitude for the American missionary.

INTERDENOMINATIONAL STUDENT ISSUE.—

A new alignment of Christian workers has appeared for work among the more than 100,000 university students in the city of Tokyo, Japan. It is genuinely surprising to learn that there are 22 institutions of university grade in this metropolitan center, and as many or more colleges and academies. The churches realize today that if communism and materialism are to be successfully

combated at all, it must be by a spiritual power with a social emphasis. It is this gospel of Christian socialism which those working with students are seeking to interpret to them. The new committee on student work is made up of both Japanese and missionaries, and embraces Methodists, Episcopalians, Presbyterians, Congregationalists and Baptists. A united program of worship, social service, and forum activities has been planned, together with the production of a type of Christian literature suitable for student use.

MACINTOSH DECISION.—

Dr. Graham Taylor, a regular contributor to the *Chicago Daily News*, in a recent contribution discusses the Macintosh decision. He cites opinions collected from 19,427 clergymen, in which 12,076 held that the churches should go on record as refusing to sanction or support any future war, 10,427 of them further stating their present purpose not to participate as armed combatants in any future war, as proof of the Supreme Court's minority opinion that "the reservation of that supreme obligation—the obligation of the individual to obey the dictates of conscience—as a matter of principle, would unquestionably be made by many of our conscientious and lawabiding citizens." Dr. Taylor indicates that his purpose in discussing the decision is "to raise the question whether congress should recognize the will to peace to be gaining on the will to war, as a means of national defense, and whether conscientious objectors should not be specifically exempted from bearing arms."

DR. MYERS AND CHILDREN.—

For thirty years, during the summer, Dr. Johnston Myers, of Chicago, has been sending great bus-loads of children, who would have no other vacation, to the parks every day except Saturday and Sunday, in charge of kind, competent caretakers. They are given plenty of milk and sandwiches, and their play is supervised. In all the years there has not been one child lost or injured. Chicago's parks are lovely, and to be taken to these parks daily all summer is much better, surely than a week in the country. Such humanitarianism towards the children of the great cities would render many a child happy and contribute to his health and possibly save the lives of many. The spirit of Jesus Christ has always been for the well-being of childhood, whether it came through the regular channels of the Church or not. Such a splendid spirit should inspire other wealthy people to show kindness toward the childhood of America. Send something to the Orphanage and make these children happy, and you will realize the meaning of the words of Christ when he said, "It is more blessed to give than to receive."

NOTES-PERSONALS

Rev. J. L. Wise, pastor, writes: "We closed our revival meeting at Pleasant Ridge Church June 7th. Rev. L. A. Wall assisted in the meetings in which the Church was much revived and sixteen souls were saved."

We have just learned with regret that Dr. C. H. Rowland, First Church, Greensboro, has been ordered by his physician to hold up for a time and seek relaxation, rest and recuperation. He is to leave shortly to try to find somewhere rest and a real vacation.

Rev. W. W. Staley, D. D., Suffolk, Va., Dr. L. E. Smith, Norfolk, Va., Rev. F. C. Lester and Miss Jewel Truitt, Waverly, Va., Dr. and Mrs. W. A. Harper, Elon College, N. C., are of those from the south in attendance at the Seattle Convention. Report is that others also of our number are in attendance, but of this we are not authentically advised. A great Convention is in progress.

The past week the Presbyterians of Orange Presbytery have been the welcome guests of Elon College, holding their annual summer "School of Religion" here. Some 50 young people and many able teachers and preachers have been in attendance. We trust our good Presbyterian friends have been as happy in the buildings and on the campus as we of the college and community have been to have them.

A good brother layman, sending a new subscriber to the CHRISTIAN SUN, from a member of his church, writes: "It was all just easy to secure this new subscriber to THE SUN, and I am quite sure that many others could be gotten as subscribers if we would only put forth a little effort to get them." All of which is true. THE SUN cannot afford to keep an agent in the field because of the cost of travel expense and a rather widely distributed constituency, but if just one person in each church would now and then ask a neighbor or a friend to subscribe, great good would be accomplished and many subscribers would be added to THE SUN's list.

Ex-President Coolidge announced to the world recently that all of us should take a vacation and get away for a season from duties and drudgery of the day. It really seems that if we do not willingly take that advice many are driven to it. Our good Dr. G. O. Lankford, Burlington Church, is arranging, by advice of physician, to get away for a season and regain possession of his strength for the heavy responsibilities that rest upon him as a busy pastor. Very few in the congregation realize the responsibility and anxiety that a faithful pastor carries through the days. And even these pastors do not realize the same till they are forced to it by physicians, diagnosis and advice. Here is hoping that Dr. Lankford, after a brief period away, from the people who love him, will return to them in full strength and prepared in body and mind for his arduous tasks and duties.

The Sunday School Convention of the Western N. C. Conference is scheduled to meet Tuesday, July 14th. Brother Geo. T. Gunter, Asheboro, N. C., is the president. The Eastern N. C. Convention is scheduled to meet on the same day, with sessions to continue through two days, with the Church, Amelia, in Johnston county. Rev. R. Lee House, Duke University, Durham, N. C., is president. Every Sunday School and Christian

Endeavor should be represented in its annual Convention, and certainly misses that which it needs unless it is represented. Best methods are discussed in these Conventions and many very needy and valuable suggestions are given. No Sunday school should be left out of its Convention. The Eastern Virginia Convention is to meet at Oakland Church, Nansemond county, Va., Tuesday and Wednesday, July 21 and 22. Mr. Jesse F. West, president, Waverly, Va.

WE SHALL NOT QUIT!

When we saw the heading of the article written by our Missionary Secretary entitled "Shall We Quit", every nerve in our body tingled for expression. In every branch of Christian work there are always some who are ready to say "We might as well quit" whenever discouragements or disappointments come.

Oh, you who have enlisted in this warfare against sin under the leadership of the One who paid the supreme sacrifice that He might lead you on to certain victory how dare you say, "Let's Quit." You who, for the sake of country, would rise up in your mighty and go out to battle with no thought of self; how can you, when Christ calls for the sake of His Kingdom which shall have no end, ever to say "Let's quit." You who, for the sake of a down trodden people, would cross the ocean to lift the yoke of oppression, can you stand back when the cause of Missions calls for volunteer offerings in a crisis? The brave war nurse, Edith Cavel, who said just before she gave her life for her country, "Patriotism is not enough," knew that there is a higher devotion. No, patriotism is not enough; there must be devotion to God which shows forth in the love to our fellow men, in the sacrifice of all that we have life and are that His Kingdom may be extended to the uttermost parts of the earth. That men may know that the Christ who died on Calvary died that all might have life and have it more abundantly. Our Lord shed His blood, Missionaries have shed their blood that the Missionary work might be established. Shall we hold back refusing to do our part, not willing to sacrifice a little time and effort or do without a few luxuries that the gospel of Jesus Christ may be sent to those who know Him not? Shall we sit in our easy chairs around our comfortable firesides and read, with tears in our eyes, of the heroism of those who crossed the seas and desert sands to preach the gospel of Jesus Christ to those who are more down trodden and oppressed under the thralldom of heathenism than ever any people have been under a despot's rule? Shall we quit? No! We have enlisted in this holy war and we will not quit until He has put His enemies under His feet. Rise, Christian warriors, admit no defeat but go ever onward in the Missionary work at home and abroad, spreading the gospel of peace knowing that there is no defeat with Christ as leader. The torch has been given you to hold by former generations, hold it high and keep it glowing that when you can no longer hold it the coming generation will not grasp a smoldering ember but a glowing torch. W.

TO OUR MINISTERS—A PLEA!

Dear Brethren:

I am writing to request that you help us give publicity to the fact that the work of the college is going right ahead, and that there will be no let-up in any plans and arrangements to efficiently care for the instruction and administration of the college for the coming year. Some confusion has resulted in the minds of some members of our constituency due to the fact that no president has yet been elected to succeed Dr. W. A. Harper. The Board of Trustees have set up an organiza-

tion that will carry on the work of the college until a new president is elected and takes charge. A finance committee of the trustees is at work on the financial matters of the college, and the executive committee is keeping in close touch with the administrative work of the college. Prof. J. W. Barney has been elected as chairman of the faculty and will handle all faculty matters. The campaign for students for next year is going forward under my direction and the supervision of the executive committee, and all matters are being taken care of just as they have in the past.

Dr. Harper's resignation, after serving as president so many years, of course, necessitated many re-adjustments, and we are asking every friend of the college to help make it clear, by public utterance and in any other way possible, that the work of the college will go right on in spite of the fact that no president has been elected as yet.

Applications from new students are coming in as well as could be expected, and the majority of last year's student body will return and continue their work. However, we will need the support of every friend of the college, and anything you can do to set our people straight, or to help us secure new students, will be highly appreciated. Send me the names and addresses of any prospective students in your community, and we will assist you in every way we can to sign them up for our college.

Thanking you for your co-operation,

Yours sincerely,

C. M. CANNON,
Registrar.

A RUN ON THE BANK.

We have read of a bank in Brooklyn that withstood a two-day run on its reserves amounting to two millions of dollars that grew out of a false report that it was unsound. A man who tried to secure a loan amounting to sixteen thousand dollars on a ten thousand dollar investment became angry, and started the report to get even. When the true state of affairs was learned and investors had returned their deposits it is said the loss of interest amounted to more than twenty thousand dollars.

We desire to see the banking system of the country sound and doing a fair business, of course, but we are even more concerned over the welfare of God's cause and the spiritual life of the Church. These tongues of ours! What a fire they can kindle in a short time, so Saint James tells in those solemn words: "The tongue is a fire . . . it defileth the whole body and setteth on fire the cause of nature; and it is set on fire of hell." A good cause is never made better by vicious language, by any kind of evil-speaking in fact, and a bad cause is made worse by it. We shall please the heavenly Father much better if we learn to bridle our tongues and establish a good reputation for fair and truthful and kind speech.—*Wesleyan Methodist*.

NOTICE.

The Eastern North Carolina Sunday School and Christian Endeavor Convention will convene July 14th and 15th, with the Amelia Christian Church, near Clayton, N. C. Report blanks have been sent out to each Sunday School and C. E. Society, and we are asking that the reports be filled out and mailed to the secretary immediately. The president hopes to make the 1931 session the best yet held, and in order to do this, he must have the co-operation of every school and society. All ministers are urged to be present at this convention. The convention needs their presence and inspiration to make it a success. Meet at Amelia with a good report from your church on July 14th.

MRS. R. J. NEWTON,
Secretary.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

AT ASHEVILLE, Mr. Kendrick Grobel is on the job. Here he will remain till about July 15th, when he is billed to go to Blue Ridge M. E. M. Conference, July 29th to August 7th.

THE WORK AT COLUMBIA, S. C. is going on splendidly this summer. Mr. J. Howard Smith is scheduled to go there immediately following the Blue Ridge Conference, for the rest of August.

D. W. SHEPHERD is hard at work at Whitehall Church, Waycross, Ga. His present task is "the Sunday School," and well it may always be. He is also to make a general survey of the whole community.

SALISBURY UNITED, Rev. W. T. Scott, pastor, sent three young people to Elon College Young People's Conference, and sent eight to the Christian Endeavor Convention June 26th. This church also expects Miss Josephine Valjato about July 13th, to aid in conducting a Vacation Bible School. Their Sunday picnic, held at a near-by lake, was a real success.

UNION AT LAGRANGE ASSURED. The First Christian and the First Congregational Churches there have each definitely and unanimously voted to make another United Congregational Church, by uniting. Now they are engaged in preparing a constitution and by-laws for their guidance in business, and before long good news of far reaching interest will come from LaGrange.

J. HOWARD SMITH in association with Miss Priscilla Chase and others, has been doing fine work at Raleigh, Caroleigh and Chapel Hill. "Interest increased daily" he says. That is exactly what we expected—all along the line. In one or two places where better things might be expected, there was not so much interest taken by the parents as might be expected. However, this is summer time and it is not always easy to respond to our higher calling with enthusiasm. Mr. Smith will begin work in Salisbury about July 6th.

S. S. S. NEWS is interesting: Here are bits from the Carolinas and Georgia: Theron A. Zimmerman of Ohio is doing a strong piece of constructive advance movements at Union Tabernacle Church, Atlanta. He has opened a Teachers Training Class made up mostly of young people. Seventeen were present the first night. He works in close contact with the pastor, Rev. W. B. Graham and the large Chorus Choir of the church.

Floyd Price, recently ordained at Vanderbilt, is fitting in to the situation splendidly at Friendship Church, Baxley. He reports having found a fine spirit of hospitality and cooperation. He is doing much calling and some preaching.

FORT MYERS, FLORIDA. The Community Congregational Church, the Rev. O. T. Anderson, pastor, has let the contract for the erection of the first unit of a new church, the part now erected to be used as an educational building after the second unit is built at a later date. The building is to be constructed of hollow tile and will be of Spanish architecture. The church has recently purchased four lots in Edison Park, having a frontage of three hundred and ninety feet on a beautiful circle in front of the Edison and Ford homes. Mrs. Thomas A. Edison is a regular attendant during the six months of the year she and Mr. Edison live in Fort Myers.

VACATION BIBLE SCHOOLS have been held in Bon Air and Browntown, Tennessee. To

date there has been an attendance of about 150 boys and girls in these schools, and it is necessary to conduct four schools at the same time in different places, in order to get them in before the district schools begin again. A training conference held earlier in the spring helped prepare many of the leaders for this kind of work. Three able and experienced leaders made that training possible, Mrs. Floyd Zimmerman, Miss Clara Brown and Miss Marguerite Davison. Rev. E. E. White, pastor of Pleasant Hill Church, is responsible for this good work.

TRI-STATE ASSOCIATION.

On June 16th, a group of Christian and Congregational church members met in Ashland, Ky., and formed the Tri-State Congregational-Christian Fellowship Association. The purpose of this organization is to promote church union and fellowship in general, and especially to promote the union of the Congregational and Christian forces in Kentucky and the adjoining states. The headquarters for this organization are Ashland, Kentucky. Address: David B. Harrell, 816 17 Street.

The following temporary officers were elected: Rev. U. E. Robinson, Chairman, Ashland, Ky., Route 1; David D Harrell, Secretary.

COMMENCEMENT AT PIEDMONT COLLEGE.

From its beginning on Friday evening, May 29th, to the close of the recessional on Tuesday noon, the thirty-fourth commencement at Piedmont was a happy and festive time.

The weather was propitious and through all the days, the visitors were greeted by the brilliant sunshine and gentle breezes of northeast Georgia at its best.

On Friday evening was held the reception and exhibition of the Home Economics Department in the Home Economics rooms. Here the culinary art found expression in appetizing breads, cakes and pies; while the sewing classes were represented by suits, dresses, pajamas and negligees. Woven rugs were on exhibition, and examples of basketry, the latter being of especial interest because the basket work is made of the wild honeysuckle, which grows in abundance in the vicinity of the college. Piedmont is particularly fortunate in having at the head of its department of Home Economics a woman who gives the subject a practical interpretation.

Saturday was Alumni Day, with the Alumni dinner at one o'clock, followed by an unusually interesting program of after-dinner speeches which revealed a steadily increasing enthusiasm for their Alma Mater on the part of the members of the association. This enthusiasm found practical expression at the business meeting in the late afternoon, when the association voted to assume a definite part in the financing of the college debt.

In the evening the music department presented some of its students in a most enjoyable concert.

At the Baccalaureate service on Sunday, the academic procession was used. Dr. Henry C. Newell, the president of the college, preached the sermon, using for his subject, "Nehushtan."

On Sunday evening a most beautiful sacred concert was given by the Glee Club.

A significant feature was the dramatic entertainment on Monday, at which three one-act plays were presented, which had been written by two students and the professor of the class in play-writing.

On commencement day the academic procession was again used. The Commencement address was delivered by the Rev. Harry Thomas Stock, of Boston, his topic being "The Educated Adult." The subject was a particularly happy one for an audience of both young people and adults, and its manner of presentation made an appeal to both.

Degrees were conferred on twenty-seven seniors, while twenty-six will receive degrees in August, after completion of summer-school work. Summer school plays an important part at Piedmont in aiding students to complete their course in a shorter time than the required four years.

After the conferring of degrees upon the seniors, the honorary degree of Doctor of Divinity was conferred upon Rev. Harry Thomas Stock, the commencement speaker.

Dr. Stock is well known as Secretary of Young People's work of the Congregational Education Society. He is the author of several books on Religious Education, in which field he is a recognized authority.

METHODS CORNER

By REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

It is of very great importance to get our young people to commit themselves to the Christian life. It is probably true that we can bring influence to bear upon youth that will almost compel them to act. For example an evangelist can work up enthusiasm and atmosphere enough to get a whole Sunday School to sign cards of decision. But they do not always express the individual conviction of youth. We have attempted many different methods, but the following is about the best we have ever used.

A minister friend of mine in Washington state originated this card, or at least adapted it to use in his Sunday School. In turn I have adapted it to use in two churches of which I have been pastor. I present it here just as we now use it hoping that it may be used in many churches. You can get it printed at any print shop, and you are at liberty to use it as it is or change it in any way you please.

A Confession of Faith for Young People.

I want to be like Jesus

Advancing in wisdom and in stature and in favor with God and man and I take Him to be my Friend and Savior.

I am sorry for my sins.

I believe that He is able to forgive me and to help me to overcome whenever I am tempted.

I will try to honor my Savior by being ready

To obey my Parents

To speak the truth

To be kind to every one

To be cruel to no creature

To love my Country

And to stand up for the Right

I will try

To be helpful in my home

To be faithful in my school

To be true and pure in all I do.

I will try

To say such words as Jesus would have me say

To read such books as Jesus would have me read

To do such things as Jesus would have me do.

Praying that I may be given strength day by day to keep this pledge of love to Him I have signed it with my own hand.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CONVENTION AT REIDSVILLE.

President W. B. Truitt of the North Carolina and Virginia Sunday School and Christian Endeavor Convention knows how to put on a program, and has the spirit to sustain interest in the program from start to finish. When he began as president of this body four years ago, it was negligible in attendance and in interest. In four years' time he has unified the various factors constituting the body, and brought together for spiritual counsel and edification, as well as for moral achievement and inspiration, a great and good body of people.

He dreamed, before this convention met, in terms of two hundred delegates, and his dream more than came true, the enrolled delegation going thirty or more beyond that number. First of all, he made the local schools believe they would get something by sending delegates to the convention, and then he proved to those delegates after they got there that all he had promised, and more, was on hand. The spirit of the man molded and made the convention, and everybody was happy and the results were glorious. He has a splendid secretary in the person of Miss Ruth York, who is as interested in her part of the work and program as the president is in his. And Mrs. Floyd Dunn, the treasurer, was as anxious to receive and report the dues and funds coming in as each speaker was that he or she might make a contribution to the sessions.

Rev. J. H. Dollar, the host of the convention, on the part of the entertaining church, not only showed that everybody was welcome by kindly greeting and cordiality, but by his leadership in

song made a distinct contribution to the spirit of the occasion.

Prof. S. A. Bennett, of the Chair of Religious Education, Elon College, brought to the convention a mature and invaluable address on "The Sunday School as the Church's School." In this Prof. Bennett tried to show that which Miss Priscilla Chase later declared, that "the Sunday School is nothing more or less than the church at school." The speaker maintained that all Christians at least are learners, or should be, and that the Church itself needed to go to school to learn more of the Book of God, the will and the way of God through studying and teaching. Recently a great preacher said to a certain teacher: "You cannot teach for preaching." And the teacher replied, "No, and you cannot preach for teaching." There is a distinction, and the Church needs to go to school. The Sunday School supplies opportunity for this school-going.

Mrs. Grace Stewart, assistant to the pastor of First Church, Greensboro, made a valuable report on the Children's Division, and demonstrated practically, "The Teaching Materials for Teachers of Children." She brought to the convention much of the material she used in her own department as a teacher, and through this made suggestions that were valuable. She was followed by a very practical and worthwhile address by Miss Priscilla Chase on "The Vacation Church School." Some of the results of these schools were noted, and are quite marvellous, and the speaker showed that there was a real need for such Vacation Church Schools, and that all Sunday Schools could have them if they would. Since such great values grow out of the Church school, it is singular that more schools do not put them on.

Miss Mabel Smith presented the report for the Young People's Division and made valuable suggestions, while Rev. J. L. Neese delivered an inspirational address from the heart, "Forward for the Sake of Youth." Brother Neese contended that the only forward step that youth could take would be that toward Christ, and the way of life that the Christ laid down. All other steps are backward, and if youth would go forward safely and surely, it must go toward the Christ.

The round-table discussion brought out many points of deep interest and practical value.

At night the young people put on a program which THE SUN's editor did not have the privilege of witnessing, but he was advised that it was exceedingly interesting and very valuable to the large audience that attended.

Miss Chase, on the second day of the convention, gave a valuable address on "Worship in the Sunday School," and called upon the delegates and officers present to try in their Sunday Schools, for at least a brief session at each session, to "practice the presence of God." We have too much jazz music in the Sunday School and too many easy and unplanned items and incidents of the school. If we would really worship, we must seek to bring into the worship of the school a sense of the presence of God and a realization that above all else, God is to be honored, while a spirit of reverence and humility is that through which He is to be approached and found.

Mrs. C. H. Rowland made the report on Missions, recommending that every school in the convention take the once-a-month offering for missions, and since the goal of \$2,000 was not reached the past year, that all schools seek to increase their offering through the once-a-month. The Mission Secretary made an address at the close of the morning session on "Missions, a Spiritual Task," which task every Sunday School should undertake.

In the afternoon of the final day, the most thrilling and delightful feature of the convention occurred. After Mrs. J. W. Patton had made a report as departmental secretary of the Orphanage,

a group of children from the Orphanage put on a most delightful program. The superintendent of the Orphanage stated that all of the Sunday Schools of the convention, save four, were making the once-a-month offering to the Orphanage and that two of these, through their delegates, had promised during the convention to see to it that their schools fall in line, and that he hoped to make the schools in the convention 100 per cent for the Orphanage before the conference year was out.

Dean A. L. Hook, of the Elon College faculty, made a very interesting report on "Elon College," showing something of the number of pupils from the Sunday School Convention, and the number that should be, at Elon College, and made an appeal that the schools be more loyal to the College.

The convention was very practical, and certainly gave to the delegates many points of helpfulness to carry to their schools, and if these suggestions are made and followed, the schools will certainly make progress during the coming year.

Reidsville entertained the convention in splendid fashion, and everybody was delighted with the hospitality, the good fellowship and the fine spirit of the meetings.

Next year the convention is to meet on Thursday after the third Sunday in June, at Union Church, Union Ridge, N. C. Rev. S. A. Bennett was elected corresponding secretary to assist the president in the work of correspondence, program building and keeping the work of the convention before the schools.

J. O. A.

THE SEATTLE CONVENTION.

So far (June 27th P. M.) only brief associated press reports have come through from Seattle giving information as to proceedings of the first meeting of the General Convention and the Congregational Council as one assembly. The following of interest was carried by the associated press dailies of June 26th:

"Formal action which merged two major church bodies of the United States, the Congregationalist and the Christian, with a combined membership of more than a million, was taken at a joint convention here (at Seattle) late today.

"A new constitution providing for the union was approved at separate assemblies.

"At the outset the united body will have the Congregational moderator and the Christian president as co-moderator. The majority of the Christian churches involved are located in the states of the Mississippi valley and the southeast. Churchmen said the merger was the largest ever to have taken place between denominations entirely distinct in origin and history. The churches affected total 6,670 in this country, with a communicant membership of 1,050,000 and a constituency, including adherents, of about 3,000,000.

"The foreign missions of the two groups already have been merged under the American board of commissioners for foreign missions. The missions are in 16 foreign countries, where 850 American missionaries and more than 6,000 nationals are employed.

"Those who led the negotiations for the union, said they believed it was the beginning of a new trend in church life and will be followed by other mergers. They expressed hope other denominations will join with them to form a group large enough to warrant the use of the name, the United Church of Christ in America."

However, the reports on the second day stated there had been a hitch in the matter of adopting the name, as to whether it should be "United Church of Christ," or "Congregational-Christian Church." The name will apply immediately, of course, to the national body.

The associated press on the morning of the 27th carried this item:

"The union of the Congregational and Christian denominations, begun yesterday, struck a snag in the selection of a name for the united body. The Christian body was said by delegates to favor the name 'Congregational Christian,' while others said the 'United Church of Christ' had the approval of many in both groups.

"Dr. Fred B. Smith, New York City, ranking Congregational moderator, read a message from President Hoover which said 'the merger of these two important church bodies is an interesting and promising development.'

"Officers of the Christian Church in the United States and Canada announced today that they will not elect a president, who is to be co-executive of the combined group until next fall. Rev. Frank G. Coffin, who now holds that office, is ill at Columbus, Ohio. Rev. Carl H. Patton, Los Angeles, was elected moderator of the Congregational council yesterday, and will serve as co-executive of the merged churches."

Through the years of our existence as a Christian Church, we have pled for church union, and in fact when our church ancestors adopted the name "Christian," it was not their purpose to exclude any, but to include all churches who would come together as a common brotherhood in trying to exalt the name of Christ and to make Him known as the world's only Saviour and Redeemer. From its early history, the Congregational Church has stood on a broad basis of Christian union and pled before the world for a united Christian front against divided Protestantism. If these two churches cannot come together and work together as one, since their origin, polity and purpose are so much akin and so similar in history and achievement, we do not see how there is hope for any others.

J. O. A.

THE SONG OF SUMMER.

Summer-time is, indeed, good, and if our ears are open, and our hearts are listening, we can hear its sweet, swelling song. With the beginning of summer, nature brings out all of its stringed and winged instruments and begins to play. Song is not confined to the happy hum of the honey bee, not to the celestial carols of thrush, robin or mocking bird. If one will listen, one can hear the silent song of the rose-bush, as it greets the morning sun with a new-born flower and fragrance; in the rippling of the green and full grown leaves of lawn and woodland, and in the melodious murmur of the rippling brooklet. They tell us that the history of all arts can be traced to earthly origin, save one art, and that is the art of music. Evidently music was born in heaven, and because heaven cannot contain all of the melody, rhythm and rapture of God, the earth takes it up in the overflow and chants it to us even while we walk the happy, or the weary, way of the day's work.

Summer is new yet, but if CHRISTIAN SUN readers have not heard the music of God as it is singing with such marked and marvelous melody in rose-bush, tree-top, throat of bird and hum of bee, they had better stop now and listen, and let the heart drink in the very sweetest sounds that the ear ever catches or the mind ever grasps. The pipe-organ was discovered and made for the eye and hand of a person who had music in his heart, and who, one day seeing a reed broken off the stem, heard the sound of wind as it blew across the broken reed and realized that in this hollow thing that nature had created and by the aid of the air there were possibilities not only of sound but of melody, and sweet music, and the man proved his theory by practice, and from a series of reeds of varying lengths and sizes made the first pipe-organ, one of the outstanding musical instruments of the world. So all musical instruments have been developed from that which nature suggested and supplied, and when the musical

voice now is mastered and gives it sweetest melody, we say, "That person sings like a mocking bird."

Nature sings its strength and power, as well as its song and beauty, into the heart and nature of man. This writer was in Chicago, in a great assembly awhile ago addressed by a noted orator, who said: "Somewhere out yonder in the country, far removed from the clash and clatter and clang of this great city, is a farmer lad living close to nature and listening to the voice of God. Nature will sing its songs into the heart of that lad and God will speak to the soul of him, and a few years from now he will be a great man of Chicago, one who will direct its destinies and shape its policies for good and truth and virtue." There is much in what this man was saying. Nature has a message for every boy and girl, every man and woman, who tarry to catch that message and interpret it as it comes.

Summer is singing. Let us not get so busy and absorbed in its material aspects that we cannot turn our listening ear to catch its melody, and an open eye to see its beauty, and a grateful soul to get its song. A long time ago one said, and said truly, "Stand still and know that I am God." Stand still today for a moment and catch the tune of the summer song, and let it give the soul its message of Him who is over all, and above all. The summer song is now in the singing, and God is graciously seeking to put melody into the mind and heart of all His children

J. O. A.

OUR MINISTERS AND OUR COLLEGE.

Mr. C. M. Cannon, Registrar of Elon College, has written to the ministers of the Southern Convention a letter of worth and significance. In this letter the request is made that the ministers give publicity to the fact that the work of the college goes on apace, and that the organization set up by the trustees in recent annual session is functioning in all its details, and that until a president is elected, there need be no fear that any part of the administrative or managerial work will be omitted or overlooked.

Practically all the ministers in our pulpits of the convention were educated at Elon, or their sons and daughters were, and thus they are the beneficiaries of the institution and owe it a debt they can never pay. Loyalty demands, and love for the Church invites, all our ministers to stand by the college in its hour of great need, and do all within their power to make the institution greater than it has ever been. The only way to reflect honor on those who have administered to the institution in the past is for us to see to it that greater and better things shall be done for the institution, that her usefulness may not be crippled but increased, and its worth may not be diminished but multiplied. Every pulpit should carry the message that Mr. Cannon gives in another column, and should impress upon our people the need of patronizing our own institution and of showing to them that our own Elon is worth their patronage and support and can give them that which they cannot get elsewhere.

Reports from the Registrar's office are very favorable, indeed, even in a time of depression, and these reports can be made better, and will be, if our ministers and other loyal souls in the pew, will do their part in the next few weeks in making proper and sincere plea for our own Elon College.

J. O. A.

THE FAMILY.

The family of God consists of the Father, the Son, and the Holy Spirit. These three are one in place and interest. The three make it possible for the earthly family to be one in place and in spirit. The Trinity makes it possible for the interest of the whole family to be the same at certain

times in life. This family interest, and spirit would fill our church pews and add to the treasure of our churches.

The writer was asked some time ago to give a talk on how to get people to church and Sunday School. He was frank to admit that he did not know but the thought of the family idea has come to him since. If the family pew were revived and the whole family become one in its proper relation to the other and God, what a difference it would make. Think of the whole family being in one pew on the Lord's day, in the same pew, worshipping the same God, and interested in the same thing! Would not this be divine? Would it help in attendance at the various services? It would certainly unite the family as to time, place, and spirit for Christian service at least.

In addition to creating a Christian interest in the individual family and uniting it as to purpose, it would also enlarge the church family. The church should be a real Christian family. Its numbers are to be increased as new souls are added to the kingdom and unite with the local church. Thus the blood family becomes a part of the spiritual family and the spiritual family becomes one with the Father in time, place, and interest. If the church is to solve the problem of filling the available space in the church and church school, it must unite the family and let them fill the family pew week after week. The writer feels that this would help to solve the church and domestic problems. It would certainly add to the religious interest of the family.

J. E. M.

WHY WE GO BANKRUPT.

We are just in receipt of Arthur A. Everts' little pamphlet, entitled "Broke and the Way Out," and have read it with renewed interest and intention. In our judgment, it ought to be in the hands of every Church member and our preachers should be required to pass a periodical examination on its contents often enough to insure their acquaintance with the arguments presented.

Aside from any scriptural authority, the tithing principle is the only sensible method of financing the Church. Moreover, it is the least expensive way for its members. As things stand at present, we spend the greater part of the money which we give to the Lord in the payment of solicitors whom we employ to extract our own funds from us. The Washington city Church is a shining illustration in point. Nearly all our college-endowment campaigns illustrate the same type of foolishness.

If we made it a matter of principle to tithe without being solicited, all our money would go for the purpose for which it was intended. Our missionary societies should not be required to maintain promotional departments at all. Their only expense should be the item of distribution. Under the present system, or lack of system, as much money is usually spent raising the funds which the society needs for its work, as is employed in actual missionary effort. Some of our readers will recall an enterprise which was said to have collected a million dollars from our Churches and to have spent the entire million trying to raise another million.

We are constantly wasting time, money and energy because we are not willing to do the Lord's work in the right way. If our preachers would study this whole question thoroughly and then indoctrinate our people with it, the day of big campaigns would be over in our brotherhood, because there would be no need for them. It is useless to squeal on account of high-pressure promotion in these matters when we are not willing to do the thing which is required to avoid it. Brother Everts points the way out, and the only way, which will ever solve the problem.—*Christian-Evangelist (Disciples)*.

CONTRIBUTIONS

ROANOKE, ALA.

We had a nice day at Roanoke on June 21st. Sunday School was fine and a good service at 11 a. m. Christian Endeavor was good, with Bro. Melvin Pope in charge of the program. Attendance was splendid.

The Evening service was given for the benefit of the children along Missionary lines with the assistance of Rev. Staley Hunt. We presented the Stereopticon slides showing the missionary progress in the Island of Porto Rico. This was very interesting. Wish all our Sunday Schools could have the exhibit. It is so instructive and shows so many phases of progress along the line. We propose carrying the pictures to as many of our schools as we possibly can. I am indebted to Dr. Ensminger for the use of the machine and pictures. We purpose holding our meeting here the third week in August. The Lowell Christian Church is in the midst of a gracious Revival at this time. Rev. W. G. Meacham is Pastor, and Rev. C. W. Hanson is the Evangelist. They are having fine services. Roanoke is being well blessed with Revivals this summer. Meetings have been held with the First Baptist and Lowell Methodist Churches, with good results. Now the Christians at Lowell, and the first Sunday in July the First Methodist Church will have a two weeks meeting. Beginning the third Sunday in July the Diciples Church will hold one week.

We are trusting that many souls will be blessed during these revival seasons. It should be easier for men to find Christ in these times of refreshing from the Lord, and I pray that many may find Him. Some say that the day of the old-time revival is past, but when we see people coming to the "mercy seat," it revives our faith in the religion of our fathers and our mothers. God speed the day of salvation. We must have a revival, or we will have a revolution.

G. D. HUNT.

SOUTHERN UNION COLLEGE.

A few years ago there was a stenographer in a railroad office in Chicago, who, because of his unusual speed, accuracy and general skill, was receiving a yearly salary of \$2,500.00. But he decided to give up his position and go to college.

He came to Georgia and entered Piedmont College. He took a high stand in scholarship and in all college affairs. At the end of four years he returned to Chicago with his degree of Bachelor of Arts, and was gladly reinstated in his former office. Now he is at the head of a room full of men whose work he is directing. Besides his greatly increased salary, he has the cultural pleasures, social consideration and greater general influence of a man of recognized college education. Did it pay?

About the time of his graduation from college, another young man of my acquaintance, the son of a minister of the Gospel, graduated from a Georgia high school. He had been well reared in his home, stood well in scholarship in high school, and was of excellent character. He thought he wanted a college education and planned for it. But his financial resources were very meager, and to raise money for his college education he became a barber, expecting it to be temporary only. He became a good barber, and soon was earning so much each week that he did not have the courage to drop it and enter the struggle for four years in college. The other day I asked him if he intended to go to college.

"No, I have given it up!" was his reply. He has a good, honest, paying job in a blind alley, leading to no road with an upward grade. He will walk in this blind alley, a barber for life, earning less and less as he grows older. Old men are not much in demand as barbers.

The first young man found himself on a high class road, but it had no further up-grade. He had reached the height of his profession, and although not in a blind alley, he realized he was on a blind road. He left the road with no further up-grade, and now finds himself on one that reaches into the clouds. How high he can climb is a question only of how long he shall live in health and strength.

The second young man is satisfied to travel along his blind alley, with a useful occupation, and the financial, social and general consideration of a good barber.

FRANK E. JENKINS.

HOLLAND, VA.

Sunday, June 14th was a good day for the Holland Christian Church, especially in the Sunday School. Supt. E. L. Daughtry had named a program committee to provide a combined service celebrating Childrens Day, Flag Day, Father's Day and June Rally Day. Mrs. J. R. Darden, Mrs. Sumner Rawles and Mrs. E. T. Rawles constituted the committee and did a splendid piece of work in training the children for this service. The program took the place of the preaching service and the messages, so well spoken by the children, in recitation and song were thoroughly enjoyed by all. The school has been steadily advancing in interest and attendance and is being served by a splendid corps of officers and teachers. The goal was set for 200 in attendance and the records show 202 present with a number of the classes having 100 per cent attendance. The pastor appreciates fully the splendid co-operation given in the work here and we look and pray for still greater blessings. To God be the praise.

W. M. JAY.

BECOMING LIKE THE MASTER.

BY MISS MINNIE LOHR.

Have you ever wished that your life might be like the life of Jesus? Have you not sometimes prayed, "Make me just like unto Thee, oh, blessed Lord"? That is one prayer He begins to answer at once. But when the answer begins to come, we will think He is giving just the opposite from that which we have asked. The refining process has to come first. Most of us have a great deal of dross in our natures, and that has to be consumed. We have to pass through the refining fire before we can in any measure become like Him.

We love our Saviour because of His tenderness, His kindness, and His great sympathy for others in the hour of trial and sorrow, and we ask to be made like Him in that, forgetting He was a "Man of sorrows and acquainted with grief." Then when He sends some great sorrow into our lives, that we, too, may learn the sympathy He feels for others, we are too blind to see it is a direct answer to our prayers, and sometimes we complain of the way our Lord has dealt with us. If there is any one, or anything, we think of oftener, or think more of than we do of our Lord, that will have to be taken away or given up before we can be like Him. Jesus and His Father were one. Nothing

stood between; and He asks and he must have the first place in our thoughts, our hearts and our lives. He may have to break our wills to make us like unto Him. It means "Thy will be done" in our lives, just as He was entirely submissive to the Father's will. But when the Master became entirely submissive that last night, in that hour of terrible agony, a great and wonderful quietness and peace took possession of Him—a quietness, a calmness so great the world has marveled at it ever since. It is the peace He gives to all whose wills are brought into submission to the Father's.

He makes us feel our guilt, that we may have compassion for others. He lets trials come, that we may learn to be patient. He shows us the cross; for all who wish to become like the Master must take up the cross. Jesus gave fair warning that no one could follow Him and evade the cross. But the strange thing about it all—the thing the world can never understand—is that instead of its being a life filled with gloom or sadness, it is a life of deep, rich joy and happiness; it is a life of tranquility; it is a life free from anxiety, because we have Jesus, who is our joy and strength, with us through it all to meet it with us. It is much better than that—we can put it all over on Him and let Him meet it for us.

We can never know our Lord and Master as He is unless we let Him lead us through some hard places. It is after we have once tested His love and power we cannot let Him go. When He has fastened upon us His look of love; when we have felt His hand staying us up, that our feet might not slip; when we have once known what it is to have His hand work for us, saving us from some calamity; when we have once known what it is to have Him deliver us in the hour of temptation, we cannot choose but follow. When once we have known what it is to feel the joy and security of the Master's presence; when once we have known what it is to "sit in heavenly places in Christ Jesus," we are willing to become unlike others that we may become like Him. As we follow on, He becomes more than life to us—He becomes our life.

It is a life no one but a follower of the Lord can understand. No one else can understand how we become rich when we give everything away to the Master. No one else can understand how we just begin to live when we die to the world. No one else can understand why we hate the things we once loved, and love the things we once hated. No one else can understand how we are strongest when we are the weakest. But it is true. "His strength is made perfect in weakness," and we "can do all things through Christ, who strengtheneth us." When we feel our weakness and helplessness, that is His opportunity.

It is true that when we die to self and the world, and we open our lives to Him, we enter upon the life of "the glorious liberty of the children of God." It is true when we give our all into His keeping, holding it in trust for Him, He gives us a hundred-fold now, and the assurance of heavenly riches in the world to come.

It is true when we have followed Him thus far, we have no desire, only to follow on, for as we think back over the way in which our Lord has led us, we cannot, we would not go back. We want to follow on to the end. Each trial has only brought Him nearer; it has only made Him dearer. We will go on with Thee, blessed Master, anywhere, but we cannot go back, for Thou hast drawn too near to us; Thou hast led us thus far, our fellowship with Thee has been so sweet, so strengthening, so comforting, we want to follow Thee all the way, pressing more closely to Thy side, day by day, until that day when "we shall be like Him, for we shall see Him as He is."

Mt. Vernon, Ohio.

EDUCATIONAL DIVIDENDS.

By MRS. R. S. RAINEY.

(Alumni Address, delivered before the Elon College Alumni Association at the 1931 Commencement, and printed in The Sun at the request of fellow alumni.)

(Concluded from last issue.)

We may look upon an education from three standpoints—the materialistic one (I have discussed the monetary gain); the political one—the preservation of a free government and the saving of the democracy—or from a third standpoint the ethical side of an education—the pursuit of happiness. What one quality does the human race strive for as they do for happiness? We think so much of happiness that our whole religion is based on the idea of future happiness—freedom from crime, ignorance, worry, trouble, sickness and disease. The only thing that can bring a lasting happiness is an educational investment. Daniel Webster said "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into the dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and the love of our fellowmen we engrave on those tablets something which will brighten to all eternity." Can we ask for more than everlasting dividends? Where can we invest and get as much except in the training of the youth of the land? When man's wealth has decayed and man himself is dust the investment that he has made in education will go on and on influencing generations yet unborn. There is not a greater influence in the land today than the schools. If we would have a greater nation we must train great citizens. Mark Hopkins once said that if he could get a log with a boy on one end and himself sitting on the other that he could teach that boy all he needed to know—maybe not so many facts as the principles, the ethical education that we speak of so much. Mark Hopkins had found the secret of the teaching profession and he stated it in this simple story. The benefits of education are intangible. An education that teaches a man to enjoy his lot and appreciate the ordinary things of life is the greatest thing that can befall him. If he is contented in the work that he has chosen he is blest. Carlyle says:

"Blessed is he who has found his work;
Let him ask no other blessedness."

The development of leadership, character, appreciation, success and service, the five derivatives of a good college course—lead directly to the third object of education—the pursuit of happiness.

After all what is the important thing in getting an education? Is it books or personalities? We might begin with King Solomon and quote what wise men have said and echoed since that day. "With all of the getting, get understanding." We hear this admonition thundering thru the ages and yet we get only knowledge or a lot of facts and call ourselves educated. We have a diploma and yet we are fools—why? Because with all of our getting we failed to get the only essential thing—understanding. Tennyson says "Knowledge comes, but wisdom lingers." He is again referring us to Solomon's advice. Another has very aptly said, "Education is what you have left after you have forgotten what you went to school to learn." The most valuable thing about an education is intangible. It isn't the facts that we can quote from history, it isn't the number of mathematical theories that we can prove, it isn't the amount of Latin or French that we can read. It is what knowing and hearing these facts has done for us. It can't be put in words—but it means just what Solomon said—understanding—understanding—the greatest dividend that education can ever pay to man.

You who have studied history know that Napoleon is rated as one of the greatest military geniuses of the world. If you have read far enough, you have found that he was just as great in the pursuits of peace. He valued an education above all of his fame and fortune. He further agreed that an education based on the physical alone is incomplete. Everything that a man could gain in a material way he gained, and with all these he got understanding, which prompted him to say, "The only true conquests—those that awaken no regret—are those obtained over ignorance." The most honorable, the most useful pursuits of the nation are those which contribute to the extension of human intellect.

Henry Ford, America's richest man, says that it would pay the government to educate people, even if it had to pay them to go to school. He has made his uncounted millions without the education that he is urging for others, but like Napoleon he has understanding. Andrew Carnegie says that the education of its citizens is the first duty of the State. He like Ford had no education as we think of it. He gave liberally of his means to advance education and scientific research.

As Napoleon sat in exile at St. Helena and thought over his career, he was dissatisfied with all of his military successes and failures, but he said that his works that had led to the advancement of the arts and sciences would live after him. His military conquests were over, but his conquest of ignorance was just begun. His material success vanished in the smoke of Waterloo, but his attack on ignorance grows stronger as the years go by.

There is a story told of an ancient poet, Simonides, who was crossing the Mediterranean on a ship with many rich and influential people. He had no possessions but his knowledge and his talent, while they had supplies of gold and jewels. They asked him why he did not store up gold as they had, and his reply was that thieves could steal the gold, but that no one could take his knowledge. They laughed at him. Later the ship was wrecked by a storm, and many were drowned trying to save their material possessions. The poet got safely to shore with a few others who had salvaged part of their treasures. But thieves swooped upon them and took all they had saved. They went into the city as beggars, but

(Continued on page 15.)

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10 For a day in thy courts is better

a Gen. 15. 1
b Ps. 50. 1
c 57. 1
d or, all

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

O great defender, God, send thou upon those who administer the church a divine sense of thy light and help. In understanding and faithfulness make the church true to its responsibility for the right use of every resource. By the summer-suspension of worship periods the church, like the little child, is saying "Goodbye, God, we do not need thee July and August," and thus companionate souls are deprived of holy intercourse with each other and of the sweetest Jesus-touch. Father, make Thy light the church's light, we humbly pray, Amen. "L"

"IT COSTS TOO MUCH."

Redeeming a world is expensive business. It costs time, effort, money, life. It cost God his Son, and the Son his life. It cost the apostles the sacrifice of home, comfort, and native land. Listen to the Apostle Paul: "Five times I have been given one less than forty lashes, by the Jews. I have been beaten three times by the Romans, I have been stoned once, I have been shipwrecked three times, a night and a day I have been adrift at sea; with my frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from the heathen, danger in the city, danger in the desert, danger at sea, danger from false brothers, through toil and hardship, through many a sleepless night, through hunger and thirst, often without food, and exposed to cold. And besides everything else, the thing that burdens me every day is my anxiety about all the churches."

The other apostles, also, paid a dear price. William A. Brown says concerning them: "When the dead in Christ shall rise first, from what widely scattered lands of the Old World shall the apostles come? Peter was crucified head downward in the Neroian persecution, which also claimed the apostle Paul. Both Paul and Peter met death in Rome, and their dust lies in the land of Italy. Andrew was crucified in Achaia on a cross which ever afterward has borne his name. James was the first among the twelve to suffer martyrdom. He was beheaded by Herod, the king in Jerusalem in Judaea. John had his sepulcher in the city of Ephesus in Asia. Philip met a violent death in Hierapolis in Asia. Nathanael Bartholomew was crucified in Armenia. Thomas was martyred in India. Matthew likewise met death in India. James, the son of Alphaeus met his death in a foreign land. Thaddeus went from Africa to be forever with his Lord. Simon the Canaanite passed to his reward in the land of Egypt. Judas Iscariot was buried in the land of Judaea. . . . Judas Iscariot was a Judæan, and Judas Iscariot alone of all the twelve apostles lies buried in his native land."

It does cost heavily to carry on God's work—but what if it does? Christ knew all that before he gave his command; yet he sent his disciples forth commissioned to the task; and he made allowance for no conditions as to price. But now, honestly, as one compares the cost of religious work with other work, missionary service with other lines of religious service, foreign missionary endeavor with other fields of missionary endeavor, what does he find as to comparative costs? After all, a thing is expensive or cheap, not in the absolute, but in the comparative sense. Education is expensive, but not so expensive as ignorance. It costs to keep well, but not so much as to be sick. To be righteous is costly, but not so costly

as sin. What are the costs of foreign missions compared to the cost of similar work elsewhere?

I shall not deal with the cost in life. That is heavy. The foreign missionary who takes up his cross daily and follows Jesus to a foreign land pays in the sacrifice of creature comforts which we at home call necessities; in cultural influences which we in the homeland take as a matter of course; in companionship and in monetary return; and all too often in health; and even in life, because of privation, exposure, or the constant "pull" at one's heart as he ever hears calls unanswered and sees needs unmet. My hat is off to the missionary. He pays a heavy price.—C. M. Yocum, in *World Call*.

THE VALUE OF MISSION STUDY.

John R. Mott, the great Christian statesman, says: "Those who further the movement at home by their spiritual vitality and enthusiasm give as much force to meet the present world situation as those responsible for its extension at home."

"Awake, Awake, put on thy strength, O Zion!" (Isa. 52: 1.)

If the church is really conscious of belonging to a world community, it will have a program of education as to world conditions and world needs. Provision will be made for developing an outlook and appreciation of other peoples and races.

We must first catch the vision and look upon the field, for vision is always essential if great things are ever accomplished. The sooner we get the vision and follow its gleam, the brighter our own lives and the greater our influence upon others.

The promotion of the reading and thorough study of missions is a great power to awaken conscience and multiply our opportunities for good. No man can study of God's wonderful design for the human race and not be enlarged by the contemplation of such a purpose, forgetting self by becoming occupied with thoughts for the betterment of others.

To understand and fully appreciate the world's great movements and tendencies now at work requires knowledge of more than one Christian Communion, nation or race. One must get the needed information through missionary sermons, addresses, magazines, books and news bulletins. All should be used freely to assist in "brightening our lights."

Knowledge is power and when we have it we may ask God to do through us what He has been doing for those in the mission field, and thus keep our lamps trimmed and burning.

Close studying is indispensable in understanding discussions of missionary problems, and all who desire to render larger service to their fellow-men should not neglect it. From smaller to greater vision enlarges our sympathies, teaches us to pray and hastens us to obey the command, "GO!"

In those communities where missions is studied, one is reminded of nature in springtime—LIFE! Transformations of individuals take place. People change in character and spirit.

One needs only to contrast communities where study is known with those which are ignorant to notice differences and results.

One instance is reported where from one mission study circle alone no fewer than four members were led to volunteer to become missionaries, and James Chalmer of New Guinea, whose first resolution to go to the field was the result of an appeal made by his well informed and faithful Sunday School teacher, is by no means an

isolated case in the history of missions.

Knowledge of duty brings action either forward or backward. If we have a "mark," as had Paul, towards which we are traveling, we will place value on the right things trying harder to enter the doors of opportunity our Father has opened to us. No human can shut God's open doors. In heathendom, not doors, but walls are falling down inviting missionary effort.

God reveals to the mind the secret of the telegraph, the telephone and the wireless, that we may speak to each other as we whisper to Him. What a wonderful privilege to enter the gallery of communication and fellowship with the world of mankind.

Infinite possibilities are waiting our coming, glad to be entered upon, discovered and enjoyed.

Let us keep our lights burning in the Homeland by LOOKING to catch the vision and STUDYING to know the situation, ever keeping that hidden joy in our hearts that makes us glad to be alive to the blessed command; "GO, YE into all the WORLD." MRS. J. L. FOSTER.

MISSIONARY SOCIETY ORGANIZED.

The Woman's Missionary Society of Carolina Congregational-Christian Church was organized the 4th Sunday in March, by Mrs. J. W. Patton of Elon College, N. C., and though very young, having just finished the first quarter, it is felt that much good will be accomplished.

The society was organized with thirteen members, and now has twenty-five on roll. The officers are Mrs. E. D. Paylor, president; Mrs. W. A. Glenn, vice-president, and Mrs. J. W. Trollinger, secretary and treasurer. No dues were pledged, but it was agreed to have free-will offerings so that all could come and feel more welcome and unembarrassed.

The society had \$4.76 in the treasury for the first quarter, after spending \$3.00 for a funeral basket. There were 229 calls made, 4 trays of food carried to the sick, and 20 nice bunches of flowers were given to cheer sick rooms.

The society desires the prayers of all Christian people that it may continue in the work for the Master.

MISSIONARY OFFERINGS.

FOR WEEK ENDING JUNE 27, 1931.

Sunday Schools.

Previously acknowledged	\$ 3,355.17
Antioch, Zuni, Va.	1.12
Happy Home, Ruffin, N. C.	1.36
Rosemont, Norfolk, Va.	9.44
Wood's Chapel, New Market, Va.	1.00
First Christian, High Point, N. C.	3.70
Pleasant Hill, Liberty, N. C.	4.75
First Christian, Richmond, Va.	7.06
Berea (Nansemond), Driver, Va.	6.43
United Christian, Lynnhburg, Va.	3.00
Newport News, Va.	9.00
Biscoe, N. C.	3.21

Total \$ 3,405.24

Individual and Church Collections.

Previously acknowledged	\$ 3,748.50
Glendon, Carabonton, N. C.	4.06
Parks Cross Roads, Ramseur, N. C.	5.85
Mt. Auburn, Manson, N. C.	4.50
Holland, Va.	100.00
Joppa, Harrisonburg, Va.	2.50
Dry Run, Harrisonburg, Va.	.80
Bethel, Harrisonburg, Va.	.20
Auburn, N. C.	3.00
Apple's Chapel, Reidsville, N. C.	15.00
Wakefield, Va.	9.50
Mt. Bethel (Children's Day Services), Sum-	
merfield, N. C.	6.00

Total \$ 3,899.91

Dollar-a-Month Club.

Previously acknowledged \$ 128.00
 Mrs. M. A. and Miss Edith Walker, (Burlington Church), Burlington, N. C. .. 1.00

Total \$ 129.00

Specials.

Previously acknowledged \$ 4,127.64
 Virginia Valley S. S. & C. E. Convention .. 18.34
 Rosemont (Class No. 3), Norfolk, Va. 5.00
 Sunday School, Burlington, N. C. 56.50
 Sunday School, Burlington, N. C. 1.00
 North Carolina & Virginia S. S. & C. E. Convention 6.23

Total \$ 4,214.71

Summary.

Previously acknowledged \$21,001.35
 Sunday Schools, Regular 50.00
 Individual and Church Collections 151.41
 Dollar-a-Month Club 1.00
 Specials 87.07

Total \$21,290.90

J. O. ATKINSON,
 Secretary.

MONTHLY MISSIONARY PROGRAM.

JULY, 1931.

By MRS. W. M. JAY, Editor

WOMAN'S SOCIETIES.

Theme—"Health and Happiness in Porto Rico."

Worship Helps.

Suggested Hymns—"Thine Arm, O Lord in Days of Old"; "At Even, When the Sun was Set."

Scripture—Mark 1:29-34; Mark 9:14-29.

Prayer for—Dr. and Mrs. James Watson, Dr. Fred. E. Murdock, all the nurses, all the patients, all the sick in Porto Rico.

Talk and Dramatic Sketch.

This sketch is very interesting and is found in the little booklet entitled "Yesterday and Today in Porto Rico," by Mrs. Manley F. Allbright, and which may be ordered from the American Missionary Association, 287 Fourth Avenue, New York City, for 10 cents. Every Woman's Missionary Society president should have this booklet to be able to put these programs on effectively. Have members look up all the information they can find about Porto Rico.

Mrs. D. P. Barrett, our missionary to Porto Rico, is here in the States convalescing from an operation. Her address is 121 Wellons St., Suffolk, Va.

YOUNG PEOPLE'S SOCIETIES.

Chapter IX—"Many Paths, One Goal."

I.—Business Period.

Transaction of routine and special business.

II.—Study Period.

- 1.—Leader's approach to lesson: From all the conflicts of India's political problems, let us turn to a cross-section view of Christianity in India. Let us first visit a school for little children.
- 2.—When School is Fun. (Pages 127-129.) A member.
- 3.—"In All Things Be Men." (P. 129.) A boy member.
- 4.—Miss Sutherland's School for Girls. "Hard Work and Love," (pages 132-136). A girl member. Call attention to the fact that Indians and Hawaiians have the same beautiful custom of giving garlands of flowers to their friends.
- 5.—"Hammer and Plow," (pages 137-140). A member.

6.—"Brothers All," leader, using this as a transition from the Study to the Worship Program.

The assignments should be well in advance of the program date. In making the program out, list each topic and the name of the member presenting it. Keep the Reading Circle Book, "India on the March," at hand. Chapter VI correlates our lesson. The Scout Movement, pages 132-139, should be assigned a boy.

III.—Worship Program.

Theme—"In All Things be Men."

- 1.—Prelude: "A Mighty Fortress Is Our God."
- 2.—Call to Worship: "Be of good courage, and let us play the men for our people and for the cities of our God. And the Lord do that which seemeth Him good."—ii. Samuel 10:12.
- 3.—Hymn: "True Hearted, Whole Hearted."
- 4.—Scripture—Psalm 31.
- 5.—Prayer—That we may have more faith in God's readiness to help in the accomplishment of the things we undertake in His name. Pray that we may exercise more confidence in our own God-given ability.
- 6.—Offertory, Music: "We Give Thee but Thine Own."
- 7.—Hymn—"I Would Be True."
- 8.—Benediction.

WILLING WORKERS OR JUNIORS.

Theme—"Loyalty."

(The place of meeting should be decorated with Christian and United States flags.)

- 1.—Song, "My Country, 'Tis of Thee."
- 2.—Prayer, or group of sentence prayers.
- 3.—Scripture: Matthew 28:16-20; Acts 1:1-11; Romans 10:1-15. (Given by three members.)
- 4.—Salutes to American and Christian flags, followed by Bible salute.
- 5.—Leader's Talk—

Suggested topics: (1) "Jesus' Great Commission"; (2) "The Coming of the Pilgrim Fathers to America"; (3) "The 'Haystack Prayer Meeting,' out of which grew the Student Volunteer Movement."

- 6.—Song: "Fling Out the Banner."
- 7.—Benediction. (At the end, have the pianist play softly, "Beneath the Cross of Jesus.")

Suggestions.

If the salutes are not familiar, it would be well to write them on the blackboard, or have a copy for each member.

"UNCLE SHAM."

Not long ago a Hindu in India wrote a book entitled "Uncle Sham," in which Uncle Sam was severely criticised. Much of his information he drew from American movies shown in India, and sensational newspaper reports. Rev. Clarence E. Wolsted, of Manamadura, who comments on this, wore Uncle Sam's insignia on his coat collar in 1917-'18. But now he wonders if the missionaries are not serving Uncle Sam just as loyally in the outposts of the world by correcting such false impressions. "Some Americans maintain that the missionary is a dangerous internationalist," he adds; "but the future will decide as to who serves his country best—the ardent militarist who argued at Boston last summer for the nation's defense and at night drank bootleg booze, or the man who quietly works for friendship in lands across the sea." In Yokohama, Mr. Wolsted says, there is an inscription on the walls of a public building which reads: "School children of Japan, remember that in the days of our great need, help was sent from America, England, etc." Such, in the opinion of Mr. Wolsted, is the result of a policy of extending the hand of friendship instead of the clinched fist.

"Giving to missions means sharing Christ with others. How much will you give?"

TESTIMONY OF A GREAT SCHOLAR.

An interesting book, recently from the press of Macmillan, is "The Lord's Prayer," which is a series of addresses by Dr. Frederick Rittlemyer, of Berlin. Dr. Rittlemyer, who is one of Germany's consecrated Christian scholars, says:

"Our civilization has become Godless. This is a hard thing to say, yet it must be said. What is to be taken into consideration is not so much whether here and there an individual still believes in God, but pre-eminently whether God is a living factor in our lives. Man today, when he sees a loaf of bread, is much more likely to think of the most approved methods of agriculture or the newest type of fertilizer than to think of the living thought of God.

"We resemble a group of stone masons bestowing much skill and labor upon the construction of a country residence which they will never occupy themselves. Another, and a future humanity will be the owners and dwell there while we go blind with the dust in our eyes from the stones in the building."—Ex.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

THE SUMMER SCHOOL AT WADLEY.

The Summer School of Leadership Training held at Wadley, Alabama, each summer, under the auspices of the Board of Christian Education, will meet this year August 9th to 14th. It is the custom at this school for Sunday School and Church workers, to issue credits for the work that is done, which are recognized by the leading Protestant Churches.

During 1931, the faculty of the Summer School will be composed of Miss Jewel Truitt, dean, and teacher of the course in Young People's Materials and Methods; Miss Annie Campbell, who will teach a course for teachers of children in the Sunday School; Miss Dora Bracken, who will teach a course in Worship for Young People, and who will have charge of the Vesper Services each evening; Rev. G. Staley Hunt, who will teach the course in The Life of Christ; and Miss Marguerite Davison, who will teach a course in Recreation and Play.

The Summer School is held on the college campus. The registration fee is one dollar. Board is furnished in the college dining hall for five dollars for the week. Churches may, if it is necessary, arrange for their delegates boarding expense by sending vegetables and fowls to the school dietician, who will accept them for board. This plan has enabled many students to attend Summer School during recent years, and will be followed this year.

Delegates from each Christian and Congregational Church in Georgia and Alabama are expected to meet at Wadley for the Summer School. There will also be delegates from Kentucky and Tennessee.

Each delegate to the Summer School should bring comfortable clothing, tennis raquets and balls (if they have them), bed linen, towels, toilet articles, Bible, notebook and pencils.

The week at Wadley offers much in wholesome work and play. It will mean a great deal to any church which sends delegates, and any delegate who attends is sure to receive lasting inspiration and helpful instruction and information. Send your delegates, and come!

JEWEL TRUITT.

WHAT SHALL WE EXPECT?

When the delegates return from summer conferences, what shall be expected of them? The following are some of the possibilities:

1. A report, both to the church and to the executive committee of the young people's organization. Definite working plans should result from the latter.

2. New ideas applied to Sunday meetings and to mid-week activities.

3. A greater loyalty on the part of the delegates; this will require that the pastor and adult counselors use them in positions of leadership.

4. A willingness to serve as teachers or as substitute teachers in the church school. One church, for several years, has sent a certain number of young people to conferences with the specific expectation that they would take courses that would lead to teaching skill. Their teaching force is constantly recruited and trained by this process.

5. A process of leadership training carried on through the year, by correspondence courses, individual study, community or church training classes or schools. (Write Mr. E. L. Shaver, 14

Beacon Street, Boston, Mass., or Miss Jewel Truitt, Waverly, Va., for advice.)

6. A closer contact with the Secretary of the Board of Religious Education. This should include sending in news notes that may be of general interest, for publication in the Young People's page of THE SUN. These items should be addressed to Miss Truitt, at Waverly, Va. and not direct to the office in Richmond, except that during the first two weeks in July they should be sent to 1536 E. Broad St., Richmond, Va.

7. A closer fellowship between the young people of various churches in the neighborhood. Some district associations are developing a program for the young people of their churches, which includes: at least one week-end conference in the fall or spring, certain objectives of mission study and service, special emphases at the rally season, etc.

NEWS ITEMS.

We always look forward from one year to another to the School of Religious Education at Wadley, Alabama. This year it is later and this fact gives us more time to get ready. Those who have attended are eager to come, and we are endeavoring to make this our very best session. Will you help us?

The dormitory, with its new furniture and other improvements, is so inviting, that alone will make you happy, but the joy and inspiration, both socially and spiritually, are never to be forgotten. Our churches are much in need of trained leadership—just the training that we get here—and we urge every church to begin now making plans to send representatives, food and funds. Let us every one do our best and see what a great school we will have.

EUNICE STEVENS.

The young people of the Monticello community, Brown Summit, N. C., aided the children in a Children's Day Program with the pageant, "A Christian Youth's Quest," recently. In addition to this they are doing a wonderful work in Christian Endeavor. Most of the members being active, makes the society a wide awake one. Meetings are held every Sunday night with the leader in charge. After the introductory talk, various topics are discussed pertaining to the general topic. Often Christian Endeavor leaders or prominent speakers from elsewhere are with us, and at these times the entire program is turned over to them, or they are given a place somewhere else in the meeting. It is our hope to become more active in the work and of greater service to the church.

The Young People's Auxiliary of Mount Olivet Church at Dyke, Virginia, has been concentrating its work in helping to get the church and grounds in shape for revival and conference meetings, which are to be held here during July and August. At the last meeting, it was decided to try to plan a banquet supper in connection with the young people's program during conference week.

Many pastors are troubled, and properly so, because young people do not attend the "church service." But are we correct in seeming to assume that the classes, societies and organized activities for young people are not "the church"? Is the morning worship "the church," or is the departmental Sunday and mid-week work also "the church" in action?

CHRISTIAN ENDEAVOR.

July 12, 1931.

TOPIC: "How Far Can We Follow Jesus?"

LESSON: John 11:14-16.

Program.

Prelude.—Suitable Music.

Call to Worship.—"O Master! When Thou callest, no voice may say Thee nay, for blest are they that follow where Thou dost lead the way."

—Sarah G. Stock.

Hymn.—"Jesus Calls Us O'er the Tumult."

Scripture.—Matthew 4:18-22.

Prayer.—"Father, we know that thou art calling us today to follow thee. Make our hearts sensitive to Thy call. Help us to put all unchristian thoughts and motives out of our lives. Give us the courage to leave the things of the world that come between us and Thee, and to rise up and follow Thee wheresoever Thou leadest us. Amen."

Hymn.—"Stand Up, Stand Up for Jesus."

Leader's Talk.—(See "Thoughts on the Topic," below.)

Discussion.—

Prayer.—(Three people should be asked in advance to make short prayers that: 1. We may follow Jesus in our personal life; 2. In our community life; and 3. In all phases of our national and international life.)

Benediction.—Chorus of "Where He Leads Me I Will Follow."

Thoughts on the Topic.

How far can we follow Jesus?—

Before we are ready to answer this question, we must consider where Jesus would lead us. What was the central purpose in his life that we must accept if we follow him? What was his scale of values? What principles must govern our relationship with our fellow men? What does he demand of those who follow him? Is the real question "How far can we follow Jesus?" or "How far are we willing to follow him?"

A great life purpose—

Jesus' life was dominated by one great central life purpose—"to do the will of him that sent me." Every experience, every motive, every attitude throughout his life was related to that one dynamic drive. When opposition beset him he "set his face steadfastly." He paid the supreme price for loyalty to his Cause on the cross.

Thy kingdom come, Thy will be done—

We must face the truth that the kingdom will not come, unless we as individuals are willing to follow Jesus. The kingdom will not come in our community unless we follow Jesus in our homes, schools and social groups. The kingdom will not come in our nation unless we follow the principles of Jesus at the ballot box and in civic affairs. The kingdom will not come in business and the industrial world unless we practice honesty, justice and brotherhood in our dealings with our fellow man. The kingdom will not come in our international affairs until we replace nationalism with world-mindedness.

Daily Readings.

July 6. "A call to follow."—Matt. 4:18-20.

July 7. "Part-way followers."—Luke 9:57-62.

July 8. "A searching test."—Luke 14:23-35.

July 9. "A youth who failed."—Matt. 19:16-22.

July 10. "What to expect if we follow."—John 15:18-23.

July 11. "God with His followers."—ii. Timothy 4:16-18.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

THE PREACHING OF THE APOSTLES.

LESSON II.—JULY 12, 1931

GOLDEN TEXT: "We must obey God rather than men."—Acts 5:29.

LESSON: Acts 3:1-4:31; I Cor. 1:21-25.

The Miracle.

"Now Peter and John went up together into the temple at the hour of prayer." They recognized the need for and the value of worship. Man cannot live by bread alone; he must have that contact with the living God which comes in worship in spirit and truth.

And a certain man lame from his mother's womb—whom they laid daily at the gate of the temple—he was symbolic of a needy humanity which lies always at the door of the church, usually within a stone's throw of every church. A worshipping church ought to be reminded of a needy world.

"Silver and gold have I none; but such as I have, give I unto you; in the name of Jesus Christ of Nazareth rise up and walk." Alas that there are so many, who because they cannot do as much or give as much as they think they would like to, do not give "such as they have." then, too, there is the lesson here that often men need something more than material things. It were far better to help a man get a job than to give him a "hand-me-out."

"And he took him by the right hand, and lifted him up." Here again is a parable of life—the power of the warm, personal touch to lift men up and to help them to walk on higher levels of life and service.

"And they were filled with wonder and amazement at that which had happened unto him." There are all about us, those whose transformation through Christ is a source of wonder and amazement. God has not left himself without witnesses to His amazing power of transforming human life.

The Murmurers.

"The priests, and the captains of the temple, and the Sadducees came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead." Jesus had been hounded to death by these groups, and they were seeing to it that His disciples were kept in their proper places. The priests did not want the apostles to be talking about Jesus as the Messiah, for they had put him to death. Furthermore any progress which His cause might make would imperil their position and their power. This thing must be stopped. The Sadducees, of course, took exception to the teachings of the apostles about the resurrection, for they did not believe either in spirit or in the resurrection. They therefore joined the priests in their determined effort to stop the thing.

"And they laid hands on them, and put them in hold, (in jail or prison) unto the next day." They restored to the old, and to the modern way, of trying to stop truth by resorting to physical force. They had not learned, as they have not learned, that truth cannot permanently be stopped. "Crushed to earth it will rise again. The eternal years are hers"—in some such words the poet expresses it. For example, if the theory of evolution is right, all the legislation which Tennessee or any other state can pass will be of no avail; if it is wrong, it will eventually fall of its own weight. For a long time the Church fought science with its revolutionary doctrine that

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

THE MINISTER AND FAMILY TROUBLES. By Elizabeth Anthony Dexter and R. C. Dexter. Richard R. Smith, Inc.; \$1.25; pp. 97.

This book is unique in its field, being the first case-study of the minister in relation to family problems. The minister has an unusual entrance to people's hearts, and in helping to solve their family troubles is rendering a great service. He should also endeavor to forestall troubles by constructive teaching in his pulpit and in the Church school. This book will prove a real help to ministers in their efforts to aid persons in trouble and save many a home from disruption.

the sun, and not the earth was the center of the universe as men then knew it. But it was a losing fight—decrees and dogmas could not permanently hold back the truth.

Men.

Peter and John represent manhood at its best. It is well to keep in mind that they were called into account by those who were the rulers. They could not forget this same unscrupulous crowd had done their Lord to death. And they knew full well that if they got a chance they would do the same thing to them. But Peter and John did not equivocate or compromise. "Whether it be right in the sight of God to harken unto you more than to God, judge ye. For we cannot but speak the things we have seen and heard." How weak and unworthy much of our profession of faith in Christ is in the light of the stand of these heroic apostles. Here is the stuff from which real disciples are made. No wonder that they saw in this boldness of Peter and John abundant evidence that they had been with Jesus. One feels that at least one of the things which the Church needs in these trying and troublous times is a baptism of this spirit of courage both on pulpit and pew.

IT CHANGED THE HISTORY OF THE WORLD.

Says Basil Matthews, speaking of the setting forth of Barnabas and Saul under the direction of the Holy Spirit to the Gentile world, "Historically, this was the precise hour at which the foreign missionary enterprise actually began. The fact that we are Christians ourselves, dates back to that obedience of these men in that little ship. They took the little tree of Christianity and transplanted it from the cramping flower-pot of Judaism into the soil of humanity of the whole world. It is an apparently tiny act, which, in simple fact, when looked at down the perspective of the centuries, is seen to have changed the history of the world."

LIFE.

Man's life means:
Tender 'teens,
Teachable twenties,
Tireless thirties,
Fiery forties,
Forcible fifties,
Serious sixties,
Sacred seventies,
Aching eighties,
Shortening breath,
Death,
The sod,
God.—Joseph Cook.

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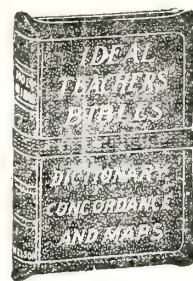
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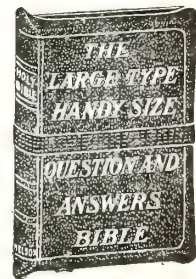
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One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

A VERY SIMPLE WAY.

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts 16:31.

Paul and Silas were thrown into prison in the first European city which they visited. But they were happy just the same. The body bound, but the spirit free.

We are not told of what effect their songs of praise had on their fellow-prisoners. But we are told of what effect it had on the jailer. When he hears their voices and learns of the miracle which had been wrought, and looks the apostle in the face, he becomes aware of the living God. His own sins come to view, and he quakes about as bad as the building did under the quaking of the earth that shook the shackles from the prisoners' bodies. He confesses his sins and acknowledges God and seeks salvation. He did what he was told to do, "believe," and more than this did he do, he invoked their stripes, which he himself had caused and made them comfortable, and was baptized.

It is a glorious gospel, which not only saves but goes the limit to correct a bad past: That is a glorious way. It is a glorious baptism of His Spirit. There is nothing more in the foundation of salvation unto good works.

Prayer.—Lord Jesus, wake us up from our sleep in sin or our lethargy in Christian duty and give us a living desire not only to believe but to make all things right and help others. *Amen.*

TUESDAY.

THE LORD'S REBUKE TO SATAN.

"And He shewed me Joshua . . . standing before the angel of the Lord, and Satan standing at his right hand to resist him."—Zech. 3:1-5.

Here we have a foreshadowing of the Lord Jesus Christ who is to come to defend His people against Satan; also a replica of our actual experiences, when Satan seems always present to resist all the good that we would do, or any advance toward God.

The faithful and those who would try to turn from all the sins which they have committed and be faithful, try to "Sit together in heavenly places," but Satan is at hand, just like he was with Job, to accuse them. How oft has one attempted honestly to live righteously and do good, and some enemy gathers up all the sins he can find chargeable to that one, and places himself by his side to keep him from standing before his God!

Unhappy we would be, did we not have an Advocate (Jesus) with the Father to "pluck" us from such burnings and to cleanse us from all unrighteousness. How thankful we should be that Christ can say, "The Lord rebuke thee, O Satan! Thou hast no right to accuse this man whom God hath chosen. I, Jesus, have plucked him from the burning. Who shall lay anything to the charge of God's elect?"

Therefore, let us "greatly rejoice in the Lord . . . for He hath clothed us with the garments of salvation and covered us with His robe of

righteousness." Let us keep our garments pure, and walk in the way of the Lord!

Prayer.—Help us, O Lord, that we sin not! But when we sin, chasten us and forgive us, and send Thy Spirit to remind us that we have an Advocate with the Father to help us preserve a free and good conscience and obtain victory over the accuser. *Amen.*

WEDNESDAY.

CONSCIOUSNESS OF SIN.

"Of whom (sinners) I am chief."—1 Tim. 1:15.

It is to be doubted that a great many of us feel like Paul, "I am the chiefest of sinners." Our independence, our desire for comfort and pleasure, the tendency to broaden the highway of holiness in order to include more traffic of those who practice less scruples regarding sin, the problem of bandits, home and highway robberies, the many dissensions and discards, indicate neither humility nor a deep consciousness of sin.

There is only one remedy. It was Paul's remedy. Stand before God and in the light of His countenance. Then we find fault of no one but ourselves. Seeing our faults, in Christ, we find mercy. That he did his wrongs "ignorantly in unbelief" was no excuse to Paul. It was a great sin to him. He obtained mercy and power, and his example stands out a pattern to all other great sinners, that they, too, may know that there is mercy for them. Yea, there is not in the world one sinner who asks for forgiveness and does not receive it.

"As the heaven is high above the earth, so great is His mercy toward them that fear Him."

Prayer.—Dear Lord, in the light of Thy Word, today we feel like saying praise and honor be to Thee forevermore. *Amen.*

THURSDAY.

CLOTHED FOR THE WEDDING.

"Clothed with brodered work . . . with fine linen and silk, and decked you also with ornaments."—Ezek. 16:10.

It was the custom of Oriental princes, at their own expense, to robe and deck their brides with ornaments for the wedding. We do still.

Our lesson is a figure describing the purification and adornment of every Christian. Though the figure of a bride, as used in the Scriptures, usually refers to His Church in the world, there is a sense in which every Christian is the bride of Christ. "Yea," said He, "I swore unto Thee, and entered into a covenant with Thee . . . and Thou becamest mine."

He adorns His own with charity, humility, patience, mercy, peace, joy, meekness, temperance, righteousness, and all manner of spiritual gifts, that He may present them without spot or wrinkle, holy and without blemish. "Be thou faithful unto death, and I will give thee a crown of life."

Prayer.—Lord, give us Thy grace, care for, guide and keep us, Thou Bridegroom of our souls, until Thou dost conduct us to the wedding-feast of heaven. *Amen.*

FRIDAY.

"THEREAFTER."

"And one of them, . . . turned back, and . . . glorified God . . . giving Him thanks."—Luke 17:15 & 16.

"Thereafter, you shall go to Him and thank Him." Do we? In this way only may we pre-

serve the purity He has endowed us with. With Jesus only can the one who has been cleansed remain close. The nine who did not return thereafter warn us. The one who did return thereafter encourages us. Come back, and continue to come back to thank Him and glorify Him.

"Bless the Lord, O my soul; and all that is within me, bless His holy name! Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies!" Happy child of God!

Prayer.—Dear Lord, we would praise Thy name forever for Thy gospel of salvation, for the baptism of the Holy Spirit, for the Holy Communion of our souls with Thine, for the new life in Jesus. Preserve our faith, increase it, and let nothing seduce us from Thee. *Amen.*

SATURDAY.

WALKING IN THE SPIRIT.

"Walk in the Spirit."—Gal. 5:16-24.

The believer knows that the commandment of love is pure and just. He believes that the Holy Ghost gives him the new life of love in his soul. By walking in such a faith and with the steady and fixed purpose of mind to achieve such a reality, one walks in the Spirit, and by this means he is accounted righteous, saved and free from condemnation.

Thus as we go along each day, we must not forget we are God's souls, and such hideous things as fleshy lusts and worldly seductions are not to lead us astray. These are crucified in Christ, and must be no more followed. On the other hand, the fruit of the Spirit is our portion—love, joy, peace, etc.

Prayer.—Dear Lord, enable the roots of our living to strike deeper every day into Thy love, and bear richer and more abundant fruit in heavenly virtues. *Amen.*

SUNDAY.

A SOLEMN PRAYER.

"O Lord, I am weak; O Lord, heal me."—Psa. 6.

Often, not always, there is intimate connection between sin and trouble. Whether so connected or not, Jesus has suffered for all our sins, and He has also suffered for all our troubles, knowing our weaknesses and promising to be with us in the sixth trouble and in the seventh, never forsaking us. Yea, never to leave us.

In this psalm and elsewhere in the Scripture, we hear how a great soul fears and trembles in troubles, and, if pious, how he never loses his sense of God.

Here we find that which our souls would often express, and here we learn how to lay our troubles before our God. We do not know how always to sing songs of joy and praise, as David did. But if we wait on the Lord as he did, if we commit our way unto Him, we shall surely sing some day.

Prayer.—Dear Heavenly Father, drive away all false and terrifying accusers, all untoward spirits and powers which threaten our souls and would imprison them from Thee. Be Thou our Comforter, our Faith, our Refuge, our Strength, and in whatever experience teach us to sing songs and praise Thee forever. *Amen.*

There is no earthly pleasure, no material treasure, that can compare with a mind that refuses to be miserable over the things most people must endure.—*Exchange.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE DEVIL'S THEOLOGY.

By REV. FLOYD D. BALLARD.

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."—Matthew 4: 1.

Shakespeare is responsible for the witticism that the devil can quote Scripture for his purposes. To this oft-repeated saying of England's greatest poet may be added another of like kind—"The devil has a theology ready-made." It is reasonable, attractive, appealing. If one were asked the substance of that theology, he could hardly do better than say that its leading idea is, "Whatever is natural is right."

The root of all evil or temptation is the appeal that every man in his heart follow his natural impulses and desires. This is the plain scriptural teaching concerning temptation. When the serpent in the garden tempted the woman to eat of the forbidden fruit, he appealed to her natural desires. (Genesis 3:1-6.) The principle on which the tempter acted in Job's great trial was, "All that a man hath will he give for his life,"—that is, it is natural for one to save his life and health at any cost. (Job 2: 4.) When Jesus was tempted in the wilderness, each of the three temptations was an appeal to the natural desires—the desire for food, the desire for popularity, the desire for success. (Matthew 4: 1-11.) James shows his insight into the strategy of evil when he says, "Every man is tempted when he is drawn away of his own lust (desire)."

As one examines the Scriptures and explores the secret thoughts of his own heart, he discovers that the stock argument of the tempter is that it is good to follow our natural impulses. Whatever is natural is right—this, in a word, is the devil's plausible and destructive theology. This theory of right is like the serpent in the garden, most subtle and deceiving. Many of our up-to-date theories are nothing less than the old argument of the tempter, saying, "The thing is natural; therefore it is right." So our natural impulses are given seats of authority—the desire for pleasure, for success and for comfort, for popularity and hosts of others. If one would know how far he has fallen under this teaching, let him take an inventory of the interests of his heart and ask in what things he follows his natural bent, and in what things he seeks to know the will of God and do it.

The spiritual life is a conquest. Its battle cry is not "Back to nature," as Rousseau so fascinatingly taught more than a century ago, and as a tempter had argued since man was first tempted. Its battle cry is "Upward to God." We do not drift into the kingdom. Rather we must weather the storm and set our sails to adverse winds. Let no one be deceived by the spineless theory of life and religion which says that whatever is natural is right, and which invites one to yield to the line of least resistance. We should understand our hearts well enough to know that our natural impulses are arrayed against the Spirit, and that the issues of the struggle are to overcome the natural and give supremacy to the spiritual. "To be carnally (naturally) minded is death: but to be spiritually minded is life." (Romans 8:6.) "Be not conformed to this world: but be ye transformed by the renewing of your mind." (Romans 12: 2.)

TEMPERANCE IN THE SUNDAY SCHOOL.

It was the Woman's Christian Temperance Union that, by long and persistent years of effort, succeeded in convincing the International Sunday School Board that temperance should be taught in the Sunday School. Miss Willard in person presented her appeal several times; now one lesson per quarter is a temperance lesson. Once a year, "World's Temperance Sunday" is observed wherever the International Sunday School Board has control.

Our part as W. C. T. U. workers today is to place in the hands of the superintendents and teachers in the Sunday Schools, special helps that we can get from our own publishing house. These are all especially prepared and helpful to teachers. There is some temperance teaching in all denominational quarterlies, but the literature that the National W. C. T. U. sends out has a special appeal and attractive setting which demands attention. These the directors of the Sunday School department are sending into all the Sunday Schools that they can reach.

The work of the Woman's Christian Temperance Union is mainly educational, and the earlier the education begins the deeper it will be instilled in the hearts and minds of the youth of our land. Education protects against the wily snares which the wet forces are ever placing before the unsuspecting; it gives a confidence that demands respect, and a boldness that will speak out when the occasion demands, either in defense or challenge.

Christianity, temperance—yes, they go together. Not often is the one found without the other, for only as the Christ reigns in the hearts of men is the real meaning of temperance known. The temperance that prohibits not only for one's self, but for the sake of the weaker brother—this is what the Bible teaches, and the W. C. T. U. follows the teaching of the Book of books. The Woman's Christian Temperance Union puts Christianity first, knowing that temperance will follow in the path of true Christianity. Rendering unto the Christ what is His due will bring law observance, for then men will not seek their own, but every man another's good. The law of Christ fulfills all the laws of man.

So today the temperance lessons co-mingle with the other lessons of the Sunday School Quarterly, showing how the men of Bible times stood true to temperance because they were true to God. May we ever hold up the Christian banner to the youth of our land and teach that temperance and law observance always follow in its train. True liberty is the result of such teaching, for only as we are submissive to the will of God do we know what personal liberty really is. So-called personal liberty is not submission, but defiance to the laws of God and man.

For the sake of little children, the W. C. T. U. educates through the Sunday School, that they may early learn the evils of intemperance and so have a "fairer chance to bridge the span between childhood and manhood."

For the sake of the youth of our land, that they may learn the true values of the higher things of life, so that they can combat the evil influences that are ever thrown around them.

For the sake of citizenship, that law and order may prevail, so that economic conditions may be bettered.

For the sake of our country, that it may be the fair freedom's land that we sing about—a place of refuge, a country of peace. First, last, and all

the time, the Woman's Christian Temperance Union educates for the sake of the Christ who came to earth and suffered and died, that all men might have life and have it more abundantly, bidding His followers, as He returned to the glory world, to go into all the world and preach His gospel of love and liberty.—Mrs. W. A. Warner, in *Virginia Call*.

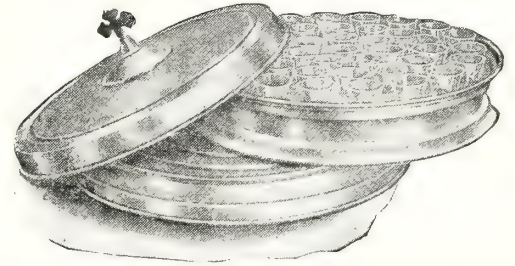
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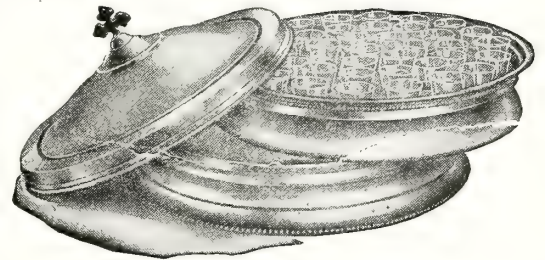


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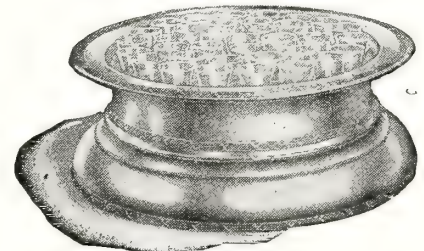
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

EDUCATIONAL DIVIDENDS.

(Continued from page 7.)

the poet went in with his knowledge, that neither storm nor thieves could touch, and soon gained for himself an envied place and great fame. He met his former companions begging and said to them, "I told you that I had the only possession that nothing could take from me"; and they went away sorrowing because they had not what he had. In this story we have a moral that every man should learn.

Not only the individual, but religion and the Church receive a great dividend from education. The Church has been singing the "Old Time Religion" too long. To satisfy ignorance in the pews, many an educated, broad-minded minister has to speak with his tongue in his cheek, while the *intelligent* members of his congregation play golf. In no other field does ignorance wield as much power as in that of organized religion. One of two things must happen—either the Church must lose out or it must heed Solomon's words. Worn and tattered creeds no longer have a place in the Church of Christ. Ignorance keeps them there. You can tell an untutored man about material things, about improved methods in business, and he will listen. You can tell him about scientific facts—save evolution—and he will not only listen, but learn. But try a new religious interpretation on him if you dare! If you are a preacher, you lose his respect, if a politician, you lose his vote; and if you are a school teacher, you catch Hail Columbia. This fact has had the tendency of late to make the ministry lose caste among the other great professions. Would it be an exaggeration to say that the best minds side-step religion? or that too many people are laughing at the Church?

Now, I am not so impious as to think that Christianity will fail, or that it is in danger of failure; but I do wish to make the point that more learning in the pew, makes for more strength in the pulpit, a wider usefulness of the Church, a more speedy arrival of the Kingdom, and a greater happiness for the human race. "Now education trains for leadership and for service, and is a force for recruiting great men for great causes." I can point to no more noble example of this than our own Dr. Harper. Carlyle said that "an institution is the length and shadow of a man." Certainly the Elon we know and love is the length and shadow of Dr. Harper. No greater privilege could come to me as your Alumni speaker than this opportunity to pay tribute in simple words to the one who has such an abiding place in our affections. I cannot imagine Elon without this devoted servant. He has given the best of himself to her, and the best of Elon is his work. We owe him a debt of gratitude we shall never be able to repay. And you know that behind every great man is a great woman.

I like to remember his kindly, friendly greetings on the campus and his scholarly instruction in the class room. I venture to say that no one ever came under his influence here without going away a better man or woman. Did we need advice, we got it, needed we guidance in our life's work, we received it. Nor did his influence end here. After we left, he was the same kindly, amiable, helpful friend. He rejoiced in our successes, wept at our sorrows, and helped us with our problems.

Remember, dear friends, I am not speaking for the Board of Trustees, on whom so much of the success of the College depends, nor for the Church which has so richly benefitted by his labors. Nor am I speaking for the cause of Christian Education to which he has contributed and will continue to contribute so much. "I speak from the fulness of my heart for that great band of men and women who as students and Alumni at this sacred spot have in their lives felt the influence of this

great personality. He is leaving, but our hearts go with him in his new work, and I call on you, fellow Alumni, to pledge anew your loyalty to that for which he labored. This is the best way we can pay him the debt of gratitude we owe."

Each of you know how much your education has meant to you in the pursuit of happiness—happiness in your chosen profession, happiness in your future success, happiness in your ability to appreciate the great and the noble in music, art and science. How much would you take for *your* investment? Is it not paying you a thous-

and fold? Will it not continue to pay you as long as you live? Isn't it worthwhile in the lives of your friends and family? Understanding and appreciation go hand in hand to develop character, leadership, success—and only through understanding can we really serve. When we invest in an education, we put our investment where thieves cannot break in and steal, where rust will never dim the treasures and moths never destroy.

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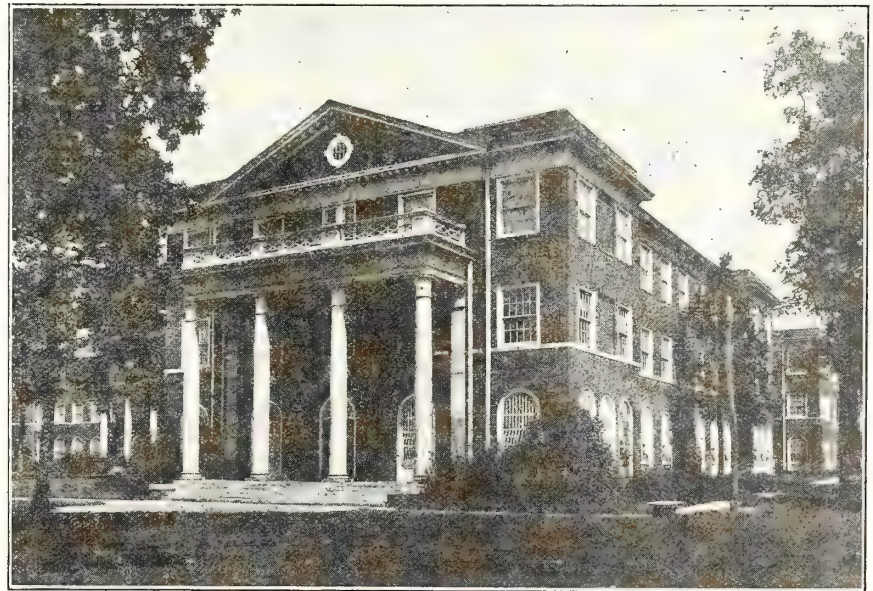
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OBITUARIES.

ANDREWS.

Jerry M. Andrews was born in Guilford County, N. C., December 2, 1882, and departed this life on June 17, 1931, aged 48 years.

He had been a member of Apple's Chapel since his boyhood. Funeral services were held in the Church June 19th, conducted by the writer. Burial was made in the church cemetery.

Brother Andrews expressed himself as ready to depart and be with the Lord. May his faith be an example to his sorrowing relatives and friends to follow.

R. A. WHITTEN.

BARRETT.

Mrs. Sarah Catherine Barrett was born February 12, 1871 and died March 11, 1931, at the age of 60 years and 29 days. She was buried at Timber Ridge Christian Church by her pastor, Rev. M. Spindler of the Methodist Church. She leaves to mourn their loss two sisters, Mrs. Minnie Cornell of Hayfield, Va. and Mrs.

Naomi Sirbaugh of High View, W. Va., spiritual growth. A good man has gone two brothers, Charles Barr of Trone, Va. from among us, and the church sustains and Clinton Barr of Mt. Pleasant, Va. a loss in his going. May our Heavenly Father comfort the bereaved family. The Junior Order had charge of the service which was held at the grave.

R. A. WHITTEN.

N. D. SIRBAUGH.

MURRAY.

James Henry Murray, was born in Person County, N. C., February 6, 1877, and died June 11, 1931, aged 54 years. Brother Murray was a loyal member of Shallow Ford Church, and his funeral was conducted in the church, June 12th, in charge of the writer and the following brethren, Dr. G. O. Lankford and C. W. Robbins, of Burlington.

He was a man of faith and yearned for

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VOLUME LXXXIII

RICHMOND, VA., THURSDAY, JULY 4, 1931

NUMBER 28

THE SUN'S OBSERVATORY

By DR. W. C. WICKER.

PREACHING LIFE PROBLEMS.—

Rev. Kirk B. O'Farrell, dean of St. Paul's Cathedral, took for the theme of a Sunday morning sermon recently the career of Ralph Barton, artist, suicide, and man about town. Dr. O'Farrell likened the character of the artist to that of Ibsen's Peer Gynt, and said, "Both Peer Gynt and Barton refused to face fate squarely. They did not realize that life is complete only when we face difficulties. It is joyous only when man overcomes the odds which confront him. Life, to be real, must be looked upon as a dare."

RHODE ISLAND CHURCH.—

Rhode Island Congregationalists held three meetings of importance last month. The young people and the women's missionary society met in the United Church, East Providence, respectively on May 6th and May 28th; the conference, at Riverport, May 12th. "There was no pessimistic note, although our churches are keenly alive to the situation of the people in the financial depression. Appropriately to the problems confronting society, Prof. Harry F. Ward's book, "Which Way Religion?" was reviewed by Dr. A. E. Krom, who has been for thirty years pastor of Beneficent Church, Providence, and vigorously discussed.

CONGREGATIONAL-CHRISTIANS.—

The New Hampshire Congregational Conference, meeting May 15th to 17th, in Exter Church—where Abraham Lincoln worshipped when he visited in 1860 his son, Robert, then in Phillips Academy—changed its name to the Congregational-Christian Conference. Fifteen Christian churches united with it, thus consummating the merger of the two denominations in the State. Since this merger has been completed, the merger of the entire Congregational and the entire Christian Churches has been completed in the general united convention at Seattle, Washington, and the news has gone out to the entire Christian world. "Behold, how good and how pleasant it is for brethren to dwell together in unity." "Come thou with us and we will do thee good."

A "SPIRITUAL" WORLD.—

Sir Oliver Lodge, now nearing his 80th year, is quoted as predicting that the next revolutionary development of science will be the discovery of a new world. "It will be a spiritual world which interacts with the material world, and yet is not of it," he says. "The universe is much bigger and more complex than we thought, and we are slowly awakening to the discovery of a new world to which our senses give us hardly a clew." Other scientists in the field of Physics, such as Milliken,

and many of the world's noted chemists, are convinced that with materialism and with a mechanistic conception of the universe we have not reached ultimate reality. Many of them are coming to the conclusion that spirit and personality must be accounted for in reality, which the theologian calls God.

STRUGGLING WITH DIVORCE.—

The bishops in convocation in England have been considering the practice of their church in dealing with divorce. The Lambeth conference re-affirmed the general principle that "the marriage of one whose former partner is still living should not be celebrated according to the rites of the church." Lambeth left things as they were; but it seems as if the time had come to frame more definite rules. Some, but not all, bishops hold that there should be a civil form of marriage, leaving those who desire the church's blessing of their union to seek it afterwards. There are many difficulties in distinguishing the "innocent" from the "guilty," and in denying to the "guilty" only the blessing of the church. The Canterbury convocation has appointed a committee to investigate the difficulties which arise in the practical handling of these matters. The York convocation will take similar action. It may be taken as certain, however, that the bishops, whatever their recommendations, will not depart from the general principle affirmed at Lambeth in 1930.

CHRISTIAN CRUSADERS.—

A new movement, known as "The National Christian Crusaders," in Australia, a non-political and wholly religious movement, is making great strides and is stirring up great interest and attracting large numbers of people. The pledge of the movement contains the resolve "To put God first in life, seek His wisdom and to fulfill His will; to swear allegiance to king and country, to obey the laws and to uphold the sanctity of the constitution and the honor and integrity of the commonwealth; to place duty to country before any claims of self; to live simply, to act conscientiously, to work hard, to abjure all extravagance and luxury; to help those in need, to pray daily, to honor God publicly and to serve and sacrifice willingly for the country's good." This is indeed a fine program if they can realize their ideal.

RELIGIOUS EDUCATION.—

Christian, Presbyterian and Baptist Churches of the community of Pleasant Grove Christian Church, Halifax County, Virginia, are holding a joint school of religious education with seven instructors. The school has been in session for one week with a good attendance and great interest, and will continue for the second week. The

purpose of the churches participating in the school is to continue the work of religious education in this community in annual sessions of the school, and extend the usefulness of the movement to serve other churches. Courses in Bible study, the Teaching Work of the Church, Training Young People in Worship, etc., are taught, and the prospect is that the Sunday Schools and churches will derive immediate help from those who take the courses of study, for they will stimulate the mature leaders of the churches to carry on the educational courses during the year to prepare better teachers and leaders in worship.

"OPEN" SUNDAY DEFEATED.—

In the session of the Pennsylvania legislature that recently closed at Harrisburg, the Philadelphia Sabbath Association and the Lord's Day Alliance, under Dr. W. B. Forney and Dr. T. T. Mutcher, did gratifying work in the preservation of their present Sunday laws. To liberalize Sunday in that state, 29 bills were introduced. The Denning "local option" bill passed by the lower house 106 to 98, was by the senate law and order committee indefinitely postponed by an unrecorded ratio of 4 to 1. Back of the moving picture and baseball interests in this fight was the prime leader, W. W. Roper, Philadelphia councilman and former Princeton football coach. Fortunately Governor Pinchot and state chairman Edward Martin, of the Republican committee, used their strong influence and helped to save the day.

MISSIONS IN INDIA.—

The echoes of the controversy on the place of missionary work in a self-governing India, raised by the now well-known statement of Mr. Gandhi, have not yet died out. In reply to an Indian-Christian correspondent, Mr. Gandhi has explained his position further. From this explanation it should now be evident to all fair minded people that Mr. Gandhi was not proposing to send out of India all missionaries or stop all Christian work, as some made out. Here is part of his latest statement on the subject: "The attack against me has surprised me not a little; especially because the views I have now enunciated have been held by me since 1916, and were deliberately expressed in a carefully written address read before a purely missionary audience in Madras, and since repeated on many a Christian platform. . . . The missionaries know that in spite of my outspoken criticism of their methods, they have in India and among non-Christians no warmer friend than I, and I suggest to my critics that there must be something wrong about their method, or, if they prefer, themselves, when they will not brook sincere expression of an opinion different from theirs."

NOTES-PERSONALS

Mrs. D. P. Barrett, who came some weeks ago from Porto Rico to Lakeview Hospital, Suffolk, for a surgical operation, is reported much improved and on the road to speedy recovery.

In addition to the list given last week of those attending the Congregational-Christian Council at Seattle, Washington, are Dr. and Mrs. J. E. Rawls and daughter of Suffolk, Va., and Rev. A. P. Hurst of Elon College.

The Presbyterians of the Orange Presbytery in North Carolina, have had charge of West Dormitory, the Christian Education Building, and the campus of Elon College the past two weeks in their School of Methods and Religious Activities. It was indeed a well behaved group of fine looking young men and young women. They report a pleasant stay at Elon and a very successful session of their school. Here is hoping they will make this an annual and permanent affair, as it is a joy to have such groups and schools at Elon.

At the quarterly conference of the First Church at Richmond, Dr. C. C. Ryan, the present pastor, refused to allow his name to be presented as pastor for the year beginning October 1st. Expressions of regret were made at his decision, which he said was final. Dr. Ryan has been with the Richmond church for six or seven years, and his many friends will hate to see him leave. Under his administration the new Religious Education building has been added, which makes this one of the most complete plants in the denomination.

"SHE'S TOO OLD."

Some time ago, a man called my attention to a certain lady teacher that I am very well acquainted with, and said "She is too old to teach." Why, that woman, said I, is one of the greatest learners I ever knew, a student of the most studious, and I would hail with gladness the coming of more such teachers into our school-rooms. To my mind, it is such a tragedy sometimes to discount age as it is youth. I believe in a person's ability to teach just as long as he is a good learner. It is true that the person who is expecting to teach on in his old age, on his reserve, will lose out, but the one who is daily refreshing his mind with the altruistic thoughts of his age will make a safe teacher even in old age.

Benjamin Kidd wrote a book, "The Science of Power," almost at the very end of his life, in which he pleaded for an education which would cause the higher faculties to capture the imagination and dominate the will of each succeeding generation. He knew full well that each generation is indicative of the one to come. He was living for the future, as all great persons do. It is true that previous study is indispensable in helping to expedite today's thinking, but it is not all-sufficient for the future. It was my privilege to hear Dr. Russell H. Crowell twice when he was in his eighties, once in the auditorium of the John B. Stetson University, Deland, Fla., and later in the First Congregationalist Church, in Washington, D. C., and so far as I could detect, he spoke just as fluently as he did the first time I heard him, in 1898. He was a close student all his life, having entered the ministry in his thirty-ninth year and in the face of much criticism from his relatives and friends. He was told that he was too old to enter a new profession. He became one of the greatest ministers of his age, and all because he kept on keeping on.

Rocky Mt., N. C.

A. R. FLOWERS.

PROGRAM. WESTERN N. C. SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

Pleasant Grove Church, Bennett, N. C.
July 14, 1931, 10 A. M.

Morning Session

Song Service.
Devotional—Rev. T. J. Green.
Welcome Address—Rev. E. C. Brady.
Response—H. C. Farrell.
Enrollment of Delegates.
Address, "The Quest for the Best in Sunday School"—Miss Jewel Truitt.
Address, "The Quest for the Best in Missions"—Dr. J. O. Atkinson.
Appointment of Committees and Announcements.
Adjourn for Lunch.
Afternoon Session—2 o'Clock.
Song Service.
Worship—Rev. E. C. Brady.
Address, "The Quest for the Best in C. E."—Miss Julia Woodson.
Business Session—Reports of Committees and Officers.
"The Quest for the Best in Our Orphanage"—Mr. C. D. Johnston and Orphans.
Mission Period—Mrs. M. Z. Rhodes.
Adjournment.

IMPORTANT NOTICE.

The Sunday School and Christian Endeavor Convention of the Western North Carolina Conference meets with Pleasant Grove Church, Bennett, N. C., Rt. 1, Tuesday, July 14th. We want every pastor, Sunday School superintendent and teacher, C. E. officer, and other interested worker to attend this convention. It is hoped that every church will not only send in a report to this convention but that each church will be well represented. The general reports from Sunday Schools and C. E. Societies should be sent to Miss Julia Woodson, Secretary-Treasurer, Burlington, N. C.

GEO. T. GUNTER.

Asheboro, N. C.

President.

NOTICE.

The Sunday School and Christian Endeavor Convention of the Eastern Virginia Christian Conference will meet at Oakland Church, Chuckatuck, Va., July 21-22, 1931. All convention officials, pastors, superintendents, and delegates expecting to remain over Tuesday night for Wednesday session, and wishing entertainment for the night, will please let the Committee on Entertainment have this information immediately, so that homes may be provided for them.

W. K. WAGNER, Chairman,
Suffolk, Va., R. F. D.

NOTICE.

The Virginia Valley Conference will meet at Mt. Olivet, Greene Co., Aug. 5th. Those who come by auto follow State Highway No. 17 to the intersection of No. 704; then follow No. 704 to the church. Those who come by rail, come to Elkton or Charlottesville and notify Mr. Norman Morris, Dyke, Va.

B. J. EARP, Pastor.

NOTICE.

The Eastern North Carolina Sunday School and Christian Endeavor Convention will convene July 14th and 15th, with the Amelia Christian Church, near Clayton, N. C. Report blanks have been sent out to each Sunday School and C. E. Society, and we are asking that the reports be filled out and mailed to the secretary immediately. The president hopes to make the 1931 session the best yet held, and in order to do this, he must have the co-operation of every school and society. All

ministers are urged to be present at this convention. The convention needs their presence and inspiration to make it a success. Meet at Amelia with a good report from your church on July 14th.

MRS. R. J. NEWTON,
Secretary.

MISSIONARY MEETING.

The Woman's Missionary Society of the Monticello Christian church held its regular meeting June 19, 1931, with several active members present. Mrs. W. F. Burton, our president, was with us. Business, old and new, was discussed. The program was taken from the little booklet entitled "Yesterday and Today in Porto Rico."

Imaginary visitors told us of the Island, the scenery and the conditions in Porto Rico.

The program was under the leadership of Mrs. T. F. Faucette. Devotionals were read by the leader, taken from the book of Luke. Some very interesting talks and readings were given by the members. Refreshments were served by Mrs. Burton and Miss Russel McKinney.

We love our Missionary Society and look forward to it meeting each month.

MRS. D. E. MICHAEL, Cor. Secy.

METHODS CORNER

BY REV. ELISHA A. KING, D. D.
Miami Beach, Fla.

Sometimes something worth while comes of a special "day" at church. We have already a lot of "days," such as Children's Day, Mothers' Day, etc., etc., but "Family Day" proves useful once a year at least. In former times, families went to church together and sat together. Perhaps they do now somewhere, but I do not know of any church where that is true. Nevertheless it is valuable to encourage attendance by families.

On "Family Day" families are urged to go to church together and sit together for that one day, whether they are in the habit of doing it or not. The program would stress the Home and Children and the value of Home fellowship. Some of the songs that could be sung are, "Brighten the Corner Where You Are," "Home, Sweet Home," and such titles. The sermons might be "Memories of the Old Home," "What I Owe to My Father or Mother," and themes of that kind. It is not so much a matter of suggesting themes, hymns, etc., as it is a matter of getting churches to do something like this.

One of the most beautiful and appreciated services the church can render is the Ministry of Flowers. Most churches make an effort to have plenty of flowers in the church on Sundays. If they do not they ought to. Sometimes it does not get done because no one takes the duty on himself or herself; but it helps to make the church beautiful, and we can better worship in "the beauty of holiness."

After services the flowers may be taken to sick people. A card bearing the words, "Best wishes from Church," giving the name of the minister, or, if preferred, the name of the chairman of the flower committee. Such thoughtfulness to the sick or the aged, carries joy and healing gladness to the one who receives the flowers. And it might also be suggested that flowers from funerals be placed in the hands of someone, perhaps the minister, to see that they find their way to the sick at home or in the hospital. Here at Miami Beach, we do a great deal along this line and in this way to show our interest in people, and help them to recovery. Many fine families have been won to the church this way. It is only a small service, but it proves great in the long run.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

REV. GEORGE D. OWEN, pastor of the Union Congregational church of Ormond, Fla., accompanied by Mrs. Owen, left recently for Northfield, Massachusetts, where they will enjoy a vacation of several weeks.

A REGULAR MEETING of the Comrades of Chattanooga district was scheduled for Daisy, Tenn., June 13-14. Owing to the death of a little child in one of the families of the entertaining group, it was considered wise to postpone the meeting until fall.

ANOTHER GREAT HOME-COMING. This, too, was at Fredonia. It was held on Sunday, June 21st, and five hundred people were present. The pastor preached the sermon and the great and popular quartet of Thomaston furnished special music.

REV. AND MRS. O. H. DENNEY, who, for the past season, have been assisting Rev. Don. G. Henshaw at Coral Gables, are now located in St. Petersburg, Florida, working with the First Congregational church under the leadership of Rev. Kerrison Juniper, D. D.

MIDDLE ASSOCIATION will be held in July this year. It needs a complete reorganization. And besides, there are number of Christian churches which will want to be a part of it. It therefore seems wise to postpone the whole thing till the State Convention meets, set aside a full period for "The Local Association" and let Middle Georgia organize. Others may do what they want to

THE FRIENDS of Rev. Edwin C. Gillette, Superintendent for Florida under the Congregational Church Extension Boards, will regret to learn of the death of his mother, Mrs. H. J. Gillette of Hartford, Connecticut, and just eleven days later the death of his sister, who was the widow of Rev. John Luther Kilbon of Brooklyn, N. Y. Dr. Gillette is at Clifton Springs recuperating from a recent illness.

MISS PATTIE LEE COGHILL, Assistant for Church School and Young People's Work for Florida, under the Congregational Church Extension Boards, after a very successful work in Florida churches, has gone to Kentucky, where she will serve churches in that area for the next two months. Miss Coghill expects to spend the month of September in Henderson, N. C., enjoying a much needed vacation.

"The BEST CHAPLAIN I have ever been associated with in eighteen years' experience," said Post Chaplain John deBartonlaben of our pastor-at-large, Rev. Milo J. Sweet, at the close of his active duty training June 23rd, at Ft. Oglethorpe. "There are few things that could be more inspiring than the opportunity of genuine Christian endeavor and ministry to the eight hundred virile young men to whom he was called to give of his best for two weeks."

MIAMI, FLORIDA. The assistant pastor of this church, Rev. Helen F. Lanham, reports having received twenty-four adults and one child into membership since the second Sunday in May. They are having sacred concerts Sunday evenings, including the famous Morris Goldman with his violin. In September, Percy Long, of radio fame, will conduct the evening concert, bringing forty men's voices with him. This church is also offer-

ing fresh vegetables and fruit free to the needy people of Miami.

INTERLACHEN, FLORIDA. This church has given Rev. C. DeW. Brower a hearty call to return for a third year's pastorate. The Sunday School united with the Methodist in a two week's Daily Vacation Bible School recently. The attendance was larger than expected. Each day a half hour devotional service was followed by group teaching, then busy work, recreation, and a closing half hour of Bible work and singing. On the evening of the last day parents and friends were invited and the groups gave exhibition of their work. The interest was maintained throughout the weeks.

THE NORTH TENNESSEE DISTRICT held its first Young People's Week and Conference at Robbins, June 6-7. A fine group of young people from Robbins, Deer Lodge and Pine Knot, Kentucky, met for two busy days. Their leaders were Rev. and Mrs. Day, Rev. Lucy T. Ayres, Miss Mildred Taylor, Miss Dorothy French, Miss Marguerite Davison and Mr. Lawrence Roberts. All parts of the lovely Barton's Chapel were used for the various meetings and pretty spots nearby were the scenes of recreation, picnics and Worship services. The young people enjoyed their fellowship and announced that they wished to have another meeting of the same kind next year.

FORT MYERS, FLA. Rev. O. T. Anderson, the pastor, reports progress in the building of the first unit of the new church. The work is being pushed forward and in all likelihood will be completed by September first. There is a fine spirit in the church, and keen anticipation among the members toward the realization of a long cherished dream. Through July and August the church is joining in union services in the City Park, the ministers of the participating churches taking their turn at preaching. Mr. Anderson rejected a proffered nomination as president of the Rotary Club but was elected vice president. He was also re-elected for a third term president of the Lee County Welfare Federation, the organization designed to spend the city and county funds for relief work.

OUR STATE MEETING. "Where will it be held?" That is the question all are asking. Answer. "At the Fredonia Church, near Barnesville, of course." They asked us to come. They urge us to come. They are preparing to give us the greatest welcome we ever had. And every church in Georgia is expected to send at least one delegate and as many more as they can. The committee on program is already fishing for big men for the program. The date of this annual meeting is not fixed definitely yet, but it will probably be near the last of October. The Christian Churches of Georgia will share in this meeting which will mark, it is believed, the organization of "The United Congregational and Christian Conference of Georgia." Of course the exact name cannot be chosen until we meet at Fredonia.

LAGRANGE CHURCHES unanimously vote to unite. They have been trying to get together for a year. Various things have prevented definite action. A few weeks ago they determined to find out a reasonable method of procedure and did so. The result is perfect and unanimous agreement. They are now seeking the best constitution and by-laws they can find for the united group. When this is made and adopted by each, they will come

together and adopt it as a single body and then be ready to organize under it and to seek a pastor to lead them in their new program. In all this the two National Boards of the churches concerned are vitally interested and pleased in the action taken and the progress made. It will fall to both of these Boards to further befriend these churches in their new relationship. There may be legal technicalities to be met before the union can be actually completed but that seems to be a minor matter.

FREDONIA, BETHANY, MEANSVILLE to the front: Each has adopted the full apportionment for 1931 missions with the twenty per cent increase. And they definitely plan by vote of the church to pay in two payments, one in June, the last in December. It may be expected that these churches will "paid in full" by December 15th, the time set for all of the Georgia and Carolina churches to complete the 1931 payments. What a Christmas they will have—all missions paid—no last minute appeals and rushes to get the last dollar—no confusion in their annual reports. Other churches are expecting to do this very same thing but we have not heard that they have by vote of the church at a business session or conference actually voted to do so. But, say, why not do this? Wish we could hear from every pastor where this is being done. Send this good news from the Carolinas and Georgia to the pastor-at-large. Rev. L. L. Stanley is the progressive pastor of the above named churches. Strength to his arm. And then another thing concerning these churches, with that of Woodbury added, the Missionary Societies of each church meet in joint session once each year. This strengthens fellowship and encourages loyalty to the great causes. Their last meeting was held with Bethany Church, The Rock, during May. There were forty women present. Is there another parish of four churches that can beat this record? Give us the news.

FLORIDA CONGREGATIONAL YOUNG PEOPLE'S CONFERENCE.

This Conference came to a close June 19th, after ten days of inspiration and achievement. There were more churches represented and a larger number of delegates this year than ever before. It was the opinion of all that this was the finest Conference ever held. Among those responsible for the success of the Conference were Mr. C. A. Hoyt of Jacksonville, who was Dean; Miss F. Adele Masterson of Tampa, Associate Dean and Camp Mother; Rev. H. Samuel Fritsch, D. D., Miss Martha Race, Jacksonville; Miss Annie G. Campbell, Waycross, Ga; Miss Daisy Atterbury, Winter Park; Rev. Thomas H. Derrick, Orange City; Mr. John Rae Chapman, Boston, Mass., who were teachers. Other leaders were Rev. Frederick Held, Jupiter, Athletic Director; Miss Clea J. Carson, Jacksonville, Musical Director; Mrs. Warren Fitch and Mrs. L. E. Burman, Jacksonville, in charge of dining hall and kitchen; Mr. Charles A. Hoyt, Jr., Bugler; Mrs. Chas. A. Hoyt, in charge of camp store; Miss Betty Lou Beverly, St. Petersburg, Camp Nurse; Miss Pattie Lee Coghill, Registrar and Mrs. Roy Baseman, Assistant Registrar. The Camp boasts of a fine eight piece orchestra. There were also made moving pictures of the camp life and services which will be shown during the conference of 1932. Eddie Dubois of Miami Beach was selected as typifying the Spirit of Immokalee; Charles Hoyt of Jacksonville, as representing the Physical side, Daniel Carleton of Miami Beach, as the Spiritual, Ada Milligan of Key West as the Social and Jerry Jacobs of Lake Worth the Mental side of the Four-Fold Life. Some of the churches have already started a fund to send 1932 delegates to the Florida Congregational Young People's Conference.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE UNKNOWN FARMER.

In almost every land there is a monument to the "unknown soldier." In our own land one of the most beautiful and costly memorials is that erected to the unknown soldier. Also in literature and in song the virtues of patriotism and the prowess of the unknown soldier are extolled and glorified. It was the business of the unknown soldier to kill and to be killed. He possibly did both, hence the glory given him.

Did one ever see a monument erected to the unknown farmer? Brief also are the books and few the songs devoted to his heroism and achievements. Awhile ago 1,300 farmers met at a banquet. This was an event, and metropolitan dailies gave it headlines. It was news. It isn't often the farmer meets in that number at a banquet. The toastmaster introduced the first speaker, who, in this instance, happened to be a woman, and she is reported to have gone on and said something as follows:

"The unknown farmer lives and dies a life of service for others, unheralded and unsung. Legion is his name. He lives in your country and mine. He dwells on the plains of the Texas Panhandle and in the farthest recesses of the Kentucky mountains. This unknown farmer doesn't amount to much. He doesn't make a great deal of noise. He is seldom acclaimed in the headlines. Public speeches are a bit out of his line. He flies no red flags. He lives unobtrusively. At elections he votes his convictions. He is one of the general average. No monument has ever been erected to this unknown farmer. He really does not figure very big. All he does is to feed the world."

Yes, all that the unknown farmer does is to feed the world. That is a gigantic task and one essential to human life and civilization. The Yearbook of the League of Nations puts the population of the world down at 1,952,675,000. It is estimated that one billion people live on the land and make their living primarily from the land. This is the major portion of the world's population and constitutes the unknown farmer.

Charles M. McConnell, taking this for his central theme, has written a marvellous book on "The Rural Billion." The book is dedicated to "the unknown farmer," and its pages are a revaluation of the life, the labors, the oppression, and yet the achievements of the unknown farmer. Before one has read many pages, one is aware that the unknown farmer, who is making such an essential contribution to the life of the human race, fails to share in most of those things that go to make up the life and happiness of individuals. The author quotes appropriately Edwin Markham to this effect:

"O masters, lords and rulers in all lands,
How will the future reckon with this man?
How answer his brute question in that hour,
When whirlwinds of rebellion shake all shores?"

The unknown farmer lives on the soil, and is thus close to nature and to nature's God. Yet he realizes that he is not getting his share in the distribution of human products, and because he is unknown, he is exploited by capitalists, defeated in his pursuits by those whom he seeks to feed and to favor, and is thwarted in his designs by those whom his benevolent occupation would help. A long time ago a company of monks, the Benedictine monks, adopted this as their motto: "Cruce et aratro"—by the power of the cross and the plow. As the plow feeds the body of man on the bread necessary to sustain it, the Cross feeds the soul of man on the bread of life. So it is ordained that while the farmer is unknown, he has a right to know the gospel, and the light of that gospel that shines on the dark pathway of plodding humanity. In non-Christian lands, especially, the peasant farmer, the plodding man, the unknown farmer in millions is neglected, condemned to serve out his day in heartless servitude and then be forgotten. Mr. McConnell says that the greatest task before Christians today, and the most tremendous strain upon it is that of giving to the unknown farmer, who plods his weary way in all lands day by day, the bread of life which, if a man eat he shall never hunger.

This is a wonderful book McConnell has written, and CHRISTIAN SUN readers can get a real thrill as well as invaluable information by a perusal of it. It is put out by the Friendship Press, 150 Fifth Avenue, New York, and can be had in paper for sixty cents the copy. We advise every one who reads this line and wishes something worthwhile to think about to order and read a copy of this book. Touch elbows and experiences with some of the one billion unknown sons of the soil who subdue the earth, and take from it the bread that sustains the world. J. O. A.

THE BIBLE, THE HOME, THE CHURCH.

Some people are hard to interest in the church or the Sunday School. Some children do not like to attend church or Sunday School. They are not exceptions to the practice of many grown people. This lack of interest may be changed into a strong desire for all the activities of the church in a short while, if there is a change in the home life.

The writer has observed that there is a difference in a community where the Bible is studied regularly and where it is not. If people read the Bible each day of the week, they are likely to go where it is discussed on Sunday. They like it

because they are interested in it. The child who has been taught the Sunday School lesson at home during the week will not be content until he has had a chance to go and recite that lesson. The adult who has read the Bible during the week will not be satisfied to be absent from church and Sunday School the following Sunday.

People who read the Bible habitually at home are usually the ones you can depend upon to be at church and to bear its burdens. These people go because they want to know more about what it teaches. It is the opinion of the writer, that if there was more study of God's word at home, there would be an added interest in all of the work of the church. The Bible is what the Christian Church is founded upon. It is the guide for the church. It is the food for the soul. J. E. M.

THE MERGER.

From the meager reports coming from the Seattle Convention one gathers that an epoch-making religious body is in the making. Evidently Christians and Congregationalists have made up their minds to unite in their organized efforts for righteousness and kingdom-building. On July 1st, the Associated Press carried the following:

"The merger of the Congregational and Christian Churches of the United States and Canada was completed at their joint convention here today with the election of executive officers.

"Dr. Charles Emerson Burton, New York, was elected general secretary, Dr. Frederick Fagely, New York, associate secretary, Dr. Warren H. Denison, Dayton, Ohio, assistant secretary and William T. Boulton, New York, treasurer. All but Denison were Congregational Church officers, while he was formerly general secretary of the Christian Church.

"The second biennial convention of the United Church, as organized here, will be in Cleveland, Ohio. Cleveland was the unanimous choice of the delegates today. The convention which brought 3,000 visitors here opened last Thursday and will close Friday.

"The Rev. William Horace Day, Bridgeport, Conn., was elected president of the home board. Vice-presidents are Dr. George E. Haynes, New York; Mrs. B. L. Newman, Philadelphia, and Rev. L. E. Smith, Norfolk, Va." J. O. A.

"AND NOW ABIDETH."

The human heart loves that which abides. The soul can only reverence and adore that which is permanent, and passeth not away. Paul in writing to the Corinthians said: "And now abideth." He was talking of things eternal—faith, hope, love. These are eternal. They abide. Strike either down, take either from the heart, and there is void and a sad lack. Faith is that which enables one to lay hold on the eternal verities.

Hope, too, is a factor of eternity. Strike down hope, and life itself is dark, the way is weary, and the path ends. Hope is that out of which comfort and courage come, these being the children of time, hope being the mother in eternity.

Love is divine. It was not born on earth. It came out of heaven. It isn't of human origin, for it began in God. Love lifts and brings light from afar, because it is divine and eternal. Love gives strength to the faltering hand, faith to the wavering mind, hope to the despairing heart, and of all things that abide, love is the greatest. "Now abideth." That's why the human heart cultivates and clings to these virtues. They are of God and are eternal. They abide, and in them we go from weakness to strength, from darkness to light, from defeat to conquest. That soul is on the road to victory that diligently preserves and cultivates the graces and virtues which abide—faith, hope, love.

J. O. A.

THE NEW PAGANISM AND THE REVIVAL.

In many circles it has become the fashion to attack organized religion. A new paganism is astir in the world, and there are folks who would welcome the news that at last the Churches are declining in membership and tottering toward oblivion.

It is not only the Churches; Jesus Himself is, here and there, the object of attack. The liberals of yesterday were content to write books and pamphlets on "Jesus or Christianity," contrasting the elaborate creeds of the Christian Churches and the blundering deeds of their members with the simple teachings and life of Him whom they call Master. But the iconoclasts of today tell us that Jesus is hopelessly out of date. A professor in one of our women's colleges, writing on "The Twilight of Christianity," refers to Jesus as "an obscure Palestinian peasant" whose teachings, "in so far as we know of them . . . are not only archaic, but even destructive of any advanced civilization."

But the present is not the first time that there has been open and widespread opposition to the Christian Churches. The fact is that the Yale Divinity School, like Andover, Princeton, and other theological seminaries, had its inception in an evangelical revival of religion in the early years of the nineteenth century, and that this revival was preceded by a period of skepticism, infidelity, and antagonism to Christianity.

In the closing years of the eighteenth century, the moral and religious life of America touched a low ebb. At Princeton, in 1782, there were but two students who professed to be Christians; at Bowdoin, in 1810, there was one. A revival at Yale had swelled the membership of the college Church in 1783; but seventeen years later there were but five student members. When Lyman Beecher entered Yale as a student, he found that most of the senior class were infidels, and called one another Voltaire, Rousseau, d'Alembert, etc.

But in that same year, a new president came to Yale College—Timothy Dwight, grandson of Jonathan Edwards. A resolute opponent of the current deism and infidelity, he met the situation with good humor, sound judgment, human sympathy, and the intellectual resources of a great teacher. And in time, he won the battle. In 1802, the college experienced a revival of religion. One-third of the student body professed conversion; and one-half of these became ministers. Three times again before President Dwight's death—in 1808, 1812, and 1815—like movements of religious quickening were experienced at Yale.

What happened at Yale, happened at other colleges. At Williams, in 1806, a group of five students, driven by a thunderstorm to seek shelter under a haystack, talked and prayed together concerning "the moral darkness of Asia" and resolved to go as missionaries to the peoples of that continent. In due time, they addressed a plea to the Churches of Massachusetts to send them; and their plea was answered by the organization of the American Board of Commissioners for Foreign Missions.

What happened in the colleges happened everywhere, in cities and towns and villages, in settled countryside and in camp-meetings upon the frontier. People turned to God again. Under the leadership of Francis Asbury, Methodism became a powerful counter-agent to the vogue of infidelity, and sent its tireless circuit-riders, like shuttles weaving some vast web, throughout the length and breadth of the country. Methodists, Presbyterians, and Baptists united in the sacramental meetings which brought about the great revival in Kentucky. Alexander Campbell and Barton W. Stone moved men mightily by their plea for a simple apostolic Christianity. In New England, from 1797 on, the Congregational Churches ex-

perienced the revival of religious life which is generally known as the evangelical awakening.

The evangelical awakening checked the spread of infidelity, gave fresh life to the Churches, and brought about a remarkable increase in their membership. It was responsible for the beginnings of home missionary effort and of the foreign missionary enterprise. It led to the founding of Christian colleges and academies and to the establishment of theological seminaries for the training of ministers. It stimulated the organization of philanthropic societies, initiated the Sunday School movement in this country, and gave impulse to the beginnings of religious journalism.

The time in which we are now living is in some respects strangely like those closing years of the eighteenth century which I have described, when skepticism, atheism and infidelity were the vogue. We, too, have been at war; and war has been followed by extravagance and by an appalling prevalence of crime and immorality. Old conventions are shattered; restraints are denounced as unwarranted repressions of individuality; liberty is confounded with lawlessness. Russia, like France in that earlier day, has embarked upon a warfare against Christianity. John Dewey is not unlike Hume in his emphasis upon habit, his despite of metaphysics, his denial of eternal truths, and his limitation of the human mind to the observation and handling of particular facts. Where Tom Paine once pamphleteered against the God of the Christians, we now have Henry L. Mencken. Atheism has again become blatant, and societies devoted to the propaganda of irreligion are striving to make headway.

The foes of Christ have never been more open in their antagonism than today. It is not merely that men are drawn away by pride and lust, by love of comfort, by spiritual dullness and inertia; there are those who deliberately reject Him. His way of life is derided as a code for weaklings and slaves; His revelation of God is ridiculed as a mere phantasy of the imagination. Personal liberty, free expression, is the cry of a jazz age which is fast losing all standards of goodness and beauty and truth.

The new paganism cannot last. I have too much faith in human nature and in the love and power of God to believe that this sort of thing can go on for very long. There are already signs of its breaking up. The disillusionment and the sense of futility which it begets have been poignantly described by Walter Lippmann in his "Preface to Morals," and by Joseph Wood Krutch in "The Modern Temper."

I believe that we are upon the threshold of a great revival of religious faith. The world is beginning to sense its spiritual hunger. Just as the closing years of the eighteenth century, with their barren deism and open infidelity, were followed by the evangelical awakening, the great revival, the Methodist movement, and the fervors of pietism, we may expect that the denials and excesses of present unbelief will lead to a new spiritual awakening. In some respects it will doubtless be like that of the early nineteenth century—it will be quiet, without noise or cataclysmic overturnings, but as pervasive as leaven and as powerful as the rays of the sun. In other respects, it will be different. It will, I think, be less individualistic and more social-minded; less emotional, and better grounded in the understanding of the laws of nature and of life; less given to escape from the world, more eager to remake the world and to build therein the city of God.

Such a revival will not come through the mere reassertion of old authorities or the reiteration of time-worn dogmas. We are living in a different world from that of our fathers. We need, not the forms of the old-time religion, but its spirit. The times demand of us, not the mere transmission of a moral and spiritual heritage, but creative think-

ing and adventurous action. We must labor and pray for insight and understanding to discern what is right, and for power to do the right in this vastly complex world of our day.

To this end, we must, in all of our thinking and doing, consistently maintain a social point of view, and have courage to explore the possibilities of the social gospel. Let none think, because I mention self-indulgence in drink and sex as vices of present-day paganism, that I am blind to its subtler and more perplexing aspects—to the economic injustice, industrial exploitation, political chicanery, and race barriers which cramp and hinder uncounted multitudes in their quest for the abundant life, impede the growth of genuine democracy, and prevent the realization of human brotherhood. I cite the problems of drink and sex because they are so obvious, so challenging, and so fundamental. There is no hope of developing a conscience sensitive to the subtler evils of social injustice in the minds of men who cannot think straight and live decently in these respects, who are distracted by drink and obsessed by lust. We are hearing today that society has no right to regulate what have hitherto been regarded as personal habits, and that what men and women choose to do with their bodies is solely their own business, and in no sense an interest of society. These are counsels that darken knowledge. It is as a necessary measure of social welfare and in defense of the common good, that society passes laws prohibiting the liquor traffic, and expressing its interest in the integrity of marriage and family life. We must gain, keep, and refuse to surrender, the social point of view in dealing with these as well as the other perplexing problems of our time.

We must, again, in all of our thinking and doing, maintain the educational point of view; God's work demands not less, but more, of human intelligence than the transient interests of the day. In morals and religion, no less than in politics, business, industry and the sciences, the quest of truth demands severe self-discipline, a full measure of honest labor, and complete intellectual integrity. We must seek again to make religion a vital part of the education of our children; we must regain for the cause of Christ the great colleges of this land which were founded in His name; we must make our own faith intelligent; we must accept and use to all good ends the tremendous resources which the sciences and the arts are placing at our disposal.

Finally, we must, in all of our thinking and doing, maintain the evangelistic point of view. We are not our own; we are God's husbandry, God's building. Our lives well up from forces wide and deep as the universe; they are rooted and sustained in ultimate reality. It is the faith of the Christian that the heart of reality stands revealed in Jesus Christ, that God is what Christ showed Him to be. That faith, that gospel, has lifting, saving power. Evangelism is not to be defined in terms of method, but in terms of attitude, spirit and faith. It is a great mistake to limit our thought of evangelism to itinerant revivalists, or even to preachers and preaching. Any method, any movement, any institution that brings the gospel of Jesus Christ to bear in vital, effective, saving power upon the lives of human beings, men, women or children, old or young, is in the true sense of the term evangelistic.

In the power of the Spirit of God, let us meet the paganism of our day with a social gospel that is content to leave no part of life and no child of God outside of the kingdom, with an educational program that enlists in the cause of Christ the whole range of human powers, and with an evangelism wide enough to include the full redemptive purpose of Him who came that men might have life and have it abundantly.—*Luther A. Weigle, in Federal Council Bulletin.*

CONTRIBUTIONS

SUFFOLK LETTER.

Dr. L. E. Smith, of Norfolk, and I left on June 21st for the National Council of the Congregational Churches and the General Convention of the Christian Church, in Seattle, Washington, which met on Thursday, June 25th, and will close on July 3, 1931. We had a safe and interesting trip through cities, mountains and States. We changed at Cincinnati and Chicago, and were on the way four nights and three and a half days. We reached Seattle at 8 A. M., Thursday, June 25th, the day the Convention met.

We were assigned to the residence of Mr. and Mrs. George Cameron, 4238 12th Avenue, N. E., near the University, and about four miles from Plymouth Congregational Church, where the sessions of both bodies were held. It is a great church with ample rooms for displays of mission, educational, and publication exhibits, and for meetings of various boards, seminars, and offices.

The Christian Convention held daily meetings, with an attendance of ninety, which was considered a goodly number so far away from where they live and do their regular church work. The main subject for discussion by both bodies was the effort to work out the details of the union which was decided at the Piqua, Ohio, Convention.

The approach to the final settlement of differences, and the effort to reach a name and organic relations for united service, was sincerely Christian, and the elimination of denominational interests was praiseworthy. It was an honest effort to reach a common ground free from denominational prejudices. It is hoped that wherein that idea fails at the present, that future agreements will harmonize all differences.

A disappointment and a sad feeling filled the minds and hearts of all the delegates present in the General Convention and the Southern Christian Convention, caused by the illness and absence of Dr. F. G. Coffin, president of the General Convention. In his absence, Vice-President D. B. Atkinson presided over the General Convention.

Besides the president of the Southern Christian Convention, Dr. L. E. Smith, the following were present from the South: Mr. and Mrs. M. J. W. White, Mrs. A. N. Johnson and son, Lloyd Johnson, of Norfolk; Dr. J. E. Rawles, Mrs. J. E. Rawles, Miss Ann Rawles, Jape Rawles, and Dr. Rawles' sister, Mrs. Gattling, and Rev. W. W. Staley, of Suffolk; Rev. F. C. Lester, Miss Jewel Truitt, Miss Stella Lotts, and Miss Boothe, of Waverly. All of the above were from Virginia. Dr. W. A. Harper, Mrs. W. A. Harper, and Dr. A. W. Hurst, of Elon College, N. C.; Dr. S. L. Beougher, Mrs. S. L. Beougher, Dwight L. Beougher, and Mrs. Dwight L. Beougher, of Wadley, Alabama. We felt proud of the attendance of these twenty-two persons from the South, coming more than 3,000 miles to be present at this meeting of two denominational bodies that are seeking to perfect unity between themselves in the hope that it may help to unify other Protestant bodies for the extension of the kingdom at home and abroad; for, there is a widespread feeling that a divided Church can never win the world to Jesus Christ. "United, we stand, divided, we fall."

Victory is often won by surrender, and when a woman marries, she surrenders her name, but she wins a husband and a life companion, if he is not the wrong man. The Christian Church may give up some things dear to loyal hearts, but the hope is that what they lose the Kingdom will gain.

It is the earnest desire and prayer that the future may reconcile all differences, Christianize all attitudes, and actually unite all in the proclamation of the gospel of Jesus Christ, not only on the home field, but in foreign lands, and make education Christian in the Biblical and spiritual sense.

W. W. STALEY.

ROANOKE, ALA.

Dear CHRISTIAN SUN: Please tell your family of readers that yesterday, (June 28th) was a "hot day." I was at Spring Hill Church in Clay County, Ala. Yesterday at 11 a. m. we had a good Sunday School and a fine service followed. Not a large crowd, however, but a quiet, worshipful spirit was manifested by the Audience. I somehow think that the possibility for this little church is great even with the adverse conditions prevailing in the country at this time. They are in the midst of a severe drouth. Farmers are very much disheartened at the present time. Crops and pastures are, in many sections of the state, suffering immensely for rain.

Our summer school of "Christian Education" will be held at the College building in Wadley, Ala., the second week in August. We will have a fine program with a well equipped faculty. Will not each pastor take the matter up with the several churches, and get each Sunday School, C. E. Society or Church to send at least one representative from each church to attend the school. This matter must be advertised persistently from now until the meeting.

Again if any Church or Sunday School or Young People's Society desires to have a Daily Vacation Bible School conducted in their church during the Summer vacation, please get in touch with myself real soon, and we will arrange the work at once. I hope to be able to report next week, something of the cost or expense of the school. I am praying the Lord to open up some way for our young people to show their faith by their works. Surely our churches owe it to our young people to give them a chance. Our country Revivals will soon begin, but cannot every church arrange for their pastor to attend the School of Methods the second week in August. The pastor will need the inspiration and help. Please give them a chance, and insist that they take it. Our pastors are Lord-worked men, and many of them don't even know what a vacation is. Now any church can afford to send their pastor to this school. Show him that you are interested to the extent that you will enjoy it with him by helping him to go. I am pressing this matter because it is an investment for the church. Let all the pastors who are in reach of the school, in Georgia or Alabama, Christians and Congregationalists, please take notice that you are invited.

G. D. HUNT.

VALLEY LETTER.

We are now approaching the end of our conference year and are planning for our next conference session. We are to meet this year at Mt. Olivet, Green county, Va., August 5th, 6th, 7th. Mt. Olivet is east of the Blue Ridge, near the post offices of Dyke and March, about seven miles from Stanardsville, and about twenty miles from Charlottesville. Those desiring information about roads, distances, entertainment, etc. write to the pastor, Rev. B. J. Earp, Harrisonburg, Va.

We have recently held our Sunday School and Christian Endeavor Convention at Bethel. We had a splendid convention in every way. It was well attended, and the program was fine. Dr. Atkinson added much to the convention as he always does to any gathering he attends.

Mission rallies were held at Whistler's Chapel, Concord, and St. Peter's. These rallies were well attended, I believe better than our rallies in former years. Dr. Atkinson was present at the first two, and, as might be expected, gave excellent mission addresses.

Revival meetings were held this spring at Newport and Dry Run. Good congregations attended both meetings, some interest was manifested, and we hope much good was done. Five accepted Christ at Dry Run.

Memorial services were held at Leaksville first Sunday in June, and at Timber Ridge third Sunday in June. Large congregations attended these services, many former residents of these communities returning to their old home neighborhood to meet with living friends, and pay a tribute of respect to departed loved ones.

The next few weeks will be busy weeks in our work here. Conference apportionments and other finances of the church are to be brought up, and everything gotten in shape for conference. Even though there is complaint about financial depression the work of the kingdom should not be allowed to suffer. The activities of Satan's kingdom are not slowing down nor waiting for money to get more plentiful. If the church slows down, what can we expect? Let there be no slowing down, but rather a quickening of our pace in the Master's great work.

A. W. ANDES.

Harrisonburg, Va.

DENDRON, VA.

Instead of having a "summer slump," the C. E. Society of the Christian Church is doing a splendid work. The attendance and interest is fine. This has been brought about largely by the fact that the society is using the book "Fifty-two Varieties" secured from the International Society of C. E., Boston, Mass. We are having a different type meeting each Sunday and doing away with the routine programs. The following have been used very successfully:

Campfire Meeting

Automobile Race

Radio Broadcast

Railroad Trip, our four delegates taking us on an imaginary trip to Winchester State Convention.

We feel that this book will be of valuable service to any society that uses it. We are also using the group method, having the society divided into three groups with a leader for each group. The group having the best attendance at each meeting is given a star. We also realize the benefit of socials to a C. E. Society and try to have one each month.

Our young people are not forgetting their missionary task, as we have a well organized Young People's Missionary Society which meets every third Sunday.

The young people of Dendron are leading the older people in unity. They have a choir of about forty members, consisting of the young people from the Baptist, Methodist and Christian Churches, and sing whenever invited at the different preaching services. They are really in earnest, as is shown by their regular attendance at the weekly practice and the good musical programs they have rendered. In the winter these young people come together one night a week for skating, and during the summer months they have hayrides, picnics, etc. These young people are forgetting about denominations and working together for Christ.

DO YOU KNOW HIM?

You have seen him. He is rather tall, gray haired, his beard is long and covers his face. In his walk he holds himself erect. His gait has not slowed up, in spite of the years. Nearly always he wears a dark suit. His overcoat is either hanging over the chair back of his desk, or thrown across his shoulders. His glasses are not worn down on the end of his nose, as perhaps, you expect them to be, but they have a habit of getting lost among the books and papers that clutter up the table.

The windows of the class room are closed whether the days are warm or cool, except for one in the back, which is always open a few inches. There is, in addition to the steam heat of the building, a small electric heater beneath the desk, and on cool days he stops often from his walk to and from across the room to place his feet as near the glow as the wire shield of the heater will permit. The yard stick that he uses often, to point out places on the map, reclines across the books, when not in use.

Unlike some college professors, he does not take up the entire class period propounding questions that do not pertain to the lesson. The students are allowed to ask him questions, and he is quick to answer; long experience and much learning have given him the knowledge at his finger tips.

A learned man, yes, with several degrees from a large University, and as devout a student now as any of his pupils. Some call him "a teacher of the old school." What does it matter? He has, perhaps, forgotten more than the average college professor ever learned. His understanding of human nature and the needs of young people is truly remarkable. Every man or woman fortunate enough to take his courses, went away with love and respect for him in their hearts, and a broader outlook on life.

Students have gone from this institution, (Elon College) to all parts of the world. Some have returned, on visits, to sit again and listen as he kindles the fire in younger souls. They have never failed to get new inspiration and help from words of wisdom that fall from his lips.

An old man, you say? Yes, in so far as men measure years—Seventy some odd—yet as old and as young as the best.

Forty years have passed since he started the first pupils through difficult passages of Greek, Hebrew, Latin and Bible.

The new theories advanced by scientists, do not trouble him. What difference, he says, whether there be other planets, or other souls living on them? The God who made this one is able to create many more.

This man is able to prove to you that God is the Master of all Science, and these mountains that men build for you become mole hills in comparison to some of the wonders that God, through him, can help you discover. They are not on the other side of the ocean, or on other planets. People often look far away for new things, when at their feet lie the mysteries of a universe. They hope to find success and happiness; but in a different way than that provided.

The grass and trees do not grow more beautiful in Palastine, than on the smallest church lawn in this land. The birds sing as sweetly in the old orchard that surrounds your farm, as in the South Sea Islands.

Men travel far, and walk many miles over rugged hills to fall down and worship at a sacred shrine. Does God answer their prayers any oftener? Is He more mindful of their heartaches and discouragements, than He is of that one who goes into the secret chamber of the humblest home in America? Can science explain to your entire satisfaction the smile and sparkle of a baby's eyes, or the blue of a robin's egg? People are in many ways like Martha of the Bible story, they are

troubled about many things that have no permanent value, and neglect the better cup.

For forty lively years he has been the thorn in the flesh to those who would instil in the minds of young preachers, this fantastic modernism, that has as its ultimate goal, the passing away of the original framework of the Scriptures. He is Christianity's most daring exponent.

Fragments of his teaching are embodied in the hearts of men and women scattered over the earth, and from sundry pupils and class rooms, can be heard precious words that live and move, and lift again their hearers as they did the speaker, when he drank from this fountain.

Should a stream, with such health, and life-giving waters be prevented from its daily course of irrigation,—just because it has served its purpose well—to form a lake of stagnated water? Without motion, this is what would happen to us all.

Too old to teach, you say? Can a man get too old to learn? Does the water from an old spring cease to be refreshing and sweet—when it kept clean and in use—because of its age? No. Age is the purifier, and constant use is the working off of the dross. Age will make it sweeter, and

in the years to come, men who seek a refreshing fountain in a dry land will say: "The good has been spared to the last." A few protected springs like this will stop the thirst of thousands of weary souls, yet to travel this way, that they might not thirst again.

A few men like this could solve the problems of the future generations of the world. God forbid that his kind should ever pass from the college class room.

ROY COULTER.

Make sure that however good you may be, you have faults; that however dull you may be, you can find out what they are; and that however slight they may be, you had better make some effort to quit them. . . . Therefore, see that no day passes in which you do not make yourself a somewhat better creature; and in order to find out what you are now. . . . If you do not dare to do this, find out why you do not dare, and try to get strength of heart enough to look yourself fairly in the face, in mind as well as in body.—*Ruskin*.

"Fame is the perfume of heroic deeds."—*Socrates*.

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gather; righteousness
kissed each other.
11 Truth shall spring

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10 For a day in thy courts is better
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Ps. 56. 1.
& 57. 1.
2 or, all

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

O great defender, God, send thou upon those who administer the church a divine sense of thy light and help. In understanding and faithfulness make the church true to its responsibility for the right use of every resource. By the summer-suspension of worship periods the church, like the little child, is saying "Goodbye, God, we do not need thee July and August," and thus companionate souls are deprived of holy intercourse with each other and of the sweetest Jesus-touch. Father, make Thy light the church's light, we humbly pray, Amen. "L"

A PASTOR DEVELOPS MISSIONARY ZEAL.

A remarkable illustration of the way that missionary zeal may be made to develop under the plan of concrete information about missionaries supported by the church, is found in the history of the Lake Avenue Baptist Church of Rochester, New York, during the twenty-year pastorate of Dr. A. W. Beaven. At the beginning of that period, the church numbered 1,191, at the end, 2,700. Then they were supporting one foreign and no home missionaries. They are now paying the salaries of sixteen foreign missionaries recruited in greater part from their own number. One pair consists of a medical missionary and his wife in India, another an industrial missionary and his wife in India, and there are also two unmarried women in India. In Africa is an evangelist and his wife. In Japan, a Japanese kindergartner, principal of a training school, and four Japanese pastors in the Inland Sea district. In China, a Chinese pastor in West China, who was formerly a member of this church during his student days. In Burma and Assam, two women teachers. In its home-mission work, the church ministers to the Polish and Italian Baptist churches in Rochester; supports a teacher among the Indians, a leader of a Christian center among foreigners in Youngstown, Ohio, and the leader (and his wife) of missions to Mexicans in the Southwest.

This growth has been steadily carried on while the church was struggling with a crushingly heavy church-building project and at the same time lifting a big load for the New World Movement. The more they grew, the more they gave. No backward step was taken because of very heavy building costs. The church has never consisted of rich members.—*Helen Barrett Montgomery.*

A JAPANESE CHRISTIAN.

(We hear so much of those who oppose, or are indifferent to Christianity in Japan, that we wish Sun readers to read the following sketch of a real Japanese Christian in high life, who, for a quarter of a century, has fought valiantly and successfully the battles for Christ under the blood-stained banner of the Cross. This story, taken from Helen Barrett Montgomery's "The Preaching Value of Missions," is more thrilling than the life of a romantic adventurer, for, indeed, such is Shimada, a knight-errant of the Christ in Japan.—J. O. A.)

This sketch of a Christian Japanese has to do with a reformer who is also a legislator. Saburo Shimada was by birth a Samurai, born of that proud fighting caste in the social life of old Japan. He was liberally educated and, after a term in government service, took up journalism. This brought him to Yokohama and into contact with some of the greatest of our missionary force, Dr. S. R. Brown and Guido Verbeck. Under their tutelage in the English Bible, and their influence as men, he became an open follower of Jesus.

In 1890, Parliament was established, and Shi-

mada was elected to the House of Representatives from Yokohama. For thirty-three years, he retained his seat as a representative of Yokohama. For many years he has been Speaker of the House. "During his long service as a liberal statesman, he has stood firm on a platform of three planks: the people's right to rule, reform at home, and a peace policy abroad."

This policy brought him into conflict with the imperialists, the reactionaries. His life has been threatened, he has held his seat protected by a guard; he has been stabbed while on the floor of Parliament; he has been clubbed again and again—but not once has he given ground. Meanwhile, slowly, but irresistibly, the tide of democracy has been coming in, while the influence of Christianity has ever broadened.

In Japan, as in America, there is crooked politics. Mr. Shimada revealed to the astonished gaze of the Japanese people a story of corruption, sale of offices, protection of vice, that rivaled the revelations of graft in Tammany-ridden New York, Republican-ridden Philadelphia and gangster-ridden Chicago.

This knight of Christ could not keep out of the fight against the evil of impurity—a canker that is eating out the heart of Japan. He headed an organization that is helping by agitation, protest and enlistment, to rouse the heart of young Japan against this hoary evil.

The loveliest feature in the life of this crusader is that through all the years he has been crusading for Christ. For twenty-three years as editor of *Mainichi*, one of Tokyo's leading dailies, he has flung across the empire his message of love and freedom. He too, has an overmastering conviction that "apart from Christ and his gospel for the individual—his salvation, his personality, his rights, his possibilities—Japan can never reach her high destiny."

NOT EXTRAVAGANCE, BUT EFFICIENCY AND ECONOMY.

Each dollar spent in this missionary business accomplishes ten times as much as a dollar spent at home. Take the case of one suburban town near New York. Each dollar given for the hospital in that town provides one-seventeenth of the expense of one patient. In our foreign-mission hospitals each dollar given by the home church provides the support of ten patients.

In the schools in this same town there are 3,314 pupils; the cost of the schools per annum is \$395,000, or \$119 per pupil. The grade of these schools does not go above the high school. On the foreign field the total cost of our schools to the home church, including the salaries of all missionary teachers, is approximately \$1,500,000. There are 110,653 pupils—an average cost per annum of \$13 per pupil as compared with \$119—and our foreign schools include colleges, universities, and graduate schools. The business is efficiently and economically done. It challenges any one's closest scrutiny.—*Dr. Robert E. Speer.*

WEEK ENDING JULY 4, 1931.

Sunday School Offerings.

Previously acknowledged	\$ 3,405.24
Holland, Va.	10.00
Cary, N. C.	1.54
Rose Hill, Columbus, Ga.	2.76
Dendron, Va.	5.36
Lebanon, Semora, N. C.	1.03
Fuller's Chapel, Henderson, N. C.	3.24
Durham, N. C.	15.33

Hines Chapel, McLeansville, N. C.	2.87
Caraleigh, Raleigh, N. C.	5.00
Ebenezer, Cary, N. C.	4.60
Antioch (R), Bennett, N. C.	.27
Ether, N. C.	.65
Turner's Chapel, Sanford, N. C.	1.65
Mt. Auburn, Manson, N. C.	4.00
Spring Hill, Waverly, Va.	1.00
Dry Run, Seven Fountains, Va.	1.43
Hanks' Chapel, Pittsboro, N. C.	3.01
Berea (Norfolk), Hickory, Va.	3.10
Holy Neek, Holland, Va.	8.00
Richland, Ga.	2.00
Mt. Zion, Mebane, N. C.	1.00
Piney Plains, Cary, N. C.	1.00
Shiloh, Kemp's Mill, N. C.	1.00
First Christian, Portsmouth, Va.	22.36
Noon Day, Wedowee, Ala.	1.00
Noon Day C. E. Society, Wedowee, Ala.	.19
Wadley, Ala.	1.30
Pleasant Ridge, Ramseur, N. C.	4.12

Total \$ 3,514.05

Individual and Church Collections.

Previously acknowledged	\$ 3,899.91
Cragford, Ala.	1.00
Addor, Hemp, N. C.	2.00
Mt. Carmel, Zuni, Va.	68.81
Lanett, Ala.	8.00
"A Friend," Elon College, N. C.	25.00
"A Friend," Elon College, N. C.	10.00
Liberty (Vance), Henderson, N. C.	12.46

Total \$ 4,027.18

Dollar-a-Month Club.

Previously acknowledged	\$ 129.00
Mrs. Sallie S. McCauley, Chapel Hill, N. C., (Damascus Church)	1.00
Ernest B. Raseoe, Burlington, N. C.	1.00
I. L. Alger, Aliquippa, Pa., (Newport Ch.)	1.00
Miss Jewell Hatch, (Burlington Church), Burlington, N. C.	1.00

Total \$ 133.00

Specials.

Previously acknowledged	\$ 4,214.71
Mrs. Siddie Boozer, Ohatchee, Ala.	3.00
Miss Anna Jim Boozer, Ohatchee, Ala.	3.00

Total \$ 4,220.71

Summary.

Previously acknowledged	\$21,290.90
Sunday School, Regular	108.81
Individual and Church Collections	127.27
Dollar-a-Month Club	4.00
Specials	6.00

Total to date \$21,536.98

The Mission Period—March, April, May and June—is over, but we know some churches have taken the offering and have not yet sent it in. Every dollar collected should now be sent in that it may go on its intended God-given errand of saving souls in the name of our Lord.

We are grateful for every dollar sent in.

J. O. ATKINSON,
Secretary.

BLUE LAWS IN JAPAN ???

One thing certain, no one can blame this on the Puritans, Out in Seoul, Korea, three religious education groups, Shintoists, Buddhists, and Christians, have petitioned the Educational Department, as well as other Government departments, to leave Sunday free from Athletic meets, examinations, and other secular pursuits, in order that the day may be used to better advantage for religious education purposes. It is expected that a conference of these three faiths will take place before long, reports Rev. William Woodard of the American Board in Seoul.

THE OVERFLOW OF VITAL RELIGION.

By ASHLEY DAY LEAVITT.

It is common knowledge that to save the tree we must feed its roots. The first sign of threatened decay is oftentimes the withering of the top-most branches of the tree, and the easiest thing to do is to cut off the dying limbs, and to keep doing so, even though the tree is left with less sweep and outreach and fruitage. But an expert will rather adapt a vigorous feeding program for the roots. He will get back the tree at the earliest possible moment to robust vitality. Then will he restore the widespreading branches, delightful shade and abundant life-giving fruit.

So it is with the Tree whose leaves are for the healing of the nation. The superficial observer will ask, "What is happening to our missionary cause?" but the man at the heart of the thing will reply, "That is not the question. This is it: what is happening to the Christian Faith itself in the lives of the people who profess it? True missionary leaders are not concerned to save a pet interest. They are concerned with the meaning of the Christian Faith and with the experience thereof. Given true Christian experience, and the missionary cause will flourish. The most vital, the most satisfying, the most courageous Christian faith and experience always expresses itself in missionary effort. It always has; it ever will. So feed the roots with what they most need."

And right here we can say that one who understands present-day trends in the religious life of our churches can well be hopeful with regard to our great missionary enterprises. To be sure, if we must lay the present problem to the fact that a new skepticism has invaded the Church of Christ as to the worth of Christ to the world, or that selfishness and materialism have captured the rank and file of His nominal followers, it is a dark picture indeed. But if the problem is more largely due to the transition period between old and new certainties; if at present, though not quite sure of our ground, we are nevertheless going on to find new confidence in new measures and new interpretations of value, then we can tighten our belts with courage, and work and wait for a better day.

This halting in the work for a world-wide Kingdom of God must not discourage us. We need not be downhearted because a fine confidence as to what ought to be done and how to do it gives way temporarily to uncertainty and to a paralyzing modesty. We need not fear that our forward movement has been retarded permanently while lines are being adjusted. This does not necessarily mean the decay of religion. In fact, we have good reason to expect better things, now that the supply base is being re-stocked and reserves are gathering.

We can find encouragement in the vast amount of activity today in individual parishes. No survey that I have seen gives sufficient place or importance to this highly significant local industry. Hundreds of churches are busy as they have not been in years, if ever before. There is building, improvement of equipment, multiplication of services in great variety. Much of it seems completely centered in the individual church and its parish. That may be the reason that it has not been correctly appraised. It is seen as a new provincialism in religion, a withdrawal from large social and international concerns. So it seems.

But the mere desire to build impressive edifices, to enjoy elaborate services, or to get ahead in some local competition, does not explain this widespread parish activity that in most cases is very absorbing. It is rather an eager and in some cases an anxious effort to prove that the Christian religion can be a vital force and an inspiring influence in personal and community life. It is

an answer to the challenge that modern liberal Christianity has no power.

The people of modern communities are coming to the churches with all the needs made evident by the living conditions of the present day. They are not thinking of old formulae or new doctrine. They are asking that religion be real to them, give them poise, stability, peace and courage—in short give them knowledge and assurance of the real values of life. This effort comes after a blank space in our religious history when these same multitudes, so far as they had any religion, were living on an inheritance that had not been interpreted in terms belonging to the post-war world.

Just this thing is being accomplished in many and many a church. It is just the beginning of the thing, but a necessary beginning. It is good so far as it goes. It has evangelical fervor, the spirit of sacrifice, and is Christ centered. It promises much.

The only weakness about this most conspicuous phase of current Christian activity is that it does not go far enough. Let us not be impatient at this point. Every missionary leader is repeatedly saying that the root of the matter is that the Christian should feel that in his religion he has something worth communicating, so good that he will inevitably want to share it. Somehow or other in the transition period the sure sense of unique value in the Christian religion was weakened for multitudes of Christians. Now they are in the way of getting it again. And they are getting it in a way that will have incalculable significance for world Christian service. What they are getting is an experience of the worth of Christianity, in this very world in which we are living, and in which all men are living. Not the American world, not the Western world, but the wide world with its secularism, its materialism, its greed and corruption, its rivalries and denials of human values.

It has been demonstrated that the cause of world Christianity cannot win the new supporters it so urgently needs by repeating the phrases potent a generation ago. There must be a new Christian experience, not new in substance but new in apprehension, that can be the basis of a new generous impulse for wide sharing. Such a new experience of the unique worth of Christ and His message for the world we live in, is more than started. Multitudes have it. Many have it who in their new enthusiasm are a bit selfish and do not yet see the universal implications of their experience.

This is the right line. It is a real evangelism, a revival of spiritual life in the churches. More power to it, and more patience with it as it gets under way. May more churches be drawn into this intense, confident effort to demonstrate that today Christianity, as in every generation, can be the supremely vital thing in the actual life of men.

It remains to be said that the churches should not overdo this local concentration. It is being overdone. It is natural to overdo it. Many churches are having so wonderful an experience of a revival of real religion in their field that they are afraid of being diverted. Some leaders are responsible for this spiritual self-centeredness. Nothing more short-sighted could be done. If anything is true in the history of Christianity it is true that you cannot build a spiritual life that will keep clean and vigorous without moving as soon as possible from the personal to the social emphasis, from the local to the world-wide. The new vigor of the spiritual life in many churches will surely stagnate if allowed to confine itself at home.

A wise leadership will see that this is done. We have enough to go ahead on in the newly found worth of Christ as physician, guide and inspiration to men in the tests of present day life. The

other men living anywhere in the same world are as needy as we. *There is sharing still to be done.* Every individual Christian experience, every local spiritual development will gain immeasurably by helping to create the wider religious experience. So many Christian men and women of the present generation, having found their way to new appreciations of the meaning of Christ and His message for life, validated again the greatness and the glory of the faith as God's gift to all mankind.—*The Missionary Herald.*

MISSIONARY SOCIETY.

The Missionary Society of the Haw River Christian Church, held its regular meeting Tuesday evening, June 23rd, at the home of Mrs. Joe Brooks.

The Scripture Lesson—3rd chapter of John's Gospel—was read by Mrs. A. S. Mora. Prayer by Mrs. Roy Coulter.

Splendid reports from the committee on visiting the sick helped to put life in the meeting. This committee is composed of the entire membership.

A splendid talk was made by the president, Mrs. Emma Thomas. Sixteen were present, with one visitor. Collection was \$3.66.

After the close of the meeting, delicious refreshments were served by the hostess, consisting of home made candy, ice tea and cake.

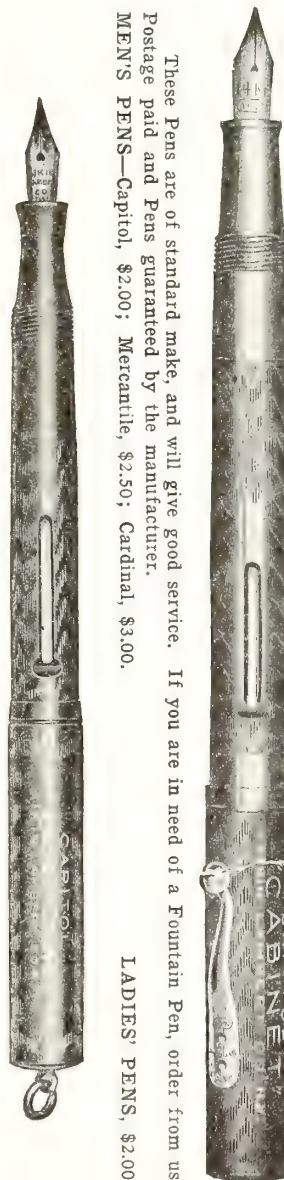
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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

EASTERN VIRGINIA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The following is the Program of the Sixty-Second Annual Session of the Sunday School and Christian Endeavor Convention of the Eastern Virginia Christian Conference, to be held at Oakland Christian Church, Chuckatuck, Va., July 21 and 22, 1931.

TUESDAY, JULY 21, 1931.

MORNING SESSION.

- 10:00 Call to Order—J. F. West, Jr., President.
Song service—J. F. Morgan.
- 10:10 Devotional Services—Dr. I. W. Johnson.
- 10:15 Words of Welcome—
- 10:20 Response—
- 10:25 Roll Call and Enrollment of Delegates.
- 10:30 Report of Executive Committee—J. E. McCauley.
- 10:35 President's Address—J. F. West, Jr.
- 10:55 Appointment of Special Committees.
- 11:00 Song Service.
- 11:10 Address—Dr. Charles Eldred Shelton.
- 11:40 Group Discussion:
 - (a) Cradle Roll, Beginners, and Primary.
 - (b) Junior, Intermediate, and Senior.
 - (c) Young People, including the work of the Young People's Congress and Christian Endeavor.
 - (d) Adult and Home Department.
- 12:45 Adjourn for Lunch.

AFTERNOON SESSION.

- 2:00 Call to Order.
Song Service.
- 2:10 Devotional Service—Rev. C. E. Gerringer.
- 2:30 Report on Literature—Mrs. J. W. Fix.
- 2:35 Report on Cradle Roll—Mrs. M. T. Whitley.
- 2:40 Report on Beginners—Mrs. W. H. Johnson.
- 2:45 Report on Primary—Mrs. Sybil Deans.
- 2:50 Report on Juniors—Miss Alma Rountree.
- 2:55 Report on Intermediates—Mr. F. A. Osborne.
- 3:00 Report on Seniors—Mrs. R. W. Spruill.
- 2:05 Report on Young People—Miss Lillye Holland.
- 2:10 Report on Adults—Dr. N. G. Newman.
- 3:15 Report on Home Department—Mrs. Annie S. Calhoun.
- 3:20 Report on the Young People's Conference—Miss Lillye Spain.
- 3:25 Report and Adoption of Various Reports with their Supplements.
- 3:45 Report on Missions—Mrs. J. Monroe Harriss.
- 3:50 Address—Dr. J. O. Atkinson.
- 4:20 Report of Entertaining Committee.
- 4:30 Adjournment.

EVENING SESSION.

- 7:00 Call to Order.
Song Service.
- 7:10 Devotional Service—Dr. W. M. Jay.
- 7:30 Report on Orphanage—Mr. C. D. Johnston.
- 8:00 Entertainment by Children of the Orphanage.
- 9:00 Adjournment.

WEDNESDAY, JULY 22, 1931.

MORNING SESSION.

- 10:00 Call to Order.
Song Service.
- 10:10 Devotional Service—Rev. R. E. Brittle.
- 10:30 Report of Christian Endeavor Secretary, Mrs. W. N. Williams.
- 10:45 A Talk, "What Christian Endeavor Means to Me."
- 11:00 Special Music.

- 11:05 Address—"What Christian Endeavor Means to My Church,"—Dr. C. C. Ryan.
- 11:30 Open Forum—Led by W. H. Baker.
- 11:55 Hymn—
- 12:00 "Echoes from Winchester and San Francisco,"—Mr. C. E. Barfield.
- 12:20 Hymn—
- 12:30 Business Session.
- 12:45 Christian Endeavor Benediction.

AFTERNOON SESSION.

- 2:00 Call to Order.
Song Service.
- 2:10 Devotional Service—Rev. J. H. Warren.
- 2:25 Report on Leadership Training—Rev. J. W. Fix.
- 2:35 Report of Board of Christian Education—Rev. F. C. Lester.
- 2:50 Report on Young People—Miss Jewel Truitt.
- 3:05 Song Service.
- 3:10 Address, "The Churches in Co-operation,"—Rev. Minor C. Miller.
- 4:00 Business Session.
 - (a) Report of Committees.
 - (b) Miscellaneous.
- Adjournment.

PROGRAM.

OF THE THIRTY-SEVENTH ANNUAL SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION OF THE E. N. C. CONFERENCE.

Amelia Christian Church, Johnston County,
July 14 to 15, 1931.

Tuesday, July 14, 1931.

Morning Session.

- 10:00 Call to Order—Rev. R. L. House, president.
Song Service—Directed by Mr. Geo. McCullers.
- 10:10 Devotionals—Rev. J. A. Denton.
- 10:25 Address of Welcome—Miss Lois Liles.
- 10:30 Response—Rev. H. C. Hilliard.
- 10:35 Roll Call and Enrollment of Delegates.
- 10:50 Business Session.
 - (a) Report of Executive Committee.
 - (b) Miscellaneous Business.
- 11:05 Special Music.
- 11:10 President's Annual Address, "A Call for Leadership,"—Rev. R. L. House.
- 12:00 Adjournment for lunch on church lawn.

Afternoon Session.

(Devoted to the Sunday School.)

- 1:30 Call to Order.
Song Service—Mr. Geo. McCullers.
- 1:40 Devotionals—Rev. E. M. Carter.
- 1:55 Reports of Departmental Secretaries:
 - Home Department, Mrs. Truby Proctor.
 - Cradle Roll, Mrs. R. M. Rothgeb.
 - Primary & Beginners, Mrs. M. B. Newman.
 - Seniors, Miss Mary Holt.
 - Intermediate, Miss Myrtle Bridges.
 - Adult, Rev. H. E. Crutchfield.
 - Teacher-Training, F. M. Harward.
 - Literature, Rev. J. E. Franks.
 - Missions, Rev. E. M. Carter.
 - Organization and Expansion, H. C. Hilliard.
 - Music, Geo. McCullers.
- 2:45 Special Music.
- 2:50 Address, "The Work of the Superintendent"—Prof. E. W. Boothart.
- 3:20 Round Table Discussion, led by Prof. L. L. Vaughan.
- 4:00 Announcements and Report of Entertainment Committee.

Adjournment.

Evening Session.

- 8:00 Call to Order. Song Service.
- 8:10 Devotionals—Rev. J. L. Johnson.
- 8:25 Special Music.
- 8:30 Sermon, "The Sunday School and the Word of God"—Dr. J. O. Atkinson.

Wednesday, July 15, 1931.

Morning Session.

- 9:30 Call to Order. Song Service.
- 9:40 Devotionals—Rev. T. F. Wright.
- 10:00 Address by Dean A. L. Hook, representing Elon College.
- 10:30 Address, "Sunday Schools and Finance"—Dr. J. O. Atkinson, Mission Secretary.
- 11:00 Program by the Christian Orphanage.
- 11:30 Miscellaneous Business.
- Adjournment for Lunch.

Afternoon Session.

(Devoted to Christian Endeavor.)

- 1:00 Call to Order. Song Service.
- 1:10 Devotionals—Rev. J. E. Franks.
- 1:25 Address—Mrs. R. M. Rothgeb.
- 1:45 Reports of Christian Endeavor Secretaries:
 - Junior, Miss Fleda Summers.
 - Intermediate, Miss Lizzie Bell Newman.
 - Senior, Rev. T. Fred Wright.
- 2:10 Address—Rev. S. A. Bennett.
- 2:30 Open Forum.
- 2:45 Reports of Committees. Unfinished Business.
- Final Adjournment.

CHRISTIAN ENDEAVOR.

July 19, 1931.

TOPIC: "What Are Some Great Doctrines of Christianity."—I. John 1:8-10; 4:15-16.

Program.

(From Christian Endeavor Guide.)

Prelude.—Wagner's "Pilgrims' Chorus," or other suitable music.

Call to Worship.—"Oh that men would praise the Lord for his goodness and for his wonderful works to the children." of men.

Hymn.—"O Worship the King."

Prayer.—"Thou, our eternal Father, art with us everywhere. We cannot escape from Thee, and we would not; for Thou lovest us with the love wherewith Thou lovest Christ. May the sense of Thy presence with us at every moment of our lives bring to us a great fear and a great joy. Thou art too holy to look upon sin; help us therefore to be pure. Thou art too tender not to pity the weak; be compassionate therefore when we miss the highest good. In Jesus' name.—Amen."

Special Music.—

Leader's Talk.—(See "Thoughts on the Topic," below.)

Discussion.—

Hymn.—"Abide with Me," or other suitable hymn.

Benediction.—May the God of grace who hath called you unto himself in Christ, perfect, establish, strengthen you; and to him be the glory forever. Amen.

Thoughts on the Topic.

For nearly two thousand years of Christian history the followers of Jesus have been developing certain doctrines which they have felt to be central in the Christian religion. The conceptions of these doctrines have changed from generation to generation. In our own day we feel we are more practical than those of the past, and we are inclined to ridicule our forefathers for the great emphasis they placed upon doctrine and the little importance they attached to moral living. We even boast that we are free from doctrine and that it makes little difference what we believe as

(Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

SOCIAL SERVICE IN THE EARLY CHURCH.

LESSON III.—JULY 19, 1931.

GOLDEN TEXT: "He himself said, *It is more blessed to give than to receive.*"—Acts 20:35.

LESSON: Acts 4:32-35; 6:1-7; 9:36-39; ii. Cor. 9:1-15.

The Gospel in Action.

Acts 4:32-35 shows in an effective way the gospel in its personal and social application. The disciples with great power gave witness of the resurrection of the Lord Jesus, that is they emphasized the personal aspects involved in preaching the gospel, and in their unity of mind and heart they expressed the gospel of life. But this was not all. There were those in their midst and of their own number who, because they were poor, or were a long way from home, or were persecuted, were in danger of want. The apostles thought that their religion ought to do something about this condition. Therefore distribution was made unto every man according as he had need.

There is, of course, something to be said on both sides. If the world should take socialism literally and divide up all the wealth of the world equally among all men, things would not stay that way long. There are large numbers of people who are poor because they are what folks call "sorry." If they had their share of this world's goods, they would not keep it long. One wonders for instance what that negro who recently won over two hundred thousand dollars on the Derby races, will do with his money.

But on the other hand something must be wrong with the system that enables five per cent of the people in the United States to control ninety-five per cent of the wealth of the country. It seems that somehow or other the principles of Jesus have not been applied in their social applications. Personal religion must come first; but religion that remains personal does not come up to the ideals of Jesus. He would have his principles and his spirit applied to all the social relationships of life. War, unemployment, prostitution, poverty, disease, international problems, and a host of other modern problems can be solved only as the gospel in its social principles is applied to them.

The Laymen of the Church at Work.

An acute problem arose in the early church. The Greek-speaking Jews felt that they were being discriminated against because their widows were being neglected in the daily ministrations of charity. Something had to be done, and the apostles recognized this fact. But they felt that they were not the ones to do it, for they were already doing something very vital—preaching and praying. They therefore suggested that seven laymen be appointed to look out for the material interests of the church, while they continued to give themselves to prayer and to the ministry of the word. They were laying down a sound principle of action, which should be applied to individual churches. In many cases, the minister is nothing short of an errand boy, doing things which the average layman could just as well do. And it would be better for the minister and the laymen and the church, if the laymen did these things. Many a minister is so eternally busy with the details of administration that he does not have, or does not take, time to read and think and meditate and pray. The minister is to furnish spiritual leadership and impulse to the work of the church, but he cannot do this if he is to be superintendent of the Sunday School, teacher of the class, sexton, errand-boy, and general

handy-man for the entire church and its organizations. Many a minister has lost his effectiveness in the ministry because the mass of details has kept him from seeing the larger horizons.

A Woman Full of Good Works.

Dorcas loved her Lord, and because she loved Him she tried to do something for her Lord's people. She could not do much, but such as she could do, she gladly did. She was handy with a needle and the things she made were a means of ministering to others and of serving her Lord. Let it be said here that those who sincerely desire to serve their Lord can find some effective way of doing it.

Ministering Through Our Gifts to Others.

Paul did not seem to make any apology for asking the Corinthians to make an offering to the Jerusalem Christians. He simply reminded them that God had enriched their lives and that they ought to want to share with others these blessings. He also reminded them that as they sowed they should reap. There was to be no grudging spirit, or sense of compulsion other than the compulsion of a grateful and thankful heart. There is a suggestive meaning in the word which we translate "cheerful" in the words, "God loveth a cheerful giver." The Greek word actually means "hilarious." God loves one who can give in such a way that he gets real joy out of the giving. Thanks be unto God for His unspeakable gift. It is more blessed to give than to receive.

CHRISTIAN ENDEAVOR.

(Continued from page 10.)

long as we live right. Few would doubt but that there has been undue emphasis upon doctrine in the past. However, it should be remembered that there is a close connection between our beliefs and our conduct. Therefore it is important that each one come to intellectual grips with the great doctrines of the Christian religion.

In the Old Testament we have the term "Father" used some seven times in reference to deity. Generally, however, God was the God of power and might, an austere being to be obeyed through fear. With the coming of Jesus, we have a new conception of His nature. He became the God to be loved because of His love for us, the universal Father. All men were thought of as the children of God.

Since God is the Father of all, it follows that mankind should live as brothers. Jesus gave his life in an attempt to make this the ideal of man.

In the earlier ages religious teachers obscured the historic Jesus by theological speculations, but today there is being awakened an intellectual interest in Jesus. His life is being brought more into our practical living. There are some systems of ethics that approach in a measure that of Jesus, but Jesus remains unique in that his ideals give men the power to realize the ideals of their own lives.

In the day that Jesus lived, the religious leaders thought of sin as disobedience to the observance of the externalities of the Law. Jesus taught a new approach to religion. Men sin when they harbour wrong thoughts that lead to doing evil to fellowman. Sin is anything which keeps us from a complete co-operation with the Father in our personal living and in our efforts to lift our fellows.

Daily Readings.

July 13. "Doctrine of God."—John 4:24.
July 14. "Doctrine of Christ."—John 1:1-18.
July 15. "Doctrine of Sin."—Romans 3:10-18; 6:23.
July 17. "Reward and Punishment."—II. Corinthians 5:10; Revelation 20:11-15.
July 18. "Doctrine of Immortality."—John 8:51; Timothy 1:10.

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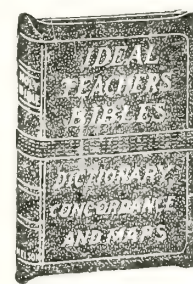
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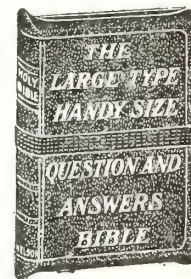
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CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

BY DR. AMOS R. WELLS.

MONDAY.

MR. H. A. A.

"When thou dost alms, let not thy left hand know what thy right hand doeth."—Matt. 6:1-4.

One of the most remarkable of secret-givers is Harvard's "Mr. H. A. A." Known first as "Harvard Anonymous Aquaticus," and lately as "Harvard Alumnus Aquaticus," he has given the university \$350,000 for its new swimming-pool, and for two years he has kept in closest communication with Harvard's director of athletics, yet his identity is as much a mystery as ever. All his communications are typewritten, even the signature. He uses all sorts of letter paper, from the cheapest to the most expensive. He shows the most intimate acquaintance with Harvard's athletic affairs, and must have been on the ground often, but no one knows him. Sometimes he is in the far West, sometimes in the East. He has received two medals from the Harvard Athletic Association, one awarded to "Mr. H. A. A.," and the other to "Mr. Anonymous Aquaticus."

The whole affair is an illustration of the fun that comes from the secret doing of good. Mr. H. A. A. is evidently enjoying himself. Any one enjoys himself if he does not let his left hand know the benefits his right hand is bestowing. It is Christ's way, and Christ knows best.

Prayer.—Our Saviour, save us from pride in our giving. Make us humble benefactors. What have we that we did not receive? Why should we be praised for sharing what has come to us as gifts? Teach our two hands to keep their secrets. *Amen.*

TUESDAY.

GOD'S EARLY RISING.

"Jehovah hath sent to you all His servants, the prophets, rising up early and sending them."—Jer. 25:1-6.

We never think of God as sleeping, but the Old Testament writers did, and they thought of Him as an early riser. That is, they thought of God as alert, eager, busy about His work, and His work was always the blessing of His children.

Over and over, the heroes of the Bible are mentioned as rising early. It was part of their heroism to be no sluggards, no devotees of the bed. They anticipated the sun. They heralded the morning. They ran to their tasks. They were wide-awake.

"The morning hour has gold in its mouth," says the proverb. It has in its mouth much more than gold: it has honor, and wisdom, and power. Prosperity and sloth never go together. Neither do sloth and godliness. Those that are bent on serving God in the world are bent on beginning betimes. The couch makes a poor workshop.

Prayer.—As Thou dost rise up early to send us our blessings, O God, may we rise up early to receive them. As Thou art prompt with Thy toil, O Supreme Worker, may we be alert and eager to begin with Thee. Thou art the God of the morning, Thou Sun of righteousness. May we catch Thy earliest rays. *Amen.*

WEDNESDAY.

THE IDENTIFICATION PLATE.

"O Jehovah, Thou hast searched me, and known me."—Psa. 139:1-12.

The large department stores find great difficulty in keeping clear the addresses on the parcels they must deliver. Every name is spelled in many different ways. Persons with the same name, and even the same initials, live on the same street. Therefore, a department store in Boston has furnished its 80,000 charge customers with nickel plates, on each of which is stamped the customer's name, address, and charge number. Each clerk has a machine which takes the plate and, with it, prints a stamp on the sales slip, so that there can be no mistake, either in the records or the delivery.

This difficulty, thus solved, leads us to think of God's multifarious dealings with His millions upon missions of children. How accurately He knows us! How perfect is His delivery to us of warnings, of leadings, and of blessings, all fitted precisely to our needs! The more we think of it, the more we marvel at the divine arrangements, the workings of Providence. Verily, we have a wonderful Body!

Prayer.—Our Father in heaven, we trust Thee implicitly. Thou dost make no mistake. Thou knowest us altogether. We place our lives in Thy hands, sure that Thou wilt do for us what is best. May we never fail Thee, as Thou wilt never fail us. *Amen.*

THURSDAY.

PROPER PROPAGANDA.

"Sing forth the glory of His name; make His praise glorious."—Psa. 66:1-4.

A leading paper now carries the advertisement, "Propagandist. Public speaker with personality and unusual powers of persuasion available"—of such a date. It is a new business; or rather, an old business come out into the light.

Christians should enter that business in a definite and purposeful way, and they are doing it more and more. The same newspaper told about the oratorical contest week to be carried on by the National Loyalty Commission of the Presbyterian Churches. Local meetings will listen to young orators who will advocate law observance. The best speakers will enter Presbyterian contests, and from these contests national winners will go to the Presbyterian General Assembly to receive awards. Here is propaganda for President Hoover's law-enforcement plan, and incidentally for the Presbyterian Church.

Every Christian, in similarly ingenious ways, should be seeking to increase the honor of Christ.

Prayer.—Help us, O Christ, to advance Thy kingdom. Make us ardent advertisers of Thy cause. And to Thy great name shall be all the glory. *Amen.*

FRIDAY.

THE SCIENCE OF GOODNESS.

"Attend to know understanding."—Prov. 4:1-9.

Dr. Hamilton Holt, the president of Rollins College, Florida, has established a novel department of study, presided over by the famous Southern novelist, Mrs. Corra Harris. It is to be a historical and philosophical study of evil.

This study, Mrs. Harris says, "is usually taught by people mentally corrupt." She would have it taught by people of intelligence and conscience. She would have people good and she would have them know why and how they are good, and understand the causes of evil and how they may be uprooted.

The vices among the young of the present day are the product of ignorance and folly. The boys and girls simply do not know how silly they are in doing such things, and how foolish they appear to the instructed. True education will correct all this.

Prayer.—Great Teacher, we would enter Thy school, knowing it to be the university of all manliness and womanliness. We would free ourselves from the ignorance of folly. We would know the science of goodness. And we come to Thee as the only Teacher. *Amen.*

SATURDAY.

THE TRANSMUTATION OF EVIL.

"The eyes of the blind shall see out of obscurity and out of darkness."—Isa. 29:17-24.

The radio message, the other day, of Senator Schall, of Minnesota, was inspiring. Twenty-three years ago, when he was just starting out on his career, he became blind. Probably that calamity would have been the ruin of his life if it had not been for the courage of his gallant young wife, who ever since has been eyes to him. He had to recast his entire mental processes. He declares that he would not exchange this development for all the eyes in the world.

Something of this is what Isaiah meant when he said that "the eyes of the blind shall see out of obscurity and out of darkness." There is a power that comes from weakness which is infinitely beyond the strength that never has known failure and blight. The Lord knows what is best for us when He sends pain and distress and disappointment. To the heroic soul, they are the raw materials of glorious success.

Prayer.—Thy leading, O God, never goes in the wrong direction. Thy providence foresees clearly. Grant that we may walk in the ways of Thy appointment forever. *Amen.*

SUNDAY.

WHEN SEED CATCHES.

"When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart."—Matt. 13:18-23.

When a gardener sows grass seed, he watches eagerly to see whether it is going to "catch" or not. If it "catches," it fructifies, it sends its tiny roots down into the soil and its tiny blade up into the air, and soon the bare ground is covered with a carpet of lovely green. But if it does not "catch," the seed is dead and wasted, and the whole process is to be gone over again.

The hearing of sermons and the reading of good books and the perusal of the Bible is often a process of not catching. There is no germination. The ground has been packed hard by the feet of worldly interests. There has been no softening rain or divine grace. The hot sun of passion and greed has baked the soil. It has been impossible for any seed to "catch."

We are likely to find fault with the seed. It is no good, we say. The florist is a fraud. We'll try some other dealer next time. But often there is no next time. For the sowing of grass is not an easy matter, and few realize how much care and practical wisdom are required. We go at it haphazard, any way, any time, any soil. No wonder so many lawns are bare or straggling.

Prayer.—Master Gardener of men's hearts, teach us Thy beautiful art. Instruct us in the ways of wisdom. Lead us to fruitfulness and beauty. Make us to know the way of understanding. For Thy name's sake. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE COMMAND OF CHRIST.

By BRO. JNO. G. TRUITT.

"Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."—Matt. 28: 19-20.

The acid test of religion is unselfishness. Selfishness lies like a sharpened axe at the root of Christianity. A person cannot be thoroughly selfish and be a Christian. Christianity moves from self like the fragrance of a rose. No more can a person be a Christian and be at the same time selfish than a rose can be fragrant and yet fail to give off its perfume. A church that is constantly giving all that it can get back to itself alone is dying. And all it can get will not be enough to give it a place in the sun. The church that runs its school simply to teach religion to its pupils might as well close its doors, but the church that teaches its pupils with a purpose back of the teaching akin to the purpose that prepared a small group of disciples to carry out the words of our text is justified in its teaching.

I stood in the presence of a great forest, and was handed a new, sharpened axe. The axe was not giving me in order that I might possess a curio, nor simply to add an axe to my collection of things; but that axe was given me that I might blaze a trail. There was work to be done across the wood, and I held the axe in my hand. But not for long because there was the challenge to break a trail, and I went at it.

Jesus had been doing something to a group of followers. They had seen Him heal bodies, and they were being given power to transform lives; they had seen Him raise the dead, and they were being given power to inspire men and nations; they had seen Jesus die nobly upon the cross, and they were being given power to live mightily for Him in the field of conflict and need; they had seen Him resurrected, and they were being given power to overcome doubt, fear, persecution, fire, sword, stake and scaffold.

A memory, too, had been lodged like a mighty passion of love in their lives. One night Jesus took bread, and brake it, and taught them that thus would His own body be broken for them; then He took the cup and gave thanks, and assured them that His blood was going to be spilled for the remission of sins. He asked them to eat a bit of the bread, and to sip from the cup; and begged of them that as oft as they did it they would do so in remembrance of Him. And what a memory that was! When came the commencement day that closed the marvelous school, and graduated that class of ordinary men, now made extraordinary by their great Teacher, Jesus standing before them said: "Go . . . Teach . . . Baptize."

And the church was off on its mighty course of conversion, blessing, saving, teaching, healing across a sore and needy world. A disciple stood up one day and preached the things he had seen and felt, and three thousand souls were converted. Another tried it, and they bound him and stoned him; but since his Lord had given him power to overcome, as he was dying he cried, "Father, lay not this sin to their charge," and his sermon and life were both ended. But were they ended? There was one young man standing in that group looking upon that upturned face, and listening to that out-turned prayer that never rested after that day

until he had preached Christ in Rome itself, and all the regions round about, and for good measure he was directed to write many books of the New Testament.

Jesus had told His followers to do three things in three names. We may remark that the three things are three sides of the same thing, and that the three names are one. "Go . . . Teach . . . Baptize; Father . . . Son . . . Holy Ghost." It has been the Father's to create the possibility of going and to go, it has been the Son's to teach both by precept and example so that He is known as the great Teacher, and it has been the Holy Ghost's to baptize with inspiration and power. What a trinity of goodness was to be made to live in the lives of those hearing that command that day! And how needed still is its complete fulfillment!

In that day out before Calvary, lensed eyes of their Lord was a world, needy, sore, sin-cursed, hardened, and hungry; and in His heart was a passion and a love which would bring them succor and peace. He had said, "Come unto me, all ye that are weary and are heavy laden, and I will give you rest." Standing there in the power and glory of His resurrection He issued His marching orders of the church until this very day. And did those disciples go? Yea, and it took sacrifices, means, time, life, all; they had heard His command, they had witnessed His life, His death and His resurrection, and they would fail him not. Through fear of the Jews, through prisons of the Romans, through dungeons of the earth, through storms at sea, and stonings in cities, here and there they left one beheaded or burned, but they never thought of turning back.

"Teach," and this they did. Whether it be an Ethiopian servant, or a multitude of thousands; whether it be in a prison in Jerusalem, or a dungeon in Rome; whether it be in a rich reception room of a great Cornelius, or the upper deck of a sinking ship; whether it be among the beasts of Ephesus, of the boy Timotheus, they taught the life, death and resurrection of their Lord Jesus. In Jerusalem and in Rome, in Asia and in Europe, like the heralds they were, they taught until the first few persecuted Christians of the first century became the victorious millions of the third century. Christ had given them a message for a purpose and they were fulfilling that purpose.

Furthermore, they were commanded to baptize. And methinks their baptism was far more than a mere rite, but their converts were baptized with the Holy Spirit after they had believed. Did their converts "stick?" Or were they enrolled one Sunday and gone before next? Indeed, their loyalty and fidelity has filled the world with a fragrance it can never forget. Fathers, mothers, children died in dungeons, and at the stake before they would deny their Lord, or surrender their faith. And how their world needed the baptism it was being given!

The promise of the never-ending presence of the Christ with His followers brings us at one sweep up to the present day. Is there need in our advance age for Jesus to look with a bleeding heart, and stretch uplifted hands, and give us such a command today? To ask the question is to answer it in the affirmative. One paragraph from a letter of this month reads: "Several hundred thousand people of various creeds and races have been torn from their homes and sent into exile as the result of the Soviet 'Five Year Plan for the Liquidation of Christianity.' The unfortunate victims are hearded into rough barracks, unsanitary and overcrowded, compelled to labor in

swampy forests, or mines, without sufficient clothing in a climate where there is winter for nearly ten months in the year, and with barely enough food to keep body and soul together. The scanty ration of flour is "stretched" with ground bark. Pitiful letters reflect the unutterable distress in such sentences as this: 'They say typhus has broken out in one of the barracks. Thank God! At last the end comes.' If we could turn the world-map as a globe we would see it suffering for the lack of Christ, and the things He has to offer. And what is more, although we know we are far from doing our full duty, we would find heroes and heroines in every quarter of that globe doing their sacrificial best to carry out the command of Christ.

Our people cannot afford to whine or putter about what we are asked to do in carrying out the command of our Christ. Rather let us rejoice in such a Lord, and in such a mission.

Dayton, Ohio.

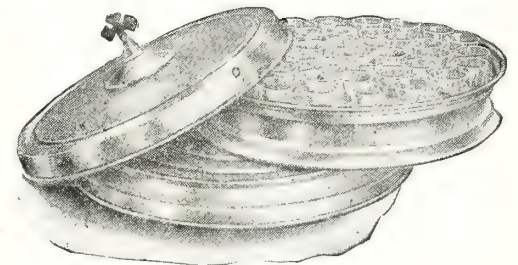
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Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

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Cover No. 5—Silver-plated; fits Tray No. 85...	16.00



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Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).	\$22.00
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Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



Bread Plate No. 3—Narrow rim.....	\$ 9.00
Bread Plate No. 4—Broad rim.....	9.00
Filler—Silver lined	6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

We want to depart just a little from our usual letter this week and take this space to say something in regard to THE CHRISTIAN SUN. Three years ago the Southern Christian Convention elected the writer circulation manager for THE SUN, and the work was to be done in connection with our duties as Superintendent of the Christian Orphanage, and without salary. For three years we have given lots of work and much time to this work and we trust that we have accomplished something for our church paper.

There are many items of expense that enter into the printing of a church paper. There are the items of correspondence, the postage on the paper, which amounts to nearly \$25.00 a month, addressing, mailing and drayage, and the printing of the paper itself. All of these items together amount to nearly \$150.00 per week. And in order to pay this we are dependent upon our subscribers paying up their subscriptions.

THE SUN goes into the homes of nearly three thousand weekly to keep them informed as to the activities of your Elon College, your Mission Board, your Christian Orphanage, and all the other activities of the Church. It is very important that we keep THE CHRISTIAN SUN shining and making its weekly visits into the homes of our people.

What is the part we want you to play? What is the help we want you to render? When you read this letter turn to the label on the front page, and if your subscription has expired, please mail us a check for two dollars to renew. Two dollars is a small amount; but if two thousand of our people will mail us a check for two dollars we could pay our bills promptly and save any embarrassment.

Are you willing to stand by the paper that has been such a pleasant visitor in your home for so many years? Let loyalty to your church paper and to our denomination inspire us to come to the rescue of THE SUN at this time when it needs your loyalty and support so badly.

Remember you are not making a donation. You are going to get value received and more. You will receive fifty-one copies for your money. Less than 4 cents a week. We can certainly lay aside that much for our church paper. I appeal to you, my dear friends, with all the earnestness of my heart to mail us a check to renew your subscription. THE SUN needs you now.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 9, 1931.

Brought forward \$8,553.28
Sunday School Monthly Offerings.

North Carolina and Virginia Conference:
Elon College 6.25
Eastern North Carolina Conference:
Liberty Vance \$ 4.45
Fullers Chapel 2.03
Morrisville 2.00

Western North Carolina Conference:
Ether \$.65
Antioch77

Eastern Virginia Conference:
Liberty Spring \$ 5.00
Liberty Sp. Ladies' Bible Class ... 1.00
Liberty Sp. Bertie Johnson Class .. 1.00
Liberty Sp. Sr. Boys Class 1.00
Spring Hill 1.00
Mt. Carmel 5.19
Holy Neck 10.00

Dendron	4.00
Holland	10.00
Antioch	3.70
Valley Virginia Central Conference.	41.89
Mayland	2.06
Alabama Conference:	
New Hope	1.40
Georgia and Alabama Conference:	
Richland	1.00
Special Offerings.	
C. A. Penn, sup. Miller Children ..	\$50.00
Interest on Phillips loan	90.00
W. A. Lee, support of boys	7.50
Interest	10.00
C. M. Horner, sup. of Hazel	60.00
Mrs. Maynor, sup. of Rebecca	10.00
	227.50
Total for the week	\$ 290.00
Grand total	\$8,843.28

CLOUDBURSTS AND GOLD.

Apparent difficulties may lead to good results. A cloudburst in Colorado sent such large streams of water down the hillsides that in many places earth which covered gold and silver ores was washed away. On one hill a landslide almost completely uncovered the vein of a gold mine, so that the owners no longer had to work underground. The troubles that come to us are often used by God to draw us closer to Him and so to reveal His grace in us that we can be a help to others. "Who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." (2 Cor. 1:4). —The Bible To-day.

Eiters Sunday School Maps.

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8 Maps,
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THE CHRISTIAN SUN,
1536 East Broad Street, Richmond, Virginia.

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Holman Testaments

COMMAND
ATTENTION
AND
APPROVAL

Holman Vest-Pocket Testament

Size, 2 5/8 x 4 1/2 inches



Specimen of Type.
AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Je'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2101. Dark Blue Silk Finished Cloth, with edges colored in maroon, gold titles, round corners, red under gold edges, with Book of Psalms included. \$.50
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2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges, with Book of Psalms included.85

2103KP. VEST POCKET TESTAMENT AND PSALMS Morocco Grained Binding, limp, gold titles, round corners, gold edges, with Book of Psalms included.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included.90
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With all the words of our Lord and Saviour printed in red.
12PRL. French Morocco Leather, flexible limp, gold side titles, on red panel, rounded corners, gold edges, with Book of Psalms included.90
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The JEWEL is the latest and most attractive Pocket Testament made.

The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted for its compact quality, and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling together.

The size, 2 1/2 x 3 1/2 inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 The three wise men

carrying away into Babylon four generations; and from the carrying away into Babylon, the angel of the Lord had

ing interpreted is, God with us. 24 Then Je'seph being warned from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges, with Book of Psalms included. \$1.00
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Holman GEM Testament

POCKET
SIZE
3 3/8 x 4 1/2
inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Je'sus to the multitude, and to his disciples,



The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3 3/8 x 4 1/2 inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

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of Je'sus

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MARRIAGES

ALGER-HOUSDEN.

Mr. Russel Alger and Miss Elyon Housden came to my home May 30, and were united in the holy bonds of wedlock. They hail from the Newport community, and are members of the Newport Christian Church. The groom is the son of Bro. and Sister T. Z. Alger, and the bride is a daughter of Bro. and Sister G. W. Housden, all of whom are members of the Newport Church. These are fine young people, and have the best wishes of their many friends for a happy and useful married life.

A. W. ANDES.

OBITUARIES.

BAKER.

George Walter Baker, son of the late Avery and Jane Brame Baker, was born March 11, 1851, and died May 24, 1931, aged 80 years. He was married to Miss Mary Madison, April 6, 1876, and for more than 55 years, this devoted couple had traveled life's pathway together, through storm and sunshine.

Although not a member of the Christian Church, Brother Baker made a distinct contribution to the church at Howard's Chapel, where the family attended, and supported the cause. He was a member of the Friends' Church at Guilford College, uniting there when it was known as "New Garden."

He leaves as a monument to his memory a fine family of Christian children, respected and prominent as citizens. May the blessings of our heavenly Father attend and comfort all sorrowing hearts. Funeral services were at Howard's Chapel in charge of the writer and Rev. M. T. Smathers, May 25th. Burial was in the family burial lot.

R. A. WHITTEN.

CRUTCHFIELD.

The members of the Pleasant Ridge Missionary Society wish to express our deepest regret and sorrow for the passing of one of our most faithful and earnest members, Mrs. Ida Crutchfield, on June 2, 1931. We found her always ready and willing to help in any way when called on.

We greatly miss her cheerful presence in our meetings and may we strive to imitate her example by being more earnest and faithful in God's work.

To her bereaved family we extend our heartfelt sympathy and recommend that a copy of these resolutions be sent to the Christian Sun, a copy to the bereaved family and a copy placed on the minutes of our society.

MRS. W. C. NELSON, Pres.

MRS. P. G. FLEMMING, Secy.

WELLS.

Mrs. Sarah Elizabeth Wells, daughter of R. H. and Martha Spencer, was born in Halifax County, Va., February 28, 1857, and died at her home in Person County, N. C., on June 17, 1931, aged seventy-four years, three months and seventeen days. On May 2, 1880, she was

married to W. H. Wells, who died October 17, 1928. To them were born four sons: Robert Henry, deceased; Stephen H., Clarksburg, W. Va.; Clifton H., of Edgeton, Va., and Fleming Edward, of Semora, N. C.

Sister Wells joined Lebanon Christian Church, Semora, N. C., when young, and was loyal to her church till death. The minister always found a cordial welcome in her home. It was my happy lot to be

her pastor for nearly fourteen years. She delighted to talk of her former pastors and their visits in her home. Among them were Long, Holt, Peel, Johnson, White, Wicker, Klapp, Fleming, Foster and Patton. She loved her neighbors and always spoke kindly of them. There was an atmosphere of welcome to all who came to her home.

Besides the three surviving sons, there are ten grandchildren.

The funeral was conducted by the writer from the home on the afternoon of June 19th, and burial was in the family cemetery. A large crowd was present and the floral offering was beautiful.

One who was a real home-maker, a devoted wife, an exemplary mother, a real neighbor and a sincere Christian, has gone to her reward; but the influence of her faithful life remains here to bless and guide others.

C. E. NEWMAN.

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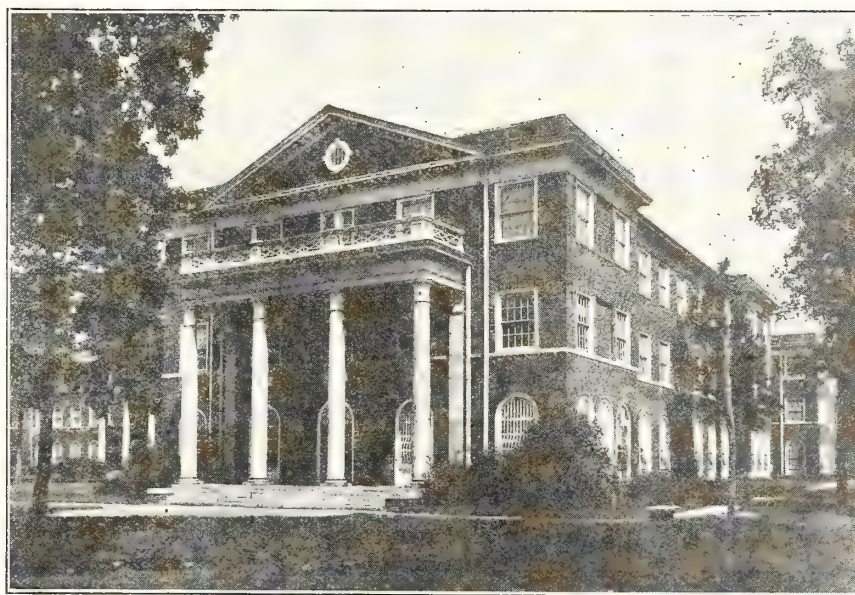
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CRUTCHFIELD.

Mrs. Ida Beason Crutchfield was born Nov. 7, 1873, died June 2, 1931, age 67 years, 7 months.

On May 28, 1892, she married Mr. W. M. Crutchfield and to them were born nine children: Mrs. A. B. McFarland, Jerry, C. A., B. C., S. W. C., Florence C., Mrs. P. H. Smith, Mrs. S. C. Gardner, and Revs. G. C. and H. E. Crutchfield. There are thirty-two grand children and three great grandchildren.

She attended services the night of June 1st and died the next day at Summerfield where she had gone for treatment by a physician.

About 40 years ago she united with Pleasant Ridge Christian Church, and was a faithful member until death.

She was an active member in the Missionary Society of her church, and the last meeting was held at her home.

She was a good woman and was loved by all who knew her. She will be missed by her pastor and the members of Pleasant Ridge Church. She lives in the chil-

dren, two of whom are ministers beloved in the Christian church.

The pastor had charge of the funeral, assisted by Revs. Hill, L. A. Nall, J. S. Carden and Drs. C. H. Rowland and W. C. Wicker. God bless the memory of this good woman.

There were several ministers at the funeral, and a large number of sorrowing children and friends.

J. L. NEESE.

WHITLOCK.

Mrs. Sydney Whitlock was born July 26, 1878, and died May 14, 1931, aged 52 years, 9 months, and 18 days. Sister Whitlock was a good woman, the wife of Bro. Clark Whitlock, and mother of one son and one daughter, all of whom are living and mourn her departure.

She was a faithful member of our Timber Mountain Church, often walking long

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Send boxes of clothing to Mrs. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

For literature, write Rev. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

distances in order to attend the service there.

Funeral services were held at Fairview Lutheran Church, several miles from Capon Bridge, W. Va., May 15, 1931, and the remains laid to rest in the beautiful cemetery nearby. A. W. ANDES.

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VOLUME LXXXIII

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NUMBER 29

THE SUN'S OBSERVATORY

By DR. W. C. WICKER.

CRIME DECREASING, BUT NOT MUCH.—

A nation-wide report given out from Washington recently, shows a decrease in all types of crime save murder and aggravated assault, in more than 1,100 cities through the country in May, as reported by the department of justice. The daily average of all crimes reported, decreased from 1,568 to 1,504.

PATTON HEADS CONGREGATIONALISTS.—

Dr. Carl Patton of the First Congregational Church, Los Angeles, Cal., was elected moderator of the National Council of the Congregational Church at Seattle, and he therefore becomes co-moderator of the newly formed Congregational-Christian union, which closed its sessions at Seattle last week. We are all Congregational-Christians now, and have been since the two churches merged. We were in part called Christians and in part called Congregationalists before the merger but now we are named Congregational-Christian churches without changing either the character of our policy or the character of our people.

MISSIONS IN INDIA.—

The East India Association, which renders excellent service by arranging public discussions of Indian and other problems, last week invited the Rev. William Paton to open a discussion at Caxton Hall, London, upon the attitude of Mr. Gandhi and other nationalists to Christian missions under the future constitution of India. Mr. Paton, who is one of the secretaries of the International Missionary Council, speaks with great authority upon Indian problems. He said that in Mr. Gandhi's recent words upon missions there could hardly be read a threat to exclude missionaries from India.

NOONDAY RELIGIOUS SERVICE.—

Station WGN, Chicago, has inaugurated a noonday religious radio service under the direction of the united ministry of Chicago, which is being conducted by various pastors. The directors of these services include Rev. Harold S. Stewart, Rev. Stephen E. Keeler, Dr. Herbert L. Willett, Rev. E. F. Tittle, and Rev. Joshua Oden. Among others co-operating are Dean Shailer Mathews, Dean John Timothy Stone, Dr. F. C. Eisenlen, and Dean Frederick C. Grant. Those who tune in at one o'clock in the afternoon will enjoy a religious program worth while, for all these men are capable of rendering a great service in the execution of their programs.

RELIGIOUS EDUCATION.—

The Presbyterian, the Christian and the Baptist churches of Halifax county, Va., have just closed a Vacation Bible School in which there were one hundred pupils attending. There were eight teachers furnished by the several churches participating in the school, two of these were from

the Presbyterian Board of Religious Education at Richmond, Va., four from the Presbyterian church of the community of which Dr. T. S. Wilson has been pastor for fifty years, and two from the Christian church at Pleasant Grove, Va., of which this scribe is pastor. This school will be held annually and from the progress made during the first session, I am sure that great good will result.

GIFT TO SALVATION ARMY.—

Mr. William Wrigley, Jr., who last winter donated the use of a building on Union Avenue, Chicago, to the Salvation Army as a lodge for homeless and jobless men, together with a check for \$16,000 for its operation, has given the building outright to the army. Mr. Wrigley states that he is making the gift because he is so well pleased with the use to which the building has been put. Through the winter there were 499,397 registrations at New Start lodge, as the building was called; 1,152,202 meals served, and 411,145 beds provided, all without charge. The total cost of these services was \$100,115.26, including the \$16,000 from Mr. Wrigley, and \$84,115.26 from the governor's emergency relief commission's fund. The spirit of such work as this should inspire others to follow in service to humanity and thus fulfill the spirit of Christ.

SUMMER SCHOOLS.—

Methodist pastors have been to school for two weeks at Southwestern University, enjoying the instruction of such men as Bishop Edwin Holt Hughes of Chicago, Dr. Clovis G. Chappell of Houston, Dr. Paul Vogt of the University of Oklahoma, and Dr. Earl Kernahan of Washington, D. C. A similar school with an equally distinguished faculty is in progress at Southern Methodist University, Dallas, Texas. The Christian University of Dallas is fostering a short term school for its young people's leaders, while Baptists are beginning their young people's assemblies at various points. The Congregational-Christian churches are doing good work for their young people, but there is room for more work for the pastors in the southern conferences. Let us hope that soon there will be provision for an annual pastors' school of two weeks each spring, and that all pastors will enroll as students.

NEW NATIONAL NEWSPAPER.—

Apparently progress is being made in the plans for a daily newspaper which will play down crime, be fair to prohibition, and in general be Christian in its attitude toward the great issues of the day. A letter has just been issued to the ministers of New York City telling them of the coming publication and urging them to secure subscribers among their parishioners. It is pleasing to note in this letter that this paper will be first of all a great newspaper in the sense of giving news. No other kind of paper would have a chance. If this

is not done, its subscribers will be in the position of the socialists and the communists, who have to read the capitalist press to get the news. Too many newspapers seek to know what the public wants rather than the true interpretation of the news of the day. The over-emphasis of crime, murder, bloody conflicts, and corruption fills the minds of youth with the wrong conceptions of life and breeds crime rather than brings a better condition of society.

CORNER STONE LAID.—

On Wednesday, June 24th, the corner-stone was laid of the \$3,000,000 International House at the University of Chicago, the gift of Mr. John D. Rockefeller, Jr. Six nations were represented by their consuls, and students of many nationalities were present. The invocation was pronounced by Dr. James M. Stifler; President Hutchins set the stone in place; Bruce Dickson, adviser of foreign students, read the list of contents of the corner-stone box; and Dean C. W. Gilkey made the address. Dean Gilkey said, "International understanding is the essential purpose of the house, and international understanding is necessary for the solution of the world problems that are confronting us today." International House will be available to foreign students in all Chicago institutions of higher learning. Living accommodations will be provided for 500 and club facilities for 2,000. A limited number of American students will be admitted. Such beneficence and such a spirit toward all nations will go far to cure the race rancor with which the world has been cursed so long, and will tend toward world peace.

CONFERENCES AT UNION SEMINARY.—

Union Theological Seminary has devoted the last two weeks of this month to summer conferences. These summer sessions at the seminary have become a well established feature, for this is the tenth on church work in city and industrial communities, and the eleventh for ministers and religious workers. The speakers have been outstanding men keenly alive to the problems of the day, such as James G. McDonald, chairman of the foreign policy association, Dr. Coffin, president of the seminary, Norman Thomas, well known socialist leader, and many others of like caliber. And what these leaders have been saying has been significant. The unemployment problem has been to the fore, for Dr. E. T. Divine, chairman of the committee on social ideal of the Federal Council of Churches, has been pointing out the menace and challenge of this depression. Incidentally, he attacked the "yellow dog" contracts as "an unjustifiable perversion, requiring workers to sign away their elementary rights." He was also outspoken on the subject of war, declaring that, "the institutions of religion should never again be used as agencies in the support of warfare."

NOTES-PERSONALS

"Great lives become great by meeting and overcoming great difficulties. Read biography, and you will find this true."

Evangelistic campaigns are now on in many of our churches, and here is hoping all will have just what we call the meeting, a revival. Surely if the Church ever needed reviving that need exists today.

In last week's issue of THE SUN was an article entitled, "The New Paganism and the Revival." This article, found on page five, is worthy of profound study, and is well worth re-reading. It is true history and religion combined.

Rev. J. H. Warren, pastor of our Ocean View Church, makes a splendid report for June, the church attendance ranging from forty at the morning service to one hundred and twenty-seven at the evening service; the Sunday School attendance for the month averaging eighty-three, and the offering at Sunday School averaging \$7.50 per Sunday. Some of our older schools may take notice and profit by this young, growing church and school.

Pastor and people of Rosemont Church celebrated last Sunday the fourth anniversary of their starting to raise the funds with which to erect their beautiful and commodious house of worship. This house was dedicated last February, and the people are so happy over their achievement that they celebrate annually the beginning of their great work. Among the speakers last Sunday were Rev. J. F. Morgan, pastor, H. L. Bondurant, treasurer, Albert L. Gwynn, O. F. Smith, W. H. Farmer, Mrs. O. S. Mills, Miss Mary Halstead and others.

Rev. B. J. Howard, 232 McCauley St., Chapel Hill, N. C., hands the editor the following notice: "My services as minister of the United Church, Chapel Hill, will terminate September 1st. Should any church desire my service for next year, I would appreciate some communication between now and August 20th." Brother Howard has been pastor at Chapel Hill for some years and is well known in the Conference and among the churches in rural districts he has served acceptably. It is hoped he will not be left idle, as the ministry needs him in its active service.

Rev. H. C. Hilliard, R. 5, Louisburg, N. C., a member of Mt. Auburn Christian Church, Warren County, N. C., and a graduate of Elon College at the recent commencement, is open for work as a minister and will be glad to correspond with any church or field desiring his services. Brother Hilliard was ordained at the last session of the Eastern North Carolina Conference, made a good record as a student at Elon College, and gives promise of success as a minister. We commend him to any church desiring a young man just beginning, though well qualified by training in education, for the ministry.

Rev. W. T. Scott, writing about United Church, Salisbury, says: "The interest in our work seems to be increasing, especially among the young people. We now have a young people's class of over 20 in the Sunday School, and out of this class we average around 15 present for the Church services on Sunday morning. Our church has been represented this year, for the first time in some

years, at the Elon Summer Conference—we have three present, and we had 10 present at the N. C. and Va. Christian S. S. & C. E. Convention—a two-day session. We have just closed an attendance contest in the Sunday School, and we find the effort to be of substantial assistance to our work. We have made an increase of 39 in our enrollment and the average attendance for the past six months has been nearly 75 per cent."

It is deeply deplored in our Christian circles that Rev. F. G. Coffin, D. D., president of the General Convention of the Christian Church for the past sixteen years, than whom no assembly has a finer and a more efficient presiding officer, and who has done so much to bring about union between Congregationalists and Christians, was at the last prevented from attending the Seattle Convention. Dr. Coffin is under the care of a physician, and the condition of his health at the time would not permit his going to the Convention. The prayers of the united brotherhood go up in his behalf, sustained by the deep anxiety, that his health will soon be fully restored. Dr. Coffin's friends and admirers are only limited by those who know him. The people of the Church love him not only for his efficiency and ability as an executive, but because of his fine Christian spirit and deep consecration.

NOTICE.

The Virginia Valley Conference will meet at Mt. Olivet, Greene Co., Aug. 5th. Those who come by auto follow State Highway No. 17 to the intersection of No. 704; then follow No. 704 to the church. Those who come by rail, come to Elkton or Charlottesville and notify Mr. Norman Morris, Dyke, Va. B. J. EARP, *Pastor*.

NOTICE.

The Sunday School and Christian Endeavor Convention of the Eastern Virginia Christian Conference will meet at Oakland Church, Chuckatuck, Va., July 21-22, 1931. All convention officials, pastors, superintendents, and delegates expecting to remain over Tuesday night for Wednesday session, and wishing entertainment for the night, will please let the Committee on Entertainment have this information immediately, so that homes may be provided for them.

W. K. WAGNER, *Chairman*,
Suffolk, Va., R. F. D.

KEEP A SWEET SPIRIT.

Keep a sweet spirit. Do! The world is, to be sure, all out of sorts, and it ought to be turned upside down and emptied out, in all probability; but you can't help it by getting sour at everybody and everything. The man or woman who keeps a sweet spirit, no matter how keenly the wrongs of life are felt, will have vastly more power to correct the evil than those who fall into a sour mood. A sweet spirit, like a scented flower, has a fragrance to cast upon the path of every one who passes by. It has also for itself a rare life of love which every one admires. It has sometimes been charged that old people get sour. Well, it may be that some do, but they are not alone. There are some young persons whose spirit in the church is sour enough to turn the whole congregation into pickle. They take delight in letting the pastor, and the leader, and the superintendent, and especially the deacons know how wrong things are, and how it kills their enjoyment. Why, Lot's wife would be sugar beside some of them. Look into the face of the faithful servant of Christ who has constant communication with Him, and see how the fragrance of summer is there. Don't get out of heart, don't give

up the battle; don't lose your courage and faith; and, with all keep your heart pure and sweet.—*Religious Telescope*.

A TUG OF WAR.

"That a spiritual tug of war has been, and still is, going on in China, as in the whole world, between the Christians and the anti-Christian forces, is a fact that cannot be denied," recently said Dr. C. Y. Cheng, that princely leader of the Church of Christ in China. "Such a tug of war has always been raging, but the present seems to have been more acute and severe. The peace of the Church has been badly disturbed, —its slumber has been aroused. It is not always a bad thing to have one's peace disturbed. It often is a positive blessing when one has been aroused from slumber. When a church is well content with itself, when there are signs of self-complacency, it is a blessing in disguise for the church to be disturbed and aroused. There are two possible results of such an awakening:—one to fall asleep again, and the other to become fully awake and alive to all that is going on around one."

METHODS CORNER

BY REV. ELISHA A. KING, D. D.
Miami Beach, Fla.

A healthy church is always seeking new members. Sometimes they are secured through special evangelistic meetings, but the church ought to be seeking, finding and welcoming new members constantly. Some churches have a very dignified way of receiving members by the use of a ritual. Others simply read the names from the pulpit. Occasionally no public notice is taken of new members. Each church, of course, will use its own method, but joining the church ought to be made a solemn and impressive occasion.

We receive new members by letter from other churches, by re-affirmation of faith, by confession of faith, and we also receive associate members. There are quite a number of people in every community who were once church members but have drifted away from all churches. Suddenly they become interested in church and desire to unite with a local church. For various reasons they cannot get church letters, but being sincere and desiring to re-affirm their church allegiance they join on re-affirmation of faith. Associate members are really tourist members in other cities, but desiring to be closely associated with the church they join without disturbing their membership elsewhere. Sometimes this relationship develops into a real membership.

It is worth while in many churches to have little printed cards in the pews giving opportunity for any attendant to write name and address on the card asking for admission to membership. For example, the card might say, "I hereby make application for membership in this church. I desire to join on Confession of Faith, by Letter, Re-affirmation of faith. (Mark an X at the proper place.) I am at present a member of the Church, located at..... Name, Present Address....., Street and No."

Where this device is used, quite a number of people sign the cards during the year. It also gives the impression that the church really does desire new members.

In the "Corner" for February 26th, I called attention to the Friendly Visitation plan of getting acquainted with new people. This is one of the best ways of supplementing the present method of membership application cards in the pews. The future of the church depends upon new recruits.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. LNSMINGER, and REV. M. J. SWEET, *Associates*.

SOUTH GEORGIA is again bounding to the front by announcing her association thus early. It will be at Ambrose Christian Church, October 2nd and 3rd.

DR. C. H. ROWLAND, Greensboro, N. C., is ordered by the doctors to take a rest, and an extended one. He is doing well, it is reported, and this page is glad. The pastor at large preached for him in his good church on July 12th.

DR. W. KNIGHTON BLOOM writes that he will be home July 10th. We have missed him greatly. Without his guiding genius it is hard for the Southeast to keep on the right track. A thousand welcomes await our beloved secretary.

NEW PORT RICHEY, FLORIDA. This church is passing through a great crisis on account of the recent closing of the local bank. Rev. Ralph Krout, the pastor, reports, however, that they refuse to be discouraged.

WEDDING BELLS will be ringing about the 24th. Our young pastor at Albemarle, strong, forceful, loyal, announces he is leaving us for Florida, where the orange blossoms bloom, and will bring back a bride, Mrs. George M. Penn. Good for George and good for Albemarle. They will both be at Blue Ridge, so look out!

KEY WEST FLORIDA, Rev. E. Richard Evans, pastor. The Sunday School reports nineteen new members, making a total membership of three hundred and nineteen. The Woman's Organization of this church is having built a large sleeping porch on the back of the parsonage. They are also having the wood-work in the church repainted.

REV. KERRISON JUNIPER, D. D., of St. Petersburg, Florida, for the month of July will supply the First Church of Evanston, Illinois, and for the month of August, the First Church of San Francisco, California. Rev. O. H. Denney has been appointed assistant pastor of the St. Petersburg church for two months. Rev. Walter Metcalf, of Tampa, Fla., will occupy the pulpit the second Sunday of August.

SALISBURY with its alert pastor, "Billy" Scott, is continually bringing new inspiration to the community. This time it is, in detail, a deep secret. But it something about the property holdings. Their Sunday School picnic was an enjoyable celebration. In July Mr. Scott will have a bit of a vacation while our Student Summer Service man, Mr. J. Howard Smith of Elon College, will act as pastor. The usual Vacation Bible School will be carried on during July also.

DR. WITHERSPOON DODGE is a very busy man this summer. At Oglethorpe University he lectures on "The History and Interpretation of the Bible," one hour per day, six days in the week, and on "Comparative Religion," one hour per day, three days in the week. And every dollar thus earned goes into the treasury of the church for church work. He says he does not expect to be out of his pulpit during the summer, but almost wishes he might slip away for a day. He ought to do it.

REV. and MRS C. C. HAMILTON, of Columbus, Georgia, have our deepest sympathy. Mrs. Hamilton, never very well, has been waiting for some weeks for a place in the sanatorium for tubercular patients. Hope rises for her recovery.

At the same time, Mr. Hamilton is sorely perplexed over a condition, about which the doctors are also puzzled. He has just passed through their hands again, this time submitting to x-ray pictures in an effort to find what is wrong. He hopes to have a chance to rest during July and August, and surely in his physical condition he needs it.

DR. JOHN BRITTAN CLARK, the wonderfully beloved pastor at Tryon, North Carolina, is on his well earned vacation, after one of the very best years in his church, made up so largely of tourists. His new book, *The Future Life*, just out, is finding ready sales and promises to be a big seller. All those who attended the Conference of the Carolinas at Greensboro, over which he presided so gracefully as moderator, can easily catch the sweet, yet virile and scholarly, temper of his book. Would that all our pastors might have one, and loan it to the many who would get comfort and inspiration from its pages.

ASK MACEDONIA if grouping is hustling? Before the month is out, after their great fellowship meeting, they are getting ready for the next, which will be at Liberty Church, August 30th. That pastor is surely on the job, and the churches know a good thing when they see it. Mr. Leverett is asking for a great Young People's service by young people early enough to give the workers a chance to get it up. He is also securing speakers before they are snapped up by others. Such a pastor can do things for the churches worth while. And there are other churches longing for the time to come when they, too, may have a pastor by means of the popular and effective grouping plan, so old and yet so new.

THE GROWING ROBERTA PARISH, composed of Walker's Chapel, Cochran, and Pleasant Hill at Gaillard, with the possibility of adding Crest, of which Crawford Montcrief is pastor, is having a very interesting summer. It is the period of reorganization for so many churches, and Walker's Chapel is taking the lead in that it is the first church to report a complete new constitution of the Sunday School. Our "Student Summer Service" man, Mr. Arnold Slater, assisted in the work and he is to be congratulated on its success. He is now doing a similar work at Pleasant Hill and fine results may be expected. Miss Rosie Gill and Miss Ina Adams are putting on a Vacation Bible School here the first week in July. They, too, have been doing some fine work in other south Georgia churches during June.

NORTH GEORGIA ASSOCIATION meets at Demorest, Ga., July 27 and 28th. A great pre-Blue Ridge meeting it should be, and it is hoped that many S. S. workers of Georgia may find it possible to be present for the 28th, at least. The afternoon of that day will be decidedly for young people. The program will be announced in more detail later, but be assured with Prof. Lisle Percy, of Piedmont College, in charge there will be an appealing and inspiring meeting. Pastors should work hard to bring large delegations from their churches. Among other things the great State Conference program will be pre-viewed and partly prepared for. To this all the Christian Churches are coming by delegates, and the formation of a united conference will without doubt be accomplished. And remember the State meeting will be at Fredonia Church, near Barnesville, in October.

LOST, FIFTEEN POUNDS! by David W. Shepherd, in and around Whitehall Congregational Church, near Waycross, Ga., during his work there. He is a huskie fellow, and this shows he is not afraid of work. Like an old-time Sunday School worker, he welcomes a task for its bigness and greets hard work with fierce joy. But this is only typical. Just take a nice warm, or hot, trip around these Sunday Schools with the pastor at large if you want to see what real hard work is. You would think you would die if you had to do this splendid work this hot weather. Do they complain? Not a bit of it. They "keep a going." Nothing daunts them. But one thing the pastor at large would like to do, that is to remind you not to work *too* hard—don't lose your health. Losing fifteen pounds! well, if some of you should do that—how much would there be left? Work, but also watch. *Take care of yourselves.*

WEST TAMPA, FLORIDA. Rev. Carl H. Corwin, pastor, reports having received seven new members on confession of faith and one by letter, during the last quarter, making seventeen in all having received the right hand of fellowship during the first half of the year. Many Cuban families are brought into the church by their children attending the Day Mission School. He states one case that deserves mentioning. Two little children whose father was an infidel, and who would not allow his children to go to Sunday School or church, attended the Mission School, and through prayers and the influence of these little children, the father was brought into the church and expresses himself as being "a new man." The young people have shown enthusiasm in the work of the church, at their own suggestion, cleaning benches and floors and painting and re-decorating the church. At the end of the second quarter the Daily Vacation Bible School made a fine beginning with an attendance of about seventy the first day.

OUR KENTUCKY Young People met for a week-end conference at Stearns, June 20th and 21st. A truck load of young folks from Evarts and Corbin took the long, dusty, rough road to Stearns and arrived promptly Saturday morning ready for the conference, after they had removed many layers of dust. The Pine Knot young people took part in this conference also, and contributed a great deal in spirit. Each delegation led a devotional service and gave a stunt for the pleasure of the group. Discussions were led by Miss Mildred Taylor, on Social Problems, by Miss Dorothy French on Personal Religion, and by Mr. Allen Keedy on Christ in Politics and Business, and Social Problems. Mr. Keedy and Rev. A. O. Stevens gave inspirational addresses. The group of over forty went to Natural Bridge for a picnic and returned to a hill-top nearer Stearns for their Vesper Service, because of heavy clouds threatening. The Sunrise Service and breakfast were held on Sunset Rock, a lovely spot overlooking many miles of hills in all directions. The business sessions were well conducted by the chairman, Mr. Roy Russell, of Corbin, and the secretary, Miss Margaret Humble of Stearns. Officers for the coming year were elected as follows: Mr. Eugene Turner, Evarts, chairman; Miss Mildred Strunk, Pine Knot, secretary. Each group elected a representative to work with the chairman and secretary in working out a program for the next conference, which is to be held in Corbin.

The Rt. Hon. W. E. Gladstone, speaking in the House of Commons, on March 5, 1880, said: "It has been said that greater calamities are inflicted on mankind by intemperance than by the three great historic scourges of war, famine and pestilence combined. That is true for us, and it is the measure of our discredit and disgrace."

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

UNION CONSUMATED.

The editor of *The Congregationalist and Herald of Gospel Liberty*, Dr. Wm. E. Gilroy, was at the Seattle National Council and General Convention in which the work of union of the Congregational and Christian Churches was consummated nationally. He writes officially and editorially a report, and since many CHRISTIAN SUN readers, who are deeply interested, do not get *The Congregationalist and Herald of Gospel Liberty*, we are reprinting from that paper the story of the meeting as seen and reported by Dr. Gilroy:

"It was a momentous event when at noon on Saturday, June 27th, in Plymouth Church, Seattle, the General Convention of Christian Churches assembled with the National Council of Congregational Churches, already in session in that auditorium, and Moderator Carl S. Patton, handing the gavel to Acting President D. B. Atkinson, gave to the latter the honor of putting the motion, the adoption of which represented the final act in the organic union of Christians and Congregationalists.

"Both Council and Convention had already adopted the proposed constitution for the new General Council, in their separate sessions, and now in joint session, Dr. Morris H. Turk, minister of the historic Williston Church in Portland, Me., where the Christian Endeavor Society had its birth, and acting for the time as chairman of the Congregational Commission of Interchurch Relations, in the unavoidable absence of Dr. Frank K. Sanders, the chairman, moved that the constitution be adopted and that 'accordingly the said General Council be declared instituted and operative as of this date.'

"There was no staging of anything spectacular, no outward evidence of the momentous thing that was happening in creating the largest union of churches in history, but the great audience spontaneously burst into the singing of *Blest be the tie that binds our hearts in Christian love*; and that was the most fitting symbol and expression of thankfulness and hope that could have been devised, had more studied preparation been made.

"The adoption of the constitution in the Congregational group, and in the Christian group, also had previously been unanimous, and the same unanimity was in the joint meeting. For legal purposes National Council and Christian Convention will continue to exist, but over all and uniting all will be the new General Council, in which the Congregational and the Christian Churches will hereafter be represented not as separate nor as joint groups, but as a single group, having a common life and purpose and a common national and spiritual unity of fellowship in *The General Council of Congregational and Christian Churches*.

"The By-Laws relating to the new union, at this time of writing, are yet to come up for action seriatim, but the chief matter has been decided and the goal of prayer and hope in the blending of free churches, with a noble witness and heritage, into a common life and common tasks in witnessing to the freedom of the Christian spirit and in the manifestation of Christianity, in authority and action, as a way of life, is now determined. Let us meet the future and go on as those whose hearts and lives are bound in the blest ties of Christian love! May the fellowship of the Christians bound together in the General Council of Congregational and Christian Churches be, in every respect, and in every achievement of triumph, like to that above!"

J. O. A.

THE FIRST SESSION.

Hermon Eldredge, associate editor, *The Congregationalist and Herald of Gospel Liberty*, writing from Seattle of the National Council and General Convention, has the following in the issue of that paper of July 9th:

"The first session of the National Council and the first session of the General Convention have been held this afternoon and definite progress has been made toward the fuller merger of the two bodies.

"But first we must record the unavoidable absence of Dr. F. G. Coffin, the beloved president of the General Convention of the Christian Church. Dr. Coffin has held this office for seventeen years because of the insistence of his brethren. He had more to do than any one man among us with the inception and promotion of the present Congregational Christian union, and his absence at this time is the occasion of deepest regret to Dr. Coffin and to the two bodies now met to take final action on the merger. Dr. Coffin's illness, while possibly not of an immediately serious nature, still is severe enough to confine him to the White Cross Hospital of Columbus, Ohio, for observation, and to have his physician positively forbid his going to Seattle. The Convention held a devotional service, in which Dr. Coffin was remembered in united prayer, after which it was voted to wire the love and sympathy of the delegation present, together with flowers visibly expressing the same.

"The first sessions were held separately, with approximately 700 delegates in the Council and about seventy-five in the Convention. More are arriving continually on this first day.

"The business of these first sessions was the appointment of committees and the approval of the proposed Constitution of the General Council of Congregational Christian Churches. The entire time of the session was given to the consider-

ation of the proposed constitution, and after careful readings and with minor corrections it was approved and passed on to the joint meeting of the two bodies for final approval, after which the merged bodies will meet as one under the name which may be agreed upon.

"Dr. Carl S. Patton, pastor of First Congregational Church of Los Angeles, Cal., was elected Moderator of the National Council of Congregational Churches, and without doubt Dr. F. G. Coffin will be elected president of the General Convention of the Christian Church, unless he positively refuses to serve on account of his health. The election of these officers fulfills legal requirements. Present indications are that Dr. Patton will be elected Moderator, and Dr. Coffin Associate Moderator, of the new organization, which, it is planned at this writing, will be called the General Council of Congregational Christian Churches. At the session this evening the new moderators will be introduced and the old moderators will give the closing addresses. In the absence of Dr. Coffin, Dr. D. B. Atkinson is presiding at the sessions of the Convention."

J. O. A.

THE DEITY OF CHRIST.

One does not have to pick out incidents of Scripture to prove the Deity of Christ. In fact one does not have to depend upon Scripture itself to prove the Deity of Christ. One only has to look up, look around and see what is taking place in the world through and because of the Man, Jesus Christ. If one will do this, and is open-minded, one will be convinced that this is none other than the Incarnate Son of God. No mere man could do what He is doing, no ten thousand men could do what He is doing, though they crucified Him nineteen hundred years ago. He has changed things. He is changing things. He is re-making a world. No man has influenced the thought of the world and is today controlling the thought of the world as is the Christ. Socrates, Plato, Aristotle, three giants of the intellectual world, lived, practiced, taught, over a period of one hundred years. And yet how small their contributions, even in the world's thought, seems today, laid down beside the Man of Galilee, who, reared in a carpenter's shop, taught three years and was then put to death. This three years of teaching of the humble Man of Galilee accomplished more with the minds and the methods and the make-up of men than any three, or thirty men beside Him ever accomplished.

Or take the heroes of blood and battle. Hannibal, Julius Caesar, Napoleon, were giants in warfare and blood letting. And yet the humble Galilean accomplished more in the shedding of His own blood and in His battles for righteousness than any three or thirty warriors that ever drew sword.

Or take the preachers of the world, Luther, Wesley, Jonathan Edwards, giants of heart and strong in all that stirred the soul. And yet the Christ, with His Sermon on the Mount, did more than any three or thirty preachers that ever lived. We do not have to go back two thousand years to find miracles. Look up at the Christ and see what He is doing in the world today, and you see the mightiest miracle of all time. To think that a man, a mere man, even a super-man, could accomplish this, is folly and nonsense. Verily, Jesus of Nazareth, who speaks peace to the troubled soul, is none other than the Incarnate Son of God. Deity moving among men and upon the hearts of men. In Him is the world's safety and security. He is the world's only hope and redeemer. He is the Saviour of all who put their trust and faith in Him. He is God on earth moving among men and stirring them to things divine.

J. O. A.

GOD AND MUSIC.

If one will look at the hymns which are of greatest solace and comfort to those who meet for worship on the Sabbath day, it will be found that those hymns were composed a long time ago, for the most part, and that their composers lived in an atmosphere created by firm, fixed faith in God. Much of our modern music, even with us in our Sunday schools and churches, is nothing more or less than jazz set to pious platitudes. It has the hop and lilt, the skip and the jump of jazz. There is not anything reverential in it, except the place in which it is sung.

Sousa, the outstanding composer of band music, declared not long since that the reason we have no great musical composers today is because our age believes so little in God. No man has ever written a great hymn whose faith was not firmly fixed in a personal God. Much of our modern thinking has been of a sort to decrease, and to weaken, our faith, and to take away firm belief in a Supreme Creator of the Universe.

We are hearing much now about humanism. This "sin" would teach us that we do not need to love God in order to love our fellowman, but that if we will love our fellowman and serve him, we may rule God out of the question. The humanists have crowded God off into one corner, or out of existence as a personal being, saying that we are poor men and women at best if we cannot love and serve our fellowman just for the sake of our fellowman. These humanists surely forget that above all else, a man needs a Supreme God and Ruler of the universe, and when faith in God is gone, the best that life has to offer is also gone. A recent writer points out this very significant fact: "Thomas Huxley doubted God a bit but rhapsodized of human love. His grand-son, Aldous Huxley, ridiculed human love too, and writes long, and horribly tiresome, novels to show that love is only a rather nasty physical appetite which rules us, and fools us in the end."

We may expect after awhile, as a product of humanism, ridicule of our fellowman, and loss of faith in mankind. For when men begin to lose faith in God, they begin right then to become bankrupt of all the real assets of life. What the world needs today is to recover its sense of God as personal, as One Who created all and is above all. If we lose this sense entirely, then we may expect the best that science and literature have given us to be lost also. One of the greatest living physicists has put this in a striking paragraph, which we do well to ponder over.

"From my point of view there are two things of immense importance in this world, two ideas or beliefs upon which, in the last analysis, the weal or woe of the race depends, and I am not going to say that belief in the possibilities of scientific progress is the most important. The most important thing in the world is a belief in the reality of moral and spiritual values. It was because we lost that belief that the World War came, and if we do not now find a way to regain and to strengthen that belief, then science is of no value."

Yes, there is something bigger and better than science and our belief in science, viz: The God who made the world of science and an unyielding faith in Him as a Supreme Person as well as a Supreme Power.

J. O. A.

PRAYER AND FASTING.

The Bishops of the Methodist Episcopal Church (South) recently set a day for fasting and prayer throughout Methodism, calling upon Methodists to meet in their houses of worship on the day designated, and, without eating on that day, give themselves steadfastly to prayer.

A Men's Bible Class of the Methodist Church in Galveston, Texas, the other day passed a reso-

lution, petitioning the President of the United States to designate a day of prayer because of business depression and unemployment. Thousands of honest men and women, ready and willing to toil and earn an honest living, are without employment, and many of them, while they wait and fast, are praying. We are in a time that calls for appeal to a supreme power for wisdom and guidance. There is no surer way of getting wisdom and finding guidance than through prayer and supplication to Almighty God. "The fear of the Lord is the beginning of wisdom."

Once a man carried a patient to the disciples of Christ, and they could not cure him. Jesus did not rebuke the man for bringing his son to the disciples, but He did rebuke the disciples for not healing the son. When those disciples wanted to know of the Lord why they could not heal the sick one, the Lord replied: "This kind can come forth by nothing, but by prayer and fasting." In that rebuke our Lord revealed the secret of His power. He spent much time in prayer and fasting.

We do not fast in our day, we feast; and we get so crowded with business affairs that we do not take time to spend a day in our churches in prayer.

There never was a more opportune time than now for the people to be called to the houses of worship for fasting and prayer. During this time of economic depression, there should be spiritual expression and renewing. This spiritual renewing can come about by fasting and prayer. Why not our ministers and church leaders agree upon a day and call the whole congregation to the church to spend the day in fasting, prayer, supplication, petition to the God of all grace, of all wisdom and of all life? The church needs spiritual awakening, and we can conceive of no better way to this awakening than by beginning with a day of fasting and prayer.

J. O. A.

EDGAR S. ROTHROCK, D. D.

We have learned with sorrow of the death of Dr. Rothrock, for many years the efficient and beloved Superintendent of the Congregational Conference of Ohio. Last winter he came to Florida and took a small church, saying that he would be glad to help out in any way, regardless of the size of church or salary. He came in a fine, brotherly spirit, but it soon developed that the bronchial condition which he had brought with him would not permit his continuance in the work, to the sorrow of all. When he left the State for his home, it was known that he was suffering from a hopeless malady; but we shall always remember the fortitude and the calm Christian courage with which he left us, facing the inevitable.

The crowning achievement of his life of great usefulness was the service he rendered the merger of the Christians and Congregationalists in Ohio. This service is fully recognized, and for it he is beloved and honored. The writer, however, feels that in a quiet and unrecognized way, Dr. Rothrock rendered the merger movement an even greater service. It was at the mid-winter meeting when the question of merger was being discussed by the denominational officers, as it were in "executive session." It was far from a settled question, and there were many doubts and misgivings. The writer remembers vividly the quiet session one night when the superintendents met to discuss the matter with candor and courage. Much, I might almost say *everything*, depended on the attitude of the superintendents, for upon them would devolve the problems of adjustments in conferences and local fields. In the minds of some there were grave questions, but to most it was largely an academic question, as the Christian denomination was not represented in their States. Finally it

came to Dr. Rothrock to express his opinion. The writer, who was eager for the merger, felt that that was a tense moment. As representing the State of Ohio, in which there were the greatest number of churches of both denominations, the attitude of Dr. Rothrock seemed to be almost decisive. If he opposed it, it would have been a killing blow. Dr. Rothrock frankly faced all the difficulties, the labors, the burdens to be assumed, the problems and inevitable embarrassments of readjustments and reorganization; but facing all that it would involve for himself and his organization, he declared himself heartily in favor of the merger.

A small man might have been moved to doubt and opposition in the presence of all the labor and anxieties involved. His broad, tolerant, self-sacrificing spirit seemed to settle the question. There seemed to be no further serious question in the minds of that important group. It appeared to the writer that a great issue had passed its critical moment and that a big-hearted, broad-minded, Christian man, by taking the right attitude and saying the right word, had done the Kingdom of God and the cause of Christian unity a great service.

It is in such quiet moments and such unobtrusive ways that great causes are advanced to their fulfillment. One of the last times the writer saw Dr. Rothrock, it was his pleasure to tell him how his attitude at that critical moment had seemed to him to be noble and Christian and finally convincing. By it a great cause has been immeasurably advanced—perhaps saved. All honor to his great and good spirit. E. C. G.

THE PREACHING VALUE OF MISSIONS.

Mrs. Helen Barrett Montgomery, A. M., LL. D., scholar, author and world traveller, delivered the English lectures on "Missions" before the Newton Seminary in November, 1929, on the subject, "The Preaching Value of Missions." This is an invaluable book to ministers who really wish to grasp the fullness, depth and gripping power of the missionary message. The title of the book is manifest on every page of the book, which pages carry invaluable information and thrilling inspiration to the reader interested in world-wide movements and a world-wide gospel.

The book fully justifies the following declaration in the foreword: "Pastors who are concerned to discover material and suggestion for Missionary preaching will find this book immediately helpful. It is alive with the spirit that animated the Jerusalem Conference. Its central and consuming message is Christ." There were six lectures in the course, each lecture as printed being followed by a page or more of facts and information such as every minister should have. Nothing will indicate the trend and value of the book more than its table of contents:

- I. Have Foreign Missions a Preaching Value?
- II. Missions Central in the Old Testament.
- III. The Spirit of Missions is the Spirit of the New Testament.
- IV. Christian History is Mission History.
- V. The Neglected Field of Mission Biography.
- VI. Methods of Building a Missionary Church. Bibliography.

The book is beautifully bound in blue cloth and sells for \$1.00 by the Board of Education of the Northern Baptist Convention, 152 Madison Ave., New York City. How we wish every minister who reads THE CHRISTIAN SUN might have access to this stirring volume by one of the most fascinating and famous writers and authorities on Missions, and one who has long since become famous through more than half a dozen other volumes previously given to the public.

J. O. A.

CONTRIBUTIONS

SUFFOLK LETTER.

The great meeting of the National Council of the Congregational Church and the General Convention of the Christian Church was the climax of a spiritual purpose of these two Protestant denominations decided by united vote at Piqua, Ohio, October 25th, 1929. From that date until this meeting in Seattle, Washington, June 25 to July 3, 1931, the two bodies have been thinking and praying that they might become one in the true Biblical spirit of unity. During this period of eight days in Seattle, both bodies held separate meetings, and union meetings, in the hope of finding common ground and a common name to express the unity which both earnestly desired. This was accomplished so far as possible for the present; and details will be worked out in the future. The name of the united body will, no doubt, be the Congregational Christian Church. For the present, the name is the Congregational and Christian Churches. That name, however, does not express unity. So long as the word *and* is used it implies *two* instead of *one*. Real unity eliminates conjunctions.

One thing can be expressed in sincerity, and that is that the spirit of all the meetings was friendly and Christian. Personal contacts and public meetings were all characterized by the sweetest fellowship and the absence of denominational superiority. Outside of verbal expressions necessary to the understanding of each other, one would not have discovered that it was not one denomination. That spirit pervaded the entire meeting; and it was beautiful in attitude and expression.

In addition to the Council and Convention meetings, and their joint sessions, six Seminars were held for six days and final reports of their findings made to the united body. The six seminars were in charge of leaders with frank and interesting discussion of the following topics: 1. "The Gospel and the Individual," leader, Dr. Raymond C. Brooks of Claremont, California; 2. "The Gospel and the Family and Youth," leader, Dr. W. A. Harper, Elon College, N. C.; 3. "Standards for the Ministry," leader, Dr. Oscar E. Maurer, New Haven, Conn; 4. "The Gospel and Community Life," leader, Rev. James Mullenbach, Chicago, Ill.; 5. "The Church and the State," leader, Superintendent William F. Frazier, Burlington, Vermont; 6. "The Gospel and International life," leader, Rev. Albert D. Stauffacher, Claremont, California. These seminars were largely attended and the discussions were very illuminating and educational in a helpful sense. The final reports from these seminars were received by the vast congregation and referred for consideration.

The accredited delegation was about seven hundred and regular visitors carried the congregation to perhaps two thousand.

Meetings were held in Plymouth Congregational Church, with free entertainment for lodging and breakfast. The hospitality of Seattle expressed itself in hotel rooms eight days for \$5.00.

More anon.

W. W. STALEY.

SOUTHERN UNION COLLEGE.

THE REASON WHY.

The purpose of Southern Union College is to discover, develop and train leaders and high-class workers for the South, the Nation and the Kingdom of God in the world. Its slogan is "Scholarship high, Expenses low and Character Supreme." Service is its impelling motive. It intends to be

thoroughly, uncompromisingly Christian, with no sectarian propaganda.

It is in a field of great educational need and unlimited possibilities. Around it and within easy reach, are more than two hundred consolidated high schools, sending out thousands of graduates each year, only a small per cent of whom are financially able to go to any other college. Yet among them are as many fine minds, with as great educational possibilities, as can be found anywhere in this Nation. These thousands of aspiring American-born Anglo-Saxons are thrilled with the greatest educational revival this country has ever seen, yet they have not a hundredth part of the educational opportunities the North is giving the millions of foreign-born youth or the sons and daughters of the foreign-born who have come to our shores—wise North that thus protects itself!

Do you love your fellow men? Nowhere and in no way can we do more philanthropic good than in helping these thousands of our own youth to a thorough education, with Christian ideals.

Do you love the South? Nowhere and in no way can we render it a greater and better service than to help train these boys and girls for workers and leaders in the development of its vast, and as yet, untouched resources and in filling it not only with efficiency, but also with high Christian ideas and culture.

Do you love your Country? Nowhere and in no way can we help it more. How it needs in every section the trained work and influence of these Native-born Americans whose enthusiastic Americanism is rarely equalled and never transcended between the Atlantic and Pacific Oceans.

Do you love the Kingdom of God? Nowhere and in no way can we more effectually aid in its upbuilding, than to help send into the world's centers of influence these young people, trained for all kinds of Christian service and inspired with lofty, Christian ideas.

Please make yourself acquainted. I earnestly ask you whoever and wherever you are, to make yourself thoroughly acquainted with this Christian educational enterprise for the South, the Nation and the World. If you do this, I am sure we can count on you as its unfailing friends.

FRANK E. JENKINS.

ROANOKE, ALA.

We had a nice service at Roanoke First Church yesterday, July 5th. A fine Sunday School, and an interesting Christian Endeavor meeting last night. Miss Catherine Wood was in charge. No sermon at the evening service. We dismissed for the Revival services at the First Methodist Church. We are hoping and praying for a great meeting.

We are planning for a Daily Vacation Bible School in our church in the very near future. We have a fine band of young people and children, and we are anxious to have a good school, and we are inviting the young people from Lowell, Antioch and Mt. Zion churches to share with us in our school. We should have quite an enrollment.

Our Willing Workers meet this week with Joe Lem Stevens.

Woman's Missionary Society will meet with Mrs. G. W. Veazey.

Classes Nos. 1 and 2 will go on a picnic next Friday afternoon.

Our Ministers' picnic will be held today. We anticipate a good time. I leave next Saturday for Richland, Ga.; from there I go to Verbena, Ala., for a revival meeting with Rev. A. C. Nelson of the Congregational church. Thence, to Pleasant Grove, Chambers Co., Ala., and also to New Hope in the same county, where the Wych Elder Monument will be unveiled July 29th, and all the Elders and their relatives will be there. It will be a great occasion. G. D. HUNT.

DEPRESSION OR DEPENDANCE?

These days of financial depression, with the subsequent unemployment, has brought also a spiritual depression upon many people who are suffering from its effects, and some even are allowing their faith in God to waver. Our Heavenly Father did not send the depression upon us, but He did allow it to come for some purpose. That purpose is either fulfilled or thwarted in our own lives by the way in which we accept it. Do we accept it as a means to draw us closer to God or do we murmur against Him as did the Children of Israel? At times it has seemed that men have felt that they were so wise that they have not needed God, so independent that they left Him out of their reckoning. Can it not be that the present depression is sent to show men their dependance upon God's power to control even in the industrial world? Last year's drouth showed God's control over atmospheric conditions and it had much to do with the depression then and now. The great need of the world is to acknowledge the supremacy of God over all conditions and circumstances of life and to be willing to follow His leadership. Science has to admit that there is a power that cannot be explained and that cannot be left out of their experiments. We, who have been enlightened by the Holy Scriptures, know what that power is and we yield to His leadings in our lives. Oh, the blessedness and the comfort in the thought that God is ever leading us where ever we go and in what ever we do. Yes, sometimes it is through deepest gloom, through trials and troubles that we cannot understand, yet if God is leading we need not fear, for every thing will work together for our good if we but trust and obey. Not murmuring at the chastening which may seem so overwhelming but knowing that underneath are the everlasting arms which will hold us, comfort us and make the rivers of love, joy and peace flow through our souls. How blessed to have such a heavenly Father. Sometimes we hear people say, "I wish I could die and leave all the sin and sorrow behind." But it is not God's plan that we should give up but that we should claim the victory through Jesus Christ who overcame the world and go out to show some one else, who is also going through deep waters, that there is an abiding peace and joy if we only surrender our will to His will.

A Christian was once asked, "Do you ever get the blues?" She answered, "Yes." But no one knows it if you do." The answer came, "I take my worries to the great Burden-bearer." "Oh, but He seems so far away," "Yet He is closer than feeling, nearer than hands and feet."

Can we not realize that truth and show it forth in our lives so that others may be blessed and comforted because of the Christ-life within us?

"He chose you not to bitter tears,
Though dark your life may seem;
He chose you not to foolish fears,
And not to sit and dream;
He chose you in His loving grace,
To action, patience, trust,
To show upon a smiling face
What God can do with dust."

"W."

DAVIS' DAY.

Twenty-three years ago the late Bishop Galloway, in a eulogy of Jefferson Davis, President of the Southern Confederacy, said:

"When another hundred years have passed, no intelligent voice will fail to praise him and no patriotic hand will refuse to place a laurel wreath upon his radiant brow."

Less than a quarter of a hundred years have elapsed and no patriotic voice has been raised against the placing of Mr. Davis' statue in the Capitol at Washington. It is amazing to those Americans who are old enough to associate the Southern leader with "a sour apple tree," that a generation has come on the scene which refuses to harbor the animosities of a bygone day. Doubtless Mr. Davis himself, like his greater contemporary, General Lee, contributed to the cultivation of this generous attitude. He survived the war by twenty-four years, but he accepted in full the results of that struggle, painful as they were to him. In 1885, when General Grant lay dying at Mount McGregor, a Northern editor sought to secure a sensational article by asking the Southern chieftain to criticize the military career of the victor of Appomattox. Davis replied:

"Your request cannot be complied with for the following reasons: First, General Grant is dying; second, though he invaded our country with a ruthless hand, it was an open hand and, as far as I know, he abetted neither arson nor pillage, and has since the war, I believe, shown no malignity to the Confederacy, either in the military or civil service. Therefore, instead of seeking to disturb the quiet of his closing hours, I would, if it were in my power, contribute to the peace of his mind and the comfort of his body."

And in the last public address which he delivered, a few months before his death, he said:

"The past is dead, let it bury its dead, its hopes and aspirations; before you lies the future—a future full of golden promise; a future of expanding national glory, before which all the world shall stand amazed. Let me beseech you to lay aside all rancor, all bitter sectional feeling, and to take your place in the ranks of those who will bring about a consummation devoutly to be wished—a reunited country."

That the country is reunited to a remarkable degree is no doubt due to Mr. Davis and those leaders of "the Lost Cause," who proved themselves such good losers. In the Spanish-American War, and in far greater measure in the World War, the sons and grandsons of the Blue and the Gray marched shoulder to shoulder. And in grappling with the problems of peace, the nation is no longer weakened by the old sectionalism. Indeed, the time has come when the North looks hopefully to the patriotism and moral conviction of the South as a bulwark against un-American forces which tend to sweep away the institutions which were founded by great Southerners like Washington, Jefferson, and Marshall, and the great Northerners like the Adamsses, Hamilton, and Jay.—*Editorial in the New York Christian Advocate.*

GAMBLING AND PRAYING.

A young negro of Boston who is described as among the unemployed, with his clothes held together with a safety pin, and possessed of a total capital of \$1.12, has won a prize in the "sweepstakes" in connection with the Derby, giving him \$145,000.

If all such lottery luck went to members of the colored race, white enthusiasts would probably quickly develop a righteous wrath against racing lotteries. With things as they are, we do not begrudge the impoverished young negro his quick and easy fortune. Whether it will do him any good or not is another matter.

What does interest us, as affecting people regardless of race or color, is the young negro's attributing of his good luck to prayer. We fear that this conception of prayer as a means of getting things for one's self, and as a means of furthering one's own material condition, is all too common, even among devout people who would abhor participation in a lottery. Prayer and Providence move for too many people in an atmosphere of superstition, rather than in a world of consecration to the holy will of a God of love.—*Congregationalist and Herald of Gospel Liberty.*

Be less given to speculation than to practice; cultivate faith rather than doubt; peace of heart rather than subtle eniquities.—*Geikie.*

"You are writing a Gospel,
A chapter each day,
By the deeds that you do,
By the words that you say.
Men read what you write,
Whether faithless or true;
Say, what is the Gospel
According to you?"

—*Christian Vanguard.*

MID STONE AND GLOW.

Broad blocks of stone the sidewalk paved
Hot in unshaded summer glare;
Yet from a narrow crack there rose
A periwinkle straight and fair.

Few inches high, but with a flower
White as the snow, with bud beside;
Bravely it grew and gave its grace
However few its beauty spied.

I brought it water, scraped a bit
Of added earth about the stem;
Next day the bud had come to bloom,
In such a spot a garden gem!

Again I gave the floweret drink
Thrilled at such growth mid stone and glow;
Then sensed the secret of the life—
Its root found space and strength below.

—*Rev. C. DeW. Brower.*

(In a letter recently received in the Jacksonville office, from the author of the above poem, he very beautifully expressed the thought that prompted the composition. "Rooted and grounded in faith, in love, in trust, we can grow and bear fruit, sustained amid the fires of trial and the difficulties along the way.")

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ever: the heathen are perished out

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10 Mercy and truth
gather; righteousness
kissed each other.
11 Truth shall spring

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9 Behold, "O God our shield, and
look upon the face of thine anointed.
10 For a day in thy courts is better

a Gen. 15. 1
b Ps. 56. 1
& 57. 1
2 or, all

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years old when he began t

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

O great defender, God, send thou upon those who administer the church a divine sense of thy light and help. In understanding and faithfulness make the church true to its responsibility for the right use of every resource. By the summer-suspension of worship periods the church, like the little child, is saying "Goodbye, God, we do not need thee July and August," and thus companionate souls are deprived of holy intercourse with each other and of the sweetest Jesus-touch. Father, make Thy light the church's light, we humbly pray, Amen. "L"

RIPE FRUIT OF THE SPIRIT.

The pastor cannot begin to educate his people in missionary feeling and missionary giving unless he lays a careful campaign of missionary stewardship. The grace of giving is not native; it is one of the ripest fruits of the spirit. We learn how to give as we learn how to pray—by giving, by praying. The lax support given to foreign missions by many churches is just an outward and visible sign that they have not received from their pastors the spiritual culture that was their due. They are green Christians. A course of sermons on the philosophy of giving might do much; a practical plan of tithing, accompanied by a simple project in which the hearts of all might be interested, would do more. Yet there are thousands of pastors who have no settled plan for training up a church of givers.

In a recent paper given before the World Conference on Church Finance, the Rev. W. Campbell Smith drew a wonderful picture of the church finances in the Apostolic Church, to which he had devoted the earnest study of a lifetime, during which he said among many other things:

"I shall try to group ideas which the Apostolic Church sought to realize in their givings round the principle of Stewardship. That God is the real owner of all that is, is the truth that lies at the basis of many of our Lord's parables, especially of those that deal with the obtaining and the spending of money. From these and other utterances of our Lord, his disciples were taught that their money was not their own to spend as they liked. That the teachers of the early Church understood and inculcated this, may be seen from every page of the New Testament. That the early believers grasped the significance of this may be known from the opening words of the prayer in which the early Syrian Church dedicated its offerings: 'Thou, O Almighty Sovereign, hast created all things for Thy Name's Sake.'"

These early Christians were therefore taught that the means they possessed were really the property of God, and were to be spent so that his Kingdom might come and his will be done. So clearly did they see this that the best of them do not seem to have been greatly troubled by the question of how much they should spend on themselves and how much they should give to the work of God. The apostolic disciples did not carry over—at least in the areas outside the Holy City—either from Judaism or from paganism the principle that a proportion of their means dictated by others must be bestowed upon religious work. The laying down by any authority outside of ourselves of a definite proportion of our means to be presented to God freezes the spontaneity which ought to characterize Christian love. Giving should be the fruit of thinking. "Every one should give," wrote Paul to the Corinthians, "what he has made up his mind to give." (2 Cor. 9:7).

The earnest faithful follower of the Lord will, in view of the sin, ignorance, and the misery of the world, strive to make his direct givings to the Lord's work commensurate with its importance. Christ looks on our givings as the index that indicates the pressure of love within our hearts.—*Preaching Value of Missions by Montgomery.*

MISSIONARY OFFERINGS.

FOR WEEK ENDING JULY 11, 1931.

Sunday School Offerings.

Previously acknowledged	\$ 3,514.05
Howard's Chapel, Wentworth, N. C.	2.00
Bertie Johnson's Class, Liberty Spring ..	3.00
Ramseur, N. C.	4.75
Sanford, N. C.	10.00
Wakefield, Va.	2.75
Randleman, N. C.	1.80
New Elam, New Hill, N. C.	2.90
Suffolk, Va.	25.00
Linville, Va.	6.08
Bethlehem, Suffolk, Va.	2.30
Pleasant Ridge, Guilford College, N. C. ..	.80
Pleasant Grove, News Ferry, Va.	9.31
Lawrence Memorial Class, Elon College ..	2.16
Rosemont, Norfolk, Va.	12.50
Zion, Sanford, N. C.	2.08
Whistler's Chapel, Quicksburg, Va.	2.11
Franklin, Va.	7.51
Roanoke, Ala.	1.37
Newport, Stanley, Va.	1.62
Wake Chapel, Fuquay Spgs., N. C.	5.00
Winchester, Va.	4.30
South Norfolk, Va.	7.09
First Christian, Greensboro, N. C.	17.04
Third Avenue, Danville, Va.	5.12

Total \$ 3,652.65

Individual and Church Collections.

Previously acknowledged	\$ 4,027.18
Hopewell, Va.	5.00
Providence-Memorial, Graham, N. C.	3.15
Durham, N. C.	200.00
A Friend, Burlington, N. C.	50.00
Mrs. Mary E. Williams, (Johnson's Grove Church), Ivor, Va.	2.00
Ocean View, Va.	25.00

Total \$ 4,312.33

Dollar-a-Month Club.

Previously acknowledged	\$ 133.00
Miss Irene Headley, (Winchester, Church), Winchester, Va.	1.00
Mrs. Linda Seawell, (Durham Church), Durham, N. C.	5.00

Total \$ 139.00

Specials.

Previously acknowledged	\$ 4,220.71
Sunday School, Mebane, N. C.	2.00

Total \$ 4,222.71

Summary.

Previously acknowledged	\$21,536.98
Sunday Schools, Regular	138.60
Individual and Church Collections	285.15
Dollar-a-Month Club	6.00
Specials	2.00

Total \$21,968.73

Let all churches which have taken the offering now send same in. It is needed and will be appreciated.

J. O. ATKINSON,
Secretary.

BEREA MISSIONARY SOCIETY CELEBRATES.

On Thursday afternoon, June 18th, our Woman's Missionary Society of Berea (Nansemond) Christian Church held one of the best and most enjoyable meetings that it has been our privilege to attend, and I may add that I have been a member since its beginning.

For several years, it has been our custom to have an anniversary birthday party, and Mrs. John W. Nelms invited us to her home for this celebration. She made a special effort to have as many members present as possible, and also asked the members of the Oakland Society to be with us. And we did have a splendid and fine collection of friends and funds.

After the regular business meeting, Mrs. I. W. Johnson, our beloved pastor's wife, had charge of the program. There were three items, all of which were instructive and entertaining. Mrs. H. P. Harrell gave a brief historical sketch of "The Life and Growth of Our Missionary Society." Next came a Bible contest, and some of us began to squirm a little. But in just a few minutes the answers were read, and we were told to fill them in, or make corrections—and then, Oh my! How proud all of us were of our excellent papers. Here it is; you may see for yourself what the acrostic spells:

- | | |
|--|-----------|
| 1. The mother of King Solomon? | Bathsheba |
| 2. Father of Mahlon and Chilion? | Elimelech |
| 3. Mother of Joseph and Benjamin? | Rachael |
| 4. Jacob's brother? | Esau |
| 5. The husband of Queen Esther? | Ahasuerus |
| 6. Who wrote the first Gospel? | Matthew |
| 7. The son of Abraham and Hagar? | Ishmael |
| 8. The first Christian Martyr? | Stephen |
| 9. Who, with Paul prayed and sang praises to God at midnight? | Silas |
| 10. The husband of Rebecca? | Isaac |
| 11. The son of Boaz and Ruth? | Obed |
| 12. Cupbearer to King Artaxerxes? | Nehemiah |
| 13. Brother of Moses? | Aaron |
| 14. Oldest of Jacob's twelve sons? | Reuben |
| 15. "Remember now thy Creator, in the days of thy youth." | Youth." |
| 16. A child of prayer who lived in the temple with Eli? | Samuel |
| 17. Mount on which Christ's agony and betrayal took place? | Olivet |
| 18. Who, besides Joshua, was the only spy to urge entering Canaan? | Caleb |
| 19. Who said, "Here am I, send me"? | Isaiah |
| 20. Was taken to heaven in a chariot of fire? | Elijah |
| 21. The apostle called "the doubter"? | Thomas |
| 22. Christ said, "Take my yoke upon you and learn of me." | Yoke |

The third, and last, item on the program, was a review of the missionary book, "A Cloud of Witnesses," in which six of our visitors from Oakland, portrayed, in native costumes, the most prominent characters. Mrs. Johnson introduced each speaker in turn, and read appropriate scripture references to their topic. Mrs. Clifton Pruden represented the first Bible woman of China, and emphasized her wonderful personality and great perseverance in spreading the gospel. Mrs. Mary McNeal was the Hindu woman who spent her life and her talent in the work of teaching her Indian sisters how to love, live and learn. Mrs. E. L. Pruden told of Dr. Parn, the great physician of India, who healed souls that were sick and hearts that were broken, as well as body pains and diseases.

Mrs. R. W. Bradshaw took the role of a Japanese welfare worker and we listened with interest and concern as we learned much of the social life of Japan. Miss Mary Lee Godwin was equally as good as the "pastor's wife and home-maker,"

for in any and every country, the greatest and grandest center of power and civilization is the home. When all the homes of any land are governed and controlled by the love of God, then His kingdom will have come on earth. Mrs. W. C. Moore, in a charming manner, gave us a very vivid picture of a Chinese girl's life from infancy to marriage and motherhood. Her subject was, "The Ever-widening Stream."

Our Berea Society is much indebted to the Oakland Society for this splendid program. The meeting closed with prayer and benediction, after which there was a social hour filled with food and fun. A huge birthday cake with fifteen lighted candles was brought in and placed on the table, and our oldest member, Mrs. B. F. Winner, blew out the candle flames and cut the cake, which was served with delicious ices and confections, prepared by our hostess. There were thirty present.

SECRETARY.

NEWS ITEM.

By MRS. W. M. JAY, Editor.

The following news item comes from the secretary of the Christian Temple society and gives us a splendid idea of the work being done there. Please send in your items soon and let us all hear of your good work. Do not forget that this phase of the work is one of the goals on the standard of excellence and that THE SUN's editor only has room for a certain amount each week. We do not want to rush at the last.

"The Woman's Missionary Society of the Christian Temple, Norfolk, held its last regular meeting of the year on the afternoon of June 17th. From the standpoint of interest this has probably been the most successful year of the organization. The women have met once each month in groups, for a program of information, and once each quarter in business session. "A Cloud of Witnesses," "The West Indies," and our own work, have been the subjects of study.

"All were gratified and happy that when the third quarter closed more than three-fourths of the society's requirements were met."

SELF-CONSECRATION IN GIVING.

But Christian stewardship implies also the giving of ourselves to God. We are his by his creative act, and we are his by his redemptive act. "Ye are not your own," said Paul to the Corinthians, "Ye are bought with a price. Therefore, glorify God with your bodies and your spirits which are his." (I Cor. 6:20.) Christ's saving act so intensifies the obligations implied in our stewardship as to lead us to spend not only our means but also ourselves in his service. Because we are his by nature and by grace, we must use every endeavor to realize the ideal he has for us. And this ideal we find in him who was called to be the great High Priest over the House of God. We are to come to him as unto a living stone, and be built up into a "spiritual house to form a consecrated priesthood for the offering of those spiritual sacrifices which are acceptable to God through Jesus Christ." (1 Peter 2:5, Moffatt.)—*The Preaching Value of Missions by Montgomery*

I never yet found pride in a noble nature, nor humility in an unworthy mind. Of all trees, I observe that God has chosen the vine, a low plant that creeps upon the helpful wall; of all beasts, the soft and patient lamb; of all fowls, the mild and guileless dove. When God appeared to Moses, it was not in the lofty cedar, nor the spreading palms; but a bush—a humble, slender abject bush—as if He would, by these selections, check the conceited arrogance of man. Nothing produceth love like humility; nothing hate, like pride.—*Unknown.*

ARE WE GROWING BETTER?

Sometimes we wonder if we are deceiving ourselves by believing that the world is growing better and better every day. It is so easy for us to be optimistic in the face of the most formidable trouble. It is possible for a man to sit and whistle in his tent at night when shaking with fear, hoping to frighten the ghosts away. There are many things in this country making a large contribution to pessimism. The reason they do not do so is that pessimism is out of style. The pessimist is scorned, discredited, and altogether undesired. This is the reason why we will go on with social, economic, and religious conditions, carrying the greatest possible amount of distress without saying a word. Men do not want to hear it. They dislike the pessimist. Old Jeremiah nauseates his audience; therefore, dispose of him if he persists in crying out against the social or religious order.

About nine persons out of ten, possibly ninety-nine out of a hundred, believe that the United States has attained its evil reputation as a lawless nation during the past decade of prohibition. We are shocked by the record of 12,000 murders per year in the United States. In proportion to our population, this number is said to be the greatest in the civilized world. We should be ashamed and chagrined by the humiliating horror of it! But we should not allow those who have selfish interests to serve to lead us to believe that murders would be reduced, and that the bloody stain would be wiped from our national escutcheon by a return of the legalized liquor traffic.

In 1895, when the population of the nation was 71,000,000 and when the legalized traffic flourished, the record stood at 10,500 murders. There were, therefore, almost exactly fifteen murders per 100,000 of the nation's population. The World Almanac for 1930 places our annual murder rate at 12,000, with a population of 120,000,000, or ten murders per 100,000. That is exactly 50 per cent less murders per 100,000 population than in 1895, in those "good old" license days. Otherwise stated, if the murder rate of 1895 prevailed now, there would be 18,000 murders annually, or 6,000 more than the record shows. One may credit this to prohibition or not, but the fact is undisputable.

Again, it is probable that blab and balderdash of propaganda has convicted America that Chicago is becoming a hot-bed of crime and violence. The Chicago Crime Commission reports a steady decrease in crimes of violence, in spite of the fact that the city has gained well over a million in population during the past decade. In 1919, Chicago reported 6,108 burglaries, and in 1926, the last report before me, the number had dwindled to 897. In no year since 1919 has the number reached 6,000; in no year since 1920 has it reached 5,000, and in no year since 1923 has it reached 3,000. In other words, it has steadily decreased, and the record for 1919 was almost seven times that of 1926.

The robberies in Chicago in 1919 totaled 2,912. In 1922 the number was down to 2,007, and never reached 2,000 thereafter, and it stood at 1,298 in 1926.

New York is called the wettest city in America. The World Almanac, published by the New York World, perhaps the wettest newspaper on earth (with one deplorable exception), carries official figures which show that arrests for drunkenness for the first three years of this century (1901, 1902 and 1903) averaged 44,268 annually, while for the last three years for which the record is available (1926, 1927 and 1928), the average was 12,560. If population were taken into consideration, arrests were more than four times greater under license than under prohibition. Credit prohibition or not, the fact remains that the blatant blab of persistent and pernicious propaganda is for the purpose of misinforming and misleading

the public into false belief that evil conditions have become intolerable, in the face of the fact that under prohibition the improvement has been almost incredible.

These statements are not very assuring. They may discourage some. They may please others. Let us not forget that, after all, we are not living in a world that will improve itself without the assistance of the strongest resolution on the part of its best citizens.—*The Way of Faith.*

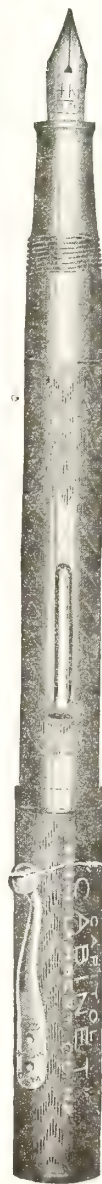
ANOTHER PROTEST ON AMERICAN FILMS.

Recently a committee of the National Christian Council in Japan visited the police department of Tokio in the interest of better movies and a stricter censorship of imported films. On his own initiative, during the conference, the Chief Censor said, "Our greatest problem is with the films which come from America." He added that many of these are highly detrimental to the morals of the Japanese people, and he hoped that the National Christian Council would take steps to secure the stopping of such undesirable pictures from the United States. Rev. William Woodard of Seoul, Korea, remarked that this man was a non-Christian police magistrate requesting the Christian churches to stop the exportation of films which "Christian" America produces and which the industry in Japan desires to exhibit for the money value.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

MISS TRUITT WRITES OF HER TRIP TO THE WEST.

Because trips to the West do not come to every young person whose lot may have been cast in the East and who may, as I have always done, heard the West "a-calling," I'm going to try to tell you a little about our trip to Seattle, Washington. Three of our party left Waverly, Va. on the morning of June 10th, spent the afternoon and night at Elon College, N. C., and left for Roanoke, Va. on June 11th to meet the fourth member of our party. That first afternoon's ride, after we were really on our way, is an unforgettable one. We were going West, though we could not fully believe it until we had traveled several days.

Charleston, W. Va., Portsmouth, Ohio, and Marshall, Ill., were "feeding places." June 13th, we drove 510 miles, arriving in Kansas City about nine o'clock. We spent Sunday in the city, attending a Baptist Church, and driving in the city. At Swope Park in the late afternoon we found thousands of people playing. There were quiet family groups enjoying recreation in the great out-of-doors. Most of the groups had brought their balls and some were pitching "four cornered," or "five cornered" games, while some were brave enough to attempt baseball "family style." And sometimes grandpa could outrun big, fat, puffy papa or the less secure little feet of baby. Swope Park contains more than 14,000 acres, so lots of families can come at one time.

The zoo was quite interesting, too. The hippopotamus had the toothache, or else had eaten too much supper! He spent most of his time groaning out loud!

We left Kansas City at nine o'clock and had lunch in Topeka. At about two o'clock, we were at Fort Riley, the geographical center of the United States. Of course we had to send cards from Fort Riley, so our friends could know we were at "the center of the universe." About five o'clock that afternoon we sighted our first oil wells. This oil field was near Gorham, Kansas, and there were forty wells in the field. We stopped, and the foreman explained the process by which the oil is secured.

For days we have been seeing wheat fields, and, sometimes, as far as we can see in either direction, fields of the golden grain greet us. Much of it will soon be ripe, though little has been cut. Only once or twice have we seen reapers in the field. After we had been through wheat fields for three or four days, one of our party declared that "seeing is not believing," and another *knew* that we had seen enough wheat to feed the people of the world. Occasionally large fields of potatoes were seen. Sometimes men were working in the potato fields with six-horse teams. Large corn fields were more common than the potato fields. The fields, with their crops, were beautiful.

The territory through which we drove for the next few days is cow-boy land. We saw several cow-boys with their herds. This is also a section once visited by the Jesuite fathers, and occasionally missions come into view. Though we slept near a beautiful Catholic mission, we felt a little nervous about the cow-boy part of the bargain. An ex-cow-boy at a garage told us to be sure to get our rates at the hotel when we went in or there might be trouble in the morning. But there was none.

The country is comparatively flat now. The plains stretch out for miles. We selected a mile-post in full view in the distance, and upon reach-

ing it, found we had come twelve miles. The plains are rolling and we can never guess what may be in view next. The cattle, horses and sheep have acres and acres over which to roam in search of food. The ranches are fenced. The ranch homes are far apart. Lonesomeness must play a big part in the lives of the people who live on these vast farms.

Next we came to Colorado Springs and Pikes Peak. Our struggles in this country will have to be given later. We have already been in thirteen States, and hope to see Canada and about ten or eleven more States before returning home.

CHRISTIAN ENDEAVOR.

For July 26, 1931.

TOPIC: "Overcoming Obstacles to Christianity."

LESSON: Matthew 5:13-16.

Program.

Prelude.—Music to "The Whole Wide World for Jesus."

Call to Worship.—"His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, . . . with justice and with righteousness from henceforth even for ever."

Hymn.—"The Whole Wide World for Jesus."

Prayer.—"Father, we thank thee that thou art the God of all races and all times. We thank thee for the victories that have been won for thee, and for the great pioneer spirits who have dared to go into the far places of the earth to establish thy kingdom of love and righteousness. We thank thee for the power of the gospel to transform individuals and groups. Give us a vision of the world as it shall be when we have committed our talents and energies to the task of building thy kingdom on earth. Amen."

Hymn.—"We've a Story to Tell the Nations."

Leader's Talk.—(See material given below.)

Discussion.—

Hymn.—"I Love to Tell the Story."

Benediction.—"Father, during the coming days, give us a new consciousness of the purpose for our lives and new strength to overcome the things that stand between us and thee. Amen."

Thoughts on the Topic.

Obstacles in Non-Christian Lands.—

Loyalties to native religions dating thousands of years, superstition which is a part of religion, ignorance and its partner, fear, have been the major hinderances to Christianity in the past. These are gradually passing away in many mission fields or are being modified. Persecution through the rejection of the new convert by the family and the social group has been another great obstacle. The rejection of everything Western by the Orient is proving a serious handicap to mission work. The purification of the native religions, and a new loyalty to them as part of their native culture is a result of the new nationalism and an increasing obstacle.

America an Obstacle to Christianity.—

Missionaries have been going from America into non-Christian lands since the early part of the eighteenth century. The land of the missionaries became the symbol of Christianity to their converts. The increase in means of transportation, the coming of foreign students to America,

American-made movies shown in other lands, and other factors have brought about a disillusionment. America stands before the world stripped of the glamour that once surrounded her, and behold, she becomes an obstacle to Christianity.

Everywhere the missionary has gone, big business has followed. Wherever there are business interests and large investments of American capital, we have sent soldiers and gunboats. Thus the unselfish service of the missionaries is being overshadowed by the selfish motives of commercialism. Missionaries testify that the greatest handicap to the Christian enterprise is not heathenism, not indifference, not the non-Christian religions, but the failure of the so-called Christian world to be Christian.

Obstacles to Christianity in America.—

America is called a Christian nation, but anyone who looks at our land through the eyes of Christianity discovers how far we are from being genuinely Christian. Jesus said, "You cannot serve God and mammon." That is what we are trying to do. It is the selfish desire for wealth that is at the root of the injustice in our present business relations.

Obstacles to Personal Christian Living.—

Do we ever take time to sit down quietly with our best selves and ask God to help us discover the things in our lives that stand in the way of the highest expression of Christianity through us? Not all of us have the same obstacles to overcome, but the greatest hinderances seem to be selfishness, a desire for self-satisfaction, a feeling of superiority over others, a craving for popularity, and the fascination of worldliness both in the form of possessions and amusements.

Daily Readings.

July 20. "Ignorance."—2 Timothy 3:1-9.

July 21. "Prejudice."—Luke 4:23-32.

July 22. "Self-interest."—Acts 19:23-41.

July 23. "Self-confidence."—Acts 17:16-21, 32.

July 24. "Self-righteousness."—Matt. 23:13-32.

July 25. "Failure of Christians."—1 Cor. 3:1-3.

MENDELSSOHN AND THE FREIBURG ORGAN.

When the organist of the celebrated Freiburg Cathedral became old and his fingers lost their skill, they made him custodian and gave the keeping of the great organ into his care. One day a visitor came into the cathedral and asked permission to play the celebrated instrument, but was refused. "No one," said the old custodian, "but myself and the present organist has ever touched the keys." But after much persuasion the visitor was reluctantly granted permission to play a few notes. He slipped into the seat, touched first one tone and then another, and then, running his fingers along the keys, he filled the whole cathedral with such wonderful music that the old organist was entranced. He stood spell-bound, and when the visitor had finished, the old man came up beside him and asked: "What might your name be, sir?" The visitor replied: "My name is Felix Mendelssohn." And until the end of his life the old organist was used to say, "And I all but missed hearing Mendelssohn play on my organ!" Child of God, "know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" There comes One who is greater than Mendelssohn and asks permission to play upon the organ of your soul. Are you refusing to let Him have His way with the instrument? Give Him your permission to take His place at the keys; yield the instrument to Him, and He will fill your life with celestial music and bring your whole being into harmony with the will of God.—*Dr. W. E. Biederwolf in Wesleyan Methodist.*

Sunday School Lesson

BY REV. H. S. HARDCASTLE.

CHRISTIANITY SPREAD BY PERSECUTION.

LESSON IV.—JULY 26, 1931.

GOLDEN TEXT: "Be thou faithful unto death, and I will give thee a crown of life."—Rev. 2:10.

LESSON: Acts 7:54-8:4; 11:19-21; 26:9-11; Peter 4:12-19.

A Witness-Martyr.

Jesus had said "Ye shall be my witnesses." Stephen took His Master at His words. He had been appointed as a deacon to look after the distribution of food and funds among the needy of the Church, but he was a man of such faith and spiritual power that he soon broadened the sphere of his activity, and began to speak and to preach in behalf of Christ. He became a witness in the sense that he witnessed for Christ.

But he soon became a witness in the sense that he became a martyr for Christ. For it is significant that the word which we translate witness in English, is the Greek word which means martyr. Stephen became the first of the long line of men and women who became martyrs because they were witnesses. He was called into account for his preaching, and so directly and so pointedly did he speak, and so deeply did he convict his hearers that "they were cut to the heart, and they gnashed on him with their teeth. Then they cried out with a loud voice and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him."

"And they stoned Stephen calling upon God and saying, Lord Jesus receive my spirit." What a simple and beautiful faith! As he faced what has been called the Great Mystery or the Great Adventure, Stephen simply committed his spirit into the hands of his Master. Like Paul, he knew that Christ was able to keep that which he had committed unto Him against that day.

"And he kneeled down and cried with a loud voice, Lord lay not this sin to their charge." Here was the spirit of the Master himself—a dying man praying for those who were doing him to death. How such a spirit ought to shame us who cherish our petty grievances and feed fat our ancient grudges and harbor our unforgiving spirit. It was undoubtedly this spirit of Stephen's coupled with his general attitude, that struck so deeply to the heart of the young man at whose feet they had laid Stephen's clothes, Saul, and which prepared the way later for Saul's conversion.

The martyr first whose eagle eye,

Could pierce beyond the grave,

Who saw his Master in the sky,

And called on Him to save;

Like him, with pardon on his tongue,

In midst of mortal pain,

He prayed for them that did him wrong,

Who follows in his train?

Persecution.

"And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." "They therefore that were scattered abroad went about preaching the word." The Jews thought they were going to stamp out Christianity; instead they spread it out. It was as if there was a large fire in Jerusalem, and the Jewish authorities in trying to deal with that fire, kicked it about and sent burning embers everywhere. As a result there sprang up hundreds of fires throughout Judea and Samaria. Every disciple became a burning and shining light. It should

be noted in this connection that the apostles stuck by their fire in Jerusalem. It was natural that Jerusalem would be looked upon as the headquarters of the Christian band. It was thither all the wanderers would refer for guidance and help. The twelve therefore decided to remain at their post in spite of all the persecution.

It looked as if the church was having a hard time. It was. But that hard time was the making of the church. Thank God for the persecution, for it was out of that persecution that the church began to go about its world mission. One of the most deadly foes to vigorous spiritual life in the churches is ease. The times when the church has been most wealthy and most at ease have been the times when the church has been least powerful. The church like the individual grows and develops on difficulty. There is in the present world situation that which the church needs to arouse it from its complacency and stir it to action.

The Widening Horizons.

"They therefore that were scattered abroad upon the tribulation that arose about Stephen, travelled as far as Phenice and Cyprus and Antioch, speaking the word to none save Jews only." These people had not yet caught the universal implications of the gospel. They still thought it was for the Jews. And lest there be those who condemn them for this narrow view, let us remind ourselves that today, after nineteen hundred years, there are those who think that the gospel is for the select group.

"But there were some of them, who when they came to Antioch, spake unto the Greeks also, preaching the Lord Jesus." Horizons had begun to widen. How fortunate it was that the gospel was given to those who could bring to it Greek culture and especially the Greek language. It was in the purpose of God that this flexible and beautiful language should be the medium of expression of His gospel.

"And the hand of the Lord was with them." It is always with those who seek to share the knowledge of Him with others.

The spiritual life of a church is not to be tested by the conduct of its services, prayer meetings, and the like, but by the real Christlikeness in the character of its members. Services, etc., are but a means to an end, and unless they serve that end before all others they are like salt that has lost its savor.—*W. B. Selbie.*

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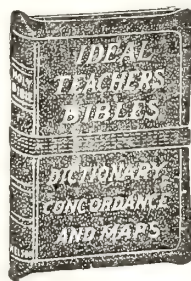
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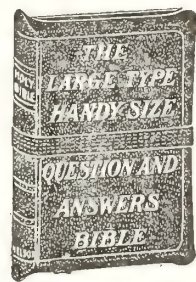
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"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

MONDAY.

BOW DOWN AND WORSHIP.

"I will praise Thee, for I am . . . wonderfully made."—Psa. 139:13-18.

Truly, the Lord has fashioned us wonderfully. With what marvelous nicety hath He formed all the members of the body! Could any one but God create or invent the processes of respiration, digestion and all the other vital functions of the body?

And yet what is all this compared with the wonders of the soul? Here are understanding, memory, will which no force can bend, but which can bend itself, the conscience heaven's witness, the heart which loves, hates and may receive God.

We must marvel at the wisdom and power of the Lord, and His infinite goodness toward us. Blessed is every one who knows Thee, O Lord.

Prayer.—O God, keep us to put our trust in Thee and rest in the shadow of Thy wings. *Amen.*

TUESDAY.

WHOSE?

"Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

In addition to all the other fine things said in explanation of the meaning of this text, one of the finest is implied in the question: Who has the first waking moments of your day—God or the devil? The night has been described as "God's kiss to humanity," in which he takes us away from life for a little while, out close to the shores of eternity, and gives us rest, and with the coming of day brings us back again for a new day's work. Do we owe Him anything when we come to ourselves?

Prayer.—Dear Father of love and mercy, reveal to us Thy doings with us and for us, and make us thankful. In Jesus' name, we ask it. *Amen.*

WEDNESDAY.

MADE WHOLE.

"Wilt thou be made whole?"—John 5:6.

All the miracles of Jesus manifest His glory and strengthen our faith. That which He did, He does; it agrees with our experience in faith.

The story of our lesson is greatly edifying. It was at Bethesda. Bethesda means "house of mercy." It sounds like a hospital. It is at this place of healing we are given the function of the Church in Christ.

This man whom Jesus heals has been sick a long time. Why does God let some folks be sick a long time? Is it because they are so great sinners? Never. Perhaps no one can say just why, but we do know this, that such misfortunes have taught the world humility, patience, faithfulness, visions of eternal things not revealed to the more fortunate.

Again it shows what God can do for us. Jesus said, "Rise." When one is in trouble, has he not heard the voice of Jesus, "Arise"? And immediately something gives new life, he "snaps out of it" and praises God. "Go thy way, then, and sin no more, lest a worse thing come unto thee."

Prayer.—Precious Saviour, Thou art our Healer. Let us know Thy power until we become perfectly whole in life eternal. *Amen.*

THURSDAY.

THE SEAL OF THE LORD.

"The foundation of God standeth sure, having His seal. The Lord knoweth them that are His."—2 Tim. 2:19-22.

The kingdom of God cannot be overthrown; neither can a Christian be lost. His children are sealed. That indicates to whom they belong. It prevents fraud and thievery. "Let every one that nameth the name of Christ depart from iniquity," which means: depart from deceitfulness, covetousness, conceit, lust of power, and all manner of uncleanness; which means also, "Study to show thyself approved of God," keeping one's self undefiled in honor, "following righteousness" out of a pure heart. Then shall the Lord deliver us from evil work and preserve us unto everlasting glory. *Amen.*

FRIDAY.

MEMORIZE IT.

Lesson: Psa. 103:1-5.

This is Scripture which every one would do well to memorize and repeat once each day of his life.

When waking in the morning, let our first thoughts be that the Lord is good; let the first impulse be thanksgiving. When retiring at night, there is no better reflection.

How shall we be able to join in the anthems of praise sung before the throne if we haven't this satisfaction of mind and soul? The soul conscious of the touch of God delights in the abundance of peace and confidently relies upon victory and hope. David celebrated the righteousness of God even in experiences of sorrow and mourning. It was thus that goodness and mercy followed him all the days of his life. And so it may be with us.

Prayer.—O Lord, we confess our sins, and we earnestly beseech Thee to give us grace to humble ourselves and to believe. Give us victory over our pride and wicked hearts. Make us to praise Thy holy name. *Amen.*

SATURDAY.

REASSURING.

"Be ye holy, holy; for I am holy."—1 Peter 1:14-19.

When God says, "Be ye holy; for I am holy," the heart replies, "Cleanse me, O Lord; sanctify me wholly, merciful God!" Such a prayer is answered, and hatred of sin and love of God increases; patience is greater, mercy is tenderer, gratitude is warmer, and conduct is more beautiful.

Therefore, children of God, let this be seen of God and men and distinguish themselves by keeping away from unclean things.

Prayer.—O Lord, who dost work in thy saints both to will and to do Thy good pleasure, grant us grace to work out our own salvation and to receive the desire and power of the Christ life in a way that will increase the likeness of Him in our lives. *Amen.*

SUNDAY.

A WONDERFUL PRAYER.

Read 1 Chron. 29:10-19.

This is a prayer in the temple, in which David is the incarnation of the truth written by the author of the Hebrews; "He that cometh to God must believe that He is, and that He is a re-

warder of them that diligently seek Him." Here is the expression of the flight of a mystic soul to the Infinite. Here is the cry of a devout spirit for freedom from moral bondage. Here is a scene of a soul who loses himself in his vision of the eternal. Can anything descriptive better define the word "prayer"?

There are, after all, only two factors in prayer: God and the soul in direct inner contact—mutual intercourse. Here the two function with manifest meaning. Latent energies of the suppliant are aroused, soulful power is manifested, human nature is uplifted, life's conflicts and repressions are removed. David simply "unbars" the gates to heaven's glories and walks in to the presence of God and sits down with Him in feasting and fellowship.

Prayer.—Dear Lord Jesus, be unto us a daily opportunity for soul glory every day. *Amen.*

A TRUST NOT ALWAYS EASY.

It is not always easy to trust God fully and completely, and if it were, as I heard a great minister once say, "It would not be worth while." It often takes us to the limit of our endurance and to the end of our wits. Sometimes, at the very moment we set out on a difficult task, we face, seemingly, impassable barriers, but move forward as all unconquerable spirits have done in the past, and these fearful things will give you right of way; and then it is that our faith is enlarged and our capacity for service is increased. This is the way great lives have been made. In fact, God never increases our faith and enlarges our capacity until we increase our efforts. We would never amount to much if God just coddled us along the way. We are here for spiritual development and it can never come to the person who is always searching for the line of least resistance; we need discipline. I heard a great teacher say, not long ago, that "The Devil did not know when he asked that Job be sent to the valley of death that he was doing the best thing for Job he could have done." This truth is evidenced by Job in his own language. How wonderful! Hear him, I know that my Redeemer liveth, and, in my flesh shall I see God." He saw God bigger and more mighty than ever, and he was a greater vessel unto righteousness. Not long ago, I heard one of the most saintly women I ever knew say that she was as thankful for the trials she has had and the tears she had shed as for the joys she had shared. That good sister has fully realized that those trials have been benedictions for the enlarging of her soul. I could never think of any person being very heroic where there was nothing to overcome. Many a person in this world has lost the great joy in the holiness of divine comradeship all because he has been searching for the easy way. He will just not let God have a fair chance at him and he never gets anywhere. We are told that John L. Sullivan, who was for twenty-five years king of the pugilistic world, claimed that he never felt the blows from his opponent while in the ring. He was, no doubt, too much absorbed in the job at hand. To my mind the same thing may be true with us in our stubborn opposition, some times, in battering down the forces of evil.

Rocky Mount, N. C.

A. R. FLOWERS.

"I am going to live my own life in my own way," is a declaration of freedom made up of words that can have no real meaning. None of us can be free. We are tied, one to another. Interdependence, not independence, is all we have. Wisdom, therefore, tells us to learn to co-operate. Unless we compromise, unless we surrender, we cannot know any of the joys of victorious happiness.—*Southern News Bulletin.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

THE UNPARDONABLE SIN.

"Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin."—Mark 3:29.

The fear of the unpardonable sin has been a night mare to many an earnest heart, and if indeed along the shores of time there are "hiding rock and treacherous shoal," this is the worst of them all. The divine love that stoops to save the vilest sinner was the constant theme of Jesus Christ, but on one occasion He spoke of an "eternal sin" for which there is no forgiveness. What did He mean by those dreadful words?

Jesus was in the midst of the most popular period of His ministry. The multitude pressed hard upon Him, eagerly hanging on every word of the evangel which He preached. In His works they saw an explicable power: in His person they perceived an irresistible charm. A company of officials, who with a whole heart hated Him, had come down from Jerusalem. They refused to recognize the power manifested in His deeds or the charm of His person. More than that, they belittled and reviled God's incarnate Son. They said that He was possessed by Beelzebub. Now, Beelzebub was the god of filth, and never was there a viler or more insulting epithet thrust into the face of the Son of Man. In so doing they resisted the truth; they wilfully denied the truth. "Woe unto them that call evil good and good evil; that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter."—(Isa. 5:20.) Speaking to men who were persuading themselves that the pure truth of God was the filth of devils, Jesus solemnly warned them of the terrors of the unpardonable sin.

Committing the unpardonable sin is doing what the men from Jerusalem were doing. It is not one act. God is not a fickle, revengeful being who for one iniquitous act would banish a soul into eternal night. The unpardonable sin is a process by which one persists in denying the truth until his moral nature is turned upside down, and light seems darkness, and good evil, and God no better than a devil. The Spirit of God strives with our spirits to guide us into all truth.—(John 16:13). But we may resist the leadings of that inner Voice, deny its authority, and commit ourselves to a contrary way. By justifying ourselves in our iniquity, we banish the Spirit, and conscience dies. "If the light that is in thee be darkness, how great is that darkness." Every denial of the truth, every act of perverseness is a step in that dreadful process.

After a time, the Lord teaches in words that should awaken every soul out of its lethargy—after a time one crosses a dead line. He is hardened in iniquity, and he no longer hears the pleadings of the inner Voice. In that state he is content in his sin; he has no heart hunger for God; he is in an unpardonable state because he has committed spiritual suicide through abusing his spiritual faculties. God does not forgive, because the man has lost all desire to return to Him. He has banished God from his Soul, and an impassable gulf is fixed between the two. He is lost in the deepest and most terrible sense of the word.

"Light obeyed, increased light:

Light resisted bringeth night.

Who shall give us power to choose,

If the love of light we loose?"

F. D. B.

WHAT SHALL BE DONE?

What is the Methodist Church going to do about Christ's program for the redemption of the world? An unfulfilled commission still stares us in the face. We are theoretically committed to it, but we are not really very much engaged in it. It is the scandal of organized Christianity that nineteen centuries have passed since God reconciled the world unto Himself by Jesus Christ and committed unto His Church the ministry of reconciliation, but its healing virtue has been applied only in scattered spots. No great mass of His disciples have seriously tried to do it. We say we believe in a Christ-like world, but most of us cannot say we will be content with nothing less. The Churches are packed with people who are well content with something a great deal less than a Christ-like world, with only an occasional one here and there that has been shaken out of the common complacency of the crowd to enter into the real partnership of Christ's purpose and passion for a redeemed world. Whole congregations in the catalogue of Christian Churches are absorbed in the routine of local organization in utter unconsciousness of where the great issues throb, and the battle is big with possibilities of world conquest for the kingdom of Christ. They are lost in the mere trivialities and irrelevancies.

All the conditions of the age are calling the followers of Christ to a fresh enlistment on a world scale until the task is really done. The Church must solemnly accept the world import of the Christian evangel and deliberately set out to make good its belief in a Christ-like world and its rebellious discontent with anything less, or the Church will, in a little while, "be fitted into the world picture as just a part of the scenery." Things are happening; they are happening fast. Once the nations lived apart. Today the ends of the earth have been brought together. They are bound up in a bundle, in which the woe of each is the woe of all, and the welfare of each is the welfare of all. No principle of politics, no program of industry, no standard of morals can prevail in any part of the world without its reaction in every other part of the world. In this kind of world, Christianity must make the mold, or some other philosophy and religion will. The fusing process is going to be greatly quickened. Christianity must construct this new and compacting world, or be assimilated by it. I am convinced that China, Japan and India—the great massed populations of the world—can be molded to a new and diviner pattern in the next generation, or the program will wait for ages yet.

The Methodist Episcopal Church, South, is not in hailing distance of the missionary program, for which these conditions call. In fact, we are near the bottom of the list in missionary enlistment among the major Churches of the United States as revealed by their per capita contributions. I do not undertake to present any tables of comparison, except to say that the 119,000 Seventh Day Adventists of North America pay as much for their foreign mission work as the 2,700,000 Southern Methodists contribute to their whole missionary program, and their individual wealth is not as great as ours. They pay about forty-eight cents per week, against two cents a week for us. There is no reasonable excuse for this humiliating comparison.

The person and Church that catches a vision of world enterprise and gives magnificently for that, invariably develops a deeper and more intelligent interest in everything else that pertains

to the coming of the kingdom. It has been demonstrated over and over that the wisest policy plays fair with the world enterprise of Christian missions, and the deepening benevolence of that broadening vision assures the generous care of the more local interests. I should like to see the Church put the first thing first, and see how all things else come to their appropriate place.

It is high time for the outbreak of a new passion. The real objective of the Church of Jesus Christ must be a redeemed world. The Church must launch out into deep seas. It must make great ventures and enlist all its resources for the great stake of a redeemed world.—Bishop W. N. Ainsworth of M. E. Church, South.

The true secret of happiness is not to escape toil and affliction, but to meet them with the faith that through them we can even now reflect the image of our Lord and be transformed into His likeness.—Canon Westcott.

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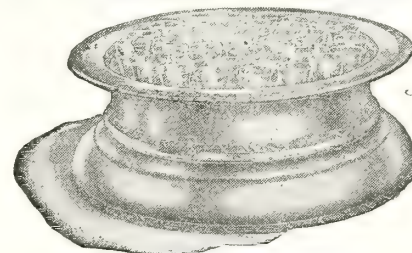
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends

Several good ladies have responded to our call for Octagon soap wrappers, and we trust that many more will send us some. And it may be that some friend might have some money that they do not need and could buy us an electric refrigerator. We are just as humble as we know how to be, and either way would suit us.

During the last week we have had splendid rains, and our crops are looking fine. We have the finest field of silage corn we have seen this year.

The Christian Orphanage is a busy place. Always some job ahead of us to do. As soon as we are through with one, we have another ready to do. We feel that we save lots of money by planning our work ahead and doing lots of it that we could hire some outsider to do. We feel that every bushel of wheat we can make here saves buying one. Every bushel of potatoes we can produce cuts expenses. In other words, we try to produce everything we can to save all the cost we can.

We ask you to come to our rescue, then, and supply the balance. We do our best to watch the expense in every detail and cut off expense wherever it can possibly be done. We have been compared with fifteen institutions in North Carolina and South Carolina for the year 1930. Thirteen points of expense were considered in the tabulation. The Christian Orphanage was lower than the rest on ten points out of the thirteen. This comparison was made by a foundation that knows this work in every detail. We were compared with institutions in our size and class.

From year to year, when our crops are laid by we have always had some building to erect, and from year to year we have spent our vacation this way. This year we will do no building; but we have a job that will equal it—painting our old building inside and out. Our good friend, Mr. J. M. Darden, was to see us some time ago and saw that this building needed painting very badly. He said he would buy the paint if we would put it on. Mr. Darden has a great big, sympathetic heart for our little children, and it fills his heart with joy to do something to make their lives happier. May the Lord richly bless him and give him much joy in his ministering to the fatherless.

After all, our joy in this life does not come from possessions; but from service to others. "Pure religion." To visit the fatherless and widowed in their affliction.

C. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 16, 1931.

Brought forward \$8,843.28

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:
Hines Chapel \$ 3.48
Third Ave., Danville 5.13
Lebanon93
Greensboro First 13.50
Happy Home 1.91
Long's Chapel83
Pleasant Ridge 1.65
Bethlehem 5.00

32.43

Eastern North Carolina Conference:

Sanford \$ 8.58
Mebane 4.00
Plymouth 3.28
New Elam 4.23
Wake Chapel 5.42

25.51

Western North Carolina Conference:

Burlington \$40.14
High Point 3.12
Pleasant Hill 3.41
Hanks' Chapel 2.22

48.89

Eastern Virginia Conference:

Newport News \$14.21
Pleasant Grove 9.31
Suffolk 30.00

53.52

Valley Virginia Central Conference:

Mt. Lebanon \$ 1.20
Linville 7.35
Dry Run 1.90
Concord 2.06

12.51

Alabama Conference:

Pisgah \$.70
Roanoke 1.37
Noon Day77

2.84

Special Offerings.

A Friend, Durham, N. C. \$15.00
Sale of Pigs 12.00
W. A. Lee, sup. of children 7.50

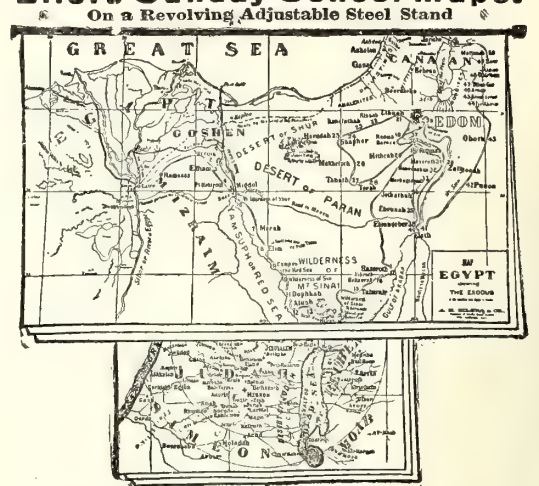
34.50

Total for the week \$ 210.20

Grand total \$9,053.48

A pious Scotch minister, being asked by a friend during his last illness whether he thought himself dying, answered, "Really, friend, I care not whether I am or not; for if I die I shall be with God; if I live, He will be with me."—*The King's Business.*

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AND
APPROVAL

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Specimen of Type.

AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jesus was

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2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges. .85

VEST POCKET TESTAMENT AND PSALMS
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2111P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. .90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.10

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Specimen of Type

ST. MATTHEW 2

The three wise men

carrying away into Babylon—fourteen generations; and from the carrying away into Babylon—fourteen generations—unto Christ are fourteen

ing interpreted is, God with us.
24 Then Jesus being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges. \$1.00
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POCKET
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inches

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CHAPTER 23.

THEN spake Jesus to the multitude, and to his disciples,



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EASTERN VIRGINIA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The following is the Program of the Sixty-Second Annual Session of the Sunday School and Christian Endeavor Convention of the Eastern Virginia Christian Conference, to be held at Oakland Christian Church, Chuckatuck, Va., July 21 and 22, 1931.

TUESDAY, JULY 21, 1931.**MORNING SESSION.**

- 10:00 Call to Order—J. F. West, Jr., President.
Song service—J. F. Morgan.
- 10:10 Devotional Services—Dr. I. W. Johnson.
- 10:15 Words of Welcome—
- 10:20 Response—
- 10:25 Roll Call and Enrollment of Delegates.
- 10:30 Report of Executive Committee—J. E. McCauley.
- 10:35 President's Address—J. F. West, Jr.
- 10:55 Appointment of Special Committees.
- 11:00 Song Service.
- 11:10 Address—Dr. Charles Eldred Shelton.
- 11:40 Group Discussion:
(a) Cradle Roll, Beginners, and Primary.
(b) Junior, Intermediate, and Senior.
(c) Young People, including the work of the Young People's Congress and Christian Endeavor.
(d) Adult and Home Department.
- 12:45 Adjourn for Lunch.

AFTERNOON SESSION.

- 2:00 Call to Order.
Song Service.
- 2:10 Devotional Service—Rev. C. E. Gerringer.
- 2:30 Report on Literature—Mrs. J. W. Fix.
- 2:35 Report on Cradle Roll—Mrs. M. T. Whitley.
- 2:40 Report on Beginners—Mrs. W. H. Johnson.
- 2:45 Report on Primary—Mrs. Sybil Deans.
- 2:50 Report on Juniors—Miss Alma Rountree.
- 2:55 Report on Intermediates—Mr. F. A. Osborne.
- 3:00 Report on Seniors—Mrs. R. W. Spruill.
- 2:05 Report on Young People—Miss Lillye Holland.
- 2:10 Report on Adults—Dr. N. G. Newman.
- 3:15 Report on Home Department—Mrs. Annie S. Calhoun.
- 3:20 Report on the Young People's Conference—Miss Lillye Spain.
- 3:25 Report and Adoption of Various Reports with their Supplements.
- 3:45 Report on Missions—Mrs. J. Monroe Harriss.
- 3:50 Address—Dr. J. O. Atkinson.
- 4:20 Report of Entertaining Committee.
- 4:30 Adjournment.

EVENING SESSION.

- 7:00 Call to Order.
Song Service.
- 7:10 Devotional Service—Dr. W. M. Jay.
- 7:30 Report on Orphanage—Mr. C. D. Johnston.
- 8:00 Entertainment by Children of the Orphanage.
- 9:00 Adjournment.

WEDNESDAY, JULY 22, 1931.**MORNING SESSION.**

- 10:00 Call to Order.
Song Service.
- 10:10 Devotional Service—Rev. R. E. Brittle.
- 10:30 Report of Christian Endeavor Secretary, Mrs. W. N. Williams.
- 10:45 A Talk, "What Christian Endeavor Means to Me."—
- 11:00 Special Music.
- 11:05 Address—"What Christian Endeavor Means to My Church,"—Dr. C. C. Ryan.

- 11:30 Open Forum—Led by W. H. Baker.
- 11:55 Hymn—
- 12:00 "Echoes from Winchester and San Francisco,"
Mr. C. E. Barfield.
- 12:20 Hymn—
- 12:30 Business Session.
- 12:45 Christian Endeavor Benediction.

AFTERNOON SESSION.

- 2:00 Call to Order.
Song Service.
- 2:10 Devotional Service—Rev. J. H. Warren.

- 2:25 Report on Leadership Training—Rev. J. W. Fix.
- 2:35 Report of Board of Christian Education—Rev. F. C. Lester.
- 2:50 Report on Young People—Miss Jewel Truitt.
- 3:05 Song Service.
- 3:10 Address, "The Churches in Co-operation,"—
Rev. Minor C. Miller.
- 4:00 Business Session.
(a) Report of Committees.
(b) Miscellaneous.
Adjournment.

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Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Change in the label will appear on wrapper the first week of month following renewal, provided it is received before the 25th.

OBITUARIES.

FLYNT.

James G. Flynt was born September 30, 1872, in California, and came to North Carolina with his parents when a baby. He died suddenly on May 22, 1931. On April 30, 1901, he married Celestia Lenora Haizelip, and to this union were born eight children. His devoted wife, three sons and three daughters survive to mourn their loss, together with many kindred and friends.

In early life he entered the tobacco business in Winston-Salem, establishing the J. G. Flynt Tobacco Co., and later heading the Planters Warehouse Corporation. His generous and sympathetic nature drew men to him and made friends who loved him.

He became a Christian early in life, joining Salem Chapel Christian Church, where he remained a faithful member till death. He was most loyal to and a lib-

eral supporter of his church. I believe a good man has gone to his reward. His was a happy and cheerful life. The very handsome floral designs filled the home with their beauty and fragrance. The attendance of relatives and friends overflowed the home.

The burial services were from 205 West End Boulevard, Winston-Salem, by the writer, assisted by Dr. Weaver of the M. E. Church, and his body was placed in its last resting place in the Winston-Salem Cemetery. May the divine grace sustain the bereaved wife and mother with her children. JAS. L. FOSTER.

GOOCH.

Mrs. Sarah Ham Gooch was born Feb. 12, 1863, and died June 10, 1931. At the age of 16 she professed faith in Christ and united with Liberty (Vance) Christian Church, of which she remained a member till death.

On March 29, 1882, she was married to Mr. T. L. Gooch. Fourteen children were born to their union, eight of whom preceded their mother to the grave. Surviving, are husband, 6 children, 16 grandchildren and 1 great-grandchild. Services were conducted by her pastor, assisted by Revs. Mitchner and Edwards. Interment was in Liberty Cemetery.

May the Lord bless and comfort those that are bereaved and lonely.

H. E. CRUTCHFIELD.

WATKINS.

Wilbur W. Watkins was born March 13, 1912 and died June 9, 1931. He professed faith in Christ and united with Liberty (Vance) Christian Church in July, 1928. He was carried to Scott-Parker Sanatorium in December, 1928, where he

remained until his death. He leaves to mourn their loss, father, mother, six brothers, two sisters, one half-brother, two half-sisters and many other relatives and friends.

Services were conducted by the writer, assisted by Revs. J. H. Mitchner and Frank Edwards. Interment was in the church cemetery. Wilbur lived a consecrated life and was willing to go at the Lord's summons. May Heaven's blessings comfort the bereaved.

H. E. CRUTCHFIELD.

666

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Richmond, Virginia

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

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IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

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.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

ASKS FOR TWO-MILLION DOLLAR FUND.—

In his principal address at the Christian Endeavor Jubilee Convention, which recently held its sessions at Exposition Auditorium, San Francisco, Calif., President Daniel A Poling suggested a two-million dollar maintenance and extension fund for world-wide Christian Endeavor. The reports presented at the convention indicate a world-wide growth in societies and membership. In Italy, Hungary, South America and Asia, the movement is especially active in expansion and growth. The membership in America also shows some increase. The Congregational Christian Church should encourage this movement as much as possible when we consider where and by whom it was first organized.

DEFINES CHRISTIAN EDUCATION.—

The chief event at the conference of British missionary societies was the consideration of higher education in India, in the light of the report prepared by the commission which visited India during the winter. The master of Balliol College, of Oxford University, who presided over the commission, was present at Swanwick during the meeting of the conference. He drew a distinction between the Christian purpose of religious education and education in religious subjects. "The purpose of Christian colleges should be to equip students with the Christian alternative to modern scientific determination and economic materialism." Christian education stresses spiritual rather than materialistic facts.

RESOLUTIONS ADOPTED.—

In adopting many resolutions by the Congregational and Christian Churches, these bodies in union secured the approval of many progressive ideas by the representatives of both churches, but local congregations are in no way bound by their action. Motions were passed approving of the Federal Council's report on birth control, asking the Supreme Court to grant a rehearing on the Macintosh case, condemning compulsory military training everywhere except at West Point, asking that steps be taken to stop competing churches from receiving grants from denominational money, endorsing our participation in the World Court and the League of Nations. These resolutions are recommendatory rather than mandatory, and are not binding on individuals or churches. They are suggestive of the spirit of the delegates composing the convention.

THE LEAGUE IN SESSION.—

Mrs. Thomas Woodrow Wilson, having successfully unveiled a bronze statue of her husband in Poland two weeks ago, was in Switzerland the week following, just looking around. She stopped at Morges to see silver-maned Ignace Jan Paderewski, donor of Poland's statue, and she went

to Geneva to see her husband's greatest memorial, the League of Nations, at work. When she arrived, the time was not quite normal for the inspection of the League at work. The problem that was engaging temporarily the secretariat's exalted minds was the low state of "poetry." They were not too busy, however, to recognize and honor Widow Wilson. "Madame," said the chairman, while the poets rose respectfully, "yours is a great name that is not forgotten here." "I only wish," responded Mrs. Wilson, "that my husband could have had the great privilege of seeing your committee in session."

HYSTERICAL.—

As the week progressed, it became blazingly apparent that whether the "holiday" was in effect or not a moratorium alone would not save Germany from bankruptcy. She needed cash, lots of it, at once. Germany was growing hysterical. Foreign investors were withdrawing money from Germany to the tune of nearly \$20,000,000 a day. German citizens, remembering all too vividly the black days of inflation in 1923, were putting all their savings in foreign money—francs, pounds, dollars—and they wanted gold. Bank tellers reported that even paper dollars were spurned by the timorous. The credit extended to Germany last month by the Bank of England, the Bank of France, the Federal Reserve Bank and the Bank of International Settlements, amounting to \$100,000,000, was coming due in less than a week, and wealthy German families were headed for Switzerland. This condition is enough to make Germany hysterical. She needs an international psychologist to make a psychoanalysis of her condition and give her a treatment of suggestive therapeutics.

CONGREGATIONAL CHRISTIAN MERGER.—

The Congregationalist and Christians at Seattle on June 25th to July 3rd, assembled in joint session and completed the union of the two churches in one great convention. The spirit of the meeting was characteristic of the history of the two communions—freedom and fellowship, union and liberty—expressed themselves in the discussions, resolutions and actions of the united body. No resolution passed, no action taken, no conclusion reached, restricts or circumscribes the individual freedom and independence of the membership of the combined church, and no individual church is limited or restricted in its own individual initiative. Those who would like to dominate, dictate or indoctrinate the united church will soon be read out of court and will take their place in the church with the self-appointed ecclesiastics of the past.

When we consider the business depression, the location of the meeting in the far northwest, and other difficulties, the attendance at Seattle was wonderful. The National Council of the Con-

gregationals numbered 535 enrolled delegates with voting privileges and 338 associate members and 86 honorary members. The attendance of the General Convention of the Christian Church numbered not less than 90, making the attendance of the united bodies over a thousand. With such a large delegation, the action of the two bodies in consummating the merger is representative, and will be applauded and approved by the entire constituency of the now united church. It is true that some of those who have dominated small sections of the church may quake under the results which they did not approve, but they will soon learn that the merger represents individualism, independence, and democracy of the Kingdom of God, and will soon learn to be governed by majorities.

The similarities of the two former bodies are quite striking. The two uniting bodies have been running parallel in history and doctrine from the first, but seemed not to be aware of this parallelism. The accepted goals of the Congregationalists has been from the first, freedom and fellowship, those of the Christians liberty and union. These ideas have often been submerged by other interests, but like a subterranean stream they have frequently come to the surface and asserted themselves in new and refreshing springs of the same truths under different forms. It is refreshing to know that these two streams have come together in this great merger to refresh the spirit of Christian brotherhoods of other churches as well as to quicken the life of the united church. Those who would attempt to dominate, or play the part of despot in any part of this church will soon be eliminated by the suffrage of the liberty-loving members of the united church as it is inspired by the spirit of Christ.

When two people, reared under different environments, used to different customs, holding different traditions, unite in marriage, there must be some adjustments, to live in peace and happiness. It requires the exercise of a little tolerance, a little give and take from each side. They must bear and forbear, they must agree to disagree without being disagreeable, and cultivate the spirit which they have professed, the spirit of union, fellowship, fraternity, which can never be realized without some adjustments being necessary. If all the adjustments had to be made on one side only, there could never be a union formed, a fellowship reached, for that would mean the surrender of all that was sacred, hallowed by usage, and highly prized by those who love the church, but both sides will make adequate adjustments, and the merger will mean a modification of both churches into one without loss of liberty on either side. This is the spirit of the movement from the beginning and will be continued in practice as well as in the theory set forth in the discussion of the union.

NOTES-PERSONALS

Rev. C. H. Rowland, D. D., Greensboro, N. C., having spent two weeks at Fuquay Springs recuperating, is much improved and able to go back at his home and among his people, Greensboro, N. C.

Inexhaustable good nature is the most precious gift of heaven, spreading itself like oil over the troubled sea of thought, and keeping the mind smooth and equable in the roughest weather.—*Washington Irvin.*

Many of the pastors are having their revival meetings now. Why not report the results to THE CHRISTIAN SUN? A church paper is to carry the news of the churches to the people, but it cannot manufacture that news or get it unless some interested souls will send it in. We are happy to receive and print real church news.

It is learned with deep regret that Rev. H. E. Crutchfield, Henderson, N. C., and Rev. T. Fred Wright, Sanford, N. C., have been ill of late, and were unable on this account to attend their Sunday School and Christian Endeavor Convention last week. We are hoping that both will soon be fully restored and able to go ahead with their many duties in the large field that each is seeking to serve.

Dr. W. W. Staley, who attended the Seattle Convention and who was at Elon College the past week, reported a great gathering and a very happy and successful convention. He feels that the merger idea went over in great shape, and that the spirit of the occasion, and particularly the attitude toward the merger, was all that Christians could desire. Dr. L. E. Smith, who was also at the college and at Seattle, was happy that the vote on the merger was unanimous, and that the constitution as finally adopted was practically that which he worked so faithfully to help write and prepare in the initial meeting of the committees on Union at Toledo, Ohio, some three or more years ago.

Elon College Board of Trustees had good attendance and an all-day session at their called meeting at the College last Friday, July 17th. Those present were: Dr. E. L. Moffitt, chairman, Dr. P. H. Fleming, secretary, J. M. Darden, Rev. Stanley C. Harrell, Dr. W. H. Boone, Dr. C. H. Rowland, C. D. Johnston, K. B. Johnson, Junius H. Harden, D. R. Fenville, L. L. Vaughan, John L. Farmer, P. J. Carlton, H. A. Carlton, L. E. Carlton, Dr. W. W. Staley, Dr. L. E. Smith, Rev. A. W. Andes and Dr. J. O. Atkinson. One of the most loyal and faithful boards we know is the Board of Trustees of Elon College, a board when called together never fails to respond in large numbers, there always being present more than a quorum.

The Blue Ridge Missionary Conference promises to be one of great worth and merit this year. Dr. W. Knighton Bloom of the United Church, Washington, D. C., is president of the conference and urges that all registrations for the conference be sent to him at as early a date as possible. His address is 933 Woodward Building, Washington, D. C. Dr. Elbert Russell of Duke University is to preach the sermon on Sunday, August 2nd, and at the Vesper hour, there will be a service of consecration for the united student groups. Blue Ridge is one of the most beautiful spots in Western Carolina, and this missionary con-

ference has proven a blessing and an inspiration to thousands of young lives. A great conference is anticipated, and it is hoped that many SUN readers and members of our Sunday Schools and Missionary and Christian Endeavor Societies can attend the sessions this year.

Mr. William Levi Burke, a most popular and well-beloved funeral director of Burlington, known far and wide among Sun readers, passed away at his home in Burlington, N. C., after a brief illness, on Tuesday afternoon, July 14. It is doubtful if any man in his city or county was better known or more beloved than was Mr. Burke, who, beside being a most capable and efficient funeral director, was a man deeply interested in all charity and church work, being quite active in and a liberal supporter of his own church, the First Presbyterian of Burlington, N. C., from which the funeral services were conducted on July 16th. A great concourse of people gathered to do him honor. The floral offerings were beautiful, elaborate and appropriate. Services were in charge of his pastor, the Rev. Dr. Potter, assisted by the editor of THE CHRISTIAN SUN. He leaves to mourn their loss a devoted companion, who, before her marriage, was Miss Annie Kernodle, daughter of the late lamented John Tobias Kernodle, of our Berea Christian Church, also one son and one daughter. The name of Levi Burke will be long honored and cherished among ministers and officers who were associated with him from time to time in the solemn, sacred and sad service of funerals and burials. It was always a source of confidence and satisfaction to have this man in charge of a funeral party. It has been often said that it does not make so much difference in this life as to what profession we follow as it does as to how much of life and love and sympathy and soul and efficiency we carry into the work. Levi Burke honored the calling to which he gave his life, and made himself useful and memorable there.

CONFERENCES MEET.

Alabama United Conference meets at Phenix City, Ala., Second Tuesday morning in November, 1931.

Georgia and Alabama Conference and Southern Association will meet jointly—, —.

Virginia Valley Central Conference meets at Mt. Olivet, Greene County, August 5, 1931, Rev. B. J. Earp, pastor.

Eastern Virginia Conference meets at Cypress Chapel, Nansemond County, Wednesday before the first Sunday in November, 1931, at 10:30 A. M.

Western North Carolina Conference meets with Shiloh Christian Church, Randolph County, Tuesday after the first Sunday in November, 1931, at 10:30 A. M.

North Carolina and Virginia Conference meets at Mt. Bethel Church, Rockingham County, on Tuesday after the second Sunday in November, 1931.

Eastern North Carolina Conference meets at Shallow Well Church, Tuesday after the third Sunday in November, 1931.

NOTE.—Secretaries of Associations and Conferences will please supply omissions and make necessary corrections to the above.

NOTICE.

The Virginia Valley Conference will meet at Mt. Olivet, Greene Co., Aug. 5th. Those who come by auto follow State Highway No. 17 to the intersection of No. 704; then follow No. 704 to the church. Those who come by rail, come to Elkton or Charlottesville and notify Mr. Norman Morris, Dyke, Va. B. J. EARP, Pastor.

FROM REV. G. D. HUNT.

It will be fine if all our pastors and churches and Sunday Schools and Christian Endeavor societies of the Alabama and the Georgia and Alabama Conferences will stir themselves in behalf of our Summer School of Christian Education and Church Methods, at Wadley, Alabama.

This school will open the 9th of August. Let everyone prepare to attend. If we could have a fair representation of preachers, and one representative from each organization of the church, it would be a thrill for the whole denomination. Now, who will do their best? Every church of the Christians and Congregationalists are expected to have representatives present, and to send their pastors.

A great time awaits those who will make the sacrifice.

G. D. HUNT.

METHODS CORNER

By REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

As workers in the Church we are always interested in finding helps that make our efforts easier and more efficient. One of these helps is illustration. The use of pictures in religious work is growing rapidly throughout the whole country. It was thought that at one time motion pictures used in the churches on Sunday nights would solve most of the church's problems so far as getting crowds was concerned. But there are many churches that have found still pictures quite satisfactory. The stereopticon is a fine instrument to have as a part of church equipment. Then there is the stereoscope which shows photographs of all of the Bible country. These can be used in classes. More and more, teaching is carried on through the visual method. The public schools are using film slide material in individual classes. In these days one can purchase picture equipment of all kinds very reasonably, and in so doing make the church and Sunday School thoroughly up to date.

Picture material for class purposes, and even for church services, may now be secured at small cost. For example, I have on my desk right now a notice of a new set of Bible pictures published by the International Artprints, 59 East Madison Street, Chicago. They are entirely new in this country, printed in colors and sell for 5 cents per copy. I sent for a couple of sets and found the pictures most satisfactory. I have also found the pictures of the Art Extension Society, Westport, Conn., very fine. Both of these sets are in colors. From Edward Gross Co., Inc., 118 16th Street, New York City, you can get the famous Wm. L. Taylor pictures in colored post cards. W. A. Wilde Company, 131 Clarendon Street, Boston, publish some splendid Bible pictures. The Ohio Art Company, Bryan, Ohio, put out some colored pictures at very reasonable prices. With pictures like these to illustrate the Sunday School lessons and to interest the children in the school or home, one has a comparatively easy time to teach and hold the attention. We learn much that we do learn through the eye, and one picture is worth a hundred words.

Now just a word to the pastor who would like to try something different. Harvey M. Shelley, 5513 Larchwood Avenue, Philadelphia, has published two books, entitled, "Sermons on Great Paintings," and "Christ's Ministry and Passion in Art." Both are by Rev. H. F. Branch, D. D. He furnishes copies of the pictures studied to distribute to the members of the congregation. The price of the pictures is very little. A mighty fine idea.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

THE BLUE RIDGE CONFERENCE is being looked forward to with enthusiasm by many churches in the Carolinas and Georgia. Pastors, delegates, and many of the S. S. S. workers are planning to go. All who hope to go and have not sent in their applications, should do so immediately. Send to Dr. W. Knighton Bloom, 933 Woodward Building, Washington, D. C., July 29th to August 7th.

MRS. ELLA L. HARRINGTON, St. Petersburg, Florida, one of the Institute trustees, passed away recently. She left a generous bequest to the Institute work of \$1,000.00. This is a great encouragement, but must not affect the giving in general on which the work relies. Probably the trustees will keep it intact for special building or other important feature, and not use it for current expenses. For the latter there is urgent need.

MISS JEAN FULLERTON, of New Port Richey, Florida, a Student Summer Service worker, has joined forces with Miss Pattie Lee Coghill in the work in Kentucky for the months of July and August. They are holding Daily Vacation Bible Schools in the vicinity of Ashland. Miss Coghill reports great interest in these schools on the part of the young people and expects to do a great deal of calling in connection with the other work.

GAILLARD AND PLEASANT HILL. Mr. Crawford Moncrief is the minister of this church, and Mr. Arnold Slater is the S. S. S. worker on the field. The annual all-day meeting, which was held on the first Sunday in July, was enjoyed by a large crowd and was estimated to have been larger than last year. After the morning services, at which Rev. Gideon Horne of Meads-ville, former pastor, delivered a very able sermon, the ladies served a delicious and very much enjoyed dinner under the nice shade trees. In the afternoon a very enjoyable singing was held. There were members from Montezuma, Cochran, Fort Valley, Thomaston, Yatesville and Byron. Bibb and Taylor counties, with people from all sections of Crawford county, all of which greatly enjoyed themselves.

LATIN-AMERICAN INSTITUTE, of West Tampa, Florida, is carrying on the work as usual. While Superintendent and Mrs. Corwin are in Wisconsin experiencing a greatly needed vacation, though ever giving addresses and in other ways presenting the cause of the work they so deeply love, Miss Hall and Miss Davis, teachers of last year in the school, have remained in West Tampa, and are carrying on all the usual Sunday work. Besides, during July a Vacation Daily Bible School was started. The attendance the first day was over seventy, and was so continuing at last accounts. The children and youth were arranged in groups for different suitable lines of work. Special attention is being given to visiting among the homes of the pupils and church members with excellent results.

SOUTH ALABAMA.

The Young People of South Alabama have been having new opportunities in the past weeks. From the 1st to the 3rd of July, representatives from the Midland City group of churches met at a camp furnished by the Presbyterian Church near Clio, and enjoyed a fine fellowship. This camp

was planned and directed by Rev. N. A. Long and Miss Dora Brackin. They were assisted by Miss Viola Veler and Mr. James Henry Wood, S. S. S. for that district, and Miss Marguerite Davison. About twenty-eight young people met for work, for play and for inspirational services. The program provided for variety in activities, with periods for services, for classes and for recreation. The swimming pool was most popular and was patronized whenever the schedule permitted. An interesting feature of this camp was the arrangement for work. Everyone was given the opportunity to assist with meals, for all of the work of the camp was done by the campers. Everything was cooked over the open fire in true camp style, even to fried chicken. The campers slept on the ground about the camp fire, and found that sun-baked sand makes a fairly comfortable bed for tired folks. All who attended the camp proclaimed it a great success and set about planning for a longer, larger camp next summer. Miss Brackin and Mr. Long spent much time and effort before and during the camp, but they felt well rewarded for their labors when they realized what a great deal they had done for the young people of their churches.

Immediately after the camp, a week-end conference for the young people of the churches near Andalusia was held at Liberty Church. This was their first conference, and the entertained and entertaining young people gained a great deal from it. The program was full and rich in suggestions for the young people's part of the church work. At an opening session the young people were asked what they hoped to receive from the conference, and made answer that they wanted new ideas, new friends, and inspiration. At the closing session some of them told about the realization of their hopes and the leaders felt that the program had been worth while. It is through such meetings as this that the young people realize their own possibilities and that the older people recognize the importance of youth in the work of the church. It was Miss Dora Brackin's hard work in this district that made the conference possible and carried it through.

The next young people's conference was held across the line from Alabama, in West Florida. This was the fourth conference of these young people, and each year marks an improvement in the participation of the churches. Car loads and truck loads followed the carefully placed signs leading to Dorcas, where they found "welcome" written, spoken and felt. Each church contributed to the program with worship programs, songs, stunts, plays, debates and other activities. Cottonville young people received the award for contributing the most to the spirit of the conference and proudly carried back to their church a picture of Christ in the Temple. Sermons, addresses and discussions were given by Dr. Ensminger, Miss Brackin, Mr. Davies, and Rev. Van-Landingham. Mr. Tillman, pastor of the entertaining church, and Miss Davison fitted in where ever they could be of service. One of the most impressive meetings of the conference was the Vesper Service held about the camp fire, under the direction of Miss Brackin. A hard rain at noon had made all fear that this service would be impossible, but the sky cleared in time for the warm sun to dry the earth and the carefully laid fire wood, and the outdoor program was made possible. Early in the morning a group of twenty met for a sunrise service led by the young people from Dorcas. Since the sun rose at 4:30,

the young people who attended that service showed a fine spirit of loyalty and appreciation of the beauty of nature. They were well rewarded by the beauty of the sky and of the service. Leadership is being built in the churches of West Florida by these group meetings and by special emphasis being placed on the work of the children and the young people.

STUDENT SUMMER SERVICE NEWS.

In South Alabama, Miss Viola Veler has been conducting the Bible Schools in several of our churches that are enjoying Student Summer Service for the first time. She has been ably assisted by Miss Mildred Rister, a niece of Miss Dora Brackin. The girls have conducted sessions for children in the morning and for young people and adults in the evening. Out of doors meetings and camp fire socials have been interesting innovations to many of the young people in the rural churches, but the girls have been able to put them over in spite of difficulties. Both Miss Veler and Miss Rister helped with the Midland City Camp at Clio, and with the week end conference held at Liberty Church. This conference immediately preceded their week of Bible School work at Liberty and gave them a good introduction to the people and their needs.

Hazel Maddox has returned to Middle Alabama for her second summer of service. She took charge of the Children's Sessions of the Union Bible School held at Thorsby and assisted in the sessions for young people and adults held at night. After Thorsby she went to serve in Rev. A. C. Nelson's group of churches, where a well-planned program had been worked out for her by the pastor. Miss Alta Each, of Thorsby, is assisting Miss Maddox in the churches where there is little local leadership.

Another of our special workers, not under S. S. S. is Miss Verla Barnett of Steppville. She is to help with Bible School work in some of the Christian Churches of the Eastern part of the State of Alabama and in Rev. J. P. Bean's churches in the East Association. We are using several local young people for this service, and in this way we are training leadership in the community.

Misses Ruth and Elsa Turner are doing special work in North Alabama, conducting Bible Schools and young people's activities. They have had a school at Haleyville and found the children very much interested. During the summer they expect to conduct Bible Schools at Mr. Hargrave's churches in connection with the revival meetings.

In West Florida, Camilla Mae McCollam has been assisting Mr. Davies in the Bible School at Dorcas, and will go to several of the churches in that larger parish to carry on work with the little children.

In Tennessee, Miss Azilee Johnston is having a thrilling time working with the Osborne's at Tennessee Ridge. She reports horseback rides in thunder storms, thrilling pageants, leadership training work, and many interesting activities. Mr. and Mrs. Osborne are carrying on a unique work of leadership in the community where they live, and Miss Johnston is privileged to assist them.

North Tennessee and Southern Kentucky are enjoying the services of Miss Mildred Taylor and Miss Elizabeth Bonney. They are carrying on Bible Schools in various churches, health work, community service, and music appreciation, with Sunday School organizations whenever necessary or possible. Miss Taylor has been doing some excellent work at Pine Knot for some months and she is attempting to continue it besides this program of special work in other churches and communities.

E-D-I-T-O-R-I-A-L**EDITOR****J. O. ATKINSON, ELON COLLEGE, N. C.****ASSOCIATE EDITOR****E. C. GILLETTE****117 W. Forsyth Street, Jacksonville, Fla.****CONTRIBUTING EDITORS****W. W. STALEY****W. A. HARPER****S. C. HARRELL****J. E. McCAULEY****NEWS EDITOR****W. C. WICKER****PRINCIPLES OF THE CHRISTIAN CHURCH.**

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SUNDAY SCHOOL CONVENTIONS.

The Western North Carolina Sunday School and Christian Endeavor Convention met at Pleasant Grove Church, Bennett, N. C., July 14th. A large delegation was present, a majority of the Sunday Schools and Christian Endeavor Societies being represented. Rev. T. J. Green is the pastor of the church and opened the convention with appropriate devotional exercises. Rev. E. C. Brady, Hemp, N. C., president of the conference, gave a welcome address that had been carefully prepared and was delivered in a spirit of cordiality and good fellowship. Mr. H. C. Farrell, of the Hanks' Chapel Christian Endeavor Society, and vice-president of the convention, responded to the address of welcome in fine spirit and spoke a fitting word for Christian Endeavor. Mr. Geo. T. Gunter, Asheboro, N. C., is the president of this convention, and he, with his very efficient and capable secretary, Miss Julia Woodson, Burlington, N. C., had prepared a splendid program, and, by correspondence and personal effort, prepared the way for a great and good convention. This convention is growing in interest and practice, and with these splendid officers in charge larger conventions may be expected in the future.

The theme of the Pleasant Grove session was the "Quest for the Best." Mr. M. Z. Rhodes, of the Burlington Sunday School, delivered a very fine and practical address on "The Quest for the Best in Sunday School"; the Mission Secretary spoke on "The Quest for the Best in Missions," and Miss Julia Woodson, of Burlington, gave a most timely and interesting address on "The Quest for the Best in Christian Endeavor." Mr. C. D. Johnston of the Orphanage, gave a brief

address on "The Quest for the Best in Our Orphanage," and a class from the orphanage proved to the entire satisfaction of the convention that the best was being done at the orphanage in the way of training and rearing children. Mrs. M. Z. Rhodes delighted the convention with demonstrations of her work as teacher in the Intermediate Department of the Burlington Sunday School, giving practical suggestions and helps.

The Pleasant Grove Church and community spread a bountiful luncheon and manifested a fine spirit of good fellowship and royal hospitality throughout the day. It was a great day for those in attendance, and the only regret was that every school and society in the convention were not represented.

The convention is to meet next year with our good church at Biscoe, N. C., to which we have already been made welcome by a cordial and heartfelt address by Rev. W. C. Martin, who from the beginning has been and is so deeply interested in our Biscoe Church.

The Eastern North Carolina Convention met in its 37th annual session at Amelia Church, Johnson County, July 14th and 15th. This is one of our largely attended and enthusiastic annual meetings, the session just held measuring up to the high standard set by previous conventions. THE SUN's editor was not present the first day, being on that day in the Western Convention, but on arrival the second day was informed that a great audience of delegates and visitors gathered on the first day of the convention, and that the program as printed was carried out most acceptably.

Rev. R. Lee House, the pastor of Amelia Church is president of this convention and has worked very zealously and carefully to make the convention a success in every particular. Mrs. R. J. Newton is the careful recording secretary and, because she takes deep interest in the work, kept a faithful record of the proceedings and helped to make the convention a success. Mr. C. H. Stephenson of Raleigh, who in previous years, as president of the convention helped to make it what it is today, is the faithful treasurer of the convention and takes great pride in collecting and handling the dues and finances of the body.

One of the features of the first day session was the annual address by the president on "A Call for Leadership." Several of the departmental secretaries made reports, and the day was filled with business and routine work of the convention. The second day's session was devoted more to inspirational addresses and to the work of Christian Endeavor. The opening exercises of the second day began with an enthusiastic song service, led by the veteran song leader of the convention, Brother George M. McCullers, of the Catawba Springs school and choir. The devotional exercises were in charge of Rev. H. C. Hilliard.

Dean A. L. Hook, representing Elon College, spoke very informingly and hopefully of the College, insisting that Elon had that to offer to the Christian Church especially which no other institution has to offer to our Christian constituency. It may be there are bigger and better colleges for other people, but Elon is the best we Christians have, and if we do not support it and stand by it, we need not expect others to do so. Our local church may not be quite as big and beautiful as a church of some other denomination and community, but it is ours, and we love it. The fact is, the home in which we live daily may not be as large and costly as some other home of the community, nor as inviting, nor as efficient, looked at from without, but it is our home; therefore, the nearest and dearest of all homes to our own heart. So is Elon College near and dear to the hearts of us Christians. It is ours, and it will only be great and do its work in the world as we Christians make it so. The Mission Sec-

retary followed Dean Hook with an address on "Sunday Schools and Finance," in which an attempt was made to show that finance is an essential feature and a vital factor in Sunday School and Christian Endeavor work, and unless the finances are properly directed and donated, they will be a source of harmful rather than helpful influence. In the Sunday School we are trying to reach the children and to teach them to help send the Name, that only Name whereby we must be saved, to those who have not a knowledge of that Name, and only as we send the message of this Name are we showing ourselves the true friends of our Lord who has given us the Church and the Sunday School.

Superintendent C. D. Johnston, with his class from the Orphanage delighted the convention with a program by the children.

An offering was taken which was divided, half for Missions and half for the orphanage.

The afternoon was devoted to Christian Endeavor and to reports. The devotionals were conducted very appropriately by Rev. J. E. Franks. In the absence of Rev. T. Fred Wright, who was reported sick and unable to attend the convention, Miss Irma Whitaker of the Wake Chapel Society, gave a very interesting talk on "Christian Endeavor," character being her main theme. Miss Myrtle Bridgers reported for the Juniors in Christian Endeavor, and Miss Lizzie Bell Newman for the Intermediates, both giving very interesting and helpful reports. An open forum was conducted on Christian Endeavor, in which it was brought out that something must be done to increase interest in Christian Endeavor, since mere talking and praying in Endeavor Societies and getting all the members to attend and take part is not enough. Christian Endeavor must now go the second mile if it is to hold its own and undertake work not merely for its own members, but for others, giving to others through service some of the benefits and blessings that its own members are getting out of the society.

The next session of the convention is to be held at Good Hope. The Amelia people entertained the convention in a most cordial and royal manner, and there were many expressions of joy and delight at the great session that has just closed.

J. O. A.

TO RAISE \$50,000.00 FOR ELON.

As will be seen elsewhere in this issue of THE SUN, the Business Administration Committee, whose members are themselves members of the Board of Trustees of Elon College, met in called session with the Board of Trustees at Elon College, June 17th, and owing to the pressing demands of creditors, decided to make a determined and united effort to raise \$50,000.00 by September 1st. The financial condition of the College is acute, and demands heroic action and self-sacrifice on the part of us who love the institution and care for its credit and good standing. There are certain outstanding obligations which are urgent, and the Trustees concluded, after due deliberation, that a united effort was necessary to be made among the friends of the institution, to meet these obligations, and thus maintain the credit and good name of the institution. Any thought of "closing the college," as rumored in some quarters was without any foundation in fact and entirely outside of the range of probability or possibility. Too many prayers, too much sacrifice, too many lives, have gone into the making of Elon College for any one who knows the facts, and has the interest of the college at heart, to even entertain for a moment any other thought than that the college should carry on, and shall be put on a firmer financial footing than ever before.

We now have a beautiful and an adequate plant which appeals to the pardonable pride of all who are acquainted with it throughout the Church. While the plant carries heavy indebtedness, the plant is ours, and by the help of God we shall keep it, and keep it going in the cause and for the purpose for which it was built and to which it is dedicated; that of educating in a Christian atmosphere young men and young women of the Christian Church, of the United Church, and all youths from any and all churches who want education under Christian influences. In this time of financial depression, it behooves every friend of the College to rally to its support and make a real sacrifice for the institution on which the very life and future of our Church depend. We must carry on. Elon College must live, and her friends, when they realize the facts as they are, and the determination, the zeal of the Board of Trustees, will come to its support and see that its credit shall not be destroyed nor its usefulness impaired.

Not only did the Business Administration Committee, with the Board of Trustees, decide on a campaign of \$50,000.00, but they decided on caution, prudence and rigid economy in expenditure. The committee drafted into its service Supt. C. D. Johnston, of the Orphanage, who is to be made treasurer of this \$50,000.00 fund, and on whose vouchers and orders any and all moneys for the institution shall be paid out. In his capable and economic administration of the orphanage, Brother Johnston has proven his great worth and merit as a safe and sound executive in handling funds, and the committee has made him its secretary-treasurer, with Mr. S. C. Heindel as business manager. The business manager will draw checks to pay accounts for the College, only on vouchers issued by C. D. Johnston. In choosing these two men to handle, under the direction of the committee, the finances of the institution, the committee was seeking a guarantee of economy and efficiency, the merits and worth of the two men thus chosen having already been proven and guaranteed by successful experience.

The personnel of the Business Administration Committee is itself a guarantee that wisdom, discretion and enthusiasm will be used in securing funds for the college, and that economy will be practiced in every way possible and the financial security of the institution maintained. The following constitute that personnel: Dr. L. E. Smith, chairman; C. D. Johnston, secretary-treasurer; J. M. Darden, E. E. Holland, J. E. Rawles, P. J. Carlton, H. A. Carlton, K. B. Johnson, J. W. Fix, and O. F. Smith.

These competent men who freely give their time and effort to the college, should have the willing co-operation of the entire membership of the Christian Church in their efforts to put the college on a safe and sound financial footing.

J. O. A.

DEDICATION OF ROCKY FORD CHURCH.

Sunday, June 12th, was a great day for our Rocky Ford Church, Carrol County, Va. It was the day of its formal dedication. The church had been long in use, but had been recently painted and all debts and obligations had been paid, and the pastor and people felt that the house should be formally dedicated.

The principal speaker was Rev. E. E. White, Pleasant Hill, Tenn., who, as a representative of the Congregational Church, is engaged on a large scale in a great work in the mountains of Tennessee. The people of Carroll County gladly heard him as he told of his experiences and work in a similar field to ours over in the hills of Tennessee, of the problems that were confronted and were being worked out there. Mr. White is a clear thinker, a convincing speaker and is known far and wide through his wonderful book published

some years ago, "The Story of Missions." His heart is in the work, and he is giving to the people of the hills the benefit of a brilliant mind, a devoted and consecrated efforts.

Rev. S. E. Madren, pastor of the church, was happy in welcoming the people for the great, good day and to witness some of the results of his own labors. The Mission Secretary read the dedicatory formula, conducted the formal dedication, and also preached in the afternoon. There were morning and afternoon services, and the people of the church and community spread a very bountiful luncheon to which the public was invited. It was a happy and good day among our friends in the hills, the hospitality being cordial, the fellowship delightful, and the entire exercises of song, sermon and service, one of appropriate dignity, worth and worship.

We have made a beginning in Carroll County, and it is a worthy and beautiful one. We now must take the second step, that of putting into practice that which we have preached from pulpit and in class-room, and thus help make the life of the communities a richer and a more abundant life. Mr. White said in his sermon that Christ had come to show us the way of the more abundant life, and what the churches in the rural districts in the mountain sections needed were the more abundant life as taught and lived by our Lord. We have a great field of usefulness, of promise and of service in Carroll County.

J. O. A.

TOO MUCH RELIGION.

Is it possible for an individual to have too much religion? This may seem strange to even think of when it is first mentioned; but it is not so strange as it seems after we compare it with other possessions.

Any individual who possesses more property than he uses to his own advantage or the advantage of others has too much. If, perchance, an individual has studied a great deal, and has acquired more knowledge than he uses, he has too much. Property, knowledge, or any thing that is possessed for the sake of owning rather than using, may be a detriment rather than an asset. A car owned and not used depreciates in value faster than with moderate use. A house left vacant will depreciate in value in a very short while. A person who eats more food than the body can assimilate, eats too much.

Just as the principle applies to the ownership of property or the food for the body, so does that principle apply to the religion of man. If any individual possesses a religion for the sake of indulging in a spiritual pride that individual has too much religion. The severest condemnation that Jesus pronounced on any people was upon those who gloried in their much religion. The Pharisees were so righteous that they did not have time to use what they had. The Church of Jesus Christ would experience a new dawn if its members would spend more time in using what religion it has, rather than in seeking to get more for personal enjoyment.

"I sought the Lord, and He eluded me,
I sought my brother, and found all three
My brother, my God, and me!"

J. E. McC.

CHURCH UNION CONSUMED.

It would be a blessing to Protestantism if a lot of the smaller denominations could be absorbed into the great trunk-line communions that extend across the country and function in a big way in the interests of Christianity. This is a statement open to controversy. However, those who study the question would be glad to see about four or five great Protestant bodies, forming the

arterial system of Protestantism. There are too many small communions. Those that have similar faiths should get together.

Why should the Baptist Church and the Disciples' Church continue to maintain their independence? Why should Congregationalism and Presbyterianism maintain their identity when they are so closely allied in faith and economy? Why should the Methodist Episcopal Church, North, and the Methodist Episcopal Church, South, and seventeen other communions that have come out of the teachings of John Wesley remain independent? Why should they not get together? Well, they don't! That is the present answer. It is enough to make the devil snicker! The stupidity of it no longer causes shame!

Thank God for the recent announcement made by Dr. Charles E. Burton, general secretary of the National Council of Congregational Churches, and Dr. W. H. Denison, executive secretary of the General Convention of the Christian Church, that the consummation of the union of their two communions was realized on June 25th. The union was approved by both denominations in 1929. At that time a provisional executive committee was authorized to function in the name of the new general council until a constitution could be adopted. This has been done. The united communicant members of the two fellowships is now over one million, and the number of churches is 6,670. This matter of consolidating denominations should continue. However, everything should be done to preserve the identity of the local unit and to create the highest register of efficiency in its service to the community.—*The Western Christian Advocate*.

AN OFFICIAL STATEMENT.

THE BUSINESS ADMINISTRATION COMMITTEE.

The Board of Trustees of Elon College met in session at the College, July 17th, at 10:00 A. M., at the call of the Business Administration Committee. The chief item of business was to devise ways and means to raise funds necessary to meet open accounts and outstanding obligations that are now pressing for settlement. Of the thirty-six members of the Board, nineteen were present. It was a most enthusiastic and harmonious meeting. The members of the Board present pledged their hearty co-operation with the Business Administration Committee to assist the committee in raising this money. By unanimous vote the members present pledged themselves to try to raise \$1,000 each, on or before September 1st, and send the same to the treasurer of the Business Administration Committee, C. D. Johnston, Elon College, N. C. With this help and that of the Trustees, the Business Administration Committee pledged itself to the task of raising a total of \$50,000.00, the amount necessary to satisfy obligations pressing for immediate settlement. The Board of Trustees and the Business Administration Committee jointly request the entire membership of the church, and friends of the College, to rally to the support of the College through the appeal that will come to them from the Trustees and pastors throughout the Convention. By united effort, the outstanding obligations of the College can be met and her program continued without being seriously impaired. Confident of this support and response and relying upon the loyalty and support of the church at large, the Business Administration Committee, and the members of the Board of Trustees, take this appeal to the brotherhood at large, believing we shall not be disappointed in this time of great stress and need.

Signed for the Committee,

L. E. SMITH,
Chairman.

CONTRIBUTIONS

SUFFOLK LETTER.

The Court House of Surry County, Virginia, was the scene of a beautiful occasion on July 14, 1931, at 3 o'clock in the afternoon. It was the unveiling of a fine portrait of the late Judge Jesse F. West of the Supreme Court of Appeals of Virginia. This portrait was unveiled as the gift of Surry County in honor of a man and a Judge that they honored in this public and permanent fashion.

Before his election to the Supreme Bench, he was the Circuit Court Judge of the District composed of Brunswick, Greenville, Prince George, Sussex and Surry Counties. All of these counties have honored Judge West in this way; and this was the last of the five to complete the honor in this public and beautiful way. The Court House was filled with officials, citizens, Judges, and friends, the immediate family of Judge West occupied elevated seats, and it was a group of splendid brothers, John, Robert, Junius and Caleb, and their families, also his widow, their children, and grand children.

Their legacy from one who was a faithful Christian, as well as a distinguished Judge, is an inspiration to their lives and a challenge to their future. Among that number was Ex-Lieut. Governor J. E. West, a distinguished brother of this man so highly honored.

Judge B. D. White of Smithfield, presiding Judge of Surry Circuit Court, since Surry has been transferred from the third to the fourth Judicial District, presided on this occasion. The portrait was unveiled by two little granddaughters of Judge West, Elizabeth Lee West, daughter of Oscar Henry West; and Catherine D. West, the daughter of Jesse Felix West, Jr. As the veil was removed and the splendid portrait appeared there was a hush in the audience that was eloquent of honor felt as well as bestowed.

The portrait was then presented by Judge Vernon Spratley, a native of Surry County, and now a Judge of Newport News-Hampton District, on behalf of the people of Surry County; and the acceptance was delivered by Judge B. D. White, of the Judicial District embracing Surry County. The presentation and acceptance remarks were sincere, sympathetic and really expressive of the honor the county desired to bestow.

Judge T. J. Barham of Newport News, read a letter of regret from Judge Robert B. Prentis, of the Supreme Court, who regretted his absence, and also the resolution passed by the Bar Association on the death of Judge West. Other Judges present were, Frank Armistead, of Williamsburg; Marshall R. Patterson, of Lawrenceville; James L. McLemore, of Suffolk; and Mayor Thomas H. Birdsong, of Suffolk.

Caleb D. West, brother of the man honored by this occasion, read a beautiful expression of appreciation on the part of the family for this honor conferred upon the memory of their brother by the counties that had honored him in this public and beautiful way.

There attended from Suffolk, Col. J. E. West, Miss Ella Beale, Miss Margaret West, Mrs. W. G. Farrar, Mrs. Annie Staley Calhoun, Judge J. L. McLemore, and Mayor Thomas H. Birdsong, and Rev. W. W. Staley, who, by request of Judge White, offered the opening prayer and the benediction.

W. W. STALEY.

Be active first thyself, then seek the aid of heaven; for God helps him who helps himself.—*Euripides*.

SOUTHERN UNION COLLEGE.

OUR EDUCATIONAL SYSTEM.

Do we Congregational-Christian people fully realize what a complete educational system we have in the Southeast? It was planned as a system by no man; but a careful consideration of it will lead one to wonder if it were not divinely planned.

There are four colleges: Elon in the Eastern part, Piedmont in the Central part, Southern Union in the Western part, and Rollins in the Southern; each with an immense field and all together leaving nothing lacking in covering the field college-wise.

Then in the Eastern section is Country Life Academy, finely located to be a Junior College to Elon, while Thorsby Institute in the Western part might well be a Junior College to Piedmont and Southern Union. The Latin-American Institute in West Tampa, Florida, is doing a special work for Latin-Americans, and should be so developed as to pass on its graduates to Rollins or either of the other three colleges.

Crowning all is the Atlanta Theological Foundation at Nashville, Tennessee, associated with Vanderbilt University, to give the finishing training to the ministry we shall increasingly need in the future development of our churches in the Southeast.

Elon, Piedmont, and Rollins, are showing the wonderful results that tell of the educational possibilities that may be more and more achieved. Southern Union is just starting out on its larger career in its Western field of vast need and great possibilities.

Could our united church possibly have a more inspiring work open before it? Is there any sacrifice we can make for it that will seem any less than an opportunity to fill and thrill the mind and heart of each member? Shall we count it an impossibility, or even a burden, to finance these institutions for doing their part in meeting the great educational needs of the South and of the Nation; and even to go out into the great Beyond?

FRANK E. JENKINS.

BRINGING RELIGION DOWN TO EARTH.

"I saw a new heaven and a new earth."—Revelation 21:1.

One of the significant movements in the field of religion today is the tendency toward a changing emphasis from "the sweet bye-and-bye" to the always strenuous, and often bitter, "here and now." It is one of the strange anomalies of history that Christianity, which originated in the determination of Jesus to do the will of God "on earth as it is done in heaven" should have so persistently ignored the perplexities and problems of the living present. Perhaps the fact that Christianity sends its roots into the past and finds its promises of fullest fruition in the future is partly responsible for this condition. Abraham, Moses, the Hebrew prophets, as well as Jesus, the Apostles, the early church and the New Testament, bind us inescapably to the past. On the other hand, Christianity is the religion of the future. Its Founder talked about world conquest, of making disciples of every nation, and its apocalyptists saw visions of a new heaven and a new earth and a new Jerusalem coming down out of heaven from God.

Nearly all the teachings of Jesus were directed to the "here and now." Someone has said that all that he said about the hereafter could be

written on a postcard. Not that he did not recognize his debt to the past or accept the doctrine of the future; quite to the contrary, it is to him that Christianity owes its incurable optimism about the future. His kingdom of God was a "blessed community" inhabited by the pure in heart, the poor in spirit, those who hungered for righteousness, the peacemakers, and in which the meek, instead of always being downtrodden by the haughty, should inherit the earth. The salvation he taught was a salvation of the immediate present, as well as of the future. Lest coins were to be sought out and returned to circulation, lost sheep restored to the flock and to the fold, and prodigal sons returned to the homes and hearts of their fathers. A publican who forsook dishonesty and extortion and gave half of his goods as an act of restitution had salvation come to his house *that day*, while a Samaritan confronted with human misery, who exerted himself more than required to alleviate it, was held up as the model citizen of the kingdom, and pious, self-righteous folk were counselled to go and do likewise. A Pharisee who esteemed his own righteousness above that of a penitent publican was condemned, ecclesiastics who were meticulous about tithing the garden truck of widows, but who were blind to the great human evils of the day, were scorned, men who made pious benefactions in order to escape the ordinary responsibilities of life were helping to defeat the very aims of the law by their actions. Religious leaders who accepted the "traditions" and interpretations which had grown up around the plain commandments were guilty of unconscious hypocrisy and corruption, whose very association contaminated like unwittingly stepping on a hidden grave. Against all this Jesus protested and called for repentance and an open allegiance to the new kingdom, dramatized by the symbolic burial of the "old man" and the emergence of the new. His disciples were to preach this gospel to all nations and make disciples of every creature.

Jesus, of course, believed in and taught the doctrine of the future life, but in almost every case its conditioning factors were social and not theological. The rich man lifted up his eyes in torment because of his selfish and anti-social attitudes while in life. He pictured men classed as sheep or goats, "blessed" or "accursed," according to their attitudes in social situations.—*James A. Crain, in World Call.*

"CHRISTIANS" OR "DISCIPLES"?

The following hypothetical questions we are glad to pass on to our readers:

Lest the interest should lag on the vital issue as to whether we shall say with the mouth, Christian or Disciple, I want to ask three questions.

Peter says, "Yet, if any man suffer as a Christian, let him not be ashamed" (1 Pet. 4:16). "And the disciples were called Christians first at Antioch" (Acts 11:26). This was ten years after the beginning of the Church.

1. When they were persecuted for Christ's sake, while they were yet known as disciples, do you think they suffered as much as they did after they were called Christians?

2. Do you think they lived just as good Christian lives while they were called disciples as they did after they were called Christians?

3. Do you think it possible, and perhaps probable, that on account of their characteristics in their daily living, that it led to their being called Christians?—*Christian Evangelist (Disciples).*

There is one case of death-bed repentance recorded, the penitent thief—that no one should despair; and only one that no one should presume.—*St. Augustine.*

CHRISTIANS AND THE MERGER AT SEATTLE.

By HERMON ELDREDGE.

(We gave in last week's SUN a brief summary of what was being done at the General Council of Congregational and Christian Churches at Seattle, up to that time, as reported by Editor Gilroy and Mr. Hermon Eldredge. The following is given by Mr. Eldredge in last week's *Congregationalist* and *Herald of Gospel Liberty*, and will give SUN readers some idea of the spirit of the occasion and incidents pertaining thereto. Dr. L. E. Smith, President of the Southern Convention has returned and reports a great Convention. Dr. Staley has written in THE SUN of what he saw and heard at the Convention. We are hoping to give the best possible account of what was done that our readers may know just the status of affairs and the outcome of the meeting.—J. O. A., Editor.)

The marriage rite has been performed and our two churches are one. The setting could not have been a finer one than the great Northwestern city where, surrounded by the hills and in beautiful Plymouth Church, in the presence of over a thousand delegates and visitors, we were pronounced to be the General Council of Congregational and Christian Churches. Dean Atkinson was the presiding officer, and after the motion for the union was made by Dr. Morris Turk of Portland, Maine, seconded by Dr. Fred B. Smith, the retiring moderator of the National Council, the vote was unanimous, and the delegates joined in the hearty singing of "Blest Be the Tie That Binds."

It is significant that each of the three votes taken—in Detroit by the National Council of Congregational Churches, in Piqua by the General Convention of Christian Churches, and now in Seattle by the churches in joint session—was unanimous on each occasion. It does not mean that there were not difficulties to be frankly faced, nor that at first there were those hesitating and honest souls in both communions who felt that these difficulties were insurmountable, but it does mean that by mutual confidence and goodwill all these difficulties came to be seen as insignificant in the light of the great forward step to be taken in the interest of the Kingdom. The larger thing loomed supreme in the final unanimous vote on each occasion, and there rose not a single vote in opposition in any of the three great decisions.

All in all the great thing which has been done is not in creating a new fellowship of over a million members, but in that unanimously agreed-upon declaration, that "we base our union upon the acceptance of Christianity as primarily a way of life and not on uniformity of theological opinion or any uniform practice of ordinances." That is something new under the sun. For sixteen hundred years the church has been trying to secure uniformity on the basis of creeds and ordinances. In these centuries force, even unto the taking of life, has been tried and found wanting. Intolerance and anathema have had their innings to force the issue. Bitter open and private debates have been enlisted to bring about the conversion of all those who were heretics from all that we knew was highest and holiest (?). When this failed, each crowd went its own way and "tolerated" each other until the day of co-operation came in the Sunday School and Christian Endeavor movements. The much-maligned Uniform Lesson helped to pave the way for co-operation and federation and towards Christian unity. Today at least a dozen of the major denominations have the subject of Christian union in some stage of their deliberations. Christian union is in the air. It is the business of Christians to get it out of the air and live with it on the earth. It is a long, long trail a-winding to its final goal, but the start has been made, and we believe it to be a very significant start. The final goal is in the Great Commission.

The roll has not been fully made up as we

write this on the closing day of the Council, but Dr. Denison is authority that the accredited Christian delegation here is seventy-two, with Christian Church members (visitors) on the ground to make the full number a round hundred. This, with our nearest churches fully fifteen hundred miles away, is a showing that is a demonstration of the interest and loyalty of our people. The Congregational delegation is near six hundred, with some hundreds (if not thousands) of Congregational visitors.

It was voted (again unanimously) that the next meeting of the General Council of Congregational and Christian Churches should be held in Cleveland, Ohio. That should be a great rallying place for us. Instead of having our nearest churches fifteen hundred miles away, we will have a thousand churches within fifteen hundred miles of Cleveland, and in a great center of Congregationalism as well. Dr. L. E. Smith, pastor of our Norfolk, Va., Christian Temple, seconded the motion to go to Cleveland in a fine speech, and the vote was unanimous—other cities not even presenting their invitations.

Dean Atkinson has been an ideal convention presiding officer in the enforced absence of Dr.

Coffin. Our latest news from President Coffin is that he has been removed from the hospital to his home, but is still confined to his bed and under medical care.

The Congregational and Christian Churches in Japan anticipated our union by a full year, and delegates here from Japan report most happy results. Twenty-four hours after the union was consummated in Plymouth Church, Dean Atkinson, who presided at that meeting, and Dr. F. P. Ensminger of the Southern Congregational field force, held a beautiful service in the Japanese Congregational Church of Seattle in commemoration of the event, assisted by Miss Martha Stacy (Christian) and Mr. Hatanaka (Congregational) of our united Japan mission council. After the service, Pastor Abe of the Seattle church, and his parishioners, entertained these leaders at a dinner in the Japanese hotel.

Seattle boasts of a large settlement of Japanese, and the young ladies of this church gave a beautiful demonstration in pageant and song in one of the sessions of the Council.

Greetings to the Seattle Council were sent by the young people in summer conference at Defi- (Continued on page 9.)

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

O great defender, God, send thou upon those who administer the church a divine sense of thy light and help. In understanding and faithfulness make the church true to its responsibility for the right use of every resource. By the summer-suspension of worship periods the church, like the little child, is saying "Goodbye, God, we do not need thee July and August," and thus companionate souls are deprived of holy intercourse with each other and of the sweetest Jesus-touch. Father, make Thy light the church's light, we humbly pray, Amen. "L"

A PASSION FOR MISSIONS.

No church glows with spiritual fervor until it has developed a passion for Missions. The one spiritual task of the church is that of winning souls to Christ, and this spiritual task is only achieved when a passion for souls has been kindled in the minds and hearts of church members.

Winning a soul across the street, or close by, through personal contact, is Evangelism; winning a soul across the sea, or far away, by and through sending another person, or from the purse and possessions and through prayer and faith, we call Missions. Evangelism is one side of the spiritual task, the hand to hand, face to face side of the spiritual task of the church; Missions is the other side of the spiritual task, and requires even more faith, more prayer and more consecration, because it is not by sight but through sending, not by giving a portion of time and strength but by consecrating a portion of purse and prayer, that souls far away are won and the kingdom of our Lord is planted in fields afar.

The following editorial in the *Nashville Christian Advocate*, of July 10th, expresses a great truth and one which we Christians need to take to our hearts and to teach:

"The subject of missions has always fired the mind of the Church. It has swelled in the heart of Christians during all these Christian centuries. The Church realizes that missions, amply defined and adequately practiced, involve all there is in the Gospel and in the range of the Church's purpose. Christianity is not only missionary in spirit, it has always been also missionary in performance. The Church has had its face turned constantly toward the light of God, and its eye has swept the world to know how it might carry the light to every soul unto the uttermost parts of the earth. In the manifestation of a missionary spirit, the Church has shown a tremendous aggressiveness. In all history there has been no impulse from any source, upon any theme, that has been so insistent as that which lies within the heart of Christianity concerning the giving of the gospel to the whole world. Christianity has been always upon the offensive. It has never allowed its back to be thrust against a wall. It has never been maneuvered into a wholly defenseless position. Its faith and its generalship have kept the spaces wide open for its plans and purposes. Its entire aim has been embraced in the commission which Jesus, in the beginning, gave to his disciples to preach the gospel to every creature.

There are none so blind as those who cannot see the goodness and beauty about them.—*Van-Amburg.*

If our faith is small we must use it; we never learn to see by closing our eyes.—*Onward*

MISSIONARY OFFERINGS.

WEEK ENDING JULY 18, 1931.

Sunday Schools.

Previously acknowledged	\$ 3,652.63
Elm Avenue, Portsmouth, Va.	2.50
Liberty (Vance), Henderson, N. C.	3.36
Leaksville, Luray, Va.	1.28
Antioch, Harrisonburg, Va.	3.77
Mayland, Broadway, Va.	1.48
Mt. Carmel, Carrsville, Va.	2.75
Rose Hill, Columbus, Ga.	1.00
Total	\$ 3,668.79

Individual and Church Collections.

Previously acknowledged	\$ 4,312.33
Lowell, Roanoke, Ala.	3.00
Bethlehem, Durham, N. C.	1.30
"A Friend," Elon College, N. C.	2.00
United Christian, Lynchburg, Va.	25.00
Mt. Bethel, Summerfield, N. C.	3.30
Total	\$ 4,346.93

Dollar-a-Month Club.

Previously acknowledged	\$ 139.00
Miss Caroline Gort, Portsmouth, Va.	2.00
Total	\$ 141.00

Specials.

Previously acknowledged	\$ 4,222.71
Western N. C. S. S. & C. E. Convention	4.00
Eastern N. C. S. S. & C. E. Convention	5.87
Total	\$ 4,232.58

Summary.

Previously acknowledged	\$21,968.73
Sunday Schools, Regular	16.14
Individual and Church Collections	34.60
Dollar-a-Month Club	2.00
Specials	9.87
Total	\$22,031.34

J. O. ATKINSON,
Mission Secretary.

THIRD QUARTERLY REPORT.

NORTH CAROLINA WOMAN'S MISSIONARY
CONFERENCE—TREASURER'S REPORT
TO JUNE 30, 1931

Women's Societies.

Antioch	\$ 2.10
Burlington	166.15
Caraleigh	2.50
Catawba Springs	2.30
Durham	38.45
Elon College	97.44
Greensboro	62.50
Hebron	5.15
High Point	5.25
Howard's Chapel	5.00
Ingram	7.60
Lebanon	5.40
Mt. Bethel	4.30
Mt. Zion	1.50
New Hope	2.40
New Lebanon	4.50
Pleasant Grove	4.00
Pleasant Hill	6.30
Pleasant Ridge	20.21
Raleigh	35.00
Ramseur	5.00
Randleman	2.50
Reidsville	25.00

Shallow Well	23.00
Sanford	31.25
Turner's Chapel	12.00
Virgilina	16.90
Wake Chapel	21.36
	\$ 615.06

Young People's Societies.

Durham	\$ 7.71
Greensboro	17.50
	25.21

Willing Workers.

Burlington	\$ 15.55
Durham	5.92
Durham Junior	5.82
	27.29

Cradle Roll.

Durham	\$ 2.00
Greensboro	13.50
High Point	.75
Sanford	2.89
Turner's Chapel	2.00
Wake Chapel	2.45
	23.59

District Meetings.

Guilford	\$ 8.15
Halifax	13.55
Lee, Chatham	7.00
Randolph	2.60
Vance, Warren	5.50
	36.80
Grand Total	\$ 727.95

MRS. W. R. SELLARS,
Burlington, N. C. Treasurer.

THIRD QUARTERLY REPORT.

WOMEN'S HOME AND FOREIGN MISSION
BOARD OF THE EASTERN VIRGINIA
CHRISTIAN CONFERENCE.

Women's Societies.

Berea (Nansemond)	\$ 70.75
Berea (Norfolk)	6.00
Bethlehem	10.86
Christian Temple	102.00
Cypress Chapel	20.00
Damascus	3.20
First, Portsmouth	30.40
First, Norfolk	33.50
First, Richmond	3.40
Franklin	44.85
Holland	51.25
Holy Neck	61.00
Holland (Berta Rowland)	30.00
Hopewell	4.00
Isle of Wight	20.50
Liberty Spring	14.70
Mt. Carmel	12.40
Newport News	16.95
Oakland	7.80
Old Zion	11.30
Rosemont	24.50
Suffolk	228.00
South Norfolk	6.00
Wakefield	6.00
Waverly	19.00
	\$ 844.36

Young People.

Bethlehem	\$ 32.00
Burton's Grove	6.25
Christian Temple	5.75
Dendron	2.60
First, Norfolk	15.00
First, Portsmouth	9.00
Franklin	16.25
Holland (Barrett)	7.80
Holy Neck	15.00
Hopewell	3.60
Liberty Spring	28.00
New Lebanon	12.80

Newport News	3.75	
Mt. Carmel	3.60	
Rosemont	14.40	
South Norfolk	7.70	
Suffolk	82.00	
Union (Surry)	8.10	
		273.60

Willing Workers.

Berea (Nansemond)	\$ 5.00	
Bethlehem	5.00	
Christian Temple	1.00	
Cypress Chapel	6.00	
First, Portsmouth	2.00	
Franklin	15.00	
Holland	12.50	
Holy Neck	10.00	
Liberty Spring	1.00	
Newport News	3.00	
Rosemont	9.00	
Suffolk	10.00	
		79.50

Cradle Roll.

Damascus	\$ 4.18	
Bethlehem	5.70	
Franklin	13.00	
Hopewell	1.05	
Richmond	.50	
Rosemont	9.95	
		34.38

Grand total \$1,231.84

MRS. W. V. LEATHERS,
Suffolk, Va. Treasurer.

ASSOCIATED PRESS INTERESTED IN MISSIONARIES.

"The Associated Press is interested in missionaries," declared John B. Knox of the Boston Associated Press Bureau speaking before the 27th Annual Training Conference for new workers this June. "We are interested, first, because the missionaries are makers of news in themselves," Mr. Knox said. "A person who uproots himself from his environment to go to a foreign country has raised himself by that act above the commonplace. He is of interest, secondly, because he is a source of information about events in which he may not actually take part but which he is in a position to observe. He can understand events that are obscure to others. A person who is on the scene when something happens has a tremendous advantage over the person who must gather his information second hand." As a representative of an individual congregation, of a denomination, and, unofficially, of the United States, the missionary is of interest, therefore, to the towns and cities where he is locally known, to the denomination and to Christians in general. "He is a representative of some kind of the United States and consequently the potential news for all Americans" Mr. Knox maintained. "He is an international figure who may personally take part in events of wide interest. This combination makes him news." The Associated Press, familiarly known as the "A. P." is an association, international, of some 1300 newspapers with the purpose of collecting important news from all corners of the world and distributing it to all corners of the same world.

The work of the Church is a continuous work. There is cessation this side of the river of death. If Christians do not work, the Church must suffer on account of willful negligence. The more we do, the more we accomplish for the truth. We are created in Christ Jesus unto good works. Is it a burden to do the work the Lord has left for us to do? Our service to the Lord will show our faith in Him and our love for Him.—E. M. Borden in *Gospel Advocate*.

CHRISTIANS AND THE MFRGER.

(Continued from page 7.)

ance College and from the new line-up of Congregational and Christian churches centering at Ashland, Kentucky. The new union has seemed to give new life to Kentucky churches of both communions, and an organization has been effected in that much disorganized State, with a consecrated layman, A. B. Rainey, of Ashland, as a moving spirit in its promotion. The organization of Congregational and Christian churches of Ashland and vicinity will include the Kentucky Christian Conference, the Kentucky State Christian Conference, and the Congregational churches in that vicinity. W. E. Robinson was elected chairman of the new organization and D. B. Harrell secretary. One of its first forward-looking projects will be the enlistment of Miss Pattie Coghill of the Congregational Educational Society in July and August in Vacation Bible School work and visiting the churches in the interest of the united work.

Seattle reported that the great Saturday night fellowship banquet held in its Civic Auditorium was the greatest event of the kind ever held in this great center. Sixteen hundred women and fourteen hundred men—a total of three thousand guests in two great auditoriums—were seated at the banquet tables and listened to the messages of Rev. Henry McDowell of Africa, President Reinhardt of Mills College, Calif., and Dr. S. Parkes Cadman, the great radio preacher. It was a great event, with a fine fellowship and with great messages.

The six seminars, with their daily sessions, rather than a string of set speeches was voted a decided success, and there is little doubt that succeeding councils and conferences and local associations will increasingly use similar seminars in their gatherings. The seminar subjects (each holding five separate sessions and two united sessions) were: I. The Gospel and the Individual; II. The Gospel and the Family and Youth; III. The Gospel and the Church; IV. The Gospel and Community Life; V. The Gospel and International Life; VI. The Gospel and International Life. Each seminar seemed (to those attending that particular one) the best of all. If there was doubt in the minds of the program committee in setting up these seminars, we believe that such doubt has vanished in the light of experience. The publication of the "findings" will be anticipated with interest.

Rev. Horace Mann himself (not our old, original Morace Mann), who formerly was pastor of the First Christian Church of Piqua, Ohio, and afterwards missionary in Rifle, Col., was much in evidence in hobnobbing with friends of the Christian Church after some thirty years apart from them. His later work has been in Congregational churches in Wyoming.

Speaking of Wyoming, Rev. Harvey Johnson, pastor-at-large of Congregational churches in that State, has recently discovered a company of forty Christian Church people and banded them together in the light of the union of the Congregational and Christian Churches nationally. These members of the former Christian Church were connected with Jireh Christian College settlement, which had a brief existence in Jireh, Wyo., and which gathered around it at the time a group of Eastern and Western Christian Church people into a church, which closed after the failure of the college to function during the World War. The reorganization of this group is good work in Wyoming, and good news to many of us who always had faith that there was a great field in that section of Wyoming.

Another "friendly Christian" in attendance at Seattle, whose presence was a treat, especially to our friends of the Southland, was Rev. W. N.

Hanson, who came to the Pacific coast with the Congregationalists from the pastorate of the Norfolk, Va., Christian Temple some twenty years ago. He moved about delightfully welcoming old friends and making new acquaintances.

Another interesting touch between Congregational and Christian Church history was brought out by the coming Jubilee Convention of Christian Endeavor in San Francisco. Rev. Morris Turk of Williston, Maine, where Christian Endeavor first saw the light, fifty years ago, is a delegate and a bearer of greetings from that first society to the Frisco gathering. He cites an important incident in the early history of Christian Endeavor in this connection. That incident has to do with the first Christian Endeavor Society outside of the Congregational Church being organized by a Christian Church in Rhode Island, and with the organization of this society in another denomination began the great interdenominational career of Christian Endeavor which has added so much to its growth and power.

But space fails me to write of many things. May we leave Seattle with *Hats off to the past and Coats off to the future.*

One of the most deadly enemies the church has is *neglect*, and neglect slays more souls about church time on Sundays than during all the rest of the week put together. Be on the lookout next Sunday or he may get you.—Our Friendly Visitor.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

MISS TRUITT WRITES OF HER TRIP TO THE WEST.

PART II.

We reached Colorado Springs about five o'clock in the afternoon, on the seventh day out. We got cabins for the night, and even planned to go up on the Peak. That plan revealed our ignorance! A flat tire (our very first one) gave us a little time to think. Talking with people who knew more about the trip than we did, gave us the idea that it might be wiser to wait until the next day for our little excursion on the Peak. We went to the Garden of the Gods and saw the peculiar rock formations there. Then back to our cabin we came for the night's rest. That we were in Indian land was evident by the Indian-made rugs on our cabin floors.

After considerable debate as to the wisdom of the matter, we decided to climb the Peak in the car in which we rode instead of going in busses. The drive was a little difficult because of the steepness of the climb, until we became a little accustomed to it. Mile posts by the way reminded us that we were really going up. The beautiful snow-capped peaks which had greeted us as we approached miles and miles away in the distance, became more and more delightfully charming. They seemed friendly, and welcomed us to "come up higher." It was not long before we reached the timber line. Above the timber line was all bleakness and bareness. The rocks and the snow towered above the great trees of the forest, more enduring because they could withstand the wintry blast.

It was necessary because of the long climb to stop the engine to cool several times. In the two-hour climb and the hour-and-a-quarter descent our car consumed only three gallons of gasoline, and not enough oil to count.

When we got to the top of the Peak, we found a tower upon which we might climb, and thus be able to see more. But towers didn't look very interesting then, for our ears felt funny and we almost staggered in our drunken feeling. We did manage to get inside the lunch room and the souvenir buildings, and all of us signed our names for newspapers to be sent home carrying our names, though two of the party didn't know what they were doing, and all of us had to wait until we could see "the dotted line" upon which we were to write our names. We were told by the "old timers" that the stiller we kept for a while the better we would get along with our feelings, and very meekly we sat down to rest!

But all of a Pike's Peak trip is not so bad. The thrill of being 14,109 feet in the air was great! The scenery of the first few miles up was worth the entire trip, but on top we could see much more. The glories of nature were in front of us. It was no human artist's picture that we beheld, and so we tried to let every view sink into our minds and hearts. It will be hard to forget the beautiful and inspiring snow-capped mountains upon which we looked that day. The deep and gorgeous valleys made the mountains only the more wonderful. As long as memory lasts, Pike's Peak will remain in our minds.

FLORIDA CONGREGATIONAL YOUNG PEOPLE'S CONFERENCE.

The Florida State Young People's Conference, which was held at Camp Immokalee, near Key-stone Heights, June 9th to 19th, was a happy

occasion for all who attended. Those who have attended throughout the six years of the conference declare that it was the best session ever held. The attendance was larger, with ninety-three young people, coming from twenty-three churches, from as far south as Key West, Coconut Grove, Miami Beach and St. Petersburg. Nine of these churches did not send delegates in 1930, and some of them were represented for the first time. In order to accommodate the large delegation and faculty members, extra beds had to be placed in all of the cabins, with two extra seats at each table.

Courses and teachers were: "Life of Jesus," Dr. H. Samuel Fritsch; "Youth and World Friendship," Miss Daisy Atterbury; "Young People's Methods and Materials," Miss Annie G. Campbell; "Pageantry and Dramatization," Miss Martha Race; and "Church History," Rev. Thos. H. Derrick.

Mr. John Rea Chapman led the college students in a special discussion group, and other discussions were conducted in Vacation Church Schools, Story Telling, and Hymnology. Mr. Charles A. Hoyt of Jacksonville, served as dean of the school, and Miss F. Adele Masterson of Tampa, as associate Dean. The program was greatly strengthened by music under the direction of Miss Clea J. Carson, director of Music in the Jacksonville Public Schools. Rev. Frederic Held had charge of recreation, and Miss Pattie Lee Coghill served as Registrar. Counselors were, Mrs. Max O. Miller, Miss Carrol Cushman, Miss Lauretta Gaedae, Mrs. M. H. Tallman, Miss Helen Donaldson, Herbert Hoyt, Rev. Orville Ullom, Rev. Ralph Krout, and John Chapman.

Student honors went to Eddie DuBois, who was elected to represent the Spirit of Immokalee; and to Charles Hoyt, Ada Milligan, Jerrold Jacobson and Daniel Carlton, representing the physical, social, mental and spiritual development, respectively. Camp Immokalee is located on beautiful Lake Brooklyn, and water sports were greatly enjoyed.

Special features of the program, besides the classwork in the morning and recreation in the afternoon, were the lake-side Vesper services, the most impressive Council Rings around the camp fire, a water carnival, a pageant based on "The Sacraments," by John Oxenham, given out of doors, a May-flower program, annual cross-lake swim, the beautiful Immokalee service, or the Passing of the Torch, the communion service and the closing candle-light service.

PATTIE LEE COGHILL.

CHRISTIAN ENDEAVOR.

For August 2, 1931.

(From "The Christian Endeavor Guide.")

TOPIC: "What Jesus Teaches about Happiness"

LESSON: Matthew 5: 1-12.

Program.

Prelude.—Music to "Joy to the World."

Call to Worship.—"Make a joyful noise unto the Lord, all the earth:

Sing forth the glory of his name:
Make his praise glorious.
All the earth shall worship thee
And shall sing unto thee,
They shall sing unto thy name."

Hymn.—"Come Thou Almighty King."

Prayer.—"Father, we come to thee with joy and gratitude in our hearts. We thank thee for the gift of joy in our lives. We thank thee that our God is a kind, loving Father who desires the happiness of his children. We thank thee for the joy in the life of Jesus and for his words to others, "Be of good cheer." Be with us in this hour and guide our thoughts as we seek to discover the road to true happiness. In the name of him who came that we might be happy, we ask it. Amen."

Hymn.—"Count Your Many Blessings."

Leader's Talk.—(See material given below.)

Discussion.—

Series of Sentence Prayers.—

Hymn.—"Blessed Assurance."

Benediction.—

Thoughts on the Topic.

Is there any normal person who does not want to be happy? If we could ask every individual in the world what his chief desire in life is, his answer reduced to its final analysis would be "happiness." Why do people want wealth? Because they think that it is a road to happiness. Why do they want fame and popularity? Because they regard these things as a means to happiness. Why do young people enter into questionable amusements? Either because there is a temporary excitement and thrill which they mistake for happiness, or because they fear the jibes and jeers of their associates will cause them unhappiness. Surely this universal desire would not be in us if the Creator had not intended that it should be satisfied. The majority of people are not truly happy. They have missed the guideposts along the way that would lead them to that goal.

Finding the Way to Happiness through the Life of Jesus.

We are accustomed to think of Jesus as being a "man of sorrows." The majority of the ministers of the past have stressed his sorrow and sacrifice on the cross. But there was a joyous side to his personality also.

The Christian religion is a religion of joy. No other religion compares with it in its note of happiness and good cheer. The New Testament begins and ends with messages of joy. "The gospel" means *good news*.

Jesus spoke often of the joy in his own life and his wish that the same joy might be in the hearts of his disciples. He frequently used the words "be of good cheer" to those in pain, trouble, and perplexity.

Harry Emerson Fosdick says: "Consider the exhaustless sources of Jesus' joy: his trust in his Father, his boundless hope for the future, his consciousness that he had found and was doing God's will for him, his sense of God's approval of his life, and his knowledge that he was doing a great and abiding service for men. Think of each of these in its application to your own life. May not any one of us make our lives profoundly blessed in all these ways?"

Daily Readings.

July 27. "Joy in Fellowship with God."—Luke 10: 21, 22.

July 28. "Joy of the Soul-Winner."—John 4: 31-38.

July 29. "Joy in Loving Service."—John 15: 1-11.

July 30. Joy through Answered Prayer.—John 16: 24.

July 31. "Joy in Finding the Kingdom."—Matthew 13: 44-46.

August 1. "Joy in Success."—Luke 10: 17-20.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

PHILIP'S MISSIONARY LABORS.

LESSON V.—AUGUST 2, 1931.

GOLDEN TEXT: "They therefore that were scattered abroad went about preaching the word."—Acts 8:4.

LESSON: Acts 8:5-40.

Philip.

Philip was one of the "Seven" who had been appointed to "serve tables," that is to oversee the administration of the charity work of the early church. But he was a spiritually-minded man with a loyalty to Christ and a passion to help others. When persecution drove him from Jerusalem he went down to the city of Samaria and preached Christ unto them. Jews hated Samaritans, but the spirit of Jesus Christ helps a man to overcome personal and racial hatreds and prejudices. Philip preached Christ because he effectively lived Christ.

"There was great joy in that city." The message of Christ came as good news to those people who, at best, had an inadequate religion. Then too there were healings of body and greater healings of spirit. The gospel of Christ can do that which brings real joy to a city. And every man of God, whether he be preacher or layman can have his part in the work.

Simon.

Simon was a sorcerer. He made folks believe that "he was some great one." He took advantage of their ignorance and their false estimate of him, and held a large place in the public eye. But he came under the spell of the preaching of Philip and believed and was baptised. He may have been absolutely sincere, but he had an inadequate idea of what it was all about, for when later Peter and John came down from Jerusalem and were instrumental in bringing about the baptism of the Holy Spirit, Simon thought he saw an opportunity to "feather his nest." If only he could learn the secret of that mysterious process!—why he was willing to pay money for that, for could he not become rich himself! "Thou thoughtest that the gift of God may be purchased with money"—thus does Peter rebuke him. It is well to keep in mind however that there are multitudes of people today, good people, who think that the gift of God can be purchased with money. They have never grasped the truth that spiritual power and the ability to be a blessing to others cannot be purchased with money, but that it comes from obedience and from making self-denial as the first law of life. Every man may have as much spiritual power as he is willing to pay the price for, but the price is not to be interpreted in terms of money.

The Ethiopian.

"And the angel of the Lord spake unto Philip, saying, Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." God has a way of speaking to those who have ears to hear. There is significance here in the reference to the desert. Philip was in the midst of a thickly settled community; God commanded him to go out to a place that was desert, that is uninhabited and wild country.

"And he arose and went." When God speaks men ought to obey. "And behold a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had charge of all her treasures, and had come to Jerusalem for to worship was returning, and sitting in his chariot read the prophet Esaias." God does not send his messengers on wild-goose chases.

Down in that desert there was a man, a man of strategic place in the extension of the gospel message, a man who had already been a worshiper of God, and a man who was in a prepared and receptive frame of mind and heart. What a difference it would make if those who attend church services were to worship, and if after they worshipped, like this man, they spent some time with the Scriptures seeking the fuller implications of the things they had seen and heard!

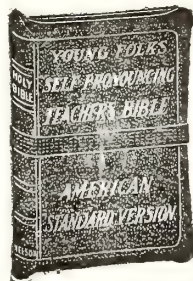
"Then the Spirit said unto Philip, Go near and join thyself to this chariot." God does not leave those who will to do His will in the dark as to what His will is. In a tactful way Philip approached the man and was invited to join him in his chariot. The place of the Scripture where he read was that famous and glorious passage from Isaiah which finds its interpretation only in Christ himself. Philip began right there and preached unto him Jesus. And he did it so effectively that there was awakened in the heart of that eunuch a desire for a larger knowledge of that Christ about whom the prophet had written and the evangelist had spoken. He believed with "all his heart" that "Jesus Christ is the son of God." What more could Philip ask? There was in that statement in all its implications all that was necessary for any man to become a Christian. The intellect has a legitimate place in religion, but it is not until one believes with all his heart that he can really find the secret of spiritual life. Creeds and beliefs have their place, but they are secondary.

"And he baptized him." He administered that outward symbol which is an evidence of an inner change and of an avowed purpose. And then the eunuch "went on his way rejoicing." There was a new joy in his heart, a new meaning to life, a new experience to share with his own people among whom tradition has it, he became an evangelist.

Lord Chesterfield, speaking in the House of Lords on February 21st, 1743, said of liquor trades: "If their liquors are so delicious that people are tempted to their own destruction, let us secure them from these fatal draughts by bursting the vials which contain them. Let us crush these artists in human slaughter, who have reconciled their countrymen to sickness and to ruin, and spread over the pitfalls of debauchery such baits as cannot be resisted."

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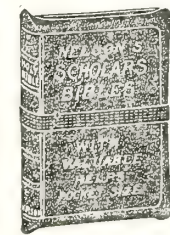
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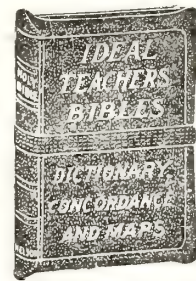
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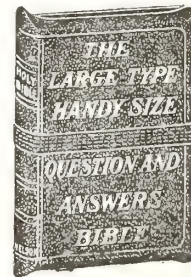
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CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"If thou wilt make the Almighty thy treasure . . . then shalt thou delight thyself in the Almighty . . . and thou shalt make thy prayer unto Him and He will hear thee."—Job 22: 25-27.

BY DR. AMOS R. WELLS.

MONDAY.

"DENATUREL."

"Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners."—Psa. 1:1-6.

The making of denatured alcohol for industrial purposes is a necessary and honorable business, but so many scoundrels are using denatured alcohol to get around the prohibition laws, that the product has fallen into disrepute, and its manufacturers are classed, by the poorly informed, with rum-runners and bootleggers. This they properly resent, and are now moving to change the name of their product to something that will not carry base associations in the minds of the people. The word "denaturel" is suggested, and may be adopted.

This condition of affairs is a reminder of the danger of all those that associate with evil. No one can handle coal without getting black hands. No one can keep company with bad men and women without losing his good reputation. Badness spreads. Sin contaminates.

That is why a wise man will seek to keep as far away from wickedness as possible. In word as well as deed, and in thought above all, he must differentiate his life from it. He may make Alcohol for only the most harmless and useful purposes, but let him find for it another name than alcohol.

Prayer.—We pray Thee, Holy Spirit, so to fill our lives that all evil may be kept from us. May we hate it and avoid it. May we have nothing to do with it. In Thy pure name. *Amen.*

TUESDAY.

GOD'S SKYSCRAPERS.

.. "Let thy salvation, O God, set me up on high."—Psa. 69:20-30.

The great modern office buildings are so enormously expensive that they require vast amounts of fire insurance, and they go up so high that the insurance men are worried over the possibilities of fire. Since the Woolworth Building was erected in New York City, the height of the average office building in the metropolis has increased two and a half times, and that has happened in less than two decades. What the future has in store, no one knows, for the cost of land is rising rapidly, and as it rises, the buildings on the land must go still higher in order to be profitable.

Such are some of the difficulties and dangers as we mortals lift ourselves on high in our pride, ambition, and greed. But when the Lord sets us up on high, as the psalmist says, we need have no fear. There are no fire risks in such exaltation. Rather is the opposite the case. In the Lord's dwellings, although they varily rise above the clouds, we are safer than on the ground; and the higher we rise, the safer we are.

Prayer.—Thus set us up on high, dear Lord of all grace and glory. We would seek no other advancement than Thine. We would avoid the skyscrapers of selfishness and arrogance, and exult

in Thy buildings alone. So shall we draw near Thee and ever nearer. *Amen.*

WEDNESDAY.

JOIN THE JOY.

"We piped unto you, and ye did not dance."—Matt. 11:11-19.

It was a pretty scene when Paulina Longworth, on her fifth birthday, wearing a blue dress with blue ribbons in her hair, was taken to the gallery of the House. When Representative Tilson called attention to her presence, the House applauded. Then, as the Boston Herald describes it, "she was lifted to the railing of the gallery, where she, too, joined in the applause until, having been told that she was the object of it, she stopped clapping her tiny hands, and bowed to those who were paying this tribute to her."

That was fine! I like to see people adding themselves enthusiastically to the enthusiasm around them. Joy ought to be contagious. When folks are clapping their hands, let us clap with all our might. And it wouldn't hurt us to start the applause once in a while.

Prayer.—Our joyous Saviour, carry us into Thy joy. Make us sharers of happiness. Make us ministers of delight. Inspire us with Thy divine enthusiasm. In Thy name. *Amen.*

THURSDAY.

OLD FLOORS.

"And he (Jehosaphat) walked in all the way of Asa, his father."—1 Kings 22:41-50.

We have had with us for some time the delightful fashion of old furniture, and now there is added the popularity of old floors. Living, as the writer does, in New England, he often has the pleasure of walking on floors with marvelously wide boards, fastened with hand-wrought nails, and of musing over the many feet of famous and honored men and women which have trodden there. It makes history very real, and brings close the ancient times of heroism and high ideals.

Thus the good King Jehosaphat walked "in all the way of his father," the good King Asa. Thus the Christian will take to the ways of the revered Christians who have gone before him. As we walk in the Church on the Sabbath day, we are treading in the good ways of our fathers. As we have regard to truth and justice, and practice integrity in all our intercourse with others, and as we honor the Bible and serve our country faithfully, we are walking in our fathers' ways.

Prayer.—Above all, our Heavenly Father, may we walk in Thy ways. Grant us grace to keep the ancient floors, and to make them the firm foundations of our lives. *Amen.*

FRIDAY.

WHAT MAKES HOME?

"Honor thy father and thy mother."—Ex. 20: 1-17.

Recently the National Association of Real Estate Boards called on the public for a definition of "home," and received 10,000 replies. Analyzing a thousand of these, it was found that love was the home quality most often mentioned—home is the place where love abides. Next came the idea that home is the center of family life. Third in the definitions came the thought of peace. And this is the most significant fact, that "home" meant "mother" to only fifty-six of these thousand respondents, and it meant "father" to only twenty-six of them.

Evidently our people are forgetting the Fifth Commandment. In the days of the ancient He-

brews, home meant father first and then mother; and home meant very little else than father and mother.

Why have "mother" and "father" slipped so far down in the list? Because of modern fathers and mothers. It is not because children are less responsive to father-love and mother-love than they used to be; it is because fathers and mothers have become vitally interested in so much else than their children.

Prayer.—Dear Father in heaven, Thou, who art our Mother-God as well as our Father-God; Thou, who dost always think of us Thy children and plan for us, fill us with Thy love and lead us to practice Thy care. May our homes be places of Thy abiding, and then they will stand for father-love and mother-love above all. *Amen.*

SATURDAY.

MOVING THE FIRE.

"We that are strong ought to bear the infirmities of the weak."—Rom. 15:1-7.

Engines generally run to fires, but the other day, in Maine, where they have their own ways of doing things, a fire was run to an engine. This was possible because the fire, which was in a refrigerator car, was caused by an overheated stove. Fire apparatus was placed on a box car and taken over the rails to the car that was in flames. It did what it could, but was not very effective, and neighboring buildings were in danger, so the burning car was attached to a locomotive and moved to a railroad yard, where the fire was put out promptly and completely.

That is the sort of work the church ought to be doing with the fires of sin in the human soul. It is hard to treat sin where it generally is to be found. All the environment works with it, heaps fuel upon it, renders the task of extinguishing it more difficult. But move the sinner into the church! The Church is the place for sinners! The Church has efficient firemen and efficient apparatus. The fire-fighters there work to the best advantage. Move the sinners into the churches!

Prayer.—Great Head of the church, Thou didst come to earth to seek and to save that which was lost. Thy Church is the place for the lost, that they may be eternally found. Forbid that we should ever reserve our pews for the saved alone, and may every Christian join Thee in Thy great work of salvation. *Amen.*

SUNDAY.

WINGS.

"Oh, that I had wings like a dove! Then would I fly away, and be at rest."—Psa. 55:1-8.

Men have always envied the birds their swift flight, their mastery of the air. How quickly and easily the fortunate little creatures can leave a place they do not like and hasten to some place more to their fancy! Verily, they possess the magic carpet of the Arabian Nights. We all join the psalmist's sigh for the wings of a dove, only today we rather long for the wings of an eagle.

But the psalmist wanted to "fly away and be at rest." Is that the temper of the present age? Does the airship fly to rest, or to new excitement and more intense activity?

Aviation progress is a grand thing. But God's aeronautics are infinitely superior to ours! When He lifts us on His mighty wings, it is to transport us to lands of endless peace and perpetual joy.

Prayer.—So, Lord, we will fly away with Thee, and be at rest. We will leave far behind us all our frets and worries; all our sins and failures. Carry us, O God, to Thy realm of blessedness everlasting. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE MEANING OF PRAYER.

PART I.

By REV. FLOYD BALLARD, B. D.

Following the logical order of the development of prayer, we begin by defining prayer of the past, or ancient prayer. Naturally we ask ourselves the question, what was prayer? It was largely the vocal expression of religion. Men thought their prayers were heard for their loud speaking. It was talking with God. But prayer might be of two kinds. It did not always function through loud speaking. It might be the fixation of attention on the deity, or the projection of the mind outside of self. This often assumed the form of ritualism. The Catholic, kneeling before the crucifix, is a striking example of what we have in mind. Again it might assume the form of some verbal formula such as the reading of certain sacred literature practiced by the Hindu, the repetition of some creed or prayer.

The structure of these ancient prayers was the same as any other conversation except that the deity was invisible and inaudible. He did not appear nor was his voice heard in audible tones. He made his approach through nature. Severe storms were interpreted as God's method of warning people. Often when severe sickness was visited upon an individual, it was thought to be God's mode of dealing with men, and was, therefore, counted as evidence of the divine presence. The philosophy of determinism played a very important part. The method of opening the Bible and unpremeditatingly placing the finger on a certain verse and then reading it was thought to be God's providential way of directing the individual. This verse which the finger by chance rested upon was thought to reveal some special message which God directed through this channel to the individual.

Now we pass on to the tangible objects as revealing God's will and as possessing a divine efficacy. We come to such things as pictures of the saints, images, icons. These seemed to hold a message for the individual which was thought to be of divine origin. Gradually the emphasis began to shift from that of objects as messengers of God, to that of a place of residence of the invisible God. God not only spoke to men through the intangible, but He was actually present and had his abode in the tangible. In this way men could commune with God in prayer by the mere fixation of attention on things tangible in which God resided. This was a forward step in the development of prayer.

But we advance a step further. Prayer as interpreted by events such as terminate in rewards and punishments. Prosperity and good fortune were thought to be the rich rewards of a pious life. A life of prayer and devotion to God paid its dividends in material wealth and temporal gain, while punishment and destruction attended the wicked. It was such a philosophy as this with which Job had to grapple. The experience of Job, and of humanity, has taught us that this is not true. The righteous suffer as well as the wicked, and the wicked in like manner with the righteous, prosper materially. "God sends the rain on the just and the unjust."

God, although He lives and moves in the realm of nature, is infinitely greater than nature. Although "He plants His foot steps in the storms and rides upon the waves," His omnipotence is not limited to the narrow boundary of the seas. He works through both the tangible, and the in-

tangible, the visible and invisible, the physical and the spiritual. He is over all and in all.

The world you and I live in is different. The God we serve and to whom we pray is different. Jesus has revealed him to us not as a God of events, not as a God of rewards and punishment but as a Heavenly Father who giveth willingly and unbraidedly not, and as one we must worship in spirit and in truth. Even the teaching of Jesus has not convinced us that prayer is worth while. The coming of science has changed the whole situation and presented problems which have necessitated a change in our philosophy of prayer.

Passing through a period of readjustment brought about by scientific research and of mechanistic age, has merged three classes of individuals. The one who says that prayer is no longer necessary. He sees the world operating automatically, controlled by a series of natural laws and forces. When men once prayed for rain not knowing whither it came nor when to expect it, we now depend upon a government official and a scientist to tell us twenty-four hours ahead what kind of weather to expect and in the majority of instances his predictions come true. With the coming of science we have been able to construct reservoirs and hold in check a supply of water sufficient in amount to irrigate our crops; there prayer is no longer necessary.

There are always individuals who go to extremes. In this class belongs the person who believes so strongly in science as to say that prayer is utterly impossible. He believes God to be sitting on his throne in some far off place and watching the world move. To such an individual the world is conceived of in terms of a machine set in motion and which will continue until God sees fit to intervene, which will be at the end of time. Nothing that man has done or will do can change the natural order of things. He thinks in terms of positive proofs for all things and takes nothing for granted. His mind functions in a test tube and operates through the microscope. Those channels through which such a mind operates are of great significance and indispensable to scientific progress and we would not dispense with them. Some things, however, cannot be measured in terms of scientific evolution. The world in which we live is more than a world of law and order. There is a universe of mind as well as matter, of spirit as well as mind. There is also a universe of feeling, of sentiment and of emotion which this type of scientist would ignore. It is in this field that prayer functions.

The third group which has merged from this scientific age are the individuals whose faith in the efficacy of prayer has not decreased but has grown increasingly deeper, who do not conceive of prayer as a problem but as a glorious opportunity for the enrichment of personality and society, who have by their own personal experience with prayer and through fellowship with Jesus determined its significance as a spiritual dynamic, who believe in science but who believe also in prayer, who believe in a world of law and order but who also believe in prayer as a scientific method of arresting and directing the laws of nature and human nature and of even soliciting favors from God.

From the far East comes the cry to help the starving millions; China is today sounding the alarm announcing her hunger for peace. Europe has raised her flag of truce in a mad frenzy seeking liberty from starvation politically. England is over-crowded with her millions of unemployed

who are hungering for food, but worse than all the famines that are abroad is "The Famine," the longing for a true and vitalizing philosophy of prayer, as a means of creating a right relationship between individuals and God, and between individuals and society.

Amid the throes of the world war anxious and devout mothers daily kneeled before the throne of grace seeking comfort which only could come (Continued on page 15.)

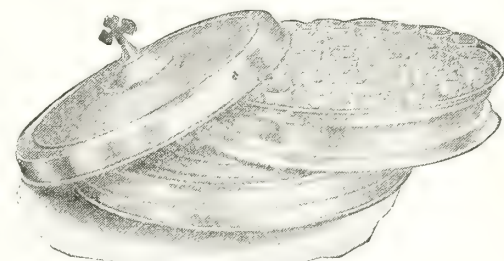
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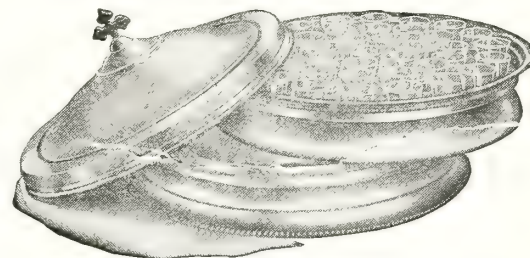


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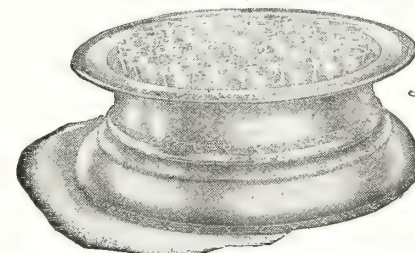
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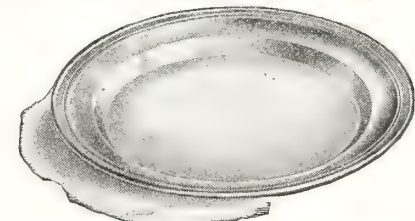
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FROM THE REGISTRAR.

Arrangements are going forward in good order looking toward the opening of Elon College this fall. Registration day for the freshmen is September 12th, and for upperclassmen, September 15th. The professors are now in the process of setting up the courses of study for their departments, and the curriculum will offer the full line-up of courses to fit the students' needs.

During the summer, in spite of the fact that a new president has not been yet elected, all plans for the opening have been pushed vigorously and everything will be ready for the opening in September. The prospect bids fair for a reasonably good opening and a good year in spite of the depressed economic conditions of the country generally and the acute financial struggle of the college student to make ends meet. Stricter requirements for the prompt payment on the part of students of fees will naturally reduce the student body to a certain extent for the next year, but it is hoped that in the long run this policy will provide a larger and more steady income for the college from this source. Under the circumstances the registrations to date compare favorably with those of a year ago, running only a little behind those of that time.

C. M. CANNON,
Registrar.

POUNDED.

The good people of Pleasant Ridge Church gave their pastor and wife a wonderful pounding on Saturday night, July 11th. They came to his home, but finding no one there, they left their gifts with a neighbor. There was everything nearly for the pantry: sugar, coffee, preserves, canned fruit, salt, beans, flour, etc., and something to wear.

We have no words to express our appreciation for the gifts. We only pray God's richest blessings on this people and that we may be a better servant of the Lord for them. J. M. ALLRED.

Asheboro, N. C.

THE SUN'S PULPIT.

(Continued from page 13.)

through a life of prayer. Many of these mothers had sons on the battlefield for whom they had sacrificed and loved, and for whom they would give their life to save them from the horrors of war. Their prayers were utterly in faith, but the boys did not come back. Our own county in recent months has witnessed strikes which have turned men out of jobs leaving their families in destitute circumstances. Many of these individuals are loyal workers who are innocent of any thing unjust but who, being victims of circumstances, were unable to escape the tragedy. There are innocent women and children who, caught in the tide of injustice, are hurled against the rocks of hunger and cold. Not all of them are Christians but there are some who could rightly be called so and they too have in the past looked to God in prayer, but often only to be disappointed. What is to comfort such individuals? Are they to lose faith in the efficacy of prayer and in God?

In contrast to this picture is another which claims our attention. During all great crisis, such as the world war and the controversy between capital and labor, disaster is visited alike upon the just and the unjust. What does this mean to an individual who believes in and practices prayer? It simply means this: They look around them and soon they discover that God has been more gracious to some individual who has not lived a life of prayer. Their neighbor has returned from the front lines and is home safe again. They see that death has visited their home and robbed them of their only child while in the

home of some friend who does not believe in prayer or at least does not practice it they have their healthful and happy children. Or we see a man whose wife is taken seriously ill. They summons the minister for prayer. The church holds a special prayer service for her recovery but finally she dies in spite of all that could be done. A second man's wife is taken with the same disease, but he does not call a minister. He calls in the best physicians, he employs a trained nurse to minister to his wife's needs and gives her the

best attention scientific knowledge can provide. After a period of days the patient begins to improve and it is not long before she is well again. The result is that such individuals cease to pray. What conclusion are we to draw? Many of them have not, but in the minds of some have arisen doubt and scepticism. They are saying in their own minds, what's the use of prayer, it hath profited me nothing, and they are beginning to deny that prayer has any place in the Christian religion.

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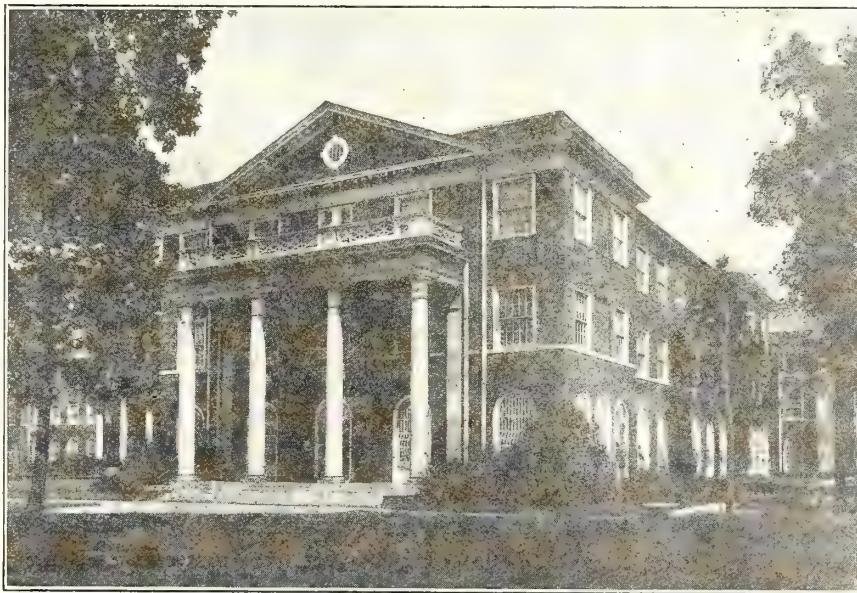
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C. M. CANNON, *Registrar*

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OBITUARIES.

AYSCUE.

Miss Dora Ayscue passed to her reward on June 21, 1931, aged 65 years, 8 months and 7 days. Miss Ayscue was a charter member of the Henderson Christian Church. She was either an active or an honorary member of all the organizations of the church. She was a tither, faithful to her church, and that church has sustained a great loss in her going. She was loved and held in esteem by all who knew her.

Surviving are one brother, three sisters and many other relatives, and a host of friends, who mourn their loss but rejoice because of her faith in God.

Services were conducted in the home by her pastor. Interment was in Liberty (Vance) Cemetery. May the Lord bless and comfort the bereaved.

H. E. CRUTCHFIELD.

DEBT-PAYING AND RELIGION.

Roger Babson, the famous statistician and economist is quoted as saying: "Now is the time for them (preachers) to teach the Ten Commandments and the Golden Rule. If each preacher would start a campaign to get all his congregation to pay their bills, as they would have others pay what is owing to them, this depression would soon be over. Too many people want to ride today, and too few are willing to haul. We want the other fellow to pay us, but are we willing to make the necessary sacrifice to pay him? Yet before prosperity returns this sacrifice must be made, and the other fellow

must be treated as we would have him treat us."

This great business layman is undoubtedly right. Real prosperity is based ultimately on sound ethical principles. In recent years there has been, in the mad rush for financial success, a vast amount of dishonesty, or near dishonesty. Men have borrowed without the probability of paying, and have bought when they expected to default in payment. Bankers and brokers and public officials, entrusted with the funds of others, have betrayed confidence, and people are now afraid to trust others to handle their funds.

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Further Announcement Next Week

For Information about Entrance, write—

DEAN MARLIN G. SATTERFIELD,
WADLEY, ALABAMA.

For Other Information, write—

DR. FRANK E. JENKINS,
LA GRANGE, GEORGIA (To September 1st).

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VOLUME LXXXIII

RICHMOND, VA., THURSDAY, JULY 30, 1931

NUMBER 31.

Mrs N T Farmer

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

MARRIAGE AND HOME-MAKING.—

"The Reverend Roy Ewing Vale, newly come to the ministry of Woodward Avenue, Detroit, Presbyterian Church, recently preached on Sunday evenings for six weeks on marriage and home-making. He treated with delicacy, yet also with firmness, the many aspects of his theme, enlivening the same with apt illustrations and kindly humor."

ENGLAND SEEKS DISARMAMENT.—

England holds a disarmament conference in which Mr. Hoover's proposals were welcomed as having a direct bearing on the question under consideration. Nothing which brings more of reconciliation into the relations of the peoples is without significance in this matter. The prime minister, supported by other leading statesmen, claimed that Britain had gone as far in the direction of disarmament as it was possible for her to go alone. Britain has made very great reductions, and must wait for others now to unite in a common agreement to disarm. The only solution to such international questions is concert of action by the powers of the nations which figure largely in both war and peace.

CHURCH PROBLEMS.—

The problem of shifting populations should engage the careful consideration of the churches. In most cities and towns, new suburbs are rapidly built, and thousands of people suddenly grouped into a new community, need churches and Sunday Schools. With the coming of the motor car, many of our business people are moving out of the heat and heart of the cities and are building new homes in the country with its open spaces. This will afford opportunities for the church to build new churches, provide Sunday Schools, and do missionary work. The Congregational Christian Church will have a fine opportunity to extend its work to towns and cities where it has not worked hitherto and engirdle these expanding cities with new church organizations.

TRAINING FOR PEACE.—

The attack on the problems of war and peace was made at Teachers' College along four lines: history and politics, economics and international finance, philosophy, and educational technique. My old friend and teacher at Columbia, one of the finest authorities in the teachers' art and technique that it has ever been my privilege to know, both in theory and practice, was in charge of the techniques of teaching in which he caused the group to discover for themselves something of the process in which attitudes are formed. His work at Teachers' College is devoted to this technique of forming attitudes in his foundations of method, which will apply to attitudes with reference to such international questions as war as well as to education or religion.

STANLEY HIGH.—

Since January 1st of this year, Stanley High, editor of the Christian Herald, has devoted much of his time to furthering the development of a new daily newspaper, dedicated to Christian ideals and committed editorially to liberal causes. Mr. High ceased to be editor of the Christian Herald July 1st, but continues as "News Editor" and hereafter most of his attention will be given to the newspaper, for the support of which already hundreds of thousands of dollars have been pledged. This daily will champion prohibition, will espouse liberty under law, and will aggressively support all great causes that have a claim upon "Keepers of the common good." It will be primarily a newspaper which will give religious as well as general news of interest to Christian people.

CHRISTIAN YOUTH.—

At Cleveland during mid-summer this year will be four notable world conferences of Christian leaders for youth. From Japan comes Toyohiko Kagawa, outstanding prophet of the orient; from China, David Z. T. Yui and T. Z. Koo, well known in the far east in political, educational and business circles as well as for their Christian leadership; from India, Behari Lal Rallia Ram, successor to the late K. T. Paul as the national leader of the Christian associations; and many others from other lands. Nearly 50 countries will be represented by these and other leaders of young men in the 20th conference of the World's Alliance, of Young Men's Christian Associations which meets in Cleveland August 4th to 9th. This is the first time the alliance has met in North America.

THE MACINTOSH CASE AGAIN.—

"The courts will continue to reflect the Macintosh case in their decisions with reference to aliens seeking citizenship. Emil Scheppe, a conscientious objector to war, was denied citizenship in the Denver courts in spite of the fact that he recanted and agreed to bear arms as a combatant soldier. Naturalization officials urged that he be denied citizenship for five years as punishment for his statement that it would be against his conscience and his God to kill even in the support of the constitution. The Judge continued the case for a year to enable Scheppe to prove the sincerity of his conversion to the great god-nationalism. "Talk about separation of church and state if you will but the churches were called on to support the World War and the individual must deny God to become a citizen of the country!"

N. E. A. CONVENTION.—

The National Educational Association, which met this year in Los Angeles, closed on the eve of the fourth of July. But not before these teach-

ers once more went on record in favor of the 18th amendment. The Association made a record for attendance this year—16,700, or about double the usual registration. It is estimated that 22,000 were in attendance, counting those who came with the regular members. If any preacher or church leader thinks the church of today is suffering from too much criticism and overhauling, let him sit in one of the sessions of this association, or even glance casually through the pages of its voluminous printed program. That will be enough without reading such a suggestive and charmingly written volume as that of Principal Jack's on "Education for the Whole of Life" to see that our entire educational theory and technique is in for a complete revamping.

ABOLISH WAR.—

The central question at the Haverford Institute held by the Friend's Church last week, was the abolition of war. Is anything accomplished by preventing the killing of men unless they have a worthy life while living? Last year the Friends service committee organized a group of nearly sixty young people from the colleges who would undergo two weeks of strenuous training and then spend the summer in peace propaganda. This undertaking justified itself, and this year 140 registered for a similar institute, including a large number of ministers of whom thirty-five had been sent by the Methodist Episcopal Church for preparation for special leadership in Epworth League institutes and summer schools. Other churches would do well to unite with them in this work of the Kingdom in bringing in the reign of peace. Agitation in the wrong direction brings war; agitation, education and organization in the right direction will secure peace.

CHANGED CUSTOMS.—

The rapid changes in customs due to the automobile, the movie, and other modern influences, have altered the ways of our people, and the church must meet these conditions in such a manner as to guide populations in spite of these influences in their religious life. There must be reality in worship, vitality in religious services, spirituality in sermons, and songs which satisfy the deep religious needs of the soul. Materialism and the mechanistic conception of reality will not draw people away from the materialism of the world into religious life. We have had too exclusive appeal to the intellect in our sermons and too little appeal to the religious nature. Worship may be defined as "the practice of the presence of God," or the consciousness of the communion of the spirit of man with the spirit of God in service; and when the worshipful spirit is pressed more in our religious meetings, the people will come more and more to church. We must offer something that can be had nowhere else to satisfy the needs of the soul.

NOTES-PERSONALS

Rev. H. C. Caviness, of First Church, Portsmouth, has been in the Valley of Virginia, assisting in a series of meetings, recently. During the coming week, he will be at Wakefield, Va.

The Capone case shows that the United States can call upon several resources not available to gangsters. For pitiful sums of money, plus the opportunity to serve, it can enlist intelligence, honesty, and courageous devotion.

The article by Roger W. Babson, reprinted from a contemporary, is well worth reading and studying. If the Church means business, it must get down to a business basis, and give the world a stability which it cannot have without the Church to guide it.

Rev. J. C. Barrett, pastor of the Hopewell, Va., Christian Church was a visitor at our Richmond office recently. We were glad to have him, and hope he will call again. He says that his work is going nicely at Hopewell, and that he is keeping quite busy.

In the July 23rd issue of *"The Christian-Evangelist"* is an editorial on the "Conditions of Christian Union." We reprint it in this issue of THE SUN. It makes interesting reading in spite of the curtain lecture contained therein, and we hope that our readers, both from the Christian and Congregational constituency will take time to peruse it. There is some food for thought contained therein, even if our *private judgment* fails to co-incide with the editor's.

What has become of the preachers that were going to keep The Sun posted in regard to happenings in their fields of labor. There are one or two "old stand-bys," but a great number are too busy—is *busy* the right word—to write in. Some, we suspect, are a little bashful. Our suggestion is that they take a cue from our Congregational brethren. Not a week passes but what they have at least a page of good, live news. It is worth while, Brother Preacher, indeed it is.

"The assertion has been made that the principal source of gang power is the profit derived from the illegal liquor traffic, and that the elimination, by some means, of this source of revenue would put an end to criminal gangs and racketeering. In the recent income-tax prosecutions against a number of these organized gangsters, it was developed that, on an average, not over 20 per cent of their revenue came from the liquor traffic, and this has been diminishing; and if this be an indication of general conditions, the removal of illicit liquor traffic as a source of revenue would not end gangsterism and racketeering." —Hon. William D. Mitchell, Attorney-General of the United States.

A prize of fifty dollars was earned by the writer of the following on "Why I Read My Church Paper." It was awarded by *Church Management*, a magazine that deals with general church problems. It is reproduced with the hope that members of our own denomination will see in it substantial reasons for supporting their church publications. Here it is: "I read my Church paper for the same reason that a stockholder of a bank reads the report of his Board of Directors, that

a merchant reads his trade paper, that a mechanic reads his trade union journal, that a doctor reads his medical magazine: that I may know and understand the latest developments of my trade and profession—that of being a Christian. I cannot be a real Christian and a worth-while member of my church unless I know its purposes, its aims, its plans, its needs, and how it proposes through the co-operation of its members to join hands with God in bringing them about. My Church paper, the text-book of my particular denomination tells me how."

MISSIONARY OFFERINGS.

FOR WEEK ENDING JULY 25, 1931.

Sunday School Offerings.

Previously acknowledged	\$ 3,668.79
South Norfolk, Va.	5.11
Durham, N. C.	13.41
Pleasant Hill, Liberty, N. C.	3.43
Happy Home, Ruffin, N. C.	1.67
Auburn, N. C.	3.70
Berea (Nansemond), Driver, Va.	4.81
United Christian, Lynchburg, Va.	5.22
Providence-Memorial, Graham, N. C.	3.28
High Point, N. C.	3.09
Cary, N. C.	2.66
Antioch, Zuni, Va.	2.00
Woods' Chapel, New Market, Va.	1.00

Total \$ 3,718.17

Dollar-a-Month Club.

Previously acknowledged	\$ 141.00
Miss Ophelia Morris (Palm St. Church), Greensboro, N. C.	1.00
D. W. Cochran, Greenville, S. C.	5.00
Miss Georgie Bradley (Mt. Zion Church), Mebane, N. C.	1.00

Total \$ 148.00

Woman's Board Southern Christian Convention.

Previously acknowledged	\$ 8,983.17
Mountains of Virginia	200.00
Ocean View	200.00
South Norfolk	200.00
Raleigh	350.00
Japan, Sunday School	12.50
Japan, Bible Woman	25.00
Japan, Kindergarten	28.48
Japan, General Work	698.93
Porto Rico, General Work	204.99
Porto Rico, Kindergarten	28.49

Total \$10,931.56

Specials.

Previously acknowledged	\$ 4,232.58
Burlington (N. C.) Sunday School	55.28

Total \$ 4,287.86

Summary.

Previously acknowledged	\$22,031.34
Sunday Schools, Regular	49.38
Dollar-a-Month Club	7.00
Woman' Board, S. C. C.	1,948.39
Specials	55.28

Total \$24,091.39

J. O. ATKINSON,
Mission Secretary.

(The above report was not received at the office of publication till about ten minutes before quitting time on Tuesday afternoon, and consequently too late to put in the first form of THE SUN, in which the "Missions Page" is located. It was necessary to pull enough matter from the Notes and Personals Page to include it here. Hence its position this week.)

FROM REV. G. D. HUNT.

Verbena, Ala., July 17, 1931.

Dear Bro. Editor:

Leaving home last Saturday, I went to Red Hill and Richland, Ga., where I held services on Sunday, having fine meetings at both places. I am rejoicing at the fine fellowship manifested by both of these churches.

I left Richland at 4:10 P. M., on the Seaboard train for Montgomery, Ala., en route to Verbena, Ala. I spent the night in Montgomery, and reached my destination Monday morning. I was met at Verbena by Rev. A. C. Nelson, pastor of the church at East View, where the meeting was, and is being held. We are having a fine meeting, largely attended, and seemingly much good is being done. Several people have already joined the church, and others are expected to follow. This church is located in a fine section of the State and has a great future before it.

Many of our old friends located here many years ago, quite a number of whom I have had the pleasure of meeting since I have been here. It has been a real pleasure to me to be here and worship with these people. The crops in this section are fine. The drouth has not been so severe here, but in many sections it is bad indeed. I trust our country may be blessed with a good season in time to make bread.

I leave for home tomorrow. Next week I am to assist in a meeting at Pleasant Grove Church, in Chambers County, Ala. The week following, on the fourth Sunday, I will be at New Hope, where I will attend the unveiling of the monument erected to the memory of Rev. W. M. Elder. That will be a great occasion for the Elder family and for the Christian Church.

G. D. HUNT.

CONFERENCES MEET.

Alabama United Conference meets at Phenix City, Ala., Second Tuesday morning in November, 1931.

Georgia and Alabama Conference and Southern Association will meet jointly———,———.

Virginia Valley Central Conference meets at Mt. Olivet, Greene County, August 5, 1931, Rev. B. J. Earp, pastor.

Eastern Virginia Conference meets at Cypress Chapel, Nansemond County, Wednesday before the first Sunday in November, 1931, at 10:30 A. M.

Western North Carolina Conference meets with Shiloh Christian Church, Randolph County, Tuesday after the first Sunday in November, 1931, at 10:30 A. M.

North Carolina and Virginia Conference meets at Mt. Bethel Church, Rockingham County, on Tuesday after the second Sunday in November, 1931.

Eastern North Carolina Conference meets at Shallow Well Church, Tuesday after the third Sunday in November, 1931.

NOTE.—Secretaries of Associations and Conferences will please supply omissions and make necessary corrections to the above.

NOTICE.

The Virginia Valley Conference will meet at Mt. Olivet, Greene Co., Aug. 5th. Those who come by auto follow State Highway No. 17 to the intersection of No. 704; then follow No. 704 to the church. Those who come by rail, come to Elkton or Charlottesville and notify Mr. Norman Morris, Dyke, Va.

B. J. EARP, Pastor.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, *and* REV. M. J. SWEET, *Associates*.

JACKSONVILLE, FLORIDA, Union Congregational Church, of which Dr. H. Samuel Fritsch is pastor, with the Snyder Memorial Methodist Church, First Christian, and First Presbyterian, is holding union evening services during the summer months.

UNITED CHURCH, SALISBURY, N. C. J. Howard Smith, Miss Priscilla Chase with Miss Josephine Valjito, are taking practically full charge of the church work. Mr. Smith does the pastoral work and assists the ladies in the D. V. A. Miss Chase directs the work and speaks every evening to young people interested in the program of the church.

MIDDLE GEORGIA does not meet this summer. An error crept into our news items a little while ago saying we did. Not so. The meeting of the Middle Georgia Association will be in connection with the State Conference at Barnesville next October, the exact date not yet fixed. At that time it is proposed to thoroughly go into the matter of reorganization. This will afford the Christian Churches of this region a chance to share in the building of an entirely new organization which, it is believed, will serve the district more efficiently.

REV. J. BRAINERD THRALL, pastor at Asheville for seventeen years is away out west in Minneapolis on his vacation. He speaks with great enthusiasm of the services of our S. S. S. worker, Mr. Kendrick Grobel of Chicago Theological Seminary, says, "He is a rare fellow and just the kind for a field like this—Thanks for sending us so fit a young man." And words like these come from most if not all, regarding our fine young people who are giving their vacation months to a religious need with whole hearted consecration. The people of Asheville ask for Mr. Grobel through to September. The need is unusual and the work very important.

LA GRANGE, GEORGIA, has called a great meeting to celebrate the union of the two churches, First Christian and First Congregational, for August 16th. It is proposed to hold an all-day meeting—morning, afternoon and evening. It is hoped that Dr. Atkinson, and Dr. Bloom, as well as the pastor at large, may be present and contribute to the effectiveness of the day's program. This is a significant step in advance for these churches, and a credit to their spirit and a great blessing to the whole city. The celebration really should be city wide. What the great Council was at Seattle to the country, this United Church movement in LaGrange is to that beautiful little city. We congratulate LaGrange.

EDWARDS, AT CHARLESTON, S. C., is quite a leader in inter-church relationships. He proposed and fathered and carried out a "Preachers' Picnic," with the ladies present. It was a great success. First time it ever happened in that city; everybody was happy, and so the Kingdom grows. But he is also active in other interests of city-wide activity, too many, in fact to mention here. A valuable man for Charleston, with his union services in his own church. Other churches come in to furnish the music and the devotional part of the hour, and then he tells them what kind of folks they are, by delivering an address on their denomination. He attends to his own business, too. Attendance at his church during the last quarter has increased about 60 per cent. He says, "The organ seems to be a factor."

Quite true, but the man in the pulpit is always *the factor*. They have a new organ in his church, and everybody is happy that such progress is being made.

FROM ANTIOCH CHURCH, near Bristol, Georgia, comes the news, telling of the closing days of our S. S. S. man, Mr. Floyd Price. Everybody is sorry to see him go. Antioch did worth while things during this busy season. Among other things, they voted unanimously to group their church with Friendship, Ambrose (Christian) and Union Hill, so making it possible for each church to have a full time pastor—a thing which will help each of these small churches effectively. Witness the Barnesville Parish under the care of Mr. Stanley, and the Macedonia Parish with Mr. Leverett leading. The success of these and other parishes of like-mindedness is encouraging others to adopt this policy, and it is predicted that in the near future, practically every one of our small churches will be yoked in a larger parish with some other churches. This will furnish a pastor to every church, and each church will no longer be merely a preaching point, but will be an integral part of a larger community enterprise in which three or four churches are vitally interested.

UNION TABERNACLE, Atlanta, gave a fine farewell party to our S. S. S. man, Mr. Theron Zimmerman, the last Saturday night he was there. They presented him with an autograph book in which sincere good wishes for him were written by all. Mr. Zimmerman prizes this book very highly. He feels it is an unusually sincere expression of appreciation which will oft give him courage in future days of his work for the kingdom. Mr. Zimmerman will be in LaGrange, Ga., for the next three weeks. He will here find not one church only, but now, by unanimous vote, another "United Congregational and Christian Church." These two churches have just sent in word that both have adapted a constitution and by-laws prepared for this Union. They are now planning a great Sabbath Day when both churches will meet for the first time as a United Church. They are planning to have Dr. J. O. Atkinson, Dr. W. Knighton Bloom, and Rev. M. J. Sweet, pastor-at-large, who has given them some advice in the process of union, present. At this meeting they expect to formally accept and to confirm and adopt the new constitution and appoint a time when together they may organize under its provisions, elect officers and in all ways perfect the organization. This is, so far as the writer knows, the first time such a union has been perfected in Georgia. It is another sign of genuine Christian character and vision. LaGrange will be one of the first to see how good and how pleasant it is to have two sets of people who see visions and then bring them into the realities of experience. The date of the great "Meeting of Rejoicing" cannot yet be announced but it will probably be some time in August, depending on the time the speakers they desire may be able to be present.

CAROLINAS AND VACATION SCHOOLS reach high standards. These schools have been welcomed to Raleigh, Caroleigh, Chapel Hill, Providence Chapel, Spies, Asheville, Flint Hill, Bailey's Grove, Sophia, Whitehall and Salisbury, with Columbia to be served in August. Yes, and Reidsville, won the honors in organization preparedness and numbers. Of course numbers usually come when proper preparedness has been

done. Of course our extension worker, Miss Priscilla Chase has been at the bottom of things. No easy task to plan schools everywhere and than to man them with right personalities. Here are some of the people she has had to help in this really great work: J. Howard Smith, preacher, boy scout man, leader of boys, helper in all sorts of ways; Barbara Chase was yoked with Mabel Coghill; Annie Lou Arthur with Miss Leola Olmstead, with J. Howard assisting at times; Kendrick Groebel playing a lone hand at Asheville and doing a big piece of constructive work; Dorothy and Lois Halliday, at Hendersonville, with a fine group of boys and girls, and Miss Josephine Valjato with Miss Priscilla Chase doing valiant service with the older girls. This constitutes a worthy army of leaders, and they have served a total of fourteen schools, and there are three to follow Blue Ridge. And let us not forget the fine co-operation of parents and churches in this work. It was hot, O yes, who does not know it? But did anybody stop to mourn? Not one of the S. S. S. people of the Carolinas and Georgia. The writer believes that never has a stronger group done more for the communities served than have these wide-awake young people. And the end is not yet. Permanent results which can be seen are following in their wake. And one group of the Carolina children said significantly: "Tell that big man in Washington (Dr. Bloom) to send us the same teachers next year."

CONDITIONS OF CHRISTIAN UNION.

The union of the Christian Church and the Congregationalists consummated June 27, 1931, at noon, in Seattle, Washington, was well thought through before the vote was taken. The question had been before both churches for several years. This was pre-eminently wise, for a good many such moves fail because they are premature.

The hearty and joyful way in which it was received by all delegates present was a prophecy of the new joy and life that will come to the people of God when we can find a path to Christian union.

We can judge somewhat the course that must be taken, the principles that must be followed, the limitations that must be observed in order to reach Christian Union from the union platform of the Congregational and Christian Churches.

It is set forth in the following "Preamble and Basis":

"The Congregational and Christian Churches of the United States, by delegates assembled, reserving all the rights and cherished memories of their historic past and affirming loyalty to the basic principles of unity and democracy in church polity, hereby set forth the principles of Christian fellowship immemorably held by these churches.

"We hold sacred the freedom of the individual soul and the right of private judgment. We stand for the autonomy of the local church and its independence of ecclesiastical control. We cherish the fellowship of churches, united in district, State, and national bodies for counsel and co-operation. Affirming these convictions, we hold to the unity of the Church of Christ, and will unite with all its branches in fellowship and hearty co-operation; and we earnestly seek that the prayer of our Lord for the unity of his followers may be speedily answered.

"We find in the Bible the supreme rule of faith and life, but recognize wide room for differences in interpretation. We therefore base our union upon the acceptance of Christianity as primarily a way of life and not upon uniformity of theological opinion or any uniform practice of ordinances."

A close reading of this indicates that there is much work yet to do before the "union is one and
(Continued on page 15.)

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THEY THAT GO IN SHIPS.

(Editorial Correspondence.)

On Board Ship, July 24-31, 1931.

Where one takes even a brief sea-trip in summer time, one wonders why all the world doesn't leave the land and take to the water. King Solomon must have thought so, for he, the world's wisest man, was the first in the Good Book at least to go at ship-building seriously and make a whole fleet of ships. I am thinking today as I never seemed to think before of Solomon's ripe wisdom in this regard. The sea is beneath me, the blue vault above me, the broad expanse of waters about me, and this great old ship of five thousand tons burden, comfortable and palatial in appointment, seems to be carrying me safely and securely along in a veritable new heaven and a new earth.

Twelve hours ago I was weltering in the almost unbearable heat and humidity of and about Norfolk, wondering if it were possible to get cool and be comfortable again. Our good ship the *Robert E. Lee*, with nose pointing toward the Virginia Capes, the deep sea, the Jersey coast and New York, whither I am bound, had hardly left Norfolk harbor when a friendly breeze, vigorous, cool and soothing with the breath of the briny sea, made one forget humidity, heat, depression, perspiration and all other discomforts of a hot summer sun.

After an early and sumptuous dinner, such as can be found only on big ships that go down to the sea, I sat for hours alone on the deck in the mellow moonlight holding securely my cap lest an embryonic gale now sprung up tear it from me and send it whirling off to sea. And I wondered if

it were possible for people in the dim distance beyond the shore line to be suffering from heat and mad from mosquito bites. Verily they are fortunate indeed, who for pleasure, profit or pursuits, can and do leave the land now and then at least and take to the sea. It is just a brief journey with me, out of Norfolk at 7:30 p. m., a perfectly glorious evening, a whole night of unbroken sleep, made doubly sweet and refreshing by the soothing bulge, gentle plunge and soft rocking of the ship—as sweet, as comforting, and as happy as the babe in the cradle, rocked by a loving mother's hand. If ever this writer grows nervous, has insomnia, or becomes unduly agitated and restless, take it from him now—he leaves the land for a season and keeps company with those who "go down in ships to the sea." Yes, Solomon was a very wise man. He built a great fleet of ships that his people might in a measure at least, and in season, go out to sea. The Psalmist was getting at the very heart of what I feel today, out here less than eighteen hours from shore." They that go down to the sea in ships, that do business in great waters; these see the works of Jehovah and his wonders in the deep." (Psa. 107: 23-24.)

God's wonders are in the deep as they are in all the earth, if we but look for them. But as for me, I seem to see these wonders more readily and more sublimely when out at sea with a great, good ship splashing and cutting the waters, the unmarked and unhindered expanse about, and the beautiful blue above reflecting its mellow light in the shimmering deep beneath.

Last week at the Sunday School Convention, Supt. Johnston's class from the Orphanage sang impressively, "This is a Beautiful World." It is. And the place to discover its beauty, and blessing, is out at sea, where man's ruthless hand has placed no barrier and where his greed has left no mark.

My destination is New York by the *Robert E. Lee*, where we are scheduled to dock this afternoon, only twenty hours out altogether, and then after a brief business stay and errand in New York, on to Northfield, Mass., grounds now made sacred as the last resting place of all that's earthy of the great D. L. Moody, and the meeting place each August of noted Bible teachers and anxious Bible students. Of this conference, some who are to lecture there, the high spots of life and inspiration there the next three weeks, I shall be happy to write later on in successive issues of THE SUN.

J. O. A.

THE EASTERN VIRGINIA CONVENTION.

This is the last to be held each year of the five of our Sunday School and Christian Endeavor Conventions, and is usually the most largely attended. This year the sessions were held at Oakland Church, Chuckatuck, Va., July 21st and 22nd, and this splendid rural church was about filled to capacity by the more than five hundred delegates and visitors. Rev. J. E. McCauley, of First Church, Norfolk, being executive secretary, is charged with the responsibility of making and managing the program. There were evidences of his faithful performance of duty throughout the sessions. Possibly the outstanding single event of the convention was the president's annual address. Mr. Jesse F. West, Jr., has been president for several years, and being a very active Sunday School official and enthusiast himself, his address came freighted with practical, pointed suggestions and helps for Sunday School students and workers. The address this year dealt with the unity, the oneness, the identity of Sunday School and Church. This oneness, this identity of interests is not in the minds of many in church or school, but should be, for the best interests of both. Mr. West has promised the full text of his address for THE SUN, and when

printed, we bespeak for it a wide and profitable reading.

The convention received a warm welcome in the words of Mr. Mills E. Godwin, Jr., and this contained so many valuable and pertinent points that it is likewise to be printed in THE SUN. Rev. R. E. Brittle very happily and appropriately responded. Dr. Charles E. Shelton, First Congregational Church, Portsmouth, taught the convention a real lesson on the worth, merit and benefits of reading "Our Book and Our Books." Dr. Shelton says that minds and souls are fed, like our bodies, only on sanitary, wholesome food, and the reason why we have so many debilitated, weakened, and emaciated minds and souls is because they are not fed on that wholesome food found only in reading good books. And the best of all good books for mind and soul is the Bible. It was a very able and suggestive address.

At noon the convention was split up for 45 minutes into groups for the study of practical problems, Miss Esther Hall having a group interested in Primaries and Beginners; Rev. H. S. Hardcastle a group interested in Intermediates and Juniors, Rev. N. G. Newman a group interested in Adult and Home departments.

In the afternoon, after Rev. C. E. Geringer had conducted a very appropriate devotional period, Mrs. J. M. Harris, presented in writing the Report on Missions, pointing out that there were some fifteen schools in the convention not yet giving a monthly offering to Missions or the Orphanage, despite the pleadings and frequent decisions of the convention that all its schools do this good thing.

Mrs. B. D. Jones, who recently attended the Missionary Conference at Chambersburg, Pa., gave a fresh and most illuminating address, with suggestions, on "Missionary Education in the Sunday School." After a talk on "Missions a Spiritual Task," by the Secretary of Missions, the afternoon was given over to departmental reports: on Literature, by Rev. J. W. Fix, on Cradle Roll, by Mrs. M. T. Whitley; on Intermediates, by F. A. Osborne; on Young People, by Miss Lizzie Holland; on Young People's Congress, by Miss Lillye Spain.

At the evening session Supt. C. D. Johnston of the Christian Orphanage spoke of the work of that institution; and then, to the delight of all, a class from the orphanage, under the tutelage and leadership of Mrs. Wakefield of the orphanage, gave a most delightful program.

THE SUN's editor was away on other matters all day Wednesday, and to his deep regret missed the Christian Endeavor reports and program of that day. Reports by those present were that it was a great and good day, with a most helpful program. The body was regally entertained by Oakland Church and their committee, and all who attended felt that this was one of the best conventions ever held in this Conference. It was indeed good to be there. J. O. A.

A CHRISTIAN MORALITY.

The biggest challenge that faces the Church of the Lord Jesus Christ today is the challenge to build a Christian morality. It is a task of which the Church does not seem to be definitely aware. It is even more important than the question of world peace, or the question of church union, important as they are. The question of adequate moral standards and restraints touches the life of every individual in a most intimate way. The moral debacle that has taken place in recent years endangers the property of every individual. It is a constant threat against those whom we love, especially the members of the younger generation. The world is no longer a safe place in which to live and do business.

The causes of the wave of crime and immoral-

ity which has swept the world are many and far reaching. The world has been sowing dragon's teeth for a long time in the philosophy of selfish and unrestrained individualism that has been broadcast in most of the current literature for years. This dangerous individualism has been fostered by the teachings of our modern systems of education, and has in a large measure been sanctioned by the practices of every-day living in our homes. The complete breakdown has been hastened and aggravated by the World War. Crime, violence and immorality of all kinds are the inevitable aftermath of war.

There has been those who have boldly charged the church with the responsibility for a lawless and immoral world. It is the mode of these times to lay everything that is not as it should be at the doors of the church. Viewed in one light this is a childish and irrational attempt to escape responsibility; but in another light it contains a grain of truth that we cannot ignore. The specter of doubt is constantly arising as to whether the church is really measuring up to its responsibility for religious training of youth. We have taken great comfort from a few statistics as to the relatively few Sunday School boys that fall into the toils of the law; and have endeavored to convince ourselves that all is well. But investigators are going deeper. Tests are being conducted that show that boys and girls who have received what we call religious training are not so far ahead of those who have not received such training, when moral and ethical standards are put to the test.

We are now ready to consider the question, What is Christian morality. We have generally assumed that the moral standards of Jesus are the same as those of Moses. It is true that the Ten Commandments are the basic standards upon which Jesus builds his system of morality. But there is a wide difference between Old Testament morality and Christian morality. The results sought are the same; but the motivating power is entirely different. Old Testament morality has back of it the fear of the inevitable punishment of the law breaker. Christian morality is rooted in the dynamic love. To say that does not mean that the thought of love is entirely absent in the Old Testament. Nor is it to say that Jesus taught the abolishment of all punishment for the law breaker. It is only to say that in one the predominant motive power is fear, and that in the other the predominant motive is love.

Let it not be thought that this is a distinction that is of no consequence. It is a distinction so vital that it constantly engages the thought of Saint Paul in practically all of his letters that have come down to us. I do not believe it is over stating the case to say that Paul realized that Christianity must learn to build a moral and ethical life grounded in love or that it was fore-doomed to failure. Paul faced a world bound by the obsession that the only possible righteousness is a righteousness through law. Back of the law was always the fear of punishment that awaited the transgressor. It was this fear that gave the law its power. We leave it to you to say to what extent we have gone beyond this position in our own day.

It still behooves the church to build a righteousness within its members that is founded upon love; a righteousness that will find its expression in the highest morality that the world has ever known. It is perhaps impossible to say to what extent the church is teaching a morality based on love. It seems to me that we are mixing the motives of love and fear in a way that must inevitably lead to chaos. The fact is that most of us have not yet arrived at a faith that will permit us to risk anything upon the transforming power of love. We try to teach the love motive, but are none too sure of the outcome; and as soon as there

are evidences that love is not succeeding, we are ready to fall back on the threat of punishment.

Somebody is immediately going to raise the issue as to whether or not we ought to have laws against crime, with police officers to arrest the lawbreakers, and with courts to try and to sentence the offenders, and with jails and penitentiaries in which to punish the guilty. Of course we must have such things. The longer the church lags at the task of inculcating a Christian morality, a morality founded on love, the more jails and penitentiaries we will have to have. If the church waits too long or is not equal to the task when it does undertake it, a complete collapse of our so-called Christian civilization is probable.

It is just here that the portion of the Protestant world that contends for the separation of Church and State has never been able to think itself clear of entanglements. When it comes to a question of morality we have identified the functions of Church and State. It is the State's function to maintain law and order by the threat of punishment. It is the function of the Church to establish men and women in the power of love that will make them in a noble sense, above the law. The church has always had to do its true work

apart from the State, and sometimes in opposition to the State. The only reason that the State is able to hold things together now is because there are sufficient numbers of its citizens that are actuated by the motive of love. If the Church permits that number to decrease the work of the State becomes increasingly difficult and eventually impossible.

Does it sound like an impossible task to talk of building a morality based on love? The unloving will put it down at once as impossible. But to paraphrase a great New Testament text, "For the loving all things are possible." As a matter of fact the only morality that is worthy of the name, which exists today is that which is motivated by love. The only homes that have not fallen to pieces or that are not in the process of dissolution are those where love holds sway. The only citizens that have not been corrupted or who are not in the process of being corrupted are those who have a morality that is founded upon love. The task that challenges the Church to build a Christian morality, is the challenge to do in the hearts of many what it has in the past been able to accomplish in the hearts of a few.

S. C. H.



NEW TABERNACLE AT WAKEFIELD, VA.

CAMP MEETING.

The great camp meeting at Wakefield, Va., will be held July 31st to August 9th, inclusive. The meeting is entirely undenominational, the teaching thoroughly orthodox and scriptural. Jesus only is lifted up as an all sufficient Saviour, for all men, from sin. Rev. O. B. Newton, pastor of Asbury M. E. Church, South Richmond, Va., and Rev. H. C. Caviness, pastor of First Christian Church, Portsmouth, Va., are the ministers for this year's camp. Otho M. Cockes will be song leader and Mrs. O. M. Cockes pianist. Thousands of souls have been blest at these altars. The prayers and the co-operation of all ministers and churches are solicited in this battle against sin and the forces of evil. OTHO M. COCKES,

Committee Chairman.

REVIVALS.

Our revival meeting at New Labanon was held the week following the first Sunday in July. Rev. T. J. Green, our faithful brother in Christ, was with us and brought real gospel messages of power. The church was greatly strengthened and revived and there were a number of conversions during the meeting. Seven united with the church at the last service and there will perhaps be others to join later. Brother Green was at his best for Christ and the people heard him gladly. We pray that we may follow the Lord more closely by reason of the meeting and render a greater service for His glory.

Our season of revival began at Shallow Ford the second Sunday in July. Rev. M. A. Pollard, a beloved and loyal servant of God, was with us there. Brother Pollard earnestly declared the whole counsel of God through the power of the Spirit and the hearts of the people were responsive. The church was greatly revived and a number of conversions were evidences of the work of the Holy Spirit. Five united with the church, and two presented themselves for membership in other churches.

In these days of trying experiences, God still meets with His people in fellowship and prayer and that to own and to bless. We are grateful for all that He has done for us, and desire to surrender more fully to serve His cause.

We are at present in our meeting at Mt. Bethel. Brother Pollard is with us here. We will write about results here later. Next Sunday, we are to begin our meeting at Apples' Chapel when Rev. A. W. Andes is to be with us.

R. A. WHITTEN.

Today is your day and mine—the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand; but we are here to play it, and now is our time. This we know: it is a part of action, not of whining. It is a part of love and not cynicism. It is for us to express love in terms of human helpfulness.—David Starr Jordan.

CONTRIBUTIONS

SUFFOLK LETTER.

The separate meetings of the General Convention of the Christian Church and the National Council of the Congregational Church at Seattle were well attended, and all questions were considered in the light of sound judgment and Christian spirit. The question of name was the most difficult to settle, as it involved historic and legal matters of vital importance as well as future policy and progress. Congregational-Christian seemed to be uppermost in the mind of both bodies, but the Congregational Church in all its history has been known as *Congregational Churches*; while the Christian history has carried the title *Christian Church*. The difference is the difference between church and churches.

The merging seems to be the coming together of two denominations, the Congregational and the Christian; and it seems to continue the use of the conjunction *and*, and make the name Congregational and Christian Churches, which would imply two distinct bodies; whereas Congregational Christian Church would mean that the two denominations have become one as a denomination. That, no doubt, will be the final name, and it would satisfy both bodies and be better understood by others.

The name of the Church paper is not satisfactory to either body, as it is so long—*The Congregationalist and Herald of Gospel Liberty*—a better title for the paper would be *The Congregational Herald*, as that would be simple and preserve both names of the papers as they existed before the merger was consummated. If the name for the new organization and the paper is once reduced to a simple and satisfactory expression of unity, it will go far to unity, in the sense for which Jesus prayed, "that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (John 17:21.) Jesus did not pray for *union*, but for *unity*. It is a spiritual condition and not an intellectual agreement. In fact it was this spiritual condition in the hearts of these two bodies that led up to the action of the two bodies at Piqua, Ohio, on October 25, 1929. That spirit of unity, as it existed between the Father and the Son, had been in the hearts of these two denominations for years and finally expressed itself in joint official action.

It remains for the united bodies to eliminate technical differences and make the two bodies one in Christ. As long as intellectual differences remain, it will weaken the influence of this united body over other denominations that are one in heart, but still divided in creeds and governments. When these two denominations are completely united in this spiritual sense, then we can pray for the unity of other denominations. We cannot pray effectively for the unity of other denominations until all differences are removed from our minds and hearts. We are on the road to victory if we get self out of the way, and put Christ in our pulpits, pews, and life. W. W. STALEY.

SOUTHERN UNION LETTER.

THE CHURCH AND THE COLLEGE.

Said the great president of Harvard University, Dr. Charles W. Elliott, "The Church is the permanent organ of society's life." The history of education in this country bears out his statement in so far as education is concerned.

Elon College would never have even been a thought, but for the Christian Church. Piedmont

College would never have had a day of existence, but for the Congregational Church. Bethlehem College would never have been even a name, but for the Christian Church; and it would have no existence today as Southern Union College, a memorial of our blessed union as Christian bodies, but for the Congregational Church uniting with the Christian.

Harvard, Yale, and so on for forty or more great institutions, would not have been even dreams, but for the Congregational Church. So of hundreds of other great educational institutions of America and of the world. A Church of some denomination was back of each.

But what of the College and the Church? A famous lawyer of New England was once asked why New England had produced so many great lawyers. "The New England pulpit is the reason," he replied. New England Churches exalted the College; the College sent back trained minds and hearts.

The Church and the College, that is the first consecutive; the College and the Church, is the second. And so they act and react in building each other and the Kingdom of God.

FRANK E. JENKINS.

IMPRESSIONS FROM SEATTLE.

WILSON P. MINTON, D. D., *Secretary*

*Commission on Missions (Promotional Agency),
Congregational and Christian Churches.*

The editor has asked me to give some of my impressions of the Seattle meeting. I am glad to do just that, in a direct way and without very much elaboration, knowing that brethren from the South who were present, and who, by the way, made some substantial contributions to the sessions will go into more detail than I should here.

The first and outstanding impression to me is that Seattle witnessed the beginning of a new era in church life, through the completeness with which the Congregational and Christian Churches were merged. When the unanimous vote was taken by the joint body at high noon, Saturday, June 27th, adopting and putting into operation at once the constitution calling for complete union, there could be no doubt of the genuineness of the attitude on the part of both groups. From then on the consciousness of complete union in spirit and action became increasingly apparent.

Another impression is that of the thoroughness of the preparation for the sessions, and the constructive and far-reaching character of the program both in its conception and in the manner in which it was carried through. The plan of conducting simultaneously six seminars of five two-hour periods each, covering six themes of most vital interest to the Christian world, was new and untried in such a church gathering. Representatives of former Congregational and Christian Churches shared alike as leaders of and contributors to these seminars, with the result that the two final sessions of the entire council, given to the consideration of the findings of the seminars, produced pronouncements of remarkable strength which are bound to be heard from again.

The high calibre of statesmanship manifested by officers and secretaries of both groups is worthy of mention. It was shown in the exhibits of the departments where Congregational and Christian Secretaries collaborated with local Congregational and Christian churches throughout our brotherhood in presenting specimens of real work done in the effort to promote interest. We were glad to note a poster from Christian Temple, Norfolk,

Va., another from Irvington, First Church, New Jersey, another from Elmwood, Providence, R. I., and folders and other material indicating the way in which the officers of the now united church will move forward together.

Not to be despised is the impression one received of the perfect setting for the Council meeting. Seattle is an ideal convention city, and Seattle and Tacoma Congregationalists are ideal convention hosts. They entertained their guests in splendid fashion without losing sight of the fact that they were there for a convention. The appointments of the Convention church and the superb but unassuming way in which it placed everything at the disposal of the delegates was inspiring and helpful. I have mentioned Tacoma Congregationalists because of the wonderful thing they did in carrying two hundred delegates (of which I happened to be one) to their city by boat on Sunday evening for a great service where Dr. S. Parkes Cadman delivered one of his great messages to two thousand people, while as many more had to be turned away. The Tacoma did her full share in helping to carry the delegates on the wonderful ride to Ranier National Park the following day.

I think I should add here a very personal impression—it is of the tremendous change in the city of Seattle since I landed there more than twenty-five years ago as a young chap just out of high school seeking my fortune. After thirteen strenuous months trying to make a living, I decided that the best thing for me to do was to go east and get an education.

Still another thing of special interest is the fact that both denominations had such splendid and representative delegations present. There were 536 voting members from the Congregational Churches and seventy-seven members from the Christian Churches, the latter being a slightly higher proportion, which is especially noteworthy when one recalls that we have no churches (excepting Montesano and Brooklyn, home mission points,) on the west coast.

But above everything else I have come away from Seattle with a growing feeling of the genuineness of the Christian fellowship displayed on every hand. The spirit of the union has long been upon us, and it was unmistakably demonstrated again and again. It is not an easy thing for a large church like the Congregationalist to make the necessary concessions for complete union with a church so much smaller—how well would we of the Christian Church do it were we uniting with a denomination one ninth our size?—and it is not an easy thing for a small church like ours to show the implicit trust necessary for a merger of this kind with a church so much larger. But anyone who witnessed the attitude of those present at Seattle ought to be completely convinced of the determination of both groups to demonstrate beyond question that such a union is possible. The spirit at Seattle was wonderful.

And this leads me to this final statement that since the union has now been effected, we have come back from Seattle with the realization that our united church has before it a tremendous challenge to undertake and carry through a program of world service far beyond anything we have ever attempted separately, and we must do this for the sake of Christian union with its inescapable effect on world Christianity.

Richard Cobden wrote in 1849: "The moral force of the masses lies in the temperance movement, and I confess I have no faith in anything apart from that movement for the elevation of the working class. We do not sufficiently estimate the amount of crime, vice, poverty, ignorance and destitution which springs from the drinking habits of the people."

SOMETHING TO THINK ABOUT.

By ROGER W. BABSON.

Apparently, people today are not only tired out physically, but are discouraged. They lack that faith which is essential to personal or national progress. Accompanying this lack of faith is a disrespect for law, order and experience. Children are self-sufficient of their parents; and parents are self-sufficient of their God. In fact, faith, to be effective, must be backed up by righteousness. Faith cannot be bought or quickly obtained when trouble—like medicine. Faith must be acquired slowly, before it is needed—like education. Faith comes through patient devotion, right living and service to others.

A great mass of wage workers, executives and young business people have never before witnessed a severe business depression. Ever since Germany declared war in 1914—with the exception of a very short readjustment period after the war ended—there has been a constant demand for labor. Not only was the supply of available labor reduced by the war, but an extra amount of labor was needed for rehabilitation work. Moreover, the willingness of American and other investors to purchase liberally foreign bonds has provided the funds for such rehabilitation. Today, the situation is entirely different. A new generation—too young to enter the war in 1914 to 1918—has swamped the labor markets of every country; the rehabilitation work has largely been completed; and owing to the reluctance of investors to buy more foreign bonds, no money is available for new work.

In view of the steady work and easy profits which the above-described condition made possible, this generation has felt sufficient in itself. Sabbath schools and churches have been neglected, family prayers have been given up, and Sunday has been made a common holiday. Hence, unlike previous generations, a large percentage of the people now unemployed, or losing money in business, have no faith upon which to fall back. When employed or making money, they did nothing to store up spiritual reserves and hence have none to draw upon, now that employment and profits have vanished. As a result, great masses of people are discouraged and know not where to turn. The material wealth upon which they solely depended has gone. They have no spiritual wealth upon which to draw, and they are tired out physically.

What is true of individuals is also true of nations. This is especially illustrated by conditions in England. England's courage and stability during the past centuries have been due to her religious faith. Although this faith has often exhibited an intolerance which is a blot on her history, yet even these acts were reactions from an abnormal and mislead religious belief. This faith, however, crude as it was, provided the foundation for England's power, growth and prosperity. Furthermore, the lack of religious faith may be the real cause of England's present economic difficulties. Says a famous English correspondent, Albert, Peel, in a recent article on England, entitled, "An Age Destitute of Faith":

"The other day I listened to a group of public men discussing the religious outlook of Great Britain. They were all of them men with peculiar opportunities for observation, and all had some claim to speak with authority on the subject. Some of them held that England could still be called a Christian nation; some, that we should be wise to recognize that Britain was now pagan. But all agreed that the masses of the people now made no place for organized religion in their lives, and had no real religious faith. Many personal experiences were offered to illustrate the view generally accepted.

"The churches still throw their doors open, but

the people pass them by as they rush to their pleasures. Car and *char-a-banc*, golf and other games, fill up the day of rest and meditation, and millions live through Sunday as they do through the rest of the week, and never think of God at all. Truly, we live in an age destitute of faith!

"Everywhere the same story is told, as every pastor could witness countless times over. One day it is a girl at college, who tells you that she is the only girl in her 'set' who ever thinks of going to church. The next it is a youth, who believes that prayer is but the projection of one's own desires, and that life is controlled by instincts. The next two young married people, who ordered their married life without the slightest reference to considerations other than the physical and the material.

"Twenty years ago Sunday Schools were filled with children, whose parents, while perhaps making no religious profession themselves, yet believed it was well that their children should be taught the elements of the Christian faith. Now, in British cities, at any rate, we are surrounded by children and by young people in their teens who have never been near either church or Sunday School."

If the above analysis of the situation is correct, certainly preachers and churches can render a wonderful service at this time, both in England and in America. More religion—rather than more legislation—is the need of the hour. The solution of Britain's economic difficulties will come, as in the past, when a great religious revival sweeps the nation. This revival may be of a different form from those of 1880-1890, but its essential purpose—namely, to arouse the faith, purposes and ambitions of men to service—must be the same. Yea, I expect to see such a revival sweep Europe and America during the next decade. It seems inevitable to anyone who studies religious and economic history; in fact, I discussed it in the first edition of my book, *Business Barometers*, written in 1907. It has been repeated in each of the twenty-one editions since issued.

Hence, there is nothing new in the above observation. The law of Action and Reaction has always applied to religious conditions as well as to economic conditions. The so-called Cycle Theory (which I prefer to call the Spiral Theory, as the net result of each cycle is a real progress) underlies spiritual growth. There is nothing to worry about.

(Continued on page 15.)

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10 Mercy and truth gathered together; righteousness kissed each other.
11 Truth shall spring

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9 Behold, "O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better
Gen. 15. 1.
Ps. 56. 1.
Eccl. 1.
or, all

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

O great defender, God, send thou upon those who administer the church a divine sense of thy light and help. In understanding and faithfulness make the church true to its responsibility for the right use of every resource. By the summer-suspension of worship periods the church, like the little child, is saying "Goodbye, God, we do not need thee July and August," and thus companionate souls are deprived of holy intercourse with each other and of the sweetest Jesus-touch. Father, make Thy light the church's light, we humbly pray, Amen.

"L"

TO KNOW THE LOVE OF CHRIST.

What an ideal is set before men in these words—"To know the love of Christ!" To see that love in the midst of life's anguish; to feel its warmth when the chilly winter of our circumstances makes us wonder whether it is worth while to continue striving; to taste its sweetness when the waters of earth are as bitter as gall; and to know its power to bless and comfort even in the valley of the shadow of death!

It is the love of Christ that makes the music of life. He can turn the worst curse into the choicest blessing; He can so blend the discords of our life that they are resolved into a precious harmony. Nothing really matters when brain and heart and will are centered in the consuming ambition to know the love of Christ. The more deeply we penetrate into that love, which passeth knowledge, the more peaceful and radiant will become our daily lives.

With such an ideal before us we can see that it is possible to interpret life in terms of steady progress. We go on, however slowly, to know the Lord. When we reach that stage in our thinking about life when it is possible for us to say, "Hence-forth, my one consuming passion shall be to know the love of Christ," we are committed to a deep and vast exploration. On the other hand, when we permit self and self-aims to master our thinking, we are simply revolving in the vicious circle and find life full of swiftly-recurring bitterness, weariness, and discord.

Have we not discovered that, as long as we retain the passion to know the love of Christ, all our circumstances, favorable and unfavorable, seem to minister to that high end? Our failures help us to love Him more; and our dark night helps us to see His star more clearly. We find that, as long as we retain the passion to know the love of Christ, our circumstances cannot overthrow our peace, nor can the vicissitudes of daily life send a discordant note into the heavenly music which sounds within our hearts.

Now if a man is really intent on knowing the love of Christ, there are certain things he will do as a wise and earnest explorer.

For one thing, he will *think* a good deal about the Lord Jesus. The more we think about Christ, the deeper and clearer will be our understanding of His love. The more we think about Jesus, the more readily shall we perceive that His love is not a theological abstraction, but that it is revealed in certain clear and definite ways. The men who think most about Jesus are the men who are making progress in this sublime quest.

If, however, we are to think rightly about Him, our thoughts will need guidance; and that is why no believer who aspires to know the love of Christ can possibly neglect the Bible. We shall think a great deal about His death on the Cross, and of the infallible proofs of His resurrection. We

shall think of Him as He is now in glory, and we shall contemplate Him in His coming again.

A word may be added as to our *purpose* in knowing the love of Christ. What reason for desiring to know this matchless love which passeth knowledge?

When we ask a similar question in other connections, we can readily supply the answers. If we desire to know the ethics of Aristotle, or the dramas of Euripides, or the poetry of Milton, we are attempting to satisfy an intellectual or æsthetic taste. Knowing the ethics of Aristotle does not mean necessarily that we shall become better employers; and understanding the poetry of Milton does not mean necessarily that we shall become more cheerful servants. Are we to think of knowing the love of Christ after this manner? The answer to the question is plain and straightforward: We are to know the love of Christ in order that we may *reproduce that love in our own lives.*

Strangely enough, the more clearly and consistently we reproduce His love in our lives, the more perfectly shall we know its height and depth, and breadth and length. If we make the love of Christ our lever, there is nothing we cannot accomplish. Possibly this is where the Church has failed through the centuries. The Church has acquired knowledge, amassed wealth, accumulated power; but she has been deficient in love. Let a man but use the love of Christ and reproduce it in his own life, and there is nothing that can stand against him.

"Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

"Oh, teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

"Oh, fill we with Thy fulness, Lord,
Until my very heart o'erflow,
In kindling thought and glowing word,
Thy love to tell, Thy praise to show."

—An Editorial in the "Life of Faith," London,
England, reprinted in "The Wesleyan Methodist."

REPORTS NOT THE BASIS OF OUR MISSION INTEREST.

The above was one of the statements of Rev. Arthur Sherman, a China missionary, just now acting as Secretary for Missionary Education of the Episcopal Church.

He was speaking at Adelynrood, a retreat in north-eastern Massachusetts, which is holding its 5th Conference the week-end of our National Holiday, July 3-6. In the social room, the heavy dark wooden ceiling, the symbolic ornaments, the picture of a bare cross of wood with a distant and receding background of trees and mountains (it was a sketch of a cross here on the grounds), placed over the large stone fire-place, all took one away from the crowded beaches or the steady industry of the farm, just around the Retreat. It was in a suggestive and world-embracing atmosphere that the man of "China and the Mission Offices" spoke of cooperation with our missionaries.

"We must add new motives to the old motives, still keeping the old; we must stem the tide of secularism in the church, at home, and the non-religious wave sweeping over heathen lands—against all religions. We must be patient with slow progress." Here is where my title appears.

You who never wrote a Missionary Report would not notice that the speaker said it at all. I did. It wasn't his main theme; but to me it was. Now, it is not always a burden to write Mission Reports. On the whole, it is a joyful duty and privilege. Still, entertaining reports, breezy reports, catchy headlines—they fit sometimes—are not the basis of our interest in missions.

"What kind of reports did the Christians of the first century write in their general letters to the churches?" asked the man who had returned to America to say that his theological school work was given up and that the whole Christian educational work in China was at a stand-still because of laws unfavorable to the teaching of religion in private schools and also the fact that there is no dependable government in China. He is in the Apostolic Succession with one who reported, "Remember my bonds."

"Demas hath forsaken me, having loved this present world." "Alexander the coppersmith did me much evil." "At my first answer no man stood with me, but all men forsook me." No, all missionary reports are not reports of immediate victories that we long for and expect.

It is written of the martyr, Pionius, that his cheerfulness only failed him when he thought of those who had yielded. "I feel," he said with tears, "as if I were torn in pieces when I hear of the pearls of the Church being trodden under foot by swine. Alas, our sins are the cause."

It is no new thing to see the tide ebb for a time, to see the sun set with some of the day's plans not accomplished, to be in ill report as well as in good report.

"Lo, I am with you alway"—in failure and weakness as well as in success and strength.

"We look for the Saviour," . . . "He is able to subdue all things unto himself." He will complete our fragmentary reports.

M. A. T.

"HE TAUGHT AS ONE HAVING AUTHORITY."

Christianity is a revealed religion. In it a sovereign God reveals His will concerning man, through an inspired Book. He reveals how man fell into sin, that he is unable to extricate himself. He reveals His love for man, including redemption from sin through the suffering Son.

This revelation comes to us in an inspired Book. It speaks with final authority on questions of morals and faith—and on all else that it teaches. Modern attacks on the Bible and its revealed faith have sought to break down the sense of the authority of God. Not even the pulpit has escaped the deadening effect of it. Some preach philosophy and a certain sliding scale of ethics, preening themselves that they thus show comprehension and sympathy.

Back to the veretbræ Bible teachings! Back to the thunders of Sainai! Back to the cross on which the blood of God's own Son was spilled for our sins! Away from mollycoddle religion! Away from compromise with luxury-loving selfishness; O man of the pulpit, remember that thou art the ambassador of the Eternal Son before souls who have an eternal destiny!—*Western Recorder.*

"I have found in all my experience that in every temptation the victory much depends on resisting the first onset. To reason for a moment is dangerous. Is the object or gratification forbidden? That is enough, if we truly love the Lord our God. But when we deliberate, we throw ourselves into the arms of Satan. Neither ought consequences to be considered; God will see to them; better suffer anything than His frown. O May I ever walk by this rule, and live to please my God alone."—*William Carvosso.*

MONTHLY MISSIONARY PROGRAM.

AUGUST, 1931.

By MRS. W. M. JAY, Editor.

WOMAN'S SOCIETY.

Theme.—"Religious Conditions in Porto Rico."

Worship Helps.

Suggested Hymns.—"Jesus Shall Reign"; "When Wilt Thou Save Thy People."

Scripture.—Rev. 21:1-7.

Prayer.—For Rev. Charles Mohler, Superintendent of Congregational Churches in Porto Rico, and Rev. D. P. Barrett, representing the Christian Church work. For the pastors of the churches; the workers and members of the churches; and the teachers and young people in Sunday Schools.

Conference Period.

One should act as leader, and the others will participate as indicated in the little book, "Yesterday and Today in Porto Rico." Find out all you can about their religion and take your findings to the meeting. They will be of interest and help to all.

The Catholic Church.—For over 400 years the Catholic Church held full sway in Porto Rico. From 1493 to 1898, it had no competition except for one small Episcopal church. No other religious body was permitted to work on the island. The effect of this closed shop policy may be judged by a statement made by Father Sherman, son of General Sherman and chaplain to the army of occupation in Porto Rico. To a Catholic paper he wrote, "Porto Rico is a Catholic country, but without any religion whatever. The clergy do not seem to have any firm hold on the native population, nor have they much sympathy with the problems of the people."

The Protestant Churches.—Following the acquisition of Porto Rico by the United States, the Protestant forces arrived. Many Porto Ricans seemed to feel that because the United States was predominantly Protestant, this religion should be adopted by them also. The missionary societies were most wise. Upon coming to the island they adopted a plan of co-operation to prevent overlapping among the denominations. The Presbyterians' work is in the west, the Congregationalists' in the east, the Baptists' and Methodists' in the center; the United Brethren and Christians work near the south coast, and the Disciples work on the north coast. This wise plan has greatly simplified the interpretation of the gospel message. Recently the young people formed a Congress of Evangelical young people of Porto Rico. They are coming to realize that they must work shoulder to shoulder with the older people in carrying the message of Jesus Christ to their people.

Congregational and Christian Churches.—In Porto Rico are twelve Congregational and seven Christian churches. Many of the ministers of these churches were educated at the Union Theological Seminary of Porto Rico, at Rio Piedras, which is not far from Santurce, and is located directly across from the University of Porto Rico. The students take their academic work largely in the University. This Seminary has already sent out some strong leaders in religious work, not only on the island, but to Cuba and South America, as well as to the United States. Almost all churches are in charge of native workers, and an acquaintance with these men makes one most optimistic about the future of the Evangelical Church in Porto Rico.

YOUNG PEOPLE'S SOCIETY.

Chapter X.—"The Healing Touch."

I.—Business Period.

1. Gloria Patri.
2. Invocation.
3. Business—Old, New, and Miscellaneous.

II.—Study Period.

In review, the leader recalls the outstanding points of interest in the last lesson. "Many Paths, One Goal."

In the approach to today's subject, "The Healing Touch," he may give the word picture given on pp. 145 to 147.

1. Leader's Introduction to Lesson.
2. A Beloved Physician: Dr. Pennell—a Boy Member. (pp. 137-152.)
3. A Wizard of India (p. 152)—"During his long years," etc., (158.) A member.
4. The leader may use the last two paragraphs to show that success comes to those who put Christ first and themselves under the direction of the "Great Physician." This as the transition from Study to Worship Program.

III.—Worship Program.

Theme.—"The Healing Touch."

1. Instrumental Prelude: "The Great Physician Now is Near."
2. Call to Worship.—"Lord be merciful unto me: heal my soul; for I have sinned against thee."—Psalm 147:3.
3. Hymn.—"The Great Physician Now is Near."
4. Scripture.—Luke 4:16-21, also Luke 9:1-7.
5. Prayer.—Thanksgiving for Christ the Great Healer. Pray that we may realize the tremendous price Christ paid for the privilege of ministering unto us. In Isaiah's words, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Pray for grace to be worthy of such a Healer. Pray that our lives may be so sacrificing that the healing power may flow from the Great Fountain source through us to a sick world.
6. Offertory.—Music: "Saviour, Thy Dying Love." Pianist plays softly while offering is being taken.
7. Hymn.—"Saviour, Thy Dying Love." Second stanza.
8. Hymn.—"Give Me a Faithful Heart," sung softly with bowed heads.
9. Mizpah Benediction.

WILLING WORKERS OR JUNIORS.

Theme.—"The Beauty of God's Word."

This should be a picnic meeting; but a short program might be held after supper.

1. Song.—"Day Is Dying in the West."
2. Short sentence prayers.
3. Story.—"The Rain that Came up from the Ground," by John G. Paton.
4. Close by singing.—"I Would Be True,," "Jesus Calls Us"; "Follow the Gleam."

NEWS ITEMS.

MRS. W. M. JAY, Editor.

Mrs. J. F. Morgan sends in the following interesting item from Berea, Norfolk:

"The Women's Home and Foreign Missionary Society of Berea Christian Church met on Sunday, July 5th, in special regular session, with a good attendance. It was the occasion for our mite box opening.

"After our business and devotional program, presided over by the writer, an interesting talk on 'Education in Porto Rico' was made by Miss Bettie Whitehurst. This was followed by a brief study of the fifth chapter, fourth book, 'A Cloud of Witnesses.' An offering amounting to \$15.00 was taken. Although this Society is one of the youngest in the Conference, interest is increasing and our organization is growing stronger.

"We pray that there may go out from this Society such a love and interest in Missions that the whole church shall be inspired and this wonder-

ful work shall prosper more than ever at old Berea."

Mrs. C. E. Fulgham, Secretary of the Windsor Society writes:

"We are delighted to report that we are having largely attended and enthusiastic meetings of our Woman's Missionary Society of the Windsor Christian Church. Our Society is divided into 3 circles. Mrs. Lucy Roberts is leader of Circle No. 1; Mrs. Bessie Turner, leader, Circle No. 2; Mrs. E. B. White, leader, Circle No. 3. It is due to the efforts of these very capable and enthusiastic leaders that we expect to raise our quota. Mrs. J. M. Raby is our president.

"We have enjoyed the book, 'Bible Study by Periods' by Henry T. Sell, D. D., taught in our Circle meetings by our pastor, Rev. E. B. White. We are now planning to study a mission book on India.

"The wife of our pastor, Mrs. E. B. White, is the director of our 'Spiritual Life' and always arranges a very interesting program for each meeting. Both Rev. and Mrs. White are doing their utmost to develop the Spiritual life of the Society and are thoroughly missionary in spirit.

"We are very proud of our Young People's Missionary Society. Our boys and girls cooperate most loyally with their leader, Mrs. S. T. Holland and Mrs. E. B. White."

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

REPORT OF YOUNG PEOPLE'S DEPARTMENT.

(To E. Va. S. S. & C. E. Convention)

In presenting to this body our annual report on Young People's work, we are not unmindful of the increasing responsibility resting on the shoulders of the young people of our country and more especially the young people of the church.

The time was when youth was not consulted on questions of church policy, moral and social questions that affect the community, state and nation. If they had anything to do with a peace movement it was to hold their peace.

Today we have an entirely different situation. The young people are learning to think and reason for themselves. And in view of this fact it is simply fatal for the church or state or society to adopt policies, plans and programs without reckoning with youth and giving careful consideration to their point of view.

The future of the church, the state and society depends not on whether youth will follow such, but to what extent they will join in shaping the policies and plans of procedure for the future. They are holding annually their conferences and conventions, and discussing in their own way, not only youth's attitude toward religious and the church but taking decided positions on the questions such as prohibition, law enforcement, Sabbath observance and international peace.

Some are telling us that youth can not be trusted, that they are free lances, rebellious against long established customs, and reckless in their thinking and acting. It is likewise true that today, as always, the masses follow the most efficient leadership, and there never have been so many trained and efficient leaders among our young people as there are at this present time.

Witness if you will, the multitudes of young peoples' meetings held all over the land today, as touching the problems of church, morals and social welfare activities. Literally they are assembling by the hundreds and thousands, the very flower of youth, coming from all directions for hundreds of miles to show their interest, and share their views on the vital questions of the day. If we could only look in upon these groups of young people and witness their interest, zeal and sincerity, we would give them our prayers, our sympathy and whole-hearted cooperation.

We therefore recommend that 1st, our young people in the churches be encouraged to develop their powers of leadership in various church activities.

2nd. That they be encouraged to attend and participate in the various schools, agencies and assemblies fostered by the church and other worthy organizations, for the training of youth leadership.

3rd. That we seek not only their cooperation but their expressional influence on such questions as prohibition, law enforcement, Sabbath observance, and international peace etc.

4th. That as Lincoln once said, "I may never be President of the U. S. but I will prepare myself so that if my country needs me I will be ready," so, may we urge our young people to prepare themselves that they may be ready to meet the thousands of calls to worthy service constantly being made upon them. The demands are being made and someone must answer the call. Let youth be ready to say "Lord, here am I, send me."

LILLYE HOLLAND, Secretary.

NOTICE.

On the tenth day of August, The School of Leadership Training at Wadley, Alabama, will formally open with class work and recreational training and activities. Those planning to attend the Summer School should arrive at the school by seven-thirty, Monday morning, August 10th. Those who desire to do so may come on Sunday, August 9th, and spend the night on the college campus. A Sunday evening program will be prepared for those who arrive at the school on Sunday.

Leadership Training Courses in Children's and Young People's Work, in Recreation, in Worship, and in the Life of Christ, will be offered. This variety of courses will enable any Church or Sunday School worker to train in better preparation for real service. It is expected that Congregational and Christian Church people throughout Georgia, Alabama, and from Eastern Tennessee and Northern Florida, will avail themselves of this splendid opportunity. The fellowship spirit of the week spent with friends will be well worth any cost in time and effort to be present.

Board may be secured at the rate of \$5.00 for the week, or special arrangements may be made with the dining hall as in previous years. Registration is one dollar for the week. A text-book is the only other cost besides travel to and from the school. Students furnish their own towels, sheets and pillows.

With Misses Campbell, Brackin, Davison and Truitt, and Rev. G. Staley Hunt, as faculty members, and a good attendance of students, Piedmont Junior Summer School promises to afford the best in training and recreation known in the history of the school.

JEWEL TRUITT.

CHRISTIAN ENDEAVOR.

For August 9, 1931.

TOPIC: "Good and Bad Features in Amusements."

LESSON: Romans 14:13-23.

Prelude.—Music to "Stand Up for Jesus."

Call to Worship—

"Who shall ascend unto the hill of Jehovah?
And who shall stand in his holy place?"

Response—

"He that hath clean hands, and a pure heart."

Prayer.—"Father, we thank thee that thou hast so created us that by following certain ways of right living and thinking we may attain the abundant life. We feel our inability to reach the perfection of life thou hast made possible for us without thy help. May we face frankly and with open minds the problem of our amusements. Give us wisdom to discover what features would enable us to lead richer and more perfect lives and what features would weaken and mar our characters. Guide our thinking during this hour, we pray."

Hymn.—"I Would be true."

Leader's Talk.—(See material below.)

Discussion.—

Hymn.—"He Leadeth Me, O Blessed Tho't."

Benediction.—"During the coming days, Father, help us to find pleasure in things that give us new energies, new ambitions, and a more wholesome attitude toward life. We pray in Jesus' name. Amen."

Thoughts on the Topic.

There is nothing in the tone of the Gospels to indicate that Jesus did not wish his followers to enjoy wholesome recreation. John the Baptist was a recluse. Jesus was not. He entered into the everyday experiences of those around him, and these included weddings and feasts. But he did nothing that would hurt his influence, mar his character, or interfere with his life work. The Kingdom of God was always first.

Today, almost every conceivable form of recreation has been commercialized. The following are almost entirely under the control of commercial interests: motion pictures, theatres, vaudeville, public dance halls, pool rooms, amusement parks, race tracks, street carnivals, and professional athletics.

Is it best that these amusements be turned over entirely to managements where the cash box is the first consideration? What part should we take in fostering them under more ideal conditions? What should be our attitude toward them under present conditions.

Do commercial amusements tend to do away with our interest and ability to "make our own fun"? Is the tendency to let the other fellow provide the amusement while we look on likely to weaken our ability for real enjoyment. Are not our sensibilities, even now, so deadened to real pleasure and real amusements, that thrills, red peppered foods, questionable dancing and "high voltage" performances are necessary to arouse us from our lethargy?

Is there a tendency to commercialize school athletics? And what effect does it have upon the spirit of the players. A star player on a championship football team in the southwest made the statement before his fellow students that the sportsmanship we talk so much about did not exist in high-pressure games. He said that the sportsmanship decreased as bodily contact increased. What do you think?

What should be the Church's attitude toward baseball, basketball, golf, tennis, etc., etc? Are these games wrong of themselves? Can harm be made of them? On the other hand, can they not be made the allies of the Church in bringing the young people under its influence? Give your reaction toward dancing. Are there any conditions under which dancing should be sanctioned by the Church? If so what are they? Is it, or is it not a compromise with evil, when young people's organizations give dances in an effort to keep the youth of the Church from public dance halls?

These questions and many more might be asked. It will take a conscience that has not been stunted or stifled to answer them correctly. Ask God for help in making your answers.

Daily Readings.

August 3. "Dancing to Death."—Exodus 32:1-10.

August 4. "Cruel Sport."—Judges 16:23-31.

August 5. "Archery as a Hobby."—1 Sam. 20:35-42.

August 6. "Degrading Fun."—1 Peter 4:1-5.

August 7. "Restful Recreation."—Mark 6:30-32.

August 8. "Influence—Good or Evil."—I Corinthians 15:33.

I used to think that God's gifts were on shelves, one above the other; and that the taller we grew in Christian character, the easier we could reach them. I now find that God's gifts are on shelves one beneath the other; and that it is not a question of growing taller; but of stooping lower; and that we have to go down; always down; to get His best gifts.—F. B. Meyer, D. D., in *Exchange*.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

SAUL CONVERTED.

LESSON VI—AUGUST 9, 1931.

GOLDEN TEXT: "I was not disobedient unto the heavenly vision."—Acts 26: 19.

LESSON: Acts 9: 1-31; 22: 3-21; Gal. 1: 11-17; I Timothy 1: 12-17.

The central and dominant figure in Christianity is, of course, Jesus Christ. But after Jesus Christ comes Paul. It might be interesting to speculate about what Christianity might have become if there had not been a Paul, but it is not necessary. It is more profitable to consider what Christianity became because of Paul. In other words, it pleased God that Paul should have the privilege and honor of having the place next to Christ in Christianity so far as contribution and influence are concerned.

It was Paul who fashioned the Christian religion into the principal doctrinal forms in which it was held by the Church for centuries, who secured for it its first wide hearing before the Gentiles, who planted its churches in a score of strategic centers of the great Roman Empire, and who presented to the world an example of such boundless energy, devotion, courage, and self-sacrifice as to inspire admiration in all and to beget those same qualities in thousands of Christian believers. Furthermore, he gave to Christians, directly and indirectly, about half of the New Testament.

In the light of these facts, it is not strange that when God wanted to change Saul, the legalistic, bigoted Pharisee, into Paul, the gracious, liberal Christian, he did it in such a vital way that Paul and the world would know it. The title of the text, "Saul Converted," has a tremendous significance for Christianity.

A Voyager.

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest and desired of him letters to Damascus . . . and as he journeyed he came near Damascus." Who was this voyager?

He was a Hebrew, of the tribe of Benjamin, a Pharisee, and a Roman citizen.

He was a native of Tarsus, a commercial city of cosmopolitan aspect, and the center of a great university.

He was probably thoroughly educated in Tarsus, and then later was sent to Jerusalem where he studied under Gamaliel.

He was a Pharisee, and as such he was not only well versed in the law, but passionately devoted to it.

He was, therefore, a persecutor, for he saw in the new movement the denial of what was so dear to him.

He was probably a member of the Sanhedrin and an influential person in the religious life of Judaism.

He was on his way to Damascus because his zeal for his faith had driven him to distant places in an effort to stamp out this new movement.

A Vision.

Paul had a vision of the Risen and Living Christ. From what he himself says, it was no merely subjective experience, a mere fantasy or hallucination, but an objective experience—he saw Jesus. Paul was ever sure after his conversion experience that he had seen Jesus. And this vision of Christ was the solid rock on which Paul stood throughout all the rest of his life. Paul never talked with empty-sounding words when he

talked about Christ. He talked about Someone Who was very real to him, and Someone Whom he had seen.

A Voice.

"And heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks." Paul saw not only a vision of Christ; he also heard his voice. And there was in that voice a note of sadness rather than of condemnation. It was all because Jesus knew all too well what was going on in that voyager's heart. There was as he journeyed along, that picture of Stephen's face as it shone with a divine light, and that prayer for forgiveness, and that simple faith that committed his spirit into the Master's hands—all of them factors that made his death so tremendously impressive and so tremendously disturbing. Be sure of one thing—Paul had been thinking about that as he went along.

Then, too, there was in spite of his allegiance to the law and his punctiliousness in observing it, a hunger and a restlessness in his heart. There was the growing conviction that mere law, after all, could not satisfy. He was kicking against the goads; he knew it. But like so many of us, it is so hard to yield our stubborn wills and to do what we know is right.

A Vessel.

"And the Lord said unto Ananias . . . go thy way, for he is a chosen vessel unto me." A vessel was something in which water or wine was carried. Paul was to be a vessel through which God was to minister of His spirit to the Gentiles. Today as always, God seeks in all of us vessels fit for the Master's use.

A Vocation.

"For I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen and of those things which will appear unto thee." Here was a vocation that challenged all that was highest and best in Paul. But this is the vocation that challenges all of us and every one of us. We are to live worthy of the vocation wherewith we have been called.

(Continued on Page 14.)

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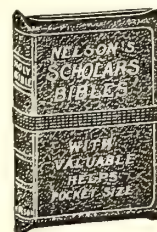
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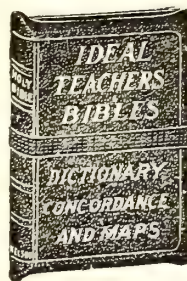
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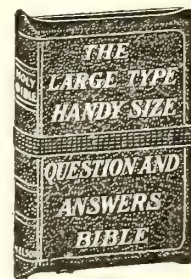
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FAMILY ALTAR

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"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

WHY WORRY?

"Are ye not much better than they?"—Mat. 6:26.

Our Lord Jessus offers a remedy for every ill. Here He is offering strength and courage to the faint in order to enable them to resist the temptations of carelessness and worldly cares, that whatever their earthly portion may be, they may still find happiness and praise God.

Carelessness and worldly cares vex, torture and kill the inner life, if we give them room. Our Saviour would protect us from this, saying first that it is unnecessary and second that it is unprofitable.

It is hard not to worry when trouble comes. Say, we have a family to support, employment is taken away, debts have piled up, members of the family are sick, mother is about to die. Can the flesh keep from worrying? No sree, it cannot!

There is only one remedy that drives away worry. Absolute, honest, close walk with God and unlimited belief and trust in Him to turn these things into something good. "He that spared not his own Son, but delivered him up for us all, shall he not with him also freely give us all things?"

Christ even reminds us that there is a psychology about it. "Which of you by taking thought can add one cubit? What does it accomplish? It only brings on more worry.

Prayer.—Lord God, Heavenly Father, help us to seek first Thy kingdom and Thy righteousness. Give us a childlike trust in Thee. Give us contented minds. We would not ask for prosperity, but we would ask for what we need as Thou seest our need. Satisfy us early with Thy mercy and make us glad all the time. *Amen.*

TUESDAY.

EXECUTIONER OR HELPER OF SOULS.

Bear ye one anothers burdens.

There is great need to bear one another's burdens. Admittedly each day furnishes each of us some example of our dependence upon some one else; of indulgence and assistance; but in real life when others need us or are objects of criticism, we often forget. The apostle says that the reason we forget is our desire for vain glory and the lack of self-proof of our own work. Such a one cannot enter into the burdens of others. What would you have done with Peter if you had been his judge at the trial of Jesus? What would you have done with the woman brought to Jesus charged with adultery? Neither case brought condemnation from Jesus. His example was prayer for them and urged them to do so no more. Too often when we pronounce on others we are unable ourselves to do what we would require of them. When we judge others we put ourselves in the place of an executioner of souls, thinking ourselves something when we are nothing, calling ourselves spiritual and lording it over needy souls.

Prayer.—Help us, O God, to go the way of the humble. Help us fulfill the laws of Christ. Help us to be right with others and reap everlasting life. *Amen.*

WEDNESDAY.

HALF-HEARTED AND FICKLE.

"How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him."—Verse 21

Riches, honors, pleasures and personal advantage, pride and lust of power; are often in conflict with the right thing to do, and prove us to be fickle. Be on your guard. Jesus said, "Ye cannot serve God and mammon." The unregenerated one belongs to the devil, but yours is to belong wholly and entirely to the Lord.

If God gives you power and honor, you must all the more lie in abject humility at His feet. If you be but a servant, royal glory will prove itself in cheerful obedience, praise and thanks to God.

Prayer.—Dear Lord God, Thou knowest how the flesh and the world entice and tempt us; how the spirit of the age threatens to ensnare us, making us halt between two opinions. Save us faithful God. Let our hearts be wholly thine. *Amen.*

THURSDAY.

POOR RICHES.

"Keep thy heart with all diligence, for out of it are the issues of life . . . Let thine eyelids look straight before thee."—Prov. 4:20, 23, 25.

Everyone must have something or other as his treasure. The sane man holds to something, either good or bad.

Everything of the earth is passing away. It is foolish to rest one's heart on the fleeting earthly things. One may struggle and get treasures of the world, but just as he thinks to enjoy them they often bring disappointment and sorrow. He locks it up only to find that it has been stolen. What a wretched man is he who impoverishes his soul with the vanishing treasures of this world! The getting and holding of wealth makes poor, it darkens the whole existence with deplorable blindness; it shuts out the eternal light.

The eternal heritages of glory are the only treasures. It is the life of confidence and love that is eternal.

Prayer.—Help us, O God, the things of this world are ever before us and threaten to obscure our vision. Help us to use what Thou has loaned us in this world for good and to lay up treasures in heaven. *Amen.*

FRIDAY.

SELLING ALL.

"For the joy thereof, he goeth and selleth all that he hath."—Mat. 13:44-46.

This hidden treasure represents the hidden riches of God's mercy; that is, righteousness, peace and joy in the Holy Ghost. God's riches of Grace are often hidden from our reason and the mind of natural man. But when the Holy Spirit enlightens us, we are as foolish as the foolish virgins not to purchase and secure the priceless possession. As we launch our faith and life upon the bosom of Christ and His Kingdom, Christ becomes more evident and more precious to us as we go along, and our hearts are willing to sell everything in order to possess Him. Everything else, though good and sheading lustre on the life, recedes in importance. We may still keep them—home, family, kindred, health, location, profits, love of country—but none of these are held as our dearest treasure. Christ and righteousness are dearest, and all these things come to have a meaning in our living for Christ. It is in this sort of living that one may be content even in sorrow or misfortune. All who find the Lord and walk close to Him all the way, deny themselves for His sake.

Prayer.—O, thou Eternal Light who dost transcend all other light, fill our hearts. Cleanse and gladden our spirits and powers that we may cling to Thee with grateful devotion. *Amen.*

SATURDAY.

BODY AND SPIRIT.

"Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy strength and with all thy mind."—Luke 10:27.

No one should be able to read the Bible without feeling an impelling spirit to self-examination. The Bible does not tell us how to live, that is, it does not lay down rules of conduct for us. It enables us to discover for ourselves how to live. If we live unto and for self we are carnal. If we are spiritual we are seeking the things that be of God and self has no consideration. The spirit of Christ is in us.

How may we know whether we are carnal or spiritual minded? Let us see: Desires contrary to God and right, feeling no sorrow or pain on account of sin, Jesus, a stranger in the feelings, filled with lust of the age, and the pride of life, caring more for honors, riches and personal pleasures than the things that make a church; and boasting of self-righteousness.

How about the spiritual? To these the things of God are most important; Their first concern is the pleasing of God, acknowledging their sins, praying and living for grace. Doing good, loving folk into the Kingdom.

Pray for the spirit to make you sure of the life, cause you to taste of His peace, to rejoice in His way and to be glad to walk the way of self-denial in His strength. Thus we shall live no more after the flesh, and God will make aware in us enmity against Him. It seems a little thing to be a Christian, but it is great beyond measure.

Prayer.—Lord Jesus, save us from deceitfulness of the flesh; give us thy spirit and let us have peace in Thee. Come Holy Spirit and dwell in us, and let our whole lives become pleasing to Thee and the Father. *Amen.*

SUNDAY.

THE VOICE OF THY SOUL.

"All things work together for good to them that love God."—Romans 8:28.

LESSON: Romans 8:28-32.

Our lesson today is the voice of a soul which is filled with joy. It is a song of victory amidst every measure of danger and trouble. Too often we complain like David did, "How long wilt thou forget me, O Lord,—Forever?" This lesson ought to make our hearts glad in spite of all distresses. Paul found that fountain of joy and sang out: "Who shall separate us from the love of Christ?" To him there was but one condition—faith and the keeping of the commandments—and our text plainly tells us that all things: good fortune and bad fortune, temptation and sin, danger and death, all work together for good.

Rightly met with "the Sword of the Spirit," they encourage us, humble us, strengthen us, purify us and give us the victory over self, the world and the devil. There is much in the scriptures to justify this belief. St. James said, "Count it all joy when we fall into divers temptations." When everything seems to go dead wrong, this also may be for our good, for the eternal love of God embraces not only us, but all our ways. Through Jesus all are children of the Father and brethren.

If we live in unbelief or in the flesh we will complain. If we believe and trust Him, our unbelief and complainings will be silenced. If the Father loves, the devil cannot harm us.

Prayer.—Merciful God, give us this faith and courage. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE MEANING OF PRAYER.

PART II.

By REV. FLOYD BALLARD, B. D.

The reason people see no real good in prayer is because they cease to pray. They lack the faith to venture, to dare to take Jesus at his word. We do not need a new philosophy of prayer as much as we need to resurrect the old philosophy of prayer which Jesus taught, and give it a fair trial.

What then shall we say is the basis for true prayer? Jesus taught that two elements of prayer were essential. The act of prayer itself, and the time element, "always." The fundamental theory on which Jesus proceeded to teach prayer was two-fold. The need of man and the desire of God to serve, "What thing soever ye desire when ye pray believe that ye shall receive them and ye shall receive them." (Mark 11:24.)

All true prayer must be born out of a felt need, "Lord help us or we perish," was the cry of the disciples when they were caught in a severe storm and were about to loose their lives. Again Peter said, "To whom shall we go, thou hast the words of eternal life." (John 6:68.) If prayer is to hold a vital place in the life of the individual, we must learn with Paul, "My God shall supply all your needs." (Phil. 4:19.) It is only to the extent a man senses his needs that he prays. But even this has two aspects, the individual feeling his need, and God knowing his need, prayer thus has a limitation. Like a child who approaches his father desirous of some gift which the father's better judgment tells him would be detrimental to the child to have his desire gratified. We, too, often approach God not knowing what we need. God being wiser than the individual may not see fit to grant him his prayer.

Prayer born out of a felt need must continue to function in desire. There must be the desire that "Not my will but thine be done." (Luke 22:22.) All of our prayers may not be answered. In fact all of our prayers are not answered, but it is not from the impossibility of God to answer prayer. There must be a further desire for a life freed from sin and selfish desires. A longing and a willingness to be used as a channel to bring the kingdom of God on earth, is necessary. There must be a desire for fellowship with Jesus, a love for our fellowman and a vision to serve.

Prayer that is born out of a felt need and which functions in the earnest desire that God's will may be done, will result in consecration. While prayer is both objective and subjective in its operation, its subjective effect will be more evident. God moves in form of a spirit, therefore making it impossible to see any objective evidence of prayer only as it acts subjectively. In the consecration of the individual there will be repentance of self, a yielding of the will, the volitions, the emotions and the ego itself. Such things as malice and hate toward the world will be eliminated.

The purpose of such prayer is primarily for moral and spiritual ends. There are many records in the Old Testament where prayer for material and temporal ends was answered: Solomon's prayer for wisdom, Elisha's prayer that the son of the widow might be restored, Hannah's prayer for a son, Jacob's prayer for deliverance from the hand of Esau, and others. The general tone of these prayers was not for personal glory, or for selfish ends, but were for material and temporal things which would ultimately serve as a

means to a spiritual end. It is in this sense that prayer for material and temporal ends is spiritually ethical. To the individual who has prayed because of a felt need, and who has continued to pray in the desire that not his will but God's will be done and whose prayer has resulted in consecration of self. All things can be turned into spiritual ends and bear a relationship to the universe at large. The poet said, "Books in running brooks, sermons in stones, and good in every thing."

The primary purpose of prayer, however, is not for material ends. By material we mean the things which can be seen, "For the things which are seen are temporal, while the things unseen are eternal." It is the eternal value for which we should pray. The love of God, the desire to do his will, for sympathy, for understanding between individuals, for spiritual strength to live daily as Jesus lived, for forgiveness of sin. This should be the guiding motive in prayer. But what if our prayers are not answered?

There are three ways in which God answers prayer: Yes, no, and wait. We should not then cease to pray, even if our prayers are not answered immediately. When Jesus said, "Men ought always to pray," he knew man's limitations. Three principles, therefore, should guide us in answering this question. Did Jesus mean it when he said, "Men ought always to pray"?

The ignorance of asking has been suggested in a preceding paragraph. The use of prayer in fields where it does not belong, which has been discussed, lost the readiness of our own lives to receive the good we seek. The time element must enter into the program of divine discipline and answer to prayer. When the fullness of time came and Paul was ready to follow Jesus, he sent him to Asia and Europe. God will likewise answer our prayers when we have made the necessary preparation and our lives are prepared to receive the good we ask. The willingness of God to answer depends on the readiness of man, and prayer, continuous prayer, prepares us for the gracious reception of the graces and favors which God alone can give. "Men ought always to pray." Amen.

A BEAUTIFUL LESSON.

One of my neighbors was not prepared to welcome a dog in to his home, but finally he did so, and now no money could purchase that particular animal; and thereby hangs a tale: One day two dogs appeared at this gentleman's house. One of them, a large animal, had been seriously crippled in the back. The other was a little, short-legged creature, and not at all attractive to the eye. The crippled animal hid himself under the house; and whenever the little dog was fed, it was noticed that instead of eating the food he disappeared with it. He was followed several times, and on each occasion was seen to carry the food under the house, place it before the crippled animal, and stand wagging his tail as though grateful for the opportunity of doing this kindness. In a few days the two dogs disappeared. Several days later the smaller dog returned and took up his home on the premises. His very appearance suggested the name he now bears, "Scrubby," but there is nothing of the scrub in his characteristics. Because of the kindness he showed to his crippled companion, he found an appreciative master and a comfortable home. It is needless to say that

he has found friends in the neighborhood among all who have learned of his interesting story.—*Selected.*

"When the Holy Spirit uses us in showing forth God's love to some one, then we ought to be grateful and glad."

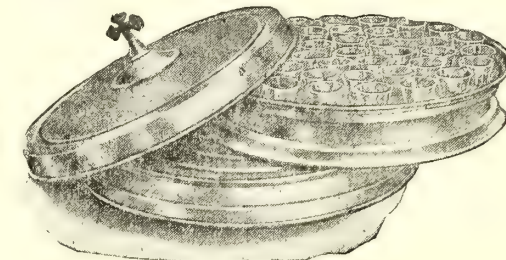
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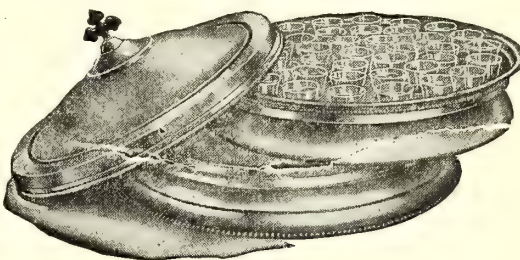


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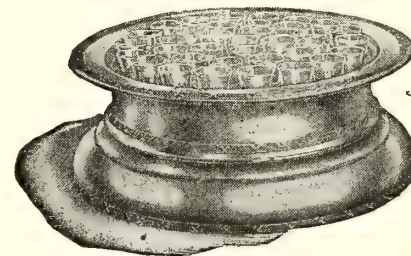
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THE CHRISTIAN SUN

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All of the Sunday Schools in the North Carolina and Virginia Conference are on our list of monthly contributors except three. Concord, Salem Chapel and Union (Va.) joined this week. Only three left. Just three more to get on the list to make it a 100 per cent conference.

Two new ones from the Eastern North Carolina Conference came to our rescue this week. They are Bethlehem and New Hope. Our Western North Carolina Conference has only five schools not giving. Antioch, in the Eastern Virginia Conference was also entered on the list this week. That is a fine record, and we trust that all the Sunday Schools will give one offering each month at an early date. Help the little children to help themselves. Give them a chance and they will make good.

When you invest your money in the Christian Orphanage you are helping helpless, homeless, dependent children. Don't you get a real joy out of your contributions to the orphanage? If you have never sent a contribution to the orphanage, just try it out and see if you don't get a real joy out of it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 30, 1931.

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Wadley	1.61
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Special Offerings.

Ocean View Sunday School	\$ 5.00
W. A. Lee, support of boys	7.50
W. L. Cooper, Norfolk, Va.	5.00

Ladies Bible Class, Liberty, Vance	4.70
Mrs. J. M. Sutton, Altamahaw, ...	2.00
	24.20
Total for the week	\$ 114.96
Grand Total	\$9,518.91

SUNDAY SCHOOL LESSON. (Continued from page 11.)

A Victim.

"When Saul was come to Jerusalem he tried to join himself to the disciples; but they were afraid of him and believed not that he was a disciple." Here is a tragic parable of life. A man's past is always to be reckoned with. It will either be a blessing or a curse. Let every man, and especially every young person take heed unto his ways.

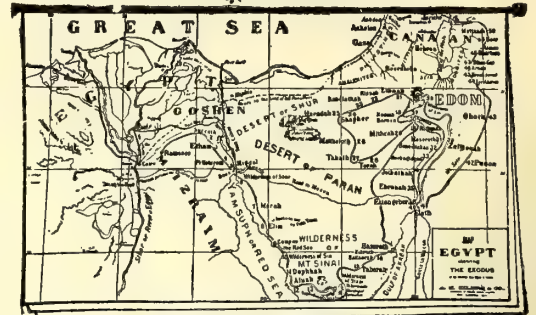
A Victor.

"I have fought a good fight; I have finished my course; I have kept the faith,"—thus writes the aged apostle as the end draws near. Paul was not disobedient to the heavenly vision. When he found out what God wanted him to do, he gave himself whole-heartedly to it. He was more than conqueror through Jesus Christ, who met him on the road to Damascus that day, who conquered him, and who, thereafter, dominated his life by his constraining love. We, too, can be victors through Christ.

"Guard well your spare moments. They are like uncut diamonds. Discard them and their value will never be known; improve them and they will become the brightest gems in a useful life."—Emerson.

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Specimen of Type

ST. MATTHEW 2 The three wise men
carrying away into BETH-
LEHEM fourteen generations;
and from the carrying
away into BETH-LEHEM
unto Christ are fourteen

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CHAPTER 23.

THEN spake Jesus to the
multitude, and to his dis-
ciples,



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CONDITIONS OF CHRISTIAN UNION.

(Continued from page 3.)

undissoluble forever." They find it hard to break away from old moorings. We see them "reserving all the rights and cherished memories of their historic past." But on the face of it "these things must be" before real union will arrive.

Of course, we all understand that the several problems of Christian union are authority, freedom and the standards of united Christian action. Protestants generally declare the Bible to be their only rule of faith and practice, and the source book of Christian information. It leads to Christ and to duty, and as long as we actually follow this, all is well. But there are those who throw it off and try to put *experience* on the throne as authority. This is to introduce an impossible condition, for every man has his own experience, and if he regards that as the rule of his faith and practice instead of the Bible, then we have as many authorities as there are individuals. To try to follow them is to set up anarchy.

Not even conscience, personal liberty or private judgment can be put above explicit statements, commands and ordinances of the Lord Jesus Christ, the head of the Church; nor against the plain statements of the Bible, which is the record of his revelation. To hold any of Christ's words in abeyance in order to get one into the Church is to do the candidate an injustice and to force the whole church, the corporate body, to conform to the opinion of an individual. The only sufficient test of entrance into the church is to obey Jesus Christ in the things which are written in the New Testament as the initial and initiatory steps into his body, which is the Church. Good character, however fine or beautiful, cannot be put above any commandment of Jesus Christ, even the least one. The conversation between Christ and John the Baptist at the time of Christ's baptism settles that question. This is not legalism, nor formalism; but a heart experience which makes joining the church a spiritual reality.

We must have not only Christian character and the Christian message, good intentions and the thoughtful mind, but the New Testament psychology which no one can doubt, shows the way to find God. The Christian ordinances were given by Christ himself before the church was really founded, and are part of the full Christian witness. There can be no church union without them. They supersede all private opinion. Christ's words are our gospel, our law, our rule of life, and our justification for being a church. We must have the commission of Christ, the message of Christ, the ritual of Christ, the "all things whatsoever I have commanded you" of Christ in order to have the "lo I am with you always even unto the end of the world" of Christ. Christ is the end of the law and the end of argument. To have less than this is to mar the witness of the church, and leave the candidate for membership with less than is vouchsafed to him by the New Testament. To unite the churches on less than these will be followed again and again by revolt, and the church will be living with less than her full strength and beauty.—From "The Editorial Observatory" of "The Christian-Evangelist."

DON'T MISS THIS!

"You can't expect a growing boy to wear a ten-year-old suit all his life," says Rev. Emmons E. White, of Aruppukottai, India, telling of the Black Soil Village folks and their indomitable spirit in a story that will make you think, which appears in the June issue of the *Missionary Herald*. There will also be an exquisite cover, in color; several unique features, pictorial and otherwise, as well as a reproduction of J. Carroll Mansfield's "High Lights in History," depicting the Marcus Whitman episode. You will remem-

ber Mansfield's cartoons, which are a regular feature syndicated throughout the country in the daily press.

"The function of youth is to be young in fact, and the function of age is to be young in spirit."—Lord Dawson.

SOMETHING TO THINK ABOUT.

(Continued from page 7.)

ry about in the present situation. Both spiritual and economic conditions will recover and be better

than ever in the past. Their interrelation, however, should fearlessly be taught. People should understand that before prosperity can return there must be a renewed interest in the spiritual life by both individuals and nations. Nations should realize that the world has always possessed raw materials and labor; but has been prosperous only when the people have been actuated by a religious faith to use these resources for advancement and service. This is the law of life, and now is the time when it should be taught in churches, schools and colleges. Think it over.

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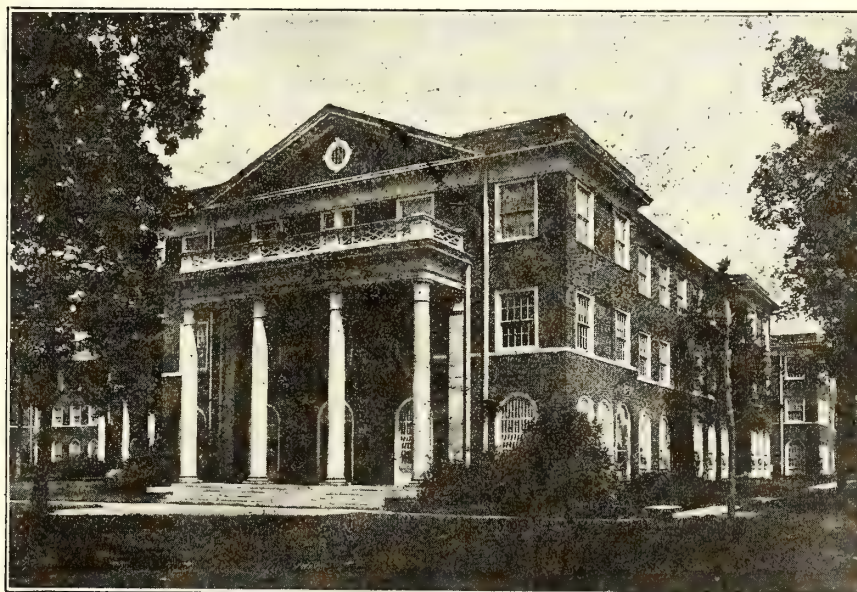
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OBITUARIES.

VERNON.

Mrs. Elizabeth McSherry Vernon was born January 26, 1858, and died July 1, 1931. Age 73 years, 5 months and 5 days. On February 17, 1880, she married C. Hogur Vernon. She is survived by her husband, five sons, two daughters, twenty grandchildren and one great-grandson, five sisters and two brothers. The children are H. E., A. B., W. W., M. C., Clay H., Mrs. Maud Hudson and Mrs. J. Z. Yarbarough. Her sisters are Mrs. P. L. Yarbarough, Mrs. J. A. Solomon, Mrs. J. M. Pulliam, Mrs. W. J. Muler, Mrs. Amelia Hindson, and the brothers are L. G. and G. E. McSherry.

Sister Vernon was a member of Lebanon Christian Church for fifty years. The older members say she was one of the most faithful. The funeral and burial was at Lebanon on the afternoon of July 3rd. The writer was assisted by Ministers from the Baptist, Methodist and Presbyterian churches.

A faithful companion, devoted mother, friend and neighbor to all, has gone to

her great reward. My prayer is that the broken family circle here may be united in the beyond, in the home prepared for the redeemed of the Lord.

C. E. NEWMAN.

LIPSCOMB.

Whereas, it has pleased God in His infinite wisdom to remove from our midst our friend and co-worker, Mrs. Annie Brothers Lipscomb.

And whereas, by her death the Ladies' Benevolent & Social Union of the Suffolk Christian Church has lost a valued member; her family circle a devoted mother and sister; and her large circle of friends one of gracious manner and genial disposition.

Therefore, be it resolved, that we humbly submit to God's will, knowing that He is too wise to err; and that we seek to emulate all that was good in the life

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of our departed friend. That a copy of these resolutions be sent to her family, a copy to the Christian Sun, and a copy placed on the records of the Ladies' Benevolent & Social Union.

Mrs. H. S. HARDCASTLE,
Mrs. EMILY B. CROCKER,
Miss JULIA A. BRINKLEY.

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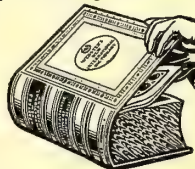
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IN ALL THINGS, CHARITY

VOLUME LXXXIII

RICHMOND, VA., THURSDAY, AUGUST 6, 1931

NUMBER 32.

THE SUN'S OBSERVATORY

By Dr. W. C. WICKER.

DEFIANCE COLLEGE ELECTS PRESIDENT.—

Defiance College, former Christian Church institution now officially recognized by the newly merged Congregational Christian body, has a new president, Dr. W. Vernon Lytle, succeeding Dr. Albert G. Caris, who resigned last February. He is a native of Ohio and has been most recently in the Institute of Human Relations at Yale. The entire church will welcome this new official to the important position of college president of one of the leading colleges of the Church. It is well, other things being equal, to elect a man known to the immediate field in which the college is located. He can make personal contacts more readily and is known to the constituency. We bespeak for Dr. Lytle a successful administration of Defiance College and wish him much success.

KAGAWA AT WINONA CONFERENCE.—

Toyohiko Kagawa will attend the Bible conference at Winona Lake, Indiana, in August and speak on the 15th inst. Among the other speakers on the program this summer from August 14th to 23rd are G. Campbell Morgan, John Timothy Stone, Robert E. Speer, Billy Sunday, W. E. Biederwolf, Lewis Mudge, C. R. Erdman, J. C. Massee, Paul Rader, Clinton N. Howard, E. Scott McBride and James M. Gray. August 15th is Eighteenth Amendment day; August 20th Homecoming day. This conference is always a great meeting and, with the array of distinguished Bible scholars, this session promises to measure up to the high standard that has been maintained for many years and we bespeak for those who are so fortunate to attend a great time, much inspiration, and fine instruction. We shall hear from our editor, when he returns to his editorial sanctum.

THE STATE AND CONSCIENCE.—

Increasingly the issue of the state and the conscience of the individual Christian is coming to the fore. The Mackintosh case has brought it forcibly to the minds of thousands of our church people and the questionnaire of the World Tomorrow in regard to war has made many more cognizant of it. Speaking in the Marble Collegiate church the other day Dr. Albert W. Beaven, president of the Colgate-Rochester Divinity School, asked the crucial question, "Is the voice of the state to become the supreme interpretation of the will of God?" Our militarists will, of course, give a strong affirmative, but to this conscientious Christians can never agree. With the doctrine of complete separation of church and state, Americans who are both Christians and citizens should have a perfect right to settle questions of religion by the conscience and questions of state by the law. When there is a conflict, Christians should obey God rather than men.

SUMMER SCHOOL AT UNION.—

The summer school at Union Theological Seminary was well attended this summer. About 150 clergymen enrolled in this school for study of the course that will continue till August 15th. This is the third session for this feature at the seminary and the interest seems to grow from year to year. Some years ago when it was my privilege to be in attendance at the summer session of Columbus University, there were from nine to fourteen thousand students doing summer school work in various departments of the university, principally in education, but Union did not offer such a course as is now offered to ministers, but now the summer school in theology is a regular part of the summer session of Columbia University. Our most progressive ministers are continuing to advance their education and training for their high calling for the Kingdom and this trend bespeaks a progressive church and ministry and will result in the healthy growth of the church.

POLICE LEARNING.—

It is a source of gratification to record that the police are showing much more wisdom and skill in their handling of the so-called "red demonstrations." The other day about 500 communists and sympathizers, armed with the usual banners, staged an unemployment demonstration outside city hall park in New York, while the board of aldermen was in session. In many former days this would have been the signal for clubbing and beating, but in this case the police contented themselves with their proper function of preserving order and let them talk as much as they pleased. This course will commend itself to most sensible Americans. If you will let people talk over their troubles they will usually talk themselves dry and their troubles will vanish with the fog of excessive talk about their troubles. This is the way the psychiatrists do their patients and cure them, when society, the body politic, becomes abnormal and goes into hysteria, the same methods work.

PEACE CRUSADE.—

The young people of the Friends' Church, through the American Friends' service committee, are carrying into Ohio this summer an energetic and enthusiastic peace crusade. The sending out of "peace caravans" manned by college students, who travel two and two in second-hand flivvers or similar vehicles, camping at night by the wayside and spending the days in preaching the gospel of peace and good will wherever they can get a hearing, has for several years been a familiar activity of this organization.

This summer the annual campaign, which in past years has reached into 35 states, is being concentrated largely in Ohio. Fourteen caravans are on the road, and seven of them are in Ohio, the

others being scattered over several states. Three pairs of girls and four pair of young men are engaged in the enterprise in Ohio. Before they enter upon the crusade they hold a two weeks conference period at Haverford College, and enter the field about the last of June and continues to the end of August.

LEGION AGAINST LIBERALS.—

The executive committee of the department of Ohio of the American Legion, in resolutions, has recommended dismissal of faculty members and students of the state-supported universities who encourage opposition to compulsory military training; who "promulgate radical pacificism" or who "promote or attempt to promote communistic ideas." Ohio State is the only one of five state-supported colleges and universities in Ohio that has compulsory military training, there being no such requirement at Ohio University, at Athens, Miami University, Kent College and Bowling Green College. The god of war would drive men to do what they believe neither right nor just and suppress the individual conscience; the God of righteousness would respect the individuality and personality of the person, respect freedom of conscience, the right of the person, the divinity of the human spirit, and the supremacy of religion for the individual in religious matters, the practice of non-resistance and the teachings of the Prince of Peace. Paganism is not dead yet and the god of war continually asserts himself as though he were superior to the God of Peace.

PEACE PATRIOTS' RECOGNITION.—

The Peace Patriots, an organization of men and women who refuse to take part in war, have just sent a petition to President Hoover affirming the stand of its members and asking that recognition be given all sincere conscientious objectors. After pointing out that the United States is a party of the Kellogg pact outlawing war and that it has in the past exempted men who were members of anti-war religious sects, the resolution concludes: "We, Peace Patriots, request that recognition of the exemptive status be now given to those organizations whose declared principles are against the participation of their members in war in any form, on the ground that by refusing all war service their members are practically supporting the government's own renunciation of war. Among such organizations are the Fellowship of Reconciliation and the War Re-sisters' League." Among the signers of the petition are such men as Rev. Peter Ainslie, Prof. George A. Coe, Prof. John Dewey, and Bishop Paul Jones. With such supporters the Peace Patriots should secure recognition as truly as any sect of conscientious objectors. The entire civilized and religious world should support such a movement and do away with war for all time.

NOTES-PERSONALS

The new man takes the old circumstances and bringing God to them, makes of them the new life.—*Phillips Brooks.*

A wise man is he who does not grieve for the thing which he has not, but rejoices for those which he has.—*Epictetus.*

Special attention is called to the short article on this page by Dr. L. E. Smith. Read it and then go your limit toward backing him in the emergency which now exists. *Are you loyal?*

Rev. Joseph W. Fix, Franklin, Va., preached at the First Christian Church, Richmond, on last Sunday. The writer was unable to be present, but from all reports, the service was most enjoyable. Rev. Mr. Fix is one of the outstanding younger preachers of our denomination.

Contributors and those having articles for THE SUN will confer quite a favor upon the publishers by sending in all material for the issues of August 20th and August 27th at the earliest daes possible. August is a vacation month, and your co-operation will be appreciated by the mechanical force as well as by the office.

Rev. E. T. Cotten, formerly of Eastern Virginia, and an Elon graduate, sometime of Canada, and at present located in Ohio, is visiting with relatives and friends in Richmond. He was a very pleasant visitor at the home of the Managing Editor last Tuesday morning. He says that he is much pleased with his work in Ohio, which is progressing nicely. He has a church of about 600 members.

A Hindu trader in India once said to a native Christian, "What medicine do you put on your face to make it shine so?" The other one answered with surprise, "I don't put on anything." "You may expect me to believe that if you like, but tell me, what do you put on?" "Nothing," answered the Christian again, "I don't put anything on." By this time the heathen was losing his patience and he said: "Yes you do; all Christians do. I have seen it in Agra, and I have seen it in Surat, and I have seen it in Bombay." Then the Christian understood, and his glowing face shone all the more as he said: "Yes, I'll tell you the secret. It is happiness of heart." It is a remarkable fact, attested by missionaries to China, that there is such a difference between the faces of native Christians and those of the heathen that it is impossible to make the mistake of the two.—*The American Messenger.*

ARE YOU LOYAL?

Through the years the Christian Church in the south has entered its efforts for education and the training of its youth largely at Elon College.

Through persistency and sacrifice our forefathers and many who are still with us have built a college recognized throughout the country for its equipment and scholarship.

In these days of financial depression educational institutions depending on the generosity of churches and institutions for all or a part of their support are finding it extremely difficult to keep creditors satisfied and forge ahead with progressive programs. Elon College is no exception.

A Business Administration Committee, has been appointed by the Board of Trustees, charged with

the responsibility of piloting the college through this critical period. To do this the committee must have funds.

To meet outstanding obligations that are now pressing for settlement, the total of Fifty Thousand Dollars is required.

The Board of Trustees, thirty-two in number, has been requested to try to raise \$1,000 each on or before September 1st. There ought to be 10,000 people in the Southern Christian Convention who would send a donation to our college in this time of financial need, and certainly there must be 1,000 who will.

Readers, alumnus, friend, are you loyal to your church, to your college? Prove your loyalty by your gifts. You may send your gifts to any member of the Board of Trustees, or to Mr. C. D. Johnston, Secretary-Treasurer of the Business Administration Committee, Elon College, N. C. But the chief thing, the loyal thing, the only safe thing for the college is to send it. The college has never needed your patronage more solely than she needs it today. Let not a loyal soul fail her.

Yours for co-operation and advance,
L. E. SMITH,
Chairman, Business Administration Committee.

FROM REV. G. D. HUNT.

We had a fine meeting at New Hope Church in Chambers County last week. Good attendance, good interest, good music. The names of ten young men and women were added to the roll, and much good was accomplished in every way. The church and community were made to rejoice.

During the meeting the monument erected to the memory of the sainted W. M. J. Elder was unveiled. This was a very fine service and was attended by a representative gathering, both of relatives and friends. Thus we, in the far south, seek to perpetuate the memory of the man who was the founder of the Christian Church in our State. This service seemed to be the more fitting because of the recent merger of the Congregational and Christian Churches. God bless the memory of our sainted pioneers.

Next Monday our School of Christian Education will convene at Wadley, Ala. We are praying for a great reunion of pastors, and Sunday School, and Christian Endeavor workers there. I do hope we will not be disappointed, I am pleading for this work because I see the need of it every day. Our people ought to avail themselves of every opportunity to get information.

Our revival will begin here the third Sunday in August, with Dr. C. C. Ryan as evangelist, we are expecting a good meeting. I will be this week at Bethany and Beulah Churches, with Rev. A. H. Shepard and Staly Hunt, as pastors. I have preached twice each day for three weeks, except on Saturday, I enjoy it, and the Lord is richly blessing me.

Pray for us.

G. D. HUNT.

DR. HARPER'S PLANS.

Dr. William A. Harper, until recently president of Elon College, North Carolina, where since 1911 he has been administrator, educator, author, inspirer and friend of all, will remain on the board of trustees and is being looked to as advisor in connection with the future of the institution. The adequate and beautiful buildings of the institution were erected very largely under the direction of Dr. Harper and the entire institution owes much to the consecration of his life.

Dr. Harper is on the faculty of the Summer School of Chicago University and it is likely that by September 1st he will reach a decision as to what his immediate future in educational circles will be. Meanwhile, before he definitely

settles down, Dr. Harper has in mind going on an extended trip to Europe and the Near East, visiting among other places, Athens, Salonica, Syria, Switzerland, Germany, France, and Great Britain. During this period of travel Dr. Harper will visit educational institutions with special reference to missionary schools, and make a survey of what is being done in relation to religious education. Such an experience will add to the present outstanding values of Dr. Harper's life as an educator and also make possible a rich fund of travel experience that will be shared with others.

W. KNIGHTON BLOOM,
Washington, D. C.

NOTICE.

On the tenth day of August, The School of Leadership Training at Wadley, Alabama, will formally open with class work and recreational training and activities. Those planning to attend the Summer School should arrive at the school by seven-thirty, Monday morning, August 10th. Those who desire to do so may come on Sunday, August 9th, and spend the night on the college campus. A Sunday evening program will be prepared for those who arrive at the school on Sunday.

Leadership Training Courses in Children's and Young People's Work, in Recreation, in Worship, and in the Life of Christ, will be offered. This variety of courses will enable any Church or Sunday School worker to train in better preparation for real service. It is expected that Congregational and Christian Church people throughout Georgia, Alabama, and from Eastern Tennessee and Northern Florida, will avail themselves of this splendid opportunity. The fellowship spirit of the week spent with friends will be well worth any cost in time and effort to be present.

Board may be secured at the rate of \$5.00 for the week, or special arrangements may be made with the dining hall as in previous years. Registration is one dollar for the week. A text-book is the only other cost besides travel to and from the school. Students furnish their own towels, sheets and pillows.

With Misses Campbell, Brackin, Davison and Truitt, and Rev. G. Staley Hunt, as faculty members, and a good attendance of students, Piedmont Junior Summer School promises to afford the best in training and recreation known in the history of the school.
JEWEL TRUITT.

CONFERENCES MEET.

Alabama United Conference meets at Phenix City, Ala., Second Tuesday morning in November, 1931.

Georgia and Alabama Conference and Southern Association will meet jointly———,———.

Eastern Virginia Conference meets at Cypress Chapel, Nansemond County, Wednesday before the first Sunday in November, 1931, at 10:30 A. M.

Western North Carolina Conference meets with Shiloh Christian Church, Randolph County, Tuesday after the first Sunday in November, 1931, at 10:30 A. M.

North Carolina and Virginia Conference meets at Mt. Bethel Church, Rockingham County, on Tuesday after the second Sunday in November, 1931.

Eastern North Carolina Conference meets at Shallow Well Church, Tuesday after the third Sunday in November, 1931.

NOTE.—Secretaries of Associations and Conferences will please supply omissions and make necessary corrections to the above.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

MISS DORA BRACKIN has been successful in organizing a Sunday School at Pryon's Chapel near Baker, Florida. The original enrollment of 52 members growing to 70. About 80 people took part in the Children's Day program.

REV. J. H. HUGHES, OF PISGAH, ALABAMA, is now pastor of the Christian Church at his home and of two Congregational Churches: Mountain Grove of Steppville, and the Garden City church. He is a faithful and loved pastor.

MR. ED CONNER, a Piedmont College student, is working in his own community at Crossville, Tennessee, this year. The County School Board assisted the churches in a Union Vacation Bible School, which one day had 137 as its largest attendance.

Mr. FRANCIS EMERSON worked with Mr. and Mrs. Gerald Smith at Phenix City. He also practised new songs with young people who sang in the church choir. From Phenix City, Mr. Emerson went to the East Tallassee Church and conducted a Daily Vacation Bible School in the day time while a protracted meeting was being held.

REV. JAMES W. DAVENPORT, of Daily, Tennessee, has a Junior Church service 40 minutes before the Sunday School period. The exercises resemble a Children's Church service. The churches of Daisy are engaging in a joint protracted meeting. Brother Davenport is a leader at the annual student reunion on the grounds of the old Grandview Memorial and Industrial Institution.

MOUNTAIN GROVE CHURCH, Steppville, has a most efficient Junior Endeavor Society. The Smiths were present at one of their meetings and said it was the best planned meeting they had ever seen. Misses McGlawn, Fine and Verla Barnett, together with other leaders of the local Senior Society, are responsible for this efficiency. Miss Barnett is doing Vacation Bible School work in East Alabama.

AT DORCAS CHURCH, near Crestview, Florida, a Christian Life Conference was held under the able leadership of Miss Marguerite Davison, from July 10th to 12th. Rev. W. H. Tillman is the pastor of this church and in charge of a large area in West Florida. The young people of his churches acquitted attention well at the Dorcas Conference, which was well planned for and carried out.

REV. M. L. HARGRAVES reported that the people of his churches were much discouraged by seven weeks of drought and the lack of money, but added as a postscript, "Since writing the above we are having general rains in North Alabama. Everybody happy." Nearly every church woman is planning to can fruits and vegetables for the mission fund. The men have planted acres in cotton for the support of the pastor.

THE BOYS' CLUB WORK which is carried on throughout the year by Rev. A. Knightengale has 40 boys enrolled and is growing. Mr. Conner has held services at Slade Springs where the people have been converted to Mormonism. He found a Mormon convention there on one occasion. Among the many questions the people asked were, "Do you think the Old Testament has been done away with?" He had good attention. At Crossville he was chosen to umpire a baseball game.

REV. WALTER H. CURL writes that Friendship Church at Trinity, Alabama, had an audience of 600 people at the Mother's Day service. This church has a nice cotton patch in cultivation. The ladies have pledged 150½ quarts of fruits and vegetables for missions. At the Mount Moriah Church there were 150 people who attended Memorial Day service. The church people are raising cotton for the support of the pastor.

MR. ARTHUR SWARTZ, a student summer worker from the School of Religion, Vanderbilt University, conducted a Vacation Bible School at Garden City, and also rallied the people for the services of worship conducted by the new pastor, Rev. J. H. Hughes. This church has had no regular pastor heretofore for a year and a half. Rev. W. H. Curl, from Steppville, and the Christian Endeavorers of the Mountain Grove Church of Steppville, helped Mr. Swartz to revive the Garden City work, and later heard him preach in the Mountain Grove Church.

MR. JAMES H. WOODS is assisting Rev. N. A. Long in his Larger Parish in Southeast Alabama. Along with much solid work, he is having interesting experiences. There was a three day camp of the young people. At a church rally 200 people feasted on a bountiful spread on the church yard near Dozier. He finds that he enjoys picnics as well as young people with whom he works. He has learned to take his place in horse-shoe pitching competition with other young men. Mr. Woods is impressed by the contrast of preaching of churches of our kind and of holiness evangelistic hullabaloo.

REV. A. CALVIN NELSON, who preaches in four churches in Clanton and near Eclectic, was recently surprised by a birthday supper and the present of a nice Bible by the East View Church. The ladies of this church are pledged to can 102 quarts of fruits and vegetables to be sold for the benefit of missions. The Mountain Springs Church women have agreed to put up 120 quarts. The ladies of Union Church, Eclectic, agree to provide 146 quarts for the same cause. The people in the area have little ready money, but are willing to do all that they can.

EVARTS, KENTUCKY, was the scene of industrial disorder early this summer and is now guarded by soldiers. Mr. Allen Keedy has been sympathetic with the laboring people. He has conducted a Vacation Bible School and acted as supply pastor under the direction of J. M. Trosper, of Corbin. Mr. Keedy has moved the Christian Endeavor meeting to the middle of the week. He has children stories in the Sunday School hour to induce the children to stay to church. A Children's Day service was effective. The boys of his school enjoyed a treasure hunt, but vacillated between the old swimming hole and a horse-shoe tournament, which he had for them.

MR. AND MRS. GERALD SMITH began their student summer work with his father, Rev. Charles W. Smith, of Phenix City, Alabama. The Smiths are hard workers. After a term at Phenix City, they went on to Steppville, Oak Grove Church, near Trinity, and other North Alabama churches. In Phenix City, at the conclusion of the Bible School, two plays were presented, "The Life of David," and "Who is My Neighbor?" The pupils had a good exhibit of hand work. There were fifty-five in the school, twenty in the

kindergarten department, nineteen juniors and sixteen intermediates. The Endeavorers had a straw ride at the close of the school.

IN ROBBINS RANGE PARISH, Rev. George L. Day reports that there have been Vacation Schools in all the churches and that the workers are busy and happy. The week-end Christian Life Conference was carried out by Miss Davison, Rev. Lucy H. Ayres, Miss Mildred Taylor, Miss Dorothy French, and Mr. Lawrence A. Roberts. There were 40 who attended the conference. Lodging and breakfast was given in the homes as never before, and 140 free meals were served in the church basement. It was the first conference of this kind in the section. The workers who remained in the parish were Miss Taylor, Mr. Roberts, and Miss Elizabeth Bonney, who came after the conference. At Deer Lodge 100 new members have been added to the community Sunday School by a protracted campaign.

MR. AND MRS. C. C. OSBORNE, who, for many months, have been doing volunteer work in Tennessee Ridge in the rough country of North Central Tennessee are now associated with our work. Mr. Osborne does landscape gardening and delights to "purty up" the door-yards of his neighbors. He introduces many flowers and many vegetables. In one quarter the Osbornes organized four pageants, a play, a country life conference, and a community dinner, and the people presented them with a fine autographed quilt as a token of gratitude. In a recent pageant the history of the community from prehistoric times down to 1815 was played by local people. Miss Azilee Johnston of Chattanooga University is the summer worker helping the Osbornes.

REV. ALMON O. STEVENS, of Stearns, Kentucky, preached baccalaureate sermons at Stearns and Fidelity, Kentucky, and at Robbins, Tennessee, and gave an address at the Pine Knot, Kentucky, commencement. The Stearns Church entertained a young peoples Christian Life Conference last quarter. The pastor has been chairman of the County Red Cross since April 1st. This organization spent over \$11,00.00 in local relief work.

DR. C. REXFORD RAYMOND has become President of the Chattanooga Council of Religious Education. He has been called upon recently for many addresses in churches and institutions, and is president of the Board of Directors of the Atlanta Theological Seminary Foundation in Nashville. The Commercial Travelers Association of Chattanooga holds its annual memorial service at Pilgrim Church. The Pilgrim Church men's group after a year of successful activity has \$50.00 in its treasury.

MR. SIDNEY H. DAVIES returned to the churches of the West Florida Association from the Vanderbilt School of Religion again this year. He has conducted Vacation Bible Schools in three communities which have not before enjoyed them. In one of them there was an almost entire absence of Bibles and good reading of any kind. Bibles were obtained for interested people. In another community six denominations worshipped in a dis-Union Church, where there is sectarianism and bitterness between the organizations. The Bible School was well attended and is desired again. It was a harmonizing force. In one community Mr. Davies was able to give first aid to a child in convulsions. No other person knew what to do. One of the Vacation Bible Schools was held in a two-room schoolhouse, as there was no church building. The young people of one of the schools caught fish out of the bay and had a fish fry for recreation. The children of this area were eager to learn. Mr. Davies gave Bible lectures in a number of homes.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

JUST A DAY

(Editorial Correspondence)

Northfield, Mass., July 31, 1931.

Writing once a week when one is off on a vacation is a doubtful and dangerous undertaking. Each day is different and one is prone to allow a week of days to flow into each other and then try to generalize, or strike an average and write not of the concrete, but the abstract. And life is not made up of averages, abstracts, and generalities. The only possible way then of being safe in writing of a vacation, or a vocation, or even an avocation is to select events, incidents, experiences, and try to make the new point what the eye saw, the mind thought, or the heart felt.

This July 31st has just been a day, but what a day! In the rolling lands, stretching fields, green pastures and clean villages of north eastern Massachusetts and the lower Vermont; through the foothills and then the high white mountains of New Hampshire; the thick verdant and shaded woods of Maine—now there lies a day for you to make the heart sing and the soul rejoice for a whole week, if there were no other scenes to sing about and no other experiences to crowd in. Such a day does not make other days less lively and interesting, but more so. The real glory of any day is its ability to gladden and cheer and illumine other days. That is why heaven itself can never grow old, with all its endless eternity of days and years. Each day will be so full of beauty and blessing, song and joy, that it will flow over into the next day, carrying all the overtures and melodies of its grand hallelujah chorus of the previous day with it. July 31st was

a day of such ecstasy and delight, that its melody will not melt, nor disappear in the dim distance, but will sing itself out into other days and weeks to come.

In the first place the weather was perfect. No cloud or sign of impending storm to threaten, a breeze from the high hills or towering mountains, or off the blue-bosomed beckoning lakes, a breeze as cool and invigorating as ever filled the lungs and invigorated the body in life reviving April or lovely May—this put one in frame of body and mind to help the heart and soul drink in and absorb all that Dame Nature had to offer, and she offered much.

I have seen higher mountains than you will find in Vermont, New Hampshire or Maine, but nowhere have I seen more comely, more graceful, more shapely slopes and heights than these of the White Mountains. They lure, entrance and invite you, and speak not merely of the might and majesty of their Creator, but of His love of the beautiful and His power, artistic power, to fashion, form, or create a work of art that makes all art of man seem drab and dull and mean in comparison. And the verdure of hedge, field and wood. The green, ancient and graceful fern everywhere. Then the deep green of the graceful fir, the blushing green, almost blue, of the wavey spruce, the gorgeous spread of century old cedar, all meeting and mingling with mellow shade of the sugar maple, or the white and yellow birch.

The good Book tells us that God planted a garden. I can testify that He also made a mountain, a whole endless chain of mountains and then planted on their friendly bosoms lovely trees whose colors never fade, and whose native, untouched beauty is a joy to the heart, and sing a sweet melody to weary receptive soul.

In order to get all that the White Mountains, or the dense woods of Maine have to offer you, you must be in a comfortable car, with an agreeable company, and no one in a hurry, and under no restraints of comment or conversation, except when the mind and heart become too full for silence, and a word to give vent to the sensations within must be uttered. Such weather, such scenery, such company, such a day!

I am at Northfield for more than two weeks more to attend the Conference of Christian Workers. Previous conferences have lasted practically through the summer and are ended now, all finding their grand climax in this conference, but now begun. I am here to rest, and to try to find out if I can, what some of the greatest Bible teachers and preachers on earth think of the Book and its contents, and what they are now saying of it.

Here the last remains of our great Dr. D. L. Moody lie buried, but His work goes on forever.

J. O. A.

UNSATISFACTORY RELIGIOUS EXPERIENCE

There are many evidences, with which one is constantly meeting, that the religious experience of the average individual is not satisfying. One such evidence is to be found in the large number of people who retain nominal church membership, but who do not attend the services of the church and take no part in the organized activities of the church. It would be easy to dismiss the matter by saying that their inactivity is sufficient explanation of the fact that they are not finding a satisfying experience.

There are however many church members who are among the most constant church attendants, and who can be counted on for any service of which they are capable, who in confidence will tell you that they are not experiencing the joy which they at one time found in their religious life. If anyone ought to be living a joyous re-

ligious life surely such faithful ones ought to be among that number. And if these most faithful one are not finding all for which their hearts hunger surely there must be multitudes of church members whose religious experience is even more disappointing and unsatisfactory.

What is responsible for the fact that the glow has gone out of religion for so many people? We are very frank to say that we are seeking an answer to this question, and not arguing for a reason that we believe to be the explanation. Is the answer to be found in the trend and temper of the age in which we are living? This is certainly not preeminently an age of faith. It is an age of many superficialities. Most of us are possessed by a great many artificial desires and ambitions. Millions of dollars are being spent annually to convince the average individual that life can never be all that it ought to be without a great many things the average individual never had before and for which there has been no special desire. The material and the physical are certainly in the saddle today. It may be that his age is so materialistic that its impossible for those who are spiritually minded to feel perfectly at home and satisfied with things as they are. And it may be that those who are not deeply spiritual are experiencing a vague discontent and are not yet aware what is wrong.

It may be that the average church member is expecting too much of organized religion. There is a social side of religion, and there is an individual and personal side of religion just as there are those two sides or relationships of life. And we are well aware of the fact that there are those who seek all their pleasures of life from the social relationships, neglecting entirely the cultivation of those things of life that are individual and personal. They do not think for themselves. They do not feel deeply. They are never satisfied unless they are engaged in the whirl of some social activity, and never entirely satisfied then.

One wonders whether the soul who has had no experience of an inner communion with God can experience very much joy in the fellowship of those who are seeking a group fellowship with God. Can there be a revelation of God's presence to a group made up of individuals who know nothing of meditation, communion, Bible reading and prayer? The Bible seems to present the view that group worship is enriched by the uniting of the prayers, the praise, and the experiences of those who comprise the group. It also appears to be the case that the experience of such a group is more than the sum total of the experiences of the various individuals. But there is nothing to indicate that great things ever came from the assembling of a multitude of empty headed, empty handed, and empty hearted people, even when they assembled in the name of religion.

It seems to be pretty well agreed that the program of worship services as conducted in the average Protestant church leaves something to be desired. Whether we have an established order of service or not, most churches seem to have fallen into the habit of doing the same things in very much the same way Sunday after Sunday. There is much to be said for this sort of thing. It is very difficult to get the spirit of worship when we are surrounded by all that is strange and unfamiliar. But there is no reason why we might not as well become accustomed to that which is richly suggestive of the divine and which satisfies the deep hunger of the soul, as to be accustomed to that which is barren, prosaic and dull. Some of the best minds of Protestantism are studying the question of worship and are making the results of their studies available for all those who have the responsibility of building programs of worship.

The most important question is whether or not your religious experience is entirely satisfying

the cravings of your soul. It is a well established fact that all through the ages there have been men and women who have found in religion a joyousness that they could only describe as heavenly. If there is such a joy to be found in religion surely God has provided a way whereby all may enter into and enjoy such a boundless happiness. If we are not enjoying such blessedness we should never be content until we have found our way into the secret of such bliss. And if we have already found, we should be eagerly seeking to share with others the joy that is ours.

S. C. H.

PREPARING FOR A GREAT CONFERENCE.

The Methodists throughout the world are preparing to hold an Ecumenical Conference in Atlanta Ga., beginning October 16th. It is proposed in this conference to call together representatives of all branches of Methodism from all over the world. The editor of the *National Christian Advocate*, in speaking of the conference, says it should be of great interest not only to Methodists, but to all Christian people, and that the spiritual results of it should affect world-wide Methodism and influence universal Christianity. The program being prepared is to center upon the great subjects which stirred the mind and heart of John Wesley, founder of Methodism. The germ of the thinking and of the program is to be founded on personal Christian experience.

Methodism has been divided for convenience into sections rather than into sects, for the time, there being a Western section in Cincinnati and an Eastern section in London. The program provides for speakers from Europe, India, China and various parts of the East. The spiritual note is to be sounded throughout the Convention, the closing service of each morning session to be under the leadership of the great world-wide evangelist, Rev. Gipsy Smith. Methodism had its origin in spiritual fervor and grew out of a zeal and a passion for winning souls to Christ through evangelism. Methodism has ever struck and emphasized the evangelistic and the missionary note, having the objective of winning those close by and afar off to a personal knowledge of Christ. Wesley declared that the world was his parish, and that wherever a soul could be reached with the message of our Lord, there Methodism should go and an effort made to plant the kingdom of God. It is hoped that this Ecumenical Conference will measure up to all the desires and expectations of the Methodist host of the world, and that the spiritual life of all churches will be influenced by the spiritual fervor of the host of Methodism.

J. O. A.

A CALL FOR LEADERSHIP.

"Our hearts unstirred are tombs in which the God lies buried."—Seneca.

The moment I began to speak of leadership, someone will doubtless wish to remind me that we have already far too many aspiring "would-be" leaders and far too few who are willing to submerge themselves in the ranks as an humble follower. This may be true, but we must not minimize the importance of either. Both are essential. And at this time I would like for us to concentrate our attention on the problem of leadership in our denomination. My remarks may be grouped in three divisions: 1. Why we need leaders; 2. What the leader needs; 3. Where leaders are needed.

Why We Need Leaders.

1. We need Christian leadership because the forces of evil are organized. Some of the world's greatest examples of leadership have been the product of selfishness and greed, and if we are

to successfully compete with those movements, which are a menace to our civilization, the forces of righteousness must be directed by efficient leaders.

Then too, we must remember that the leader has made the history of man. A dozen million men did not invent the wheel; it was one aboriginal genius who played with power and saw that the rolling log might transport his goods. When a group is confronted by an unknown danger, it is not the half courage of the crowd that adds up to bravery and fearless fighting spirit, it is the one man who responds to the challenge with courage and sanity who inspires the rest with a similar feeling. During a storm and threatening disaster it was not the combined skill and courage of the sailors which brought calm to the sea and assurance to the passengers, but of a matchless leader who stood in their midst and said, "Peace, be still."

As I look out and see the fields white unto the harvest, when I see so much to be done and so little done, when I see small insignificant churches which ought to be majestic towers of Christian influence, when I see church members with the mercury of their enthusiasm below zero, I long for the rise of the prophet. One who will be able to discern the needs of our people, one who will stand on the lofty pinnacle of intellectual efficiency and as an ambassador of Christ, put courage into the hearts of men.

What the Leader Needs.

2. There are certain essentials to leadership. There are certain virtues essential to the formation of virtue.

(1). The leader must find himself. It is significant to note that the Prodigal Son was not dead when he was described as being lost. He was even at that time earning his bread by the sweat of his brow. In what way was he lost? He was lost because he was out of place. It was only when he "came to himself" that the potential became acute. The leader must take an inventory of his own capacity. Human limitations demand that a person shall be a leader in one field and a follower in another. The first need of a leader is to determine the nature and direction of his own talent. Then he is in a position to become a leader.

(2). The leader usually finds himself through visions and dreams. I do not pretend to be a mystic, but I do believe in visions. I believe in visions because the great achievements of history have been a product of visions. The vision preceded the automobile and aeroplane. A vision led to the discovery of America. A vision led to the Divine Creation. "In the beginning was the word, the reason, the vision."

"We shall see what will become of this dreamer!" Indeed you shall! Castles in the air have not been wasted if they lead to real achievement. Walter Hines Paige once said "There are dreamers who dream and thinkers who think, but the dreamer who thinks will ultimately succeed."

In the hour of vision, see a mountain of truth and a Socrates climbing it, a mountain of beauty and a Michael Angelo climbing it, a mountain of goodness and Jesus of Nazareth climbing it, and in the strength of this vision, go out to lift some new horizon, chart some new heaven, discover some new star of truth, dig into the Scripture gems with a new hope, a new brilliance, a new majesty. See a vision of world empires of thought mastered, literary Kingdoms subdued, spiritual thrones occupied, and to these visions devote your talent, your life blood, the fire of your soul, the glory of your emotions, the dynamite of your character.

(3). Another essential to leadership is the ability to make up the mind quickly. Someone had said that the difference between a leader and a follower is one minute. The decision will not

always be accurate. In fact, I once heard a college president say that a successful executive was one who could make up his mind quickly and be right fifty-one per cent of the time.

Did you ever know people who never seem to be able to make any decisions that stay made? They never make a purchase of clothing without regretting the selection afterwards. They cannot enjoy anything that is going on because they are too much occupied with themselves, wishing they were what they are not, or were not what they are. The person who is continually limping between two opinions will never be a successful leader.

(4). Determination is an important word in the vocabulary of leadership. The leader is destined to have many apparent failures. Determination will make him the master, rather than the servant of temporary failure. He must prefer to lose himself in the service of the Master rather than find himself in the ranks of the Devil.

5. Determination must be combined with humility. There is no necessary antithesis between the two. In Moses and Jesus we find a perfect combination of these two qualities. A paragraph by Theodore G. Soares is significant. "The leadership of youth may keep us humble. Once an unknown teacher taught a peasant boy to write the Hebrew characters. Little he knew that his pupil was to be the planning Amos to utter the great cry for justice. Some simple scribe taught Jesus in the Synagogue. That Nazareth lad was to speak to all the world and to all the ages. We middle-aged folk are doing our work, few of us anything notable, but who knows what a boy or girl we may lead may do in the great tomorrow! Not arrogance because we know more than they, but humility because they may so far surpass us."

Definite Fields in Which Leadership Is Needed.

3. And now I desire to be more specific in my remarks. There are certain definite fields in which there is a need of leadership. There are certain causes which need to be championed, there are certain tasks which need to be performed.

(1). We need some leaders in the field of scholarship. Now I am aware of the fact that scholars are held in contempt by some people. They are commonly regarded as a social misfit, a rare specimen of humanity who discovers some distant North East corner of a gnat's heel and harps on it the rest of his life. He has been described as one who learns more and more about less and less until he knows everything about nothing. Nevertheless, where there is no scholarship the ministry will ultimately perish. For no minister can be morally and intellectually honest without an open mind and a willingness to follow the spirit of truth. This is the foundation of all scholarships. The destiny of Elon College is bound up in no small way with the development of scholastic leadership in our own immediate constituency. Now I think we have a splendid faculty at Elon, but the main objection to it is that it is largely imported. The members of the faculty are almost unknown to our people. We need teachers at Elon who know and are known by our people, who are able to enlist the sympathy and support of our local people at large. Therefore I trust that some of our young men may set their faces steadfastly toward the goal of scholarship and thus play a great part in carrying on the work of our denomination.

(2). There is also another field, somewhat related and yet different, in which there is a need of leaders. We need some young people to begin wielding the pen for the glory of God. We need some young people to turn their attention toward the art of writing. The CHRISTIAN SUN has a splendid editorial staff today. No encomium which might be spoken of our Editor and his associates could be classed as flattery. And yet,

(Continued from page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

THE SEATTLE CONVENTION.

On Friday night, July 26, 1931, a public meeting was held in the Civic Auditorium, and two great addresses were delivered to a great audience of three thousand. Rev. Dr. Carl S. Patton delivered a masterly address on "Christianity in Action." It was a portrayal of what Christianity has done, and is doing, for the uplift of humanity and the salvation of the world. There is nothing so inspiring as a great audience and a great address. Music was furnished by the Seattle Congregational Choral Union, and the great audience responded gratefully to their splendid renditions. This great auditorium is outside of the city limits and is one of the greatest in the United States. That such an auditorium should be filled with Christian men and women, at their own expense in these times, shows that church people have the cause of Christ at heart and the welfare of mankind uppermost in their minds and work.

The second address was delivered by Rev. S. Parks Cadman, on "The Mission of the Republic." Dr. Cadman is nationally and internationally known as an orator, and millions have heard him over Radio broadcasting stations. The Republic has a mission as the product and agent of Christianity, and through agencies of its own can accomplish some things that the Church cannot do alone. In fact Christianity works through many channels and in many ways to save the world from sin, ignorance, poverty, and crime. Dr. Cadman's address was illuminating and inspiring. It is worth much for the average person to come in contact with great audiences and great speakers, and, by such opportunities, to have the horizon of their views enlarged, and the obligation of their mission strengthened. Individual Christian character is essential in the church, but wider vision and greater purpose are necessary for saving lost nations as well as lost souls.

This great meeting was held in the Civic Auditorium and not in the great Plymouth Congregational Church, where the great Convention and Council were held; and that illustrates the fundamental in Christianity, that it should go outside of the Church to do part of its work. Even individual Christians must let their light shine and their influence touch others through obedience to the will of God.

No man lives to himself, and that is certainly true of the Christian man. The great meeting in the Civic Auditorium was a demonstration of Christian example for the attraction of the outside world to the Church. As street cars, hundreds of automobiles, and thousands of people left the great city and the great church to go to that great auditorium, the community felt the force of that great meeting. Religion is more than an experience; it is an example and a force to compel them to come in. The Church is organized Christianity operating through congregations, instruction, music, and prayer, as the basis of all effort and all hope. All is vain without God and His help.

W. W. STALEY.

"GATHERING HOME"

The word home is one of the sweetest words in the English Language. Going home or gathering home always sounds good to the human ear. It inspires the Christian and calls the wanderer home. All of these thrills and urges came to the members, ex-members, pastors, and ex-pastors of the Ingram Christian Church on July 23rd. The occasion had been well advertised by announcements from the pulpit, the press, and by personal letters.

The day arrived for the Home-Coming. Bright and early the people started gathering home. And well they did for the good people at Ingram know how to make an occasion like that enjoyable to all. First there were the preachers who are always around at a time like that. The pastor, Rev. M. T. Sorrell, was there presiding and in his own good way helping to make all feel at home. Dr. T. S. Wilson, pastor of the Presbyterian Church at Oak Level, and a friend to all the churches of the community was there and delivered the memorial address. When it was announced that Dr. Wilson was to be the speaker of that occasion we all knew that a masterpiece was in store for us. It was indeed a great address delivered by a great man. He has given forty years of his life in service to the community. Next came Rev. C. E. Newnan, who preached the morning sermon. It is useless to say that this was indeed a great message coming from a great man, for all who know the Newman's know that when either of the three preachers are to speak that they always bring a thought provoking and a spirit filled message. Brother Newman is a former pastor of the church and was loved by all. Then the day was added to by the presence of Dr. C. C. Ryan, from Richmond, and Rev. J. H. Dollar, from Reidsville. Both of these brothers have conducted revival meetings at this church and felt much at home. Brother Dollar lead the singing for the day and Dr. Ryan conducted the devotional services for both the morning and afternoon. Rev. Joseph E. McCauley, of Norfolk, a former pastor, was there and spoke in the afternoon service.

Dr. S. T. A. Kent, the beloved physician of the community and teacher of the Bible class, delivered the welcome address. From the time Dr. Kent got up and you got a look at his face all present could tell that there was a welcome. His words of welcome were inspiring. Mrs. C. V. Dunn gave the history of the church. Mrs. Dunn always does a thing well. She prepared the history of this church so well that we will try to give THE SUN readers the benefit of it later.

The church at Ingram was established forty years ago this year. It is the home church of the Carltons, Boyds, Dunns, Ingrams, Adams, and many more that time and space forbid me to mention. There are several of the charter members still living and were present for the day. These names can be seen when the history of the church appears in a later edition.

Now as for the social life of the day it was grand. In arranging the program, two hours were allowed for dinner. This gave time for eating and visiting with old friends. The tables were loaded with good things to eat. The only fault that could be found with the event was that it was too short. The joy of such associations was sweet and only reminded one of that glad day when the Home-Coming will be in that better land, where all God's children will be "Gathered Home."

JOSEPH E. McCAULEY.

WELCOME ADDRESS.

By MILLS E. GODWIN, JR.

Delivered Before Eastern Christian Virginia Sunday School and Christian Endeavor Association, at Oakland, July 21, 1931.

Mr. Chairman, delegates, ladies and gentlemen:

Today, I have the rare privilege of welcoming each and all of you to this convention on behalf of Oakland Sunday School and Church. I feel that a great honor has been thrust upon me as I extend to you the right hand of welcome. Never have our smiles been more sincere, nor our words more true than when I tell you the people of Oakland welcome each and all of you to this meeting.

This is a glorious occasion for Oakland. Only once during the last thirty-three years has this convention met with us. During these years we have been looking forward to having you people convene with us in the great Eastern Virginia Christian Sunday School and Christian Endeavor Convention. Now our dream has come true!

In 1853 this church was first established as a Methodist church. It continued this way until 1869 when the Christians took it over. During these years our church has been of unestimable value to the people of this community. Our Sunday School has had a powerful influence too. In 1920, which was our banner year in Sunday School work, our membership increased from 58 to 187.

There are many of you who have long known of our work. There are many of you who have been affiliated with our church and Sunday School sometime during your lives. To you, we say Oakland has had members and pastors of whom she is still proud. Though not a boasting group of people, Oakland likes to make public a few of its outstanding individualities. We are proud of our Sunday School superintendent who has served us so faithfully for the past fourteen years. We are proud of our preacher's family which now has three brothers actively engaged in service. There are others, too, of whom we are proud, but, most of all, we are proud of our pastor, who has endeared himself to everyone of us because he has so unselfishly served us during the past thirty-three years. Not only has he preached to us on Sunday, but he was a great figure in procuring for us this church plant. During the days when we were struggling to build and pay for this church, Dr. Johnson was always present to offer his suggestions, his time, and even his money. Not only has he served our church efficiently, but he has served our entire community, our school and our local organizations. He is never tiring in his efforts to help others, and, if he can render no other service, he is, at least, always ready to read a marriage ceremony for those who come from far and near.

The Eastern Virginia Christian Sunday School Convention is a powerful organization. We expect to realize untold profit from these meetings. Throughout history it has been proved that man cannot live alone. The richest person in the world is not the financier, but the person who can form ideas of his own and yet listen to the suggestions of others. We want to know what you are doing in order to make your Sunday Schools better, and we hope you, too, may profit by what you hear during these sessions. It is through an organization like this that we receive our challenge. The very fact that we know where we stand in comparison with other Sunday Schools stirs our sense of duty and our desire to be of more service to mankind.

Delegates and visitors, you have come from nearby and from a distance to represent your Sunday School and churches in this convention, we hope you will enjoy your visit and feel that it has been worth your while to attend these meetings.

Old friends, we want you to feel that we are always glad to welcome you back home. Now, since you are back we bid you join us in making these new friends feel welcome too. Friends; you are all welcome to Oakland! We invite you to attend these meetings to meet our people, and to enjoy your visit. Not only do we welcome you to this convention, but Oakland's doors are always open to her friends.

A NEW PENTECOST.

A Message to the Churches on Evangelism.

The secretaries of evangelism and appointed representatives of a majority of the communions making up the Federal Council of Churches of Christ in America, at their conference and retreat held at Northfield, adopted the following message as the result of their deliberations and send it with deep solicitude to the constituent churches:

In times of religious stress and crisis the voice of God is heard speaking in unmistakable terms to those who seek to know and do His will. We believe that such a time is now upon us and that His call must not be disregarded. His message to the souls of men transcends in importance all temporary questions of social or political concern. Religion stands in the relation of cause and effect to all social reform and progress. We therefore urge that the church put the first thing first. To His disciples Jesus said, in substance: "Power over all personal and social evil comes only through prayer and self-denial." No human strength is adequate for the world's need. Therefore He said, "Tarry ye in Jerusalem until ye be endued with power." Pentecost was the fulfillment of His promise and the history of the Church proved that His words were true.

At a time when the fires are burning low on the altars of many hearts, and some churches seem to have lost the yearning soul and a passionate devotion, a New Pentecost must fall upon the church or we are undone. Judgment must begin at the altars of God. The hearts of those who minister there in holy things must be cleansed and their love renewed and their lips touched with a live coal from off God's altar. We long to hear again the old prophetic cry, "Here am I! Lord, send me!" Questioning and disputing which eventuate in nothing and benumb the soul and chill devotion must be laid aside. Is thy heart as my heart? If it be, give me thy hand. The superlative task of the ministry is to win men and women to the personal experience of Jesus Christ, the Savior of men.

The membership of the Church of God must go out to proclaim the gospel which they have experienced and to show in their lives the fruit of the Spirit.

Christian education must assert itself in the home and Sunday School with the birth and growth of Christian experience. The Church grows by spiritual contagion. How can one maintain his own religious life if he does not win somebody to the same blessed experience with every passing month? There are no vital questions in religion which cannot be settled by experience. "If any man will do His will, he shall know of the doctrine." If anyone is not winning others to Christ, let him know that he faces the awful doom of those whom Jesus calls cumberers of the ground.

We are interested in all social questions, but we are fully persuaded that we shall never find real solutions of social problems until we have a far more spiritual conception of life. We must make a new appraisal of values and give ourselves with uncalculating devotion to those things which are supreme. Matters of eternal life and death are at issue. The sins which broke the Savior's heart and sent Him to the cross should

also break ours. He that would save his life shall lose it, and he that would lose his life for Christ's sake shall save it unto Life Eternal.—*Adopted at the recent annual conference held at East Northfield, Mass., under the auspices of the Federal Council's Commission on Evangelism.*

NO CAUSE FOR DESPAIR.

A tall chimney had been completed; and the scaffolding was being removed. One man remained on the top to superintend the process. A rope should have been left for him to descend by. His wife was at home washing when her little boy burst in with, "Mother, Mother, they've forgotten the rope, and he's going to throw himself down!" She paused; her lips moved in the agony of prayer; and she rushed forth. A crowd were looking up to the poor man, who was moving around and around the narrow cornice, terrified and bewildered. He seemed as if at any moment he might fall, or throw himself down in despair. His wife below cried out, "Wait, John!" The man became calm. Take off thy stocking; unravel the worsted." And he did so. "Now tie

the end to a bit of mortar and lower gently." Down came the thread and the bit of mortar, swinging backwards and forwards. Lower and lower it descended, eagerly watched by many eyes; it is now within reach, and was gently seized by one of the crowd. They fastened some twine to the thread. "Now pull up." The man got hold of the twine. The rope was now fastened on. "Pull away again." At length he seized the rope, and made it secure. There were a few moments of suspense, and then, amidst the shouts of the people, he threw himself into the arms of his wife, sobbing, "Thou'st save, Mary!"

The worsted thread was not despised; after it the twine, the rope, the rescue! Ah! my friend, thou mayest be sunk very low down in sin and woe; but there is a thread of divine love, that comes from the throne of heaven, and touches even thee. Seize that thread. It may be small; but it is golden. Improve what you have, however little, and more shall be given. That thin thread of love, if you will not neglect it, shall lift even you up to God and glory. "Who hath despised the day of small things?"—*Newman Hall.*

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a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for thee, living God.
10 Mercy and truth
gathered righteousness:
I kissed each other.
11 Truth shall spring

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9 Behold, "O God our shield, and look upon the face of thine anointed."
10 For a day in thy courts is better
a Gen. 15, 1.
b Ps. 54, 1.
c 67, 1.
d or, all

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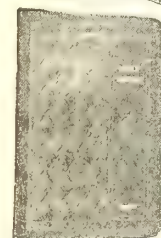
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8 7 Jē-hōi-ā-chin was 8 years old when he began to

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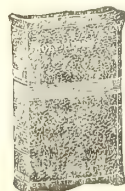
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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

Father, we thank Thee that in Jesus every need is supplied. Trusting, both soul and body are fed. Following, one's path is safe and sure. Serving, others are succored and sustained. Loving, the gates of God swing wide and beckoning. Thou who lovest all men, although the evil that is in the world besets and hinders, make us willing to bide and tarry, eager to do Thy will, grateful for a part in helping others to find the way of loving, trusting, following, serving. More and more, in Thy light may all see light. For Jesus' sake,

SMALL BANTUS COULD TUCK IN NECKTIES —IF THEY WORE 'EM.

To have helped somebody is as good as wearing a gold medal, said K. E. Masinga, native teacher in one of the American Zulu Mission day schools at Bangihizo, South Africa, to his eager young charges. So he instructed them to come to school every Monday morning prepared to report after prayers on all the good deeds they had done that past week. The reports ran something like this: "I helped an old lady by fetching water from a distant river where she is unable to go." "I chopped wood for a widow." I plowed for a poor person who has no boys." I gave my dress to a girl who is poorer than me."

SCRIPTURES HAVE APPEARED IN 919 LANGUAGES.

The Bible or some part of it has appeared in 919 languages and dialects according to a statement issued recently by the American Bible Society. This figure, in which no duplication of languages or dialects occur, represents the publications of the three major Bible Societies functioning throughout the world: the American Bible Society, the British and Foreign Bible Society, the National Bible Society of Scotland, as well as some missionary organizations and others.

The figures are as follows:

Complete Bibles - - 172 languages
New Testaments - - 179 languages
Portions - - - - - 472 languages
(Complete book of the Bible.)
Selections - - - - - 96 languages
(Less than one book of the Bible)

The latest book from the press is the Gospel of St. Mark in Atche, a dialect used by one of the tribes on the French Ivory Coast of West Africa. Of the more than 500 languages and dialects spoken in Africa only about 275 have been published, while a large percentage of the remaining have not yet been reduced to writing. India has the Scriptures printed in only 111 languages although there are 179 languages and hundreds of dialects spoken in this thickly populated land. That a dearth of Scriptures also obtains in other countries is evidenced by the fact that there are millions of Indians throughout South America who have no Scriptures in their various dialects. The New Testament appears in but three of the many Indian tongues of South America. Of the two New Testaments so far published for the Indians of Central America the latest to appear is in Cakchiquel, issued recently by the American Bible Society for a tribe in Guatemala.

While it is estimated that some part of the Scriptures appears on an average every six weeks, the translations already published must, from time to time, also undergo revision in order to attain a greater faithfulness to the original Hebrew and Greek, thereby laying an additional obligation on the Bible Societies.

MISSIONARY OFFERINGS.

FOR WEEK ENDING AUGUST 1, 1931.

Sunday Schools.

Previously acknowledged	\$ 3,705.67
Hank's Chapel, Pittsboro, N. C.	2.87
Ebenezer, Cary, N. C.	4.00
Howard's Chapel, Wentworth, N. C.	1.00
Lebanon, Semora, N. C.	.75
Biscoe, N. C.	2.85
Palm St., Greensboro, N. C.	6.00
Rosemont, Norfolk, Va.	10.92
Wake Chapel, Fuquay Spring, N. C.	5.00
Newport News, Va.	9.00
Long's Chapel, Mebane, N. C.	1.87
Union (Surry), Dendron, Va.	2.00
Bethlehem, Suffolk, Va.	2.31
Seagrove, N. C.	1.10
Antioch (R), Bennett, N. C.	.53
Hebron, Nelson, Va.	1.31
Hebron, Nelson, Va.	.95
Mt. Auburn, Manson, N. C.	2.00
New Hope, Harrisonburg, Va.	5.69
Children Day Services, New Hope S. S. Harrisonburg, Va.	1.77
Franklin, Va.	7.62
Holland, Va.	10.00
Hines Chapel, McLeansville, N. C.	2.20
Union (Va.), Virgilina, Va.	3.00
Mt. Zion, Mebane, N. C.	1.25
Noon Day, Wedowee, Ala.	.70
Noon Day C. E. Society, Wedowee, Ala.	.85
Windsor, Va.	1.51

Total \$ 3,794.72

Individual and Church Offerings.

Previously acknowledged	\$ 4,346.93
Damascus, Sunbury, N. C.	3.25
Mt. Bethel, Summerfield, N. C.	7.00
Total	\$ 4,357.18

Dollar-a-Month Club.

Previously acknowledged	\$ 148.00
Mrs. M. A. and Miss Edith Walker, Burl- ington, N. C., (Burlington Chr. Ch.)	1.00
Mrs. B. W. Fields' Class, Reidsville Sunday School, Reidsville, N. C.	1.00
Total	\$ 150.00

Specials.

Previously acknowledged	\$ 4,300.36
Rosemont Class No. 3, Norfolk, Va.	5.00
Mt. Bethel Missionary Society, Summer- field, N. C.	4.75
Caraleigh Christian Vacation School, Raleigh, N. C.	1.00
Total	\$ 4,311.11

Summary.

Previously acknowledged	\$24,091.39
Sunday Schools, Regular	89.05
Individual and Church Offerings	10.25
Dollar-a-Month Club	2.00
Specials	10.75
Total	\$24,203.44

J. O. ATKINSON,
Secretary.

It is a dangerous thing for a young man to start out in life without the thought of God.—
Gladstone.

MONTHLY MISSIONARY PROGRAM.

AUGUST, 1931.

By MRS. W. M. JAY, Editor.

WOMAN'S SOCIETY.

Theme.—"Religious Conditions in Porto Rico."

Worship Helps.

Suggested Hymns.—"Jesus Shall Reign"; "When Wilt Thou Save Thy People."

Scripture.—Rev. 21:1-7.

Prayer.—For Rev. Charles Mohler, Superintendent of Congregational Churches in Porto Rico, and Rev. D. P. Barrett, representing the Christian Church work. For the pastors of the churches; the workers and members of the churches; and the teachers and young people in Sunday Schools.

Conference Period.

One should act as leader, and the others will participate as indicated in the little book, "Yesterday and Today in Porto Rico." Find out all you can about their religion and take your findings to the meeting. They will be of interest and help to all.

The Catholic Church.—For over 400 years the Catholic Church held full sway in Porto Rico. From 1493 to 1898, it had no competition except for one small Episcopal church. No other religious body was permitted to work on the island. The effect of this closed shop policy may be judged by a statement made by Father Sherman, son of General Sherman and chaplain to the army of occupation in Porto Rico. To a Catholic paper he wrote, "Porto Rico is a Catholic country, but without any religion whatever. The clergy do not seem to have any firm hold on the native population, nor have they much sympathy with the problems of the people."

The Protestant Churches.—Following the acquisition of Porto Rico by the United States, the Protestant forces arrived. Many Porto Ricans seemed to feel that because the United States was predominantly Protestant, this religion should be adopted by them also. The missionary societies were most wise. Upon coming to the island they adopted a plan of co-operation to prevent overlapping among the denominations. The Presbyterians' work is in the west, the Congregationalists' in the east, the Baptists' and Methodists' in the center; the United Brethren and Christians work near the south coast, and the Disciples work on the north coast. This wise plan has greatly simplified the interpretation of the gospel message. Recently the young people formed a Congress of Evangelical young people of Porto Rico. They are coming to realize that they must work shoulder to shoulder with the older people in carrying the message of Jesus Christ to their people.

Congregational and Christian Churches.—In Porto Rico are twelve Congregational and seven Christian churches. Many of the ministers of these churches were educated at the Union Theological Seminary of Porto Rico, at Rio Piedras, which is not far from Santurce, and is located directly across from the University of Porto Rico. The students take their academic work largely in the University. This Seminary has already sent out some strong leaders in religious work, not only on the island, but to Cuba and South America, as well as to the United States. Almost all churches are in charge of native workers, and an acquaintance with these men makes one most optimistic about the future of the Evangelical Church in Porto Rico.

YOUNG PEOPLE'S SOCIETY.

Chapter X.—"The Healing Touch."

I.—Business Period.

1. Gloria Patri.
2. Invocation.
3. Business—Old, New, and Miscellaneous.

II.—Study Period.

In review, the leader recalls the outstanding points of interest in the last lesson. "Many Paths, One Goal."

In the approach to today's subject, "The Healing Touch," he may give the word picture given on pp. 145 to 147.

1. Leader's Introduction to Lesson.

2. A Beloved Physician: Dr. Pennell—a Boy Member. (pp. 137-152.)

3. A Wizard of India (p. 152)—"During his long years," etc., (158.) A member.

4. The leader may use the last two paragraphs to show that success comes to those who put Christ first and themselves under the direction of the "Great Physician." This as the transition from Study to Worship Program.

III.—Worship Program.

Theme.—"The Healing Touch."

1. Instrumental Prelude: "The Great Physician Now is Near."

2. Call to Worship.—"Lord be merciful unto me: heal my soul; for I have sinned against thee."—Psalm 147:3.

3. Hymn.—"The Great Physician Now is Near."

4. Scripture.—Luke 4:16-21, also Luke 9:1-7.

5. Prayer.—Thanksgiving for Christ the Great Healer. Pray that we may realize the tremendous price Christ paid for the privilege of ministering unto us. In Isaiah's words, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Pray for grace to be worthy of such a Healer. Pray that our lives may be so sacrificing that the healing power may flow from the Great Fountain source through us to a sick world.

6. Offertory.—Music: "Saviour, Thy Dying Love." Pianist plays softly while offering is being taken.

7. Hymn.—"Saviour, Thy Dying Love." Second stanza.

8. Hymn.—"Give Me a Faithful Heart," sung softly with bowed heads.

9. Mizpah Benediction.

WILLING WORKERS OR JUNIORS.

Theme.—"The Beauty of God's Word."

This should be a picnic meeting; but a short program might be held after supper.

1. Song.—"Day Is Dying in the West."

2. Short sentence prayers.

3. Story.—"The Rain that Came up from the Ground," by John G. Paton.

4. Close by singing.—"I Would Be True"; "Jesus Calls Us"; "Follow the Gleam."

NEWS ITEM

The Willing Worker Missionary Society of Holy Neck Church, Nansemond County, Virginia, gave their annual public program, Sunday night, July 19th. It consisted of missionary recitations and music and the playlet, "America for Americans."

Regular meetings have been held through the year and the mission book "Treasure Hunt," has been studied.

The society has twenty-two members and expects to meet its goal.

MRS. N. G. NEWMAN, *Superintendent*,
MRS. J. T. HARRELL, *Assistant*.

A CALL FOR LEADERSHIP.

(Continued from page 5.)

it is by no means an attempt to play the role of a prophet or pronounce a message of doom, when I declare that the hands which have wielded the pen so effectively will some day lay it down never to take it up again. Some one must take their

place, so we must be growing editorial timber. It takes patience to write, but it has its own reward. It stimulates thought, it teaches us not only what to say, but also how to say it. Preachers need to write more of their sermons in full! Then when you have a real message which people need, and you have succeeded in writing it out so people can understand it, send it in for publication so the circle of your hearers may be enlarged and multiplied. If our denomination would champion great causes, if it would build conviction in the masses of the people, it must resort to the printed page. It is only in this way that great issues and profound problems come to crystallize and make possible a solid line of advance. God gave us men dedicated to this high and holy purpose.

(3). Then we need some leaders in the task of expanding our ministry and our field of service. Someone has said that success without successors is failure. There rests upon the leader in any field a grave duty, which only the few fulfil, yet, its omission always involves disaster. The leader must train some one to take his place. Moses fulfilled his duty in the training of Joshua as his successor. Jesus fulfilled it in the training of His disciples.

These people must be trained to take their own initiative, so that they may inaugurate their own plans and work out their own programs. Few leaders are big enough for such a task. They doubt the ability of their own graduates and try to do everything by themselves. But Jesus joyfully committed initiative to His followers. He showed them the work to be done, but left the ways and means with them.

Dr. John B. Mott reminds us that the minister is under obligation to exercise this recruiting capacity. He is as much under obligation to raise up a ministry for the next generation as he is to raise up a church membership for the next generation.

Is it not strange that there is so little literature defining in terms of the present age and opportunity? What other subject of such transcendent importances has been so neglected?

(4). Our denomination also awaits the coming of men who are willing to make a sacrifice in order to increase our field of service. Some wide awake ministers should be on the lookout for fields in which a church should be planted. There are those who say that we have plenty of churches. But that is not true in every case. Many towns and communities are constantly expanding. If a church can get a foothold in some growing suburb, its progress is almost guaranteed. If one denomination does not accept this challenge, then another will. First there will be first served. Too often a minister settles down in a well established church and loses the pioneering spirit. This same minister might use some spare time and money doing mission work. This is an investment which would yield large returns, and I believe I am safe in saying that the best way to increase our ministry is to increase the demand for ministers. Frankly, Christian friends, after two years in the ministry, I must confess that I hardly have the courage to urge boys to come into the Christian denomination. It is sad, and yet it is true, that some of our worthy and efficient ministers are out of work and are probably destined to some other denomination or vocation. In my opinion it is the sacred obligation of the minister and leading laymen of our denomination to be ever on the watch for unchurched territory. The church must be aggressive, on the march. It must expand or expire. Therefore, the call for leaders in the field of church expansion.

(5). Finally, I would sound a call for leadership in the local church. I long for the rise of some people in the local church who have vision and initiative, who are willing to become security for the progress of their church. So many poten-

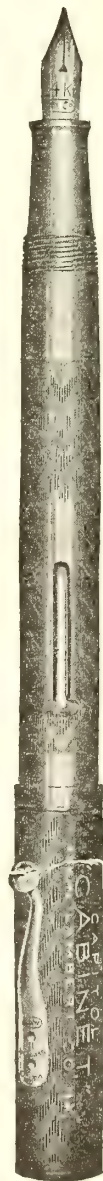
tial leaders live a useless life and die in obscurity because they wait for some one else to do the job. Some people of ability must be everlastingly teased and begged before they will do anything. But if some one must beg you to be a leader, then some one must be a leader in the begging. An opportunity for service is an invitation to serve and it is the only invitation a person should desire. The leader must be more concerned with needs and opportunities than with invitations. Jesus invited Himself home with Zaccheus. Livingston never received an invitation to come to Africa. Christ came into his own and his own received him not. Amos did not come up to the capitol to make his address under the auspices of the Rotary Club, and even now, there must be some Christian daring. The leader must go where the need is greatest. It may be necessary for him to champion unpopular causes. Wherever there is an opportunity for progress there is demand for leadership.

N. D. Hillis has so forcibly reminded us what a promise for the leader was that of Christ. "Give and it shall be given unto you! Give sparingly to nature and sparingly shall thou receive again. Give bountifully, and bounty shall be given back. Give God thy one talent and, investing it, he returns ten. Give the cup of cold water and thou shall have rivers of water of life. Share thy crust and thy cloak, and thou shalt have banquet and robe and house of many mansions."

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

"MIKE," OUR GREATEST SCHOOL TEACHER.

I watched two gangs of small boys, rehearsing in the street, scenes they had feasted their eyes on in the moving picture theatre the night previous. The two parties were charging each other with wooden, or cap pistols in their hands, yelling in raucous tones: "Bang! bang! bang! I got you; you're dead."

Fine-looking, lovable lads, they were, sons of well-to-do apartment-house dwellers near by in this respectable suburb, which ought to grow good citizens if any part of the city can. But the microphone (abbreviated in our newspapers to "Mike") had been making them acquainted with the underworld of professional bootlegging, high-jacking, rum-running, border dope-smuggling and gangsters "taking for a ride" their rivals, and machine-gunning them off the stage.

One of these days some broken-heart mother will be demanding: "Who killed laddy boy?" And shall we answer: "Mike taught the murderer. Mike our most potent teacher."

He is the most highly evaluated teacher. William Fox estimates that the change from silent pictures to speaking pictures cost him \$10,000,000. He wrote that amount off his books.

John McCormack is reported to have contracted his voice to the speaking films for three years for \$500,000. That's the salary "Mike" demands for teaching our children. He is mightier than the school and the home combined.

And not only in America, but in the world, is "Mike" the coming teacher. He has power, it is prophesied, to change the language of the world. It is predicted that in a few decades more "Mike" will make the English language the speech of the film-theatre constituency of the world.

The reason for this is the overwhelming preponderance of English-speaking films. It cannot be an agreeable prospect to the rest of the world; but here's the nub of the agreement—the countries speaking other tongues, that are sweet-sounding and precious to them, simply do not produce many moving pictures, silent or speaking, and therefore cannot provide much of the material for radio broadcasts, which are largely phonograph records, or at least not films or records that can compete in low production costs with those made in the English language. So, it is claimed, the case is hopeless, the die is cast. For ninety per cent of the films of the world are "made in America."

"Mike," our most powerful teacher, the world's teacher, whether or no, draws the largest salary of any teacher, because the cost of filming pictures has been enormously increased by the introduction of "Mike." Take this illustration from movie-studio gossip: In filming a recent picture the director was shocked and puzzled at the roaring that came from the microphone as the leading lady entered the room wearing full court train.

Careful study revealed the fact that the rustling of her skirts on the floor, had been so magnified as to spoil the scene. Or, again, an actor spoke the sentence: "I say; sit still." The result was a sound like that of a flock of hissing geese. The speech had to be re-written to eliminate the duplication of the letter "S."

It seems that only the mechanical genius of the English-speaking peoples is equal to perfecting the speaking moving picture that is destined to overrun the entire world—that is, indeed, doing it already, and that, the supremacy of the speaking

picture will make "Mike" the school teacher of the world.

We see how it works at home, in the Americanization of the children of our aliens, and of their parents. The speaking moving picture and the radio have become decisive factors in assimilating this raw material.

The Portland, Oregon, school authorities say that their schools are being equipped with speaking moving pictures and radios, in order to hasten the Americanization of alien pupils in the receiving rooms of the schools.

In one school, Chinese and Japanese students recently purchased their own receiving sets that they might the more rapidly assimilate our language and the spirit of our life.

Is not this a startling revelation of the potent role that "Mike" is to play in the life of our country and the world? "Mike" is a new species of Frankenstein that we have created, so mighty that we tremble as we realize his far-reaching power.

Must we destroy him to prevent him from destroying us? Or can this magic super-potency in influencing and changing civilization, either for better or for worse, be so controlled and made amenable to the highest ideals of society—the Christian ideals—that ages later men will be glad that "Mike" ever came into being, instead of sorry?

It seems to me that the attitude of the church towards such a phenomenon must be, not that of aloof conjecture, apprehension and criticism, while leaving to others with standards inimical to the Kingdom, the control of this dominating force. Should not the attitude of the church be like that of the old explorers, that the standard of the cross was to be set up on whatsoever new shore their feet touched, and all claimed in the name of their Divine Lord?

Do not all inventions and epoch-making instrumentalities belong to God? Should we not be resourceful enough, forward-looking enough, brave and adventurous enough to convert "Mike" to the service and glory of God?—*John F. Cowan in Methodist Protestant-Recorder.*

CHRISTIAN ENDEAVOR.

LESSON FOR AUGUST 16, 1931.

(Adapted from C. E. Guide.)

TOPIC: "What Nature Teaches about God."—Psalm 147: 1-20.

Program.

Prelude—"Sweet Evening Star,"—Wagner.

Call to Worship—"The heavens declare the glory of God, and the firmament sheweth his handiwork."

Response.—Words of the chorus of "Day is Dying in the West."

"Day is dying in the west
Heav'n is touching earth with rest,
Wait and worship while the night,
Sets her evening lamps alight
Through all the sky."

Hymn—"God of the Earth, the Sky, the Sea."

Introductory Talk.—

Discussion.—

Prayer Hymn—"For the Beauty of the Earth."

Benediction.—

"Lord of the Sunlight,
Lord of the Starlight,
Lord of the Seasons,
Teach me to know

How best to love thee,
How best to serve thee,
Mid summer's flowers
Or winter's snow.

Thoughts on the Topic.

Introductory.—God has given to the world three great revelations of himself: the Bible, Jesus, and nature. There are many who find in nature the most perfect and satisfying revelation of God in our modern age. Many of the great men of science are men of deep religious convictions. They find God in the beauty, majesty, and orderliness of nature.

Nature has a message for every person, from the smallest child to the greatest scholar. A little girl just learning to write scribbled a letter to her aunt at the beginning of spring. Her vocabulary was limited and the word "pretty" appeared in almost every sentence. At the end of the letter she said, "It looks as if the whole world is so pretty, pretty, pretty." It is a tragedy that our eyes are not all as sensitive to beauty in God's great out-of-doors as those of the little girl.

Nature speaks to us of the living God in terms of beauty, majesty, power, perfection, and orderliness. It reveals God's infinite wisdom, his patience, and his concern for the welfare of the objects of his creation.

Discovering God in Nature.—From the days of the Psalmist to the present time poets have described for us the eternal, world-wide urge in man that sends him forth in search of God. As if answering the question which he raises as to where God may be found, the poet has revealed to us in poetic language the discovery of God in nature.

The goodness and providence of God are manifested in the gift of the seasons. "He hath made everything beautiful in its time." Winter brings us the cleansing, exhilarating cold and the beautiful snow to refresh the earth and protect the sleeping seeds and bulbs. Spring comes in all her beauty—"flowers appear on the earth, and the time of the singing of birds is come." Glorious summer presents her gifts of flowers and fruits, the beauty of starry nights and fair days. Then comes the autumn with her rich harvest of fruit and grain.

"When I consider thy heavens." God is a great God as we see him revealed in the wonders of this world, but when our vision expands to include the universe, he becomes infinitely greater and more powerful. So astounding are the terms of astronomy, that it is almost impossible for the person without scientific training to comprehend them. The distance to the star clusters, even those visible to the naked eye, is beyond human imagination. So vast is the universe that it takes light 200,000 years to travel from these most distant stars to our own earth.

Yet this great God of whom we are speaking is also the God of little things. He sees the sparrow fall and he is mindful of even the hairs of our heads. Truly indeed

"... the Lord is a great God,
And a great King above all gods.
In his hand are the deep places of the earth;
The heights of the mountains are his also.
The sea is his, and he made it;
And his hands formed the dry land."

Daily Readings.

- Aug. 10. "God's Providence."—Matt. 6:25-34.
- Aug. 11. "God is a Worker."—John 5:17.
- Aug. 12. "God is All-powerful."—Psa. 135:1-6.
- Aug. 13. "God is Good."—Psa. 104:10-14.
- Aug. 14. "God, Creator."—Genesis 1:1-5.
- Aug. 15. "Nature the Revealer."—Rom. 1:20.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

SOWING AND REAPING.

LESSON VII—AUGUST 16, 1931

GOLDEN TEXT: "Be not deceived; God is not mocked; for whatsoever a man soweth that shall he also reap."—Galatians 6: 7.

LESSON: Galatians 6: 1-10.

Restoring Others.

"Brethren even if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." The average man means to do right, and when he does wrong he usually feels worse about it than anyone else. He is not to be condemned, but to be helped. The key to this verse is to be found in the word "brethren." We are members of one family, brothers and sisters in Christ. We are to help each other. We are to do it in a spirit of meekness, not in a "holier-than-thou" attitude, for if we think for a minute we will readily see not only that we do things just as bad, but also that we would want others to help us in the spirit of meekness and mutual sympathy. The adoption of this principle of Paul's would solve so many problems and save so much trouble.

Bearing Burdens.

"Bear ye one another's burdens and so fulfil the law of Christ." vs. 2. For every man shall bear his own burden." vs. 5. These verses are not contradictory, even though we did not have to take into consideration the difference in meaning in the two Greek words used. We can always help to bear each others burdens. This is the law and the spirit and the example of Christ. But in another sense we must also bear our share of our own burdens. As a matter of fact there are burdens that we must bear, both with and without the help of others. And as we bear our own burdens we will be the better able to help others to bear their burdens. Conversely as we help others to bear their burdens we will be the better able to bear our own burdens.

Proving Ourselves.

"If a man thinketh himself to be something when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." It is very easy to think too highly of ourselves. And it is very easy to develop a "holier-than-thou" attitude when we judge ourselves by others. Paul suggests that we should prove our own work and be glad in any good thing that we have done, and in any goodness that we may have. But to compare it with another's work, vaunting yourself over him, is not profitable for such comparisons decrease rather than increase one's worth.

Sowing-Reaping.

"Whatsoever a man soweth, that shall he also reap." It is both a natural and spiritual law. The man who sows to the flesh, feeding his physical desires and pampering his physical appetites will reap eventually what he has sown. The finer values of life and the things of the spirit will be blighted and killed and he will reap only sorrow and ruin. But he who gives diligent attention to the virtues of life and the things of the spiritual life will reap peace and power and happiness and life everlasting. Let every man take heed how he sows.

Preserving.

"And let us not be weary in well doing." The main difference between the successful and the unsuccessful men in life is to be found in their vary-

ing ability to "keep on keeping on." It is one of the common weaknesses of human life to become discouraged and to stop when it does not see actual and immediate and visible results. But he who preserves in any good thing will eventually reap. Therefore be steadfast, immovable, always abounding in the work of the Lord.

Doing Good.

"As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith." It is reported in one of the short biographies of Jesus which Peter gives in his sermon in the house of Cornelius (Acts 10) that "Jesus of Nazareth . . . went about doing good." We cannot be like the Master in some ways, but we can be like Him in this respect—we can go about doing good.

WHAT PROHIBITION STOPPED.

No one would accuse the *Chicago Tribune* of being fanatical on the liquor question. Nevertheless, an editorial in that paper under date of July 11, 1917, paints a gripping picture of the evil the American people attacked in passing the prohibition amendment:

"If the secret records of the brewing and distilling industry were ever brought to light, they would tell a story of social and political corruption unequalled in the annals of our history.

"If the veritable narrative of the American saloon were ever written, it would make the decadence of Rome look like an age of pristine beauty in comparison. * * * If these men have not made a practice of committing murder and arson, it is because these crimes did not seem immediately profitable.

"The liquor business has been the faithful ally of every vicious element in American life. It has protected criminals, it has fostered the social evil and it has bribed politicians, juries and legislatures."—*Methodist Protestant-Recorder*.

"Why try to tell us that workingmen spend their wages, before their families can get the money for food and that men beat their wives and children as in the old days? It simply is not the case."—*Evangeline Booth*.

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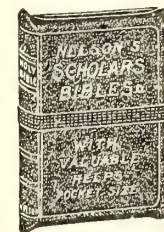
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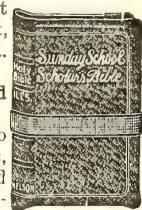
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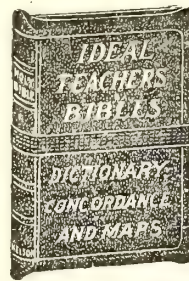
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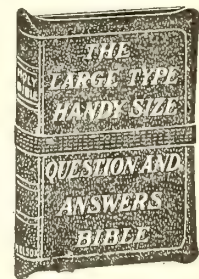
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"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

By DR. AMOS R. WELLS.

MONDAY.

HIS LAMENESS.

"Thou writest bitter things against me, and makest me to inherit the iniquities of my youth."
—Read Job 13: 20-28.

Professor George Herbert Palmer, Harvard's revered philosopher, writes for the *March Atlantis* a most winsomely wise article telling how he has reached the age of eighty-seven in perfect health. He gives six rules, beginning with abstinence from stimulants of all kinds, and closing with religion—belief in a friendly God.

Though he is in perfect health, he has to add "only lame through my own folly. When, thirty years ago, I sprained my leg, the doctor warned me to keep quiet for a considerable time. As after some weeks I felt little pain, I began to move about the room. Healing stopped and has never been resumed. Since then I have had only one leg to walk with."

Thirty years of limping seems a large price to pay for a little impatience; but the Creator, for our good, lays a heavy charge on all carelessness. And especially long-continued are the results of sin. The patriarch Job felt that Jehovah had made him inherit the iniquities of his youth, and in that he was only one of all mankind. A moment's sin may leave an ineffaceable scar on the soul.

Prayer.—We would not have it otherwise, our loving Father. Make Thy warnings very plain, for us and for others. We do not enjoy them, but they keep us from further harm. We do not enjoy them, but we enjoy Thy love. *Amen.*

TUESDAY.

ABSALOM.

"O my son Absalom, my son, my son Absalom!"
—Read II Samuel 18:28-33.

The echoes of David's bitter cry over his dead and wayward son have come sadly down the centuries, and will move men's souls to the end of time. But there are other stories as sad, or even sadder, many of them related every week in our newspapers.

One, which shocked the entire nation a few days ago, told of a young fellow, a former college student, who was sent to a State prison for larceny. His father, an honored judge and once a State senator, brooded over the disgrace and at last killed himself. The harrowing tale of the widow's unutterable grief, and the wretched boy's collapse when he got the news in prison, set thousands to sobbing in deep sympathy.

Oh, the endlessness of sin! How it spreads! How it eats into lives! How impossible it is for the sinner to keep his misery to himself! How blessed it would be if all of us would think of these things before we sinned!

Prayer.—And if earthly fathers thus grieve over their erring children, how must it be with Thee, our heavenly Father! How is Thy pureness shocked with our iniquity, Thy wisdom aghast at our folly, Thy presence horrified by the knowledge of the long, long woe to come! Grant that we may never outrage such greatness of love.

Help us ever to live as Thy obedient children. In the name of Thy well-beloved Son we pray. *Amen.*

WEDNESDAY.

CLOTHES.

"Branding instead of beauty." Read Isaiah 3: 16-24.

From the Vatican has gone out the most determined and the most thorough blast against indecent dress that has yet resounded through the Roman Catholic world. If outspoken and massive condemnation can effect any result, surely after this all Catholic women will dress modestly, and it is to be hoped that all Protestant women will follow their good example.

Of course, this is not to say that there are not millions of modestly attired women and girls in this country, and also, of course, it is not to oppose any dress reform that makes for the freedom and health of women. It is only to say that recent fashions, in their extreme form, have been both ugly and indecent, harmful to the morals of the wearers and of all that gaze upon them. Isaiah's burning description is not too violent a lash.

Every one, whether man or woman, should make clothes a matter of conscience as well as of good taste. Clothing is one very effective mode of expressing one's self, and so of influencing others. Beauty does not mean costliness, and certainly real beauty never calls for Isaiah's "branding." A lovely soul, modest and fine, manly and womanly, will so garb itself that beholders will think of the soul's beauty, and praise heaven for it.

Prayer.—We rejoice, O Creator, in the loveliness with which Thou hast filled Thy world, and we pray to be in tune with it all. May Thy flowers teach us their sweetness and Thy trees their sturdy strength. May all that see us be glad in us. *Amen.*

THURSDAY.

JUDGMENT.

"According to thy ways, and according to thy doings, shall they judge thee, saith the Lord, Jehovah." Read Ezekiel 24: 6-14.

Men do not want to be judged according to their deeds, but according to their designs. "I did not mean to," says the murderer. "It was a brain storm," says the adulterer. "I meant to put it back," says the embezzler. Over against these explanations sits the Law and looks at the deed, the bare and quivering deed.

Thus also God, our Judge. In a frenzy of rage, we lash out against a taunting man, and he falls dead. Is he less dead because we meant only to teach him a good lesson? Not a particle. God says, "According to thy doings shall they judge thee."

Does this mean that our human law and the divine law make no allowances for accidents? Of course not; they make all allowances. But carelessness is not an accident; it also is a deed. Passion is no accident, but an act. We cannot escape condemnation for our thoughts and feelings; their substance is imperishable, equally with our actions.

Prayer.—And so, our Lord God, we pray Thee to reign within us as well as outside us. Be to our inner consciousness all that Thou demonstrably art in the outer world, and so alone shall we be safe and happy. *Amen.*

FRIDAY.

PRISONS FOR BOYS.

"All these things have I observed from my youth." Read Mark 10: 17-22.

The rich young ruler had been a pure-minded, high-souled boy. Young as he was, though, he

could fall and had fallen into one of the most perilous snares of maturity.

Governor Green of Michigan said the other day that they are compelled to keep on building prisons for very young fellows, youths of seventeen to twenty years. They are "young men who have never learned to work and who refused to work; who grab a pistol and take the money from those who do work." He said that the hardest problem he had to face is that of sitting before a sobbing mother, who knows that by the stroke of a pen, he can give her back her boy from prison.

The problem cannot be solved at the governor's end in the State house. It is to be solved at the home end, by wise fathers and mothers, who make it their chief business to rear their children in the fear and love of God. When we have everywhere the right kind of homes for boys, we shall need nowhere these dreadful prisons for boys.

Prayer.—Lead us, Father in Heaven, so that we may lead aright Thy boys and girls on earth. Make us wise. Make us loving. Make us strong. *Amen.*

SATURDAY.

TYING UP TEARS.

"Weeping may tarry for the night, but joy cometh in the morning." Read Psalm 30:1-12.

This is a striking figure of the psalmist, that Weeping is only an overnight guest, replaced in the morning by the bright new incomer, Joy. That may be the case with all of us. We cannot turn Weeping away, we may confidently expect the arrival of her lovely and sunshiny successor.

The newspapers have been telling about a girl in New England who, for nearly a week, was afflicted with incessant sobbing. There was no reason for it, she said, but she could not help it. Much of our sorrow has no deeper cause than that girl's sobbing. We start to grieving, we know not why, and having started, we keep right on. Sorrow easily becomes a habit. Misery runs away with us. We have given ourselves to grief.

Prayer.—Now let us give ourselves to Thee, O Thou living and eternal Joy! Now let us know that no evil can befall those that place their trust in Thee. *Amen.*

SUNDAY.

TAKING POISON.

"Surely He hath borne our griefs, and carried our sorrows."—Read Isaiah 53:1-6.

The most striking of recent news items comes from Oklahoma. It is how a mother gave her baby poison in the belief that it was medicine. The young father could not get a doctor, and in order to learn what antidote to use, he himself took a dose of the same poison. When he felt the poison burning his stomach, he judged that soda water would counteract it, and took some himself with good results. So he gave soda water to the baby, and when the child could be taken to the hospital, it was found that he had done the right thing.

It would be hard to find a finer illustration, on our finite human scale, of the infinite work that Christ did for the saving of humanity from sin. He became sin for us. He bore our griefs and carried our sorrows, that He might put Himself in touch with our affliction.

That young father in Oklahoma was ready for any risk in order to save his child. Our Saviour counted no loss too heavy, no pain too great, no shame and humiliation too severe, if only He might redeem us from our woe and save us to Himself. "Like as a father pitieth his children, so Jehovah pitieth them that fear him."

Prayer.—Dear Lord, what didst Thou not bear for us? What measure of love hast Thou not expended for us? And how can we ever thank Thee for all Thy benefits? *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

PAUL'S PARADOX.

BY REV. JOSEPH W. FIX, B. D.

" . . . That I should not be exalted overmuch, there was given me a thorn in the flesh . . . for when I am weak, then am I strong."

TEXT: II. Corinthians 12: 7-10.

There are many interesting paradoxes in the Bible. Upon the outset of this message, let us hear some of them. "Gain through loss (Phil. 3: 7.) "The Limitations of the Omnipotence." (Heb. 6: 13.) "We rest under a yoke." Matt. 11: 28-30.) "Seeing the Unseen Things." (II. Cor. 4: 18.) "Becoming exalted by becoming humble." (Matt. 23: 12.) "We live by dying." (John 12: 24.) And in our lesson today, we discover a man who becomes strong by becoming weak.

The epistles of Paul are very interesting. Most of them are given to church policy, Christian doctrines, clearing up misunderstandings, refuting errors, and undermining old prejudices. In a portion of Paul's letter to the Cornish church, he seems to pour out his soul in a way; not hitherto revealed. We see Paul the man, the human, the sufferer. This section of his work appears to be the most personal, passionate and intense message ever penned by this great missionary of the Gentile world.

Paul was facing hardship and was nearing the place wherein he would become the victim of defeat or victory. He is discouraged over the condition of his churches. He feels that much of his effort has been in vain. The Judiasters have come back, and have sought to persecute the churches again and thus undermine all of his strivings.

About the easiest way out of any difficult situation is to give up, but it is the most unwise. Paul took an account of himself and declared that he had been given a thorn in the flesh to bear and it seemed more than he could endure. Let us now listen to him as he describes the perils and victory of the occasion.

1. *Paul's Personal Testimony* is not one of great appeal to most of us for he declares that in the midst of his pain and hardship that there was given him a thorn in the flesh lest he should be exalted above measure. Now much has been written about this thorn in the flesh. No one knows the nature of it for Paul does not tell us. Suffice it to say that it was his cross to bear, his personal problem, his handicap. Whether it was physical or not we do not know, but even, if it were, it did not keep him from going forward. Often a physical thorn in the flesh is God's means for bringing men and women to realize their dependency upon him. Milton was blind, Bethoven was deaf, Helen Keller was blind, deaf and dumb. Michael Angelo had a broken nose. Pope was so crooked by disease that he was called a question mark. Alfred the Great was afflicted in such a manner that he seldom knew an hour of ease. We could name scores of other men and women who were afflicted with sore diseases, or thorns in the flesh, if space permitted. The point is that it is marvelous how many men and women who have achieved great things have been tortured with some physical infirmity. Bodily affliction is most often a blessing in disguise. Often the brightest characters and greatest successes are those who suffered. Paul testifies that he was given a thorn yet what a career he achieved in spite of that

apparent draw-back. My friends, if you have been given a thorn in the flesh, you will gain nothing by complaining and whimpering about it. To surrender and give up because of your so called thorn in the flesh would be a very ignoble thing to do. Instead, let us do as did Paul, who declares in the second place that he took it to the Lord in prayer.

2. *What Paul did about the Thorn in His Flesh.* Paul writes in the 8th verse that he besought the Lord thrice about the thorn that seemed to buffet him. We see from this act of prayer that Paul practiced the words, "Pray without ceasing." He prayed not only once, or twice but three times. When one is injured he goes to a surgeon, when he has trouble with his eyes, he goes to a specialist, when one desires to master the art of music, he seeks a great master. Paul sought the help of the Lord. He went to One who said, "Cast your burdens on the Lord," and "Come unto me all ye that labor and are heavy laden." It does not good to worry about the hardships and sufferings of life. Simply let us take them to the Lord in prayer, and realize with one who declared:

"What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer.
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer."

All of us desire to get rid of the thorns that pierce us. The only wise action to take is through the medium of prayer. Jesus wore a crown of thorns for the world. In his suffering and humiliation he prayed that God's will may be accomplished. David submitted his trials to the Lord declaring, "All the days of my appointed time will I wait till my change comes." Thorns are often given us to bring us to our knees in prayer.

3. *Paul's Perfection.* And the Lord answered him saying, "My grace is sufficient for thee, my strength is made perfect in weakness."

There is something about these words that lead us to believe in the goodness of the Lord. We see human and divine meet here. We see what happens to us today, and find it more comforting than if God removes the thorn, as Paul prayed He would. So in response to our prayers, often the thorn remains. If we knew the mind of God, we would have it as He rules, and never seek to change His mind.

Though God does not always remove the thorn, He helps us to bear whatever pain it brings. When we cry out, it is to Him we awlays cry. We say, "Lord, remove this thorn," but He replies, "My grace is sufficient for thee." God is the same today as ever. Cast thy burden upon Him, and He will remove thy burden—He may, but He may not. He says, "Cast thy burden on the Lord, and He shall sustain thee."

In conclusion, let us be reminded of the great work that can be accomplished by such men as Luther Burbank, in transforming the thorny cactus of the desert lands into green, nourishing vegetation for the cattle of the fields. Let us think of how he took the wild berry and, after grafting and experimenting, produced a delicious fruit; and in like manner, the walnut, the apple, the rose. All of these moved in obedience to the voice of this plant wizard. If man can take the thorny pear, the thorny cactus and the crab apple, and, with the help of God, evolve them into valu-

able foods, how much more can God take the lives of men, even though they be filled with the thorns of sin, and make them to be beautiful and useful in His service. Paul declared, "When I am weak, then am I strong." While the thorn was in his flesh, he was drawn closer to God.

So may we say in times of weakness:

"Have thine own way Lord, have thine own way;
Thou art the potter, I am the clay.
Mould me and make me after thy will,
While I am waiting, yielding and still.

"Have thine own way Lord, have thine own way;
Wounded and weary, help me I pray.
Power, all power, surely is thine.
Touch me and heal me, Saviour Divine.

"Have thine own way Lord, have thine own way;
Hold over my being, absolute sway.
Fill with thy spirit, 'till all shall see,
Christ only living, always in me."

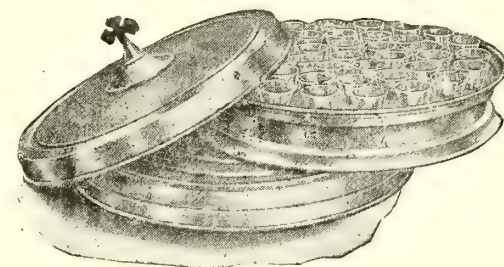
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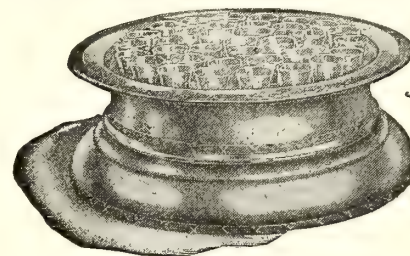
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear friends:

It is still a busy time at the Christian Orphanage. Our friends are so good to us it keeps us busy. Our good friends Mr. Bruton and Mr. Steed, of Candor, N. C., which is in the peach orchard belt, wired us last week to bring trucks and get peaches to can. We took two trucks and got 100 bushels of extra fine peaches. We drafted into service all the girls large enough to peel a peach and all the boys to handle the peaches, and out of the two truck loads we put up 450 gallons. We want to get two more loads this week. There is a heavy crop in the "Sand Hills" this year and of a fine quality.

The weather has been dry and hot for ten days and our silage corn was suffering from the drought, but last Friday night we had a nice shower which revived everything and then on Saturday afternoon we had a splendid rain, which saved the day for our crops. The Lord is good to us—we are grateful.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 6, 1931.

Brought forward \$9,518.91

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Elon College \$ 6.25

Greensboro, Palm St. 10.35

Greensboro, Palm St. 10.35

Kallam Grove77

Eastern North Carolina Conference:

Wake Chapel \$ 5.94

Morrisville 2.00

Henderson 3.78

19.37

Western North Carolina Conference:

Zion 1.42

11.72

Eastern Virginia Conference:

Liberty Spring S. S. \$ 5.00

Bertie Johnson Class 1.00

Ladies Bible Class 1.00

Senior Boys Class 1.00

\$ 8.00

Holland 10.00

Bethlehem 5.00

First Richmond 5.00

Union Surry 3.00

Rosemont 10.040

41.00

Valley Virginia Central Conference:

Mt. Lebanon \$ 1.82

New Hope 5.10

6.92

Alabama Conference:

New Hope 1.08

Special Offerings.

Mrs. Maynor, support of Rebecca... \$10.00

Mrs. Maynor, special item..... 1.00

Sale of pigs..... 14.00

C. A. Penn, support of Miller chil-

dren 50.00

Interest 12.56

87.56

Total for the week..... \$ 169.07

Grand Total \$9,687.98

The Capone case shows that the United States can call upon several resources not available to gangsters. For pitiful sums of money, plus the opportunity to serve, it can enlist intelligence, honesty, and courageous devotion.

HOPEWELL, VA.

Mrs. W. A. Warner sends in the following item from the Petersburg, Virginia, paper of July 28: "Rev. John C. Barrett resigned the pastorate of Hopewell Christian Church last night, and his resignation was accepted by the church with regrets. Rev. Mr. Barrett has been here only a few months but much has been accomplished toward shaping the business and policies of the church in that time for greater service. To his credit the duplex envelope system and every-member canvass has been installed with a financial secretary elected to carry out the plan. A financial committee has been appointed to complete the financial program of the system.

"Rev. Barrett stated in the business meeting last night that he reluctantly resigned for he regretted exceedingly to leave a people that he had learned to love so well, but owing to the financial strain that is upon the church at the present time, so many of the members out of work, that he considered it to the best interest of the cause for him to resign."

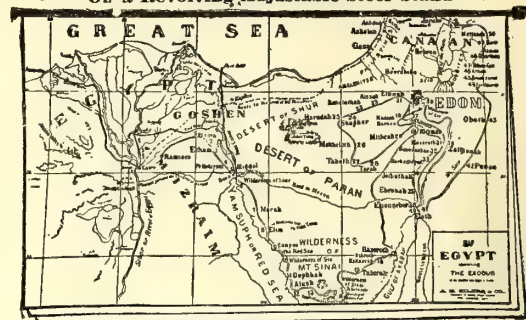
"The winning personality of Rev. Barrett has won him a place in many hearts which will remain even though he will no longer be with us in person. Their prayers and best wishes will follow him and his family into the field of labor which the Lord has for him to do.

"The Rev. T. N. Lowe, former pastor of the Elm Avenue Christian Church, Portsmouth, Va., was elected to succeed Rev. Barrett. He will take up his duties early in August. May the blessing of God rest on pastor and people."

Work is whatever you must do. Play is what you like to do. So why not like your work?—*Van Amburgh.*

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Specimen of Type.
AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jesus was

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2104. Dark Blue Silk Finished Cloth, with edges colored to match gold titles. .50
2105K. Morocco Grained Binding, flexible limp, gold edges and titles. .60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges. .85

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2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges. .70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. .90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.10

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Specimen of Type

ST. MATTHEW 2 The three wise men

carrying away into Egypt.
Y-lon are fourteen generations.
and from the carrying
away into Babyl-on
into Christ are fourteen

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Holman GEM Testament

POCKET
SIZE
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Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jesus to the
multitude, and to his dis-
ciples,



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RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

WORD PICTURES IN THE NEW TESTAMENT, VOL. IV, By Archibald Thomas Robertson, D. D., LL.D., Litt.D. Richard R. Smith, Inc.; \$3.50; pp. 634.

The fourth volume of this series concerns itself with "The Epistles of Paul"; and it is a fitting companion to those who have preceded it. Dr. Robertson is Professor of New Testament Interpretation in the Southern Baptist Theological Seminary of Louisville, Kentucky, and a Greek scholar of ability. No one who wishes to really study the Pauline Epistles should forego the pleasure which this book is bound to give them, for in the words of "The Expositor," it is "an illuminating work, putting as far as may be the exact shade of meaning in the words of the New Testament, and throwing sidelights on the text from custom, habits and contemporary history." Especially valuable, also, to the Sunday School teacher, will be found this entire series of "Word Pictures in the New Testament." A valuable addition to any theological library. J. T. K.

HEATHEN RAGE. By Gerald Stanley Lee. Richard R. Smith, Inc.; \$2.50; pp. 342.

There is something new under the sun, or certainly there is a new way of expressing it. "How is it people can seriously pick themselves out to be professors, physicians, lawyers, artists and even ministers in a day like this and a civilization like ours? What is our civilization doing and going to do with them, and what are they going to do with us? These are two of the questions that Mr. Lee asks—two that he leaves for you to answer after reading this most interesting volume. If you are over orthodox you will not agree with him in all he says, nevertheless, you will derive some good from the reading. As an example, in the chapter, "The Revolt of the Parsons," we find this: "One man in the ministry today in every city, who will be a pulpit Henry Ford, will have as steady, as unquenchable, as incredible a faith in what a minister can do, as Henry Ford has had in what a business man can do, would lift up the pulpit in this land to a vision of itself, to a dramatization of itself before our young people which would send the most gifted young men we have . . . flocking into our Theological Seminaries." Again, "The genius may be defined as the man who insists on being more normal than other people dare to be. His not being afraid to let the let-go in him go—his being eager to run the risk of struggle—to face the challenge of defeat, is what makes a genius a genius." Just released from the press, *Heathens Rage*, is well worth reading, and then re-reading again. J. T. K.

To Thine eternal arms, O God,
Take us, Thine erring children, in;
From dangerous paths too boldly trod,
From wandering thoughts and dreams of sin.

Those arms were round our childhood's ways,
A guard through helpless years to be;
O leave not our maturer days,
We still are helpless without Thee!

We trusted hope and pride and strength;
Our strength proved false, our pride was vain,
Our dreams have faded all at length,
We come to Thee, O Lord, again!

A guide to trembling steps yet be!
Give us of Thine eternal power!
So shall our paths all lead to Thee,
And life still smile, like childhood's hour.

The 1930 census found 63,489 blind persons in the United States, or 517 per million population. This was an increase of 10,922 over the 1920 blind census. The figures also listed 57,084 persons as deaf mutes, the ratio being 465 per million. This was an increase of 12,199 over 1920. There were 1,942 blind deaf mutes in

1930. New Mexico showed the highest ratio of blind, while Wyoming showed the lowest. Kansas had proportionately more deaf mutes and the District of Columbia the lowest ratio. New Mexico's blind totaled 607, or 1,434 per million. Wyoming, with 53 blind, had a ratio of only 235 per million. Kansas had 1,173 deaf mutes, or 642 per million. The District of Columbia's ratio of 242 per million was based upon a total of only 118. Wyoming, with the lowest ratio of blind, showed next to the lowest ratio of deaf mutes, having only 60, or 266 per million.

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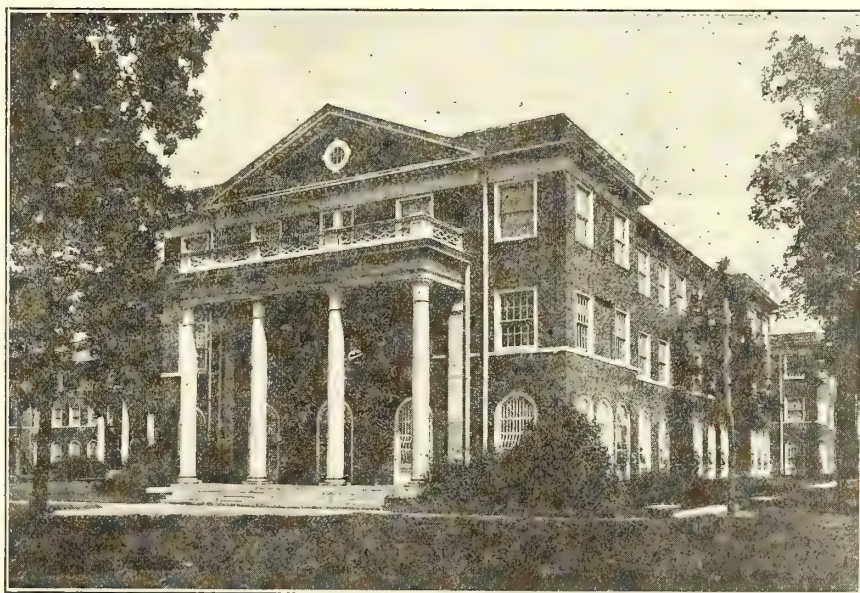
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OBITUARIES.

LOYD.

We, the members of the Woman's Missionary Society and Pastor of Turners Chapel Christian Church, offer the following resolutions of respect as a tribute to the memory of our co-worker and sister member, Mrs. I. M. Loyd:

First, That we bow in humble submission to Him who doeth all things well.

Second, That we will always cherish the memory of her personality, her willingness to serve and the love she had for the missionary work. While she had only been with us for a period of three months, she being a member of Jonesboro Presbyterian Church, she had endeared herself to the people of the community, and her work and conduct had shown a love and loyalty to that which is noblest and best in the human heart.

Third, That we extend to her bereaved family, husband and children our deepest sympathy in this dark hour, recommending them to our Heavenly Father for comfort and resignation to His divine will.

Fourth, That a copy of these resolutions be sent to the bereaved family, one to be spread on our Missionary Society record and one sent to The Christian Sun and local papers for publication.

REV. J. A. DENTON,
MRS. R. L. ROSS,
MRS. J. W. MYERS,
Committee.

GILMORE.

Brother Charlie Gilmore, after a continued illness, passed out of this life at his home near Moncure, on July 16, 1931. Brother Charlie was the son of the late Haston Gilmore, who was well known in the Moncure section.

He leaves to mourn their loss, a wife, one son, and a little girl, who is an adopted child, besides four brothers, one sister and a host of friends.

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For literature, write Rev. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

Brother Gilmore was a member of Zion Christian Church, where he will be missed.

The funeral was conducted in the church by the writer, assisted by Brother D. A. Mann. May the blessings of God be upon those who mourn.

J. A. DENTON.

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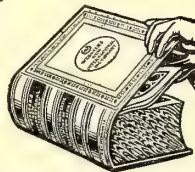
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THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

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VOLUME LXXXIII.

RICHMOND, VA., THURSDAY, AUGUST 13, 1931.

NUMBER 33.

•• THE SUN'S OBSERVATORY ••

By DR. W. C. WICKER.

SCOTS PREACH TO SCOTS.—

The Scots Church, in Sydney, Australia, has arranged for a number of special preachers for various periods. Last month, Dr. Boyd Scott returned to Scotland, after having completed his six months of service. Rev. Moffitt Gillan, his successor, who is also from Scotland, will serve for nine months. He is drawing large congregations, and by sane, strong evangelistic preaching, he is helping to build up the kingdom of God in the southern hemisphere. It is rumored that a distinguished Canadian minister will be invited as the next special preacher. It would pay many churches to keep thus a vital relationship between the home base and the far-flung battle line at the front of our missionary field.

HELEN KELLER VISITS THE BALKANS.—

The recent visit of Miss Helen Keller to Jugoslavia has amounted to nothing less than a sensation in educational and philanthropic circles. She was the guest of the nation and was received everywhere with the utmost attention. Her comment of communis agents, and such disturbances citous and her constant emphasis on the need for greater care for the blind has done much to stimulate interest in this special form of social service. Miss Keller was received in audience by King Alexander, who conversed with her for half an hour. Just previous to her departure for Zagreb and Ljubljana, Miss Keller received a high Jugoslav decoration. Interchange of such visits between the outstanding characters of nations will cultivate good will and help prevent war.

RELIGIOUS EDUCATION IN GREECE.—

The holy synod of the Church of Greece has just instituted a committee of eight, presided over by the president of the synod, to study the problem of religious education in Greece, and to "undertake whatever seems necessary to bring the standards of religious education in Greece up to the best modern requirements." The marked increase of sermons in the church, almost unknown ten years ago, and the greatly enlarged social and philanthropic work of the church since the war, offer evidence that the Church of Greece is doing its utmost to meet the moral and social requirements of today. The commission now appointed is partly the result of the resolutions of the Greek theologians recently reported in American papers. Among its first actions, the commission has announced a prize to be awarded the author of the best study presented on the history of religious education.

PEACE-TIME WORK.—

Prof. Richard T. Ely, of the Institute of Research in Land Economics of Northwestern University, one of the leading economists of America, offers a proposal for the relief of unemployment.

After an interview by Carroll Binder and the story of the interview told in the *Daily News*, in response to a question as to what can be done for men now jobless, Prof. Ely replied: "Create a peace-time army!" But he does not mean an ordinary army. "I propose," says Prof. Ely, "the recruiting of the unemployed in a peace-time army which would engage in non-competitive occupations for the common good at non-competitive wages about the level of those paid to the United States soldiers." The removal of railroad crossings, the beautifying of the railroad right-of-ways, reforestation, campaigns for the elimination of mosquitoes, are some of the projects recommended. This would be better than unemployment, would be conducive to contentment, would enable a larger number to earn their living expenses, and tend toward peace and contentment.

ANTI-RELIGIOUS SOCIETIES.—

The latest movement of the radicals in Japan, and there can be little doubt that this has Russian antecedents, is the organization of anti-religious societies. This movement started only a few weeks ago, and thought at the time to be of very little significance, the movement has now assumed such proportions as to attract the attention of the government, and is considered by most religious sects to be a serious menace. Some, however, feel that such a movement can make little progress among the tolerant yet reverent Japanese populace. It may stimulate long decadent religious orders into activity to justify their existence. Paul thought that the religion of the Gentiles whom he led to accept Christ would provoke his countrymen to jealousy until they would seek to be grafted into the original religious life. If Buddhism has brought this curse upon its own head by its lack of vitality in an age of transition, the same may happen to the Christian religion for the lack of vitality and reality in worship. Many Buddhist leaders are out to demonstrate that the faith still has vigor and value for modern life. Christianity should wake up to the same task about the vigor and value and vitality of the religion of Jesus Christ which we profess.

NEW RELIGIOUS SECTS IN JAPAN.—

That Japan is essentially religious few who know the facts can doubt. The government is even now investigating a syncretic sect known as the Human-Way cult, which though less than five years old, is yet said to have two hundred thousand adherents, among whom are educators, military men and government officials. The phenomenal development of other such sects of comparatively recent origin undoubtedly points to the yearning of the Japanese soul for assurance of spiritual reality in a world of stress and strain. It is interesting that few of these sects offer any material or economic advantages, though some promise healings of bodily infirmities to the most

faithful. The same tendency is seen in America when religion becomes mechanical, rational and formal, and leaves the consciousness of God out. The Protestant Church would do well to emphasize the worshipful element in religion and the consciousness of the presence of God in every service. Other elements may enter to good purpose, but without this as the central emphasis, the reality of religion is relegated to a subordinate place. "Seek first the Kingdom of God" in every service, and it will be reality itself and vitalize the religious life of America. It is better than any sect, society or organization which does not magnify God, and will win people back to the true religion.

RADICALISM ON INCREASE IN JAPAN.—

Radicalism seems on the increase among the students of Japan. There have been numerous cases of disturbances in the colleges and universities in recent months. Some students are protesting against a newly appointed president in one of the universities, and in another, Tokyo Imperial University, the students desire a co-operative dining hall rather than a concession to a commercial agent who gives as little service as possible and charges as much as the trade will bear. In both institutions demands are being made for permission for student self-government, and at one well known school when such demands were not granted a group of students danced in the street singing the hymn of the revolution. Such agitations, of course, have the encouragement of communistagents, and such disturbances may even be fomented thereby. But that every demonstration for self-expression, whether by students or by proletariat, is an incipient revolution calling for repression and punitive measures by police and courts, is an assumption calculated only to spread rather than control radicalism. Those who read church history know that persecution at all periods of church history has tended to increase self-assertion and independence even at the cost of life. Fairness, justice, respect for personality and human rights, even among students as well as citizens will do much to overcome radicalism. The American ideal of government, in State, in society, and in school is the democratic ideal, and when despotism, domination and repression are removed from such government, there will be no need for radicalism. There is something inherited in the instinctive nature of man that rebels against any man or set of men lording over the conscience and crushing out the personality. All wars of history, all the revolutions of nations, all the divisions of churches, and all the radicalism in schools and colleges have as their underlying motive that inborn demand for the respect of personality which asserts its rights to freedom and expression according to reason if it may and according to rebellion if it must.

NOTES-PERSONALS

Rev. and Mrs. J. W. Fix, of Franklin, Va., are attending the Massaneta Springs Bible Conference, near Harrisonburg, Va., this week

Dr. C. C. Ryan, of Richmond, Va., is in Georgia during the present week, assisting Rev. A. H. Sheppard in evangelistic services. During the coming week he will be with Rev. G. D. Hunt at Wadley, Alabama.

Rev. G. C. Crutchfield of Lynchburg, Va., assisted by the pastor, Dr. P. H. Fleming, conducted the annual revival week of the Union Christian Church, Union Ridge, N. C., beginning with two services on the fourth Sunday in July and continuing with evening services during the week. This revival week concluded Friday evening with fourteen new members added to the church.

We learn from Rev. E. B. White that he has accepted the call to return to the Windsor circuit for the coming year. Mr. White has been pastor of Windsor, Antioch and Isle of Wight Churches for the past two years, and he reports that the work at these churches shows improvement. He will also continue to pastor Damascus Church, Sunbury, N. C., where he has been for four years, and has been invited to supply for Eure's Christian Church, Eure, N. C., on the fourth Sunday afternoon, during the coming conference year. He says that he will do his best to comply with this request. Mr. White is now attending the Bible Conference at the Massanetta Springs, as are several other ministers from Eastern Virginia.

Rev. John C. Barrett, familiarly known to his many friends as "J. C.," has recently resigned his pastorate at the Christian Church at Hopewell, Virginia, and is open to consider a field of service during the coming conference year. Bro. Barrett has a wide acquaintance in the South, being an old Elon student and a native son of the Old Dominion. Since entering the ministry in 1917, he has served the Madisonville Christian Church, Moscow, Pa., Pleasant Hill Church at Albion, Ind., Gulph Mills Church, Conshohocken, Pa., and for a short while the Church at Hopewell, Virginia. Brother Barrett has a host of friends wherever he goes. Not only was he a student at Elon, but he graduated at Defiance (Christian) College, Defiance, Ohio. He is a member of the New Jersey Conference. After September 1st, he may be addressed at 2517 Balentine Boulevard, Norfolk, Va.

FROM E. M. CARTER'S FIELD.

The first of my meetings for the summer was at Youngsville. The services were conducted as before, except by the local pastors. I had charge of the singing; the pastor of the Baptist Church had charge of the prayer services, and the pastor of the Methodist Church did the preaching. We have never had a more harmonious meeting; and, so far as we are able to judge, the results were just as good. The people rather prefer the union meetings; and certainly one marked result is the spirit of unity in the community's interest. About fifteen members have so far been received into the churches.

My next meeting was at Mt. Carmel. During the first week, we were assisted in four services by Rev. R. Lee House. We had large congregations and good attention. When we came to close on Friday night, I suggested that during the next

week I could meet them for services at night. The proposition was accepted. Three years before I became pastor, there arose some trouble, and as a result, we have lost members every year. Because of rain we only held three services, but the tide has changed. Thursday, the last night we held services, we received five members. It is very likely that there will be others to join at our next service. We are looking now for better conditions.

At the present we are having a union meeting with Pope's and Wesley's Chapels, Wesley's being of the M. E. Church, South. According to the custom, it was the time for Wesley's pastor to preach or have it done. Last week the services were held at Pope's Chapel, and we continue this week with services at Wesley's. We cannot tell just now what the results will be, but we are anxious that much good shall be accomplished. These are two of the oldest churches in this section, Pope's Chapel being one of those that seceded with James O'Kelley.

My next meeting will be with Good Hope Church; the place where the Southern Christian Convention was organized. E. M. CARTER.

REVIVAL AT CONCORD.

Our revival meeting began at Concord on July 26th and closed on July 31st. The services were held during the day only, with dinner on the grounds, according to a long-standing custom at this place. The attendance was very good from beginning to close.

Our friend, Rev. T. J. Green of Ramseur, N. C., was with us and did the preaching. He assisted here nine years ago. His acquaintances were glad to welcome him back again. His stay revived old friendships and made new ones. His messages were in language that children could understand. He believes in old time ways and methods in conducting a revival, and his sermons were highly Biblical and were food for the hungry soul. May the Lord bless him with many years of usefulness and activity in his Kingdom work.

Our fellowship was very pleasant, and we hope that he will be with us again. His services were highly appreciated by the church.

As to visible results, the church was greatly revived, one profession of faith in Christ was made, and there was one addition to the church. We are thankful for the blessings enjoyed and the good seed that were sown. All praise and honor be unto our Lord. L. L. WYRICK.

On the closing day of the meeting, during the noon hour, one of the members of the church came to our automobile with a package or two, and this was the signal to the rest. It was quite a surprise to the pastor. A pounding had been agreed to sometime during the week. So we have something to eat for awhile. Among the items found, which may be named were, apples, peaches, cucumbers, tomatoes, corn, meat, several bags of flour, sugar, canned fruit, jelly, preserves, honey, potatoes, peas, etc.

This is a good people to serve. May the Lord bless all who had a part and wished to have a hand in this pleasant surprise. We desire to show our appreciation by better and more prompt service. L. L. W.

REVIVAL SERVICES AT NEW HILL.

A series of revival services began at New Hill Church on Sunday, July 12th, and closed on Friday night, July 17th. We had beautiful weather during the week, which added to the attendance. Several other meetings were being conducted in the community the same week, but our congregation was good in view of the fact. A beautiful co-operative spirit prevailed during the entire meeting, which we greatly appreciated.

The services were enjoyed by those in attendance.

Rev. L. A. Nall of Elon College, N. C., did the preaching in a very acceptable manner. He is a preacher of the Bible truths, as many of our forefathers expressed their religious views. While here, Brother Nall made many friends.

As a result of the meeting the church people were encouraged and strengthened spiritually. Thirteen professed Christ as their Saviour, and closer bonds of Christian brotherhood were in evidence.

To the Lord be all praise for what was accomplished. L. L. WYRICK.

AN ACKNOWLEDGEMENT.

On Thursday last, the wife and I thought, when we saw the cars coming up the driveway and parking, that all our friends were about to make us a visit at once. However, when they began to pile out with chickens, flour, meat, potatoes, rice, jellies, sugar, roasting-ear corn, peas, beans, and many other good things to eat, well we just didn't know what to say. Now we are always glad to have our members from the Haw River Church visit us, but when they come with their arms loaded down with good things to eat, what can we say? That we're doubly glad?

It makes us feel that we are, of all the servants of God the most humble. May God bless them is our prayer. We will try to show our appreciation in honorable service for them and the Master. REV. AND MRS. ROY COULTER.

MT. BETHEL.

Our meeting at Mt. Bethel began the third Sunday in July. Rev. M. A. Pollard arrived on Monday and did the preaching. His messages were greatly enjoyed and the church revived.

At the close of the meeting, the pastor found his car filled with many good things, such as wheat, lard, canned fruits, vegetables, and lots of things required for the pantry. This unexpected shower of gifts rejoiced the heart of the pastor and his family, and we thank the good people who were so kind to remember us in such a splendid manner. May God bless each one of them is our sincere prayer, and to God we give praise and thanks. R. A. WHITTEN.

CONFERENCES MEET.

Eastern Virginia Conference meets at Cypress Chapel, Nansemond County, Wednesday before the first Sunday in November, 1931, at 10:30 A. M.

Georgia and Alabama Conference and Southern Association will meet jointly—, —, —.

Alabama United Conference meets at Phenix City, Ala., Second Tuesday morning in November, 1931.

Eastern North Carolina Conference meets at Shallow Well Church, Tuesday after the third Sunday in November, 1931.

North Carolina and Virginia Conference meets at Mt. Bethel Church, Rockingham County, on Tuesday after the second Sunday in November, 1931.

Western North Carolina Conference meets with Shiloh Christian Church, Randolph County, Tuesday after the first Sunday in November, NOTE.—Secretaries of Associations and Conferences will please supply omissions and make necessary corrections to the above.

NOTICE.

I am making a change in churches this Conference year, and will be glad to correspond with any church or churches desiring my services in regards to church work.

W. B. FULLER,
313 Greene St.,
Harrisonburg, Va.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, *and* REV. M. J. SWEET, *Associates*.

REV. A. NIGHTINGALE is helping the medical forces of his area with typhoid patients and is endeavoring to secure a permanent health unit for the section.

REV. WALTER METCALF, of Tampa, Fla., is spending the month of August in the parsonage at Winter Park, and supplying the pulpit in the absence of Dr. Clarence A. Vincent.

THE CONGREGATIONALIST of July 30th contained an interesting report of the National Council Seminar on "The Gospel and the Church," written by Dr. Elisha A. King of Miami Beach.

Rev. and Mrs. A. L. DEJARNETTE, of Soddy, Tennessee, are specializing in boys and girls' club work this summer. It was a pleasure to see a good sized group of interested girls meeting with Mrs. DeJarnette in their home on the breezy hill-top.

REV. J. DELMAN KUYKENDALL, D. D., after attending the National Council, went to his old home in California. Mrs. Kuykendall and daughter were with him. Dr. Kuykendall preached at Grace Trinity, a united church in San Francisco, and at the North Congregational Church, in Berkley, California. Before returning to Florida, he will supply two Sundays at Greenwich, Connecticut and two at Burlington, Vermont.

REPORTS of Student Summer Workers, when read by a reader who knows the fields and their needs, gives thrill after thrill. We have a capable lot of summer workers this year. They are particular to know how they can help, and they give themselves readily and royally in service. Their approval of the regular work of our devoted pastors and church people is valued testimony of the progressive work which is being carried on in our rural regions.

STATISTICAL REPORTS from Church Vacation Schools are interesting. After the location, is given the number of Congregational and other children attending, also the number of pupils in kindergarten, primary, junior and intermediate grades. Then comes the list of text books, the number of paid and volunteer teachers, the length of the school in weeks, the number of days in the week used, and the number of hours in the day. The final item is the cost of the school.

REV. ORVILLE D. ULLOM, after completing two years of fine service as assistant pastor of the Miami Beach Community Church, will begin services in his new parish at Melbourne, Florida, on August 16th. Mr. and Mrs. Ullom were presented with several fine gifts by the societies of the Miami Beach Church in appreciation of their work there. After visiting with Mr. and Mrs. C. H. Stewart of Melbourne they are spending their vacation with Mrs. Ullom's parents, Dr. and Mrs. C. Rexford Raymond of Chattanooga, Tenn.

REV. EDWIN E. WHITE, of Pleasant Hill, is happy in his summer extension campaign which was started with a staff of nine workers. The first Vacation Bible Schools had large enrollments and were held at Bon Air, De Rosset, Browntown, Mobery, Eastland, Clifty, Ravenscroft, and a new point, Rodgedale. Pleasant Hill Academy students were coached before their commencement time for summer work in their home communities, and are carrying on other schools. Mrs. Ervin had a most successful camp for 4-H girls. Week-end chatauquas have supplemented

the Bible Schools. The Pleasant Hill program is our largest summer program, carried forward from one point, in the Southeast.

REV. GEO. W. BLOUNT and his faithful church members are achieving remarkable results in the building of their new church at East Lake, Chattanooga. While some of the material of the old building is utilized in the new structure, it is a new church. The auditorium is much larger than the old one, and the building now has two floors instead of one. The building's entrance faces one street and fronts a park a block away, and flanks on another street. The new church has generous provision for the departments of the Church school. The basement affords room for social affairs. The site of the church is superb. The grounds extend along the street for a number of rods on each side of the building. The lot has shade trees and will be most attractive when landscaped. The pastor of this church is one of the most able leaders and assiduous pastors in the Southeast.

GEORGIA STATE CONFERENCE. According to the constitution, this conference should fall on October 27th, 28th, 29th. It is likely that these dates will stand. The only question is that by action of both bodies, Congregational and Christian, there is to be a joint meeting of these two bodies. The writer does not know who the Christian officials may be, so cannot confer directly with them. If these items should happen to fall under the eye of Christian officers of the Georgia Christian Conference will they kindly communicate with the pastor-at-large, Rev. Milo J. Sweet, 226 Henderson Street, Salisbury, N. C. Meanwhile it is hoped that all Christian Churches in Georgia will consider themselves as being most welcome to share in every way possible at this Georgia State Conference of Congregational and Christian Churches. It will be held at Barnesville, Georgia.

MR. LAWRENCE ROBERTS has been working at Robbins, Deer Lodge, and Glenmary. There were 90 children in the Vacation Bible School at Robbins. A meeting for the young people was held three nights a week, but they promptly requested two more nights' sessions, and 70 of them attended the meetings. Mr. Roberts noticed that they were seriously interested in the program of Christian life as outlined to them. At Deer Lodge he found that his willingness to do his best at baseball won many friends. All but one member of the team were present at his Christian Endeavor meeting. Deer Lodge, which is six miles from a railroad, celebrated the Fourth of July with speeches and an orderly gala day celebration, attended by 400 people. The young people have a debating club on Saturday nights. The older people attend church very little. In the Vacation Bible School the children made good answers to an oral quizz. The Vacation Bible School attendance increased daily. At Glenmary the people responded well to the Daily Vacation Bible School. This whole area in the mountains was hurt by the drought last season. The people are struggling for a living since the closing down of the few industrial plants.

NORTH GEORGIA ASSOCIATION.

The North Georgia Association was splendidly entertained by the Demorest Church on July 27th and 28th. Prof. Lisle Percy, acting Moderator,

and later elected to that position for one year, had provided well, and with his helpers certainly gave the large delegations a hearty welcome. Outside of Atlanta, practically every church was represented. The program was well balanced. The devotional services were conducted by Prof. A. G. Axtel and Rev. J. W. Philip, and were marked by high standards of the prayer life and devotion to the teachings of Jesus. The sermon, by Rev. Theodore L. Leverett, pastor of the Macedonia Larger Parish, consisting of the Macedonia, Sardis, New Trinity and Liberty Churches, was one of the strongest presentations of why God loves the world and how the world was to find out about it, we have ever heard. In a word, it was by deep devotion and splendid sacrificial witnessing by unknown heroes, as well as the known ones, that the news is told. It were well for each to ask, "How can my community know that God loves it?" And then let the church demonstrate it.

The pastor of the churches at Duncan's Creek, Center, and County Line, Rev. Carl Parker, talked to the theme, "Needs and Accomplishments of the Country Church." He pointed out several important needs and then the time was up. Rev. A. W. Hutchins, Atlanta, Ga., spoke with entertaining ability of "What Must the Church do to be Saved?" The pastor-at-large gave an outline of work and fellowship for the three local associations and the State conference. His suggestions were unanimously adopted by the association.

Miss Viola Veley led the afternoon program on Young People's Activities, presenting the subject, "The Sunday School for and by All Ages." At four in the afternoon, there was a special period conducted by a group of our S. S. S. young folks.

The closing service was one of great interest. Dr. D. B. Atkinson, of Piedmont College, gave a masterly address on "Christian Citizenship." It was an exceptionally inspiring meeting.

BLUE RIDGE THE MIGHTY.

Folks who know Blue Ridge will rejoice to know that the M. E. M. Conference is to be continued next year as usual. Under the direction of Dr. W. Knighton Bloom, this year's conference, while somewhat smaller in numbers, due doubtless to the lateness of the dates of holding it, was one of the best to be held. The changes of the program by which greater freedom for recreation in the afternoons was made possible, contributed to the pleasure of all, and, incidentally to the amount of real work students could give to the courses. Both of these features are quite worth while.

Denominationally Congregationalists and Christians outnumbered by far any other denomination. However there were delegates from several others who gave much to the success of the conference.

Among the outstanding speakers at the open forum held each evening were Rev. Kirby Page, world famous lecturer and publicist; Rhinehold Niebuhr, Rev. Alva Taylor, Vanderbilt University, and Dr. R. B. Eleazer. On the regular faculty we find names such as Dr. Ernest M. Halliday of New York, Rev. Donald McGavern, Prof. Raymond Paty of Emory University, Rev. Ernest W. Riggs of Boston, Mrs. L. M. Awtrey, Rev. Abram W. Sparks, Dr. Gilbert Q. LeSourd, Miss Hazel V. Orton, Miss Priscilla Chase, Miss Sallie Deane, and Mrs. Alva G. Maxwell.

One of the most interesting features of daily occurrence was the vesper service conducted by Dr. Rexford Raymond of Chattanooga. Bringing long remembered by the crowds who rejoiced to "Come and worship" before this leader of souls.

The climax of all, perhaps, was the really great and wonderful Sunday morning service. This

(Continued on page 13.)

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

JUST ANOTHER DAY.

(Editorial Correspondence.)

Northfield, Mass., August 16, 1931.

If I could make Northfield live, for one moment even, in the minds of SUN readers this would be a letter worth while. But this can't be done. For the word itself stands for a man, a movement and an idea, all three of which have assumed infinite proportions and signify world-wide values. And that is not exaggeration. In fact it only half states, and but poorly, an amazing fact.

Dwight L. Moody is the man, and he began movements which the world cannot stop, time retard, nor age enfeeble. And his idea of God as an everliving and very present reality is one which Northfield embodies, reveals and proclaims to all the world the year around.

Let me be specific. The world can't get around Dwight L. Moody. That man has been in his grave, the mortal part of him, since 1899, but he is more alive today than he ever has been. That he was a true prophet is nowhere more fully verified than in these lines which he wrote months, maybe years, before his death. "Some day you will read in the papers that D. L. Moody of East Northfield is dead. Don't believe a word of it. At that moment I shall be more alive than I am now. I shall have gone higher, that is all; gone out of this old tenement of clay into a house that is immortal; a body that death cannot touch, that sin cannot taint, a body like unto His own glorious body. I was born of the spirit in 1854. That which was born of the flesh may die. That which is born of the spirit will live forever."

There was your prophet for you, and after the

mortal of him has slept in the grave nearly thirty-two years, the spirit of the man was never more alive and active in the world than it is today. I say again, the world can't get around Dwight L. Moody. It just can't be done. There was too much of God in the man to let the world get by him. No, I am not speaking now of the fact that he faced and preached to a hundred million souls, and prayed and pled with seven hundred thousand of them to turn from the sin and error of their ways and accept Christ as their personal Saviour, which countless thousands of them did. I am speaking of that marvelous man's insight, his power of penetration into the future and of his amazing ability to organize and set in motion ideas and movements that will never, never die.

Look at this. The body of him lies buried only a few rods from where I write. Well above that body have sprung up buildings of brick, stone and steel dedicated unalterably and eternally to the one idea that Jesus is the living Christ, an ever present Reality, and that men and women, boys and girls, need to hear, to learn, to be taught that fact. And so there gather in these buildings, some of them dormitories, some of them chapels and churches, some of them class-rooms and auditoriums, there gather here every summer thousands from all over this country, to breathe the atmosphere of this sublime and sacred place, to hear able men, some of the ablest men in the English speaking tongue, teach the vital and eternal truths of Scripture, hear messages of love, life and inspiration out of the minds and souls of men and women who have achieved mightily for God in their various fields of service, and be thrilled by songs and uplifted by music and melody that melt the heart and make it rejoice.

And then through the year, will just look at this. Northfield Seminary for girls, 607 of them enrolled here last year; 9,698 educated here since Moody founded the school in 1879. Hard by, Mount Hermon School for boys, 636 of them enrolled here last year, 13,584 of them educated here since Moody founded the school in 1881. These with a faculty of 109 employed, and given to the one purpose D. L. Moody had in founding the schools, as he said, "To help young men and young women of very limited means to get an education . . . to help them into lives that will count the most for the cause of Christ."

All students in these schools share every day in the labor of running the schools, and learn to labor intelligently with their hands while enlarging their minds with daily study in academic courses and all of them in daily study of the Word of God.

Well I began this letter to write of just one day here—some of the things heard, seen, felt, experienced here. That will have to go into another letter, other than to say it is glorious to meet and mingle with 750 other souls who, like myself, weary of body and more or less exhausted from our own mental activities, have come here to one of the beauty spots of our country to hear such men as G. Campbell Morgan, John A. Hutton, James I. Vance, Charles R. Eardman, A. T. Robertson, and to hear in song, Homer Rodeheaver—I just mention those I have heard today. Yes, "Just another day." But what a day! Out before me as I write the mountains rise in graceful outline, the unfading green of pine and fir and spruce, rests and gladdens the eye, the peaceful river winds like a hugh serpent in slumber, and calm blue lakes sleep in blissful repose along the valley and between the green hills.

Today G. Campbell Morgan arose to great heights of spiritual and intellectual power and proclaimed from the Word of God, "I am alive forevermore, saith Jesus." Yes, Jesus is alive forevermore. His Spirit of peace, of love, of brotherhood, abides and abounds forever—and God's beautiful world about us, as well as the

voice of eternity within us, tells us that this—just another day—is God's day, His good day, which He has given us in which to rejoice, be glad and praise Him.

J. O. A.

AN EDUCATIONAL POLICY NEEDED.

There has perhaps never been a time in the history of the American Republic when the rank and file of Protestant Church members had less interest in the cause of higher education than at the present. And there has perhaps never been a time when there was a greater need for such interest. We are tremendously interested in the work of education; but our interest does not have a genuine Christian flavor.

The decline of interest in education from the churchly viewpoint is in a large measure due to the loss of appeal of the old denominational shibboleths and standards. There was a time when each denomination felt the need of a denominational college where its youth might be indoctrinated in the things for which the denomination stood. When such things no longer seem of paramount importance church people are inclined to take the attitude that it does not matter much where the youth are educated just so they are. Yet it seems that every Christian ought to be interested more deeply in seeing that young people are educated in the fundamental and universal truths of Christianity than ever they were in the inculcation of denominational peculiarities.

The entire philosophy of education today is in a process of change. It is being subjected to examination and criticism. The same thing is happening to the philosophy of life. There are those who believe in a philosophy of life that is pagan to the very core. Some of them are seeking with desperate efforts to make their pagan ideas the basis of our educational system. Others are passively exerting their influence to promote their pagan beliefs.

The theory of our constitutional government contends for the absolute separation of Church and State. This plays directly into the hands of those who are interested in the undermining of those things for which Christ stands. Those who were most interested in seeing our government so organized that its power might not be available for the promotion of any particular religious belief or organization, surely did not intend to make the forces of the government available for the promotion of anti-Christian and irreligious ideas. Yet in numerous instances that is exactly what has taken place. If it is forbidden for the Christian who is employed by the State to teach the beliefs of his religion, it ought also to be forbidden for the pagan to disseminate his pagan ideals under the disguise of education.

While we believe the theory of the organic separation of Church and State to be primarily sound, the great fundamental questions with which religion deals, are as fundamental to life as they are to religion. They must be met and answered by all minds that think honestly and deeply. If they cannot be fully answered there must be some sort of working hypothesis with which to proceed. To ignore such questions is to head straight for chaos, or for a soulless materialism.

The reason why so many millions of men and women are distrustful of the affiliation of Church and State is due to the fact that in the past the Church has demanded that men and women subscribe to a ready made philosophy of life and conform to a ready made plan and pattern of existence. Now the State rejecting the ready made system of the Church, has attempted to substitute a ready made system of its own. And there are those who are beginning to believe that the system that has been adopted by the State has all of the weaknesses and faults of the old Church system,

and few if any of the strong points that the Church system had.

We are beginning to realize that education is not an end within itself; but only a means to an end. We believe in education; but education of what? Until that question is answered education must ever remain a hap-hazard, hit-or-miss affair. And is not that just about what education is at this present time? And while there is no definite end and objective for which and to which education is directed; there is no lack of organized and vested interests which are ready to surreptitiously lay hold of the educational system and direct it to their own ends.

The truth is that with all our loud shouting about the value of education, we have never begun to realize the potentialities of education. What is education? Perhaps some day those that are engaged in educational work may be able to agree upon a working definition. At present there are some who are engaged in educational work who hold it to be the acquiring of a certain amount of information which has been stored up in libraries. Others there are who hold that it is the perfecting of certain techniques and the acquiring of certain skills. Then there are a few who believe that education should lead the individual as far as humanity has been able to go in unraveling the mysteries of this universe, should acquaint the individual with at least a few of the potentialities of the human spirit, and in the light of these inspire him to so invest his life that the lives of others may be given a finer flavor.

To say that every boy and girl has a right to an education is to say that with which most people will agree. To say that education is peculiarly the function of the State will generally pass unchallenged. But when one takes into consideration just what the State is doing toward the regulation of traffic, toward the enforcement of prohibition, toward the prevention of crime, or even the matter of maintaining the price of grain; one might be pardoned a reasonable doubt as to whether or not the State is entirely competent to meet the requirements of the educational task.

There are those who contend that the Church or denominational college has served its day and that it had better leave the work of education to the State. But it seems that the church college will never have served its day until it shall have gathered a faculty, fashioned a curriculum, and created an atmosphere of idealism under whose influence boys and girls will grow into men and women with such lofty and unselfish ideals, with such unshakeable ethical convictions, and with such a willingness for hard work as will demonstrate to the world their superior worth. Where is there an institution that is equal to such a task? We believe that there are such institutions now in existence. And we believe that it is the duty of the Church to establish others; and to see that they render to the world this service which is so sorely needed.

S. C. H.

LEISURE AND LEARNING.

John Wesley is quoted as saying, "Leisure and I have parted company." No one who has read the life of this human dynamo of moral and spiritual power will doubt that he said it. One is amazed at the long hours he worked and the results he achieved.

But times have changed, and leisure has increased. Competition, intellectual and moral, and all the rest, is keener and the nerves of our time are strung up higher than in previous ages. Living has become more intricate and complicated, the human frame less gigantic in strength and more nervous in texture.

Improved implements and methods of production and output, as well as the increased strain on the nerves from competition, have forced more

leisure and the necessity for it. It is not leisure that retards progress or harms society; it is the way in which leisure is spent that tells the story of human development. If leisure is spent in learning that which is wholesome and profitable, it is a blessing, indeed, and makes for human development and moral achievement. Only as we give ourselves, during our leisure moments, to those pursuits and privileges that make for our enlightenment and edification, will our leisure prove a blessing and not a curse, a boon and not a burden. Awhile ago a "busy business" man remarked that he spent much of his time of late looking after church work, charity and the things of the kingdom, and he must quit so much of this and give more attention to his affairs. That "busy business" man was overlooking the fact that half his time at his business now was worth more to that business than all his time was twenty-five years ago. This being true, why should he not devote a larger portion of his time to the affairs of the kingdom, to charity and benevolence? God has given increase of production, and multiplied the power and produce of man's toil. Why then should not man give more time out of his business to making this a better world, and thus through his leisure, get some of the sweetest and most sacred joys of life? There is something more to life than work. And the man who thinks of work only, is leaving out that which is essential, namely, leisure in which to learn and to do the best that life has to offer.

J. O. A.

THE UNITED CHURCH.

Since the union of the Christian and Congregational denominations, some local churches have received Congregational and Christian members into their memberships and have changed the name of the church into "The United Church." That name is unfortunate, because it does not signify anything for the church or for Christianity. Such an organization could be composed of Unitarians, Universalists, Christian Scientists, and still be called "the United Church." A name designates a person, thing, or denomination. "The United Church" does not express what a name is intended to express. The name of a local church should express the relation of that church to a religious organization, and should be so clear that the community could understand it. The name of a church should be so clear that any citizen passing by or entering into it would understand its denominational relation.

The name of a church implies certain beliefs and organization, but "United Church" implies nothing that tells what it stands for and what it really means. There is really no reason why a local church should change its name unless the chief organization to which it belongs has changed its name. In case of local churches within the bounds of the Southern Christian Convention there is no reason why the churches should not continue to be called Christian Churches, unless the church contain members from both Christian and Congregational faiths, and these members decide to call the church the "Congregational Christian Church," which implies that it is composed of members from both of these denominations. But "United Church" means nothing to others than the members of that local church. A name is not for those inside only, but for outsiders as well as insiders.

W. W. S.

"We heard of a young missionary lady coming out to one of our evangelical missions, who made this boast, 'They didn't even guess that I was a missionary, till nearing Bombay, I told them.' You will be relieved when I tell you she was not long in missionary work. She relieved the mission by getting married to a business man."—*Wesleyan Methodist*.

THE RELATION OF THE SUNDAY SCHOOL TO THE CHURCH.

Annual Address Before Eastern Virginia Sunday School and Christian Endeavor Convention

By PRESIDENT J. F. WEST, JR.

The age in which we live is the most wonderful that ever recorded the march of time. Never before have the peoples of the earth witnessed such achievements in art, science, invention and government. Never before has the human race enjoyed so many comforts and conveniences in matters which pertain to this life. Distance has been annihilated, and the nations of the earth are being rapidly drawn together as members of a common family.

But this marvelous advancement is not confined to things purely temporal. The Church of God is stronger today than ever before. We have more buildings and better buildings dedicated to the service of God, more men and women who are wearing out their constitutions in the spreading of the Gospel among the children of men, and more people who have accepted the salvation of Christ than ever before in the history of the world. It is true we have many church members who do not live up to their opportunities and privileges—to say nothing of their Christian duties, yet I believe them living more exemplary Christian lives than did many leading church members many years ago.

The religion which Christ taught was one that makes man subdue self and live in large measure for his fellowman. The asylums, the orphanages, the homes for the sick, homes for the incurable and homes for the unfortunate and fallen, scattered throughout our land, bear testimony to the fact that we Americans are living the religion of the Savior of men.

At a recent conference in Washington, this question was asked: "Has the church made a scratch in her task of evangelizing the world?" Now, there are those who will say the world is growing worse and that the Church of God is on the decline. On the contrary, I believe the church is today exerting a greater influence for the civilization and Christianization of the world than ever before in its history. The world is admittedly 36 per cent Christianized. If we have been able to accomplish this in 1900 years, with the help of God and a consecrated determination, what will be the percentage in another 100 years? China and India alone can about double that percentage. What a goal and what a challenge!

It is an astonishing fact that for nearly 100 years after the church was first established in the world, one of the most beautiful luminaries of its system remained almost unnoticed. That Star represents the Sunday School, and as we view the moral heavens today none shine with brighter lustre.

For centuries the one and only great work of the church had been to lead men and women in the paths of right, thoughtless of the young minds and hearts upon which the future of the church must in a great measure depend. But finally recognizing the good which would result therefrom, the Sunday School was adopted as a department of the church, in which there is demand for the very best talent, with the sweet assurance of a sure reward in the life to come.

The Sunday School of today has assumed gigantic proportions. Its field of operation is as wide as the universe, and in its results it extends into the mysterious unknown. It is the hope of the church that from this grand Sunday School army will come forth men and women who will put on the whole armor of God and fight for Him until every foe is vanquished, and Christ is Lord indeed.

(Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

SEATTLE.

Saturday, June 27th, was a great day for the Convention with the Ministers' Forum in charge of the Seminar on "The Christian Message for today." Chairman, Rev. E. W. Cross, D.D., Richmond Hill, N. Y. The Leader, Secretary Charles Emerson Burton, New York City. The Laymen's Forum, "Our Men—Their Work"; in the State, Supt. T. R. Faville, Wisconsin; in the Nation, Supt. C. S. Rice, Montana; Overseas, Mr. Lloyd L. Lorbeer, India. Then the Women's Forum, with Leader, Mrs. Franklin H. Warner, Claremont, California, "Changing Conditions on Our Mission Fields"; In America, Rev. Harold M. Kingsley, Chicago, Illinois; Overseas, Miss Margarita Wright, Guadalajara, Mexico; Miss Helen Dizney, Taiku, China, and others.

These Seminars were well attended, and the interest was enthusiastic, with fruit-bearing results. When Christian leaders and workers from all States and all nations get together in sincere conferences to study Kingdom interests, news, plans, purposes, and obligations, take on new faith and determination. Isolation is next to refrigeration. What nations, races, churches, all need is association and prayerful study of the common needs of humanity and the whole world.

No minister or layman can attend one of these seminars without a deepening of consecration, a widening of vision, and new resolutions to be of more service in the future than in the past. A gathering and study like this is a Seminary and a University combined into one school for heart and head. Money spent in attending such meetings is tuition spent in a real church school.

On Saturday night two Council Banquets were held in the Civic Auditorium, one for men and one for women. The auditoriums are one above the other. The women assembled in the lower room and the men in the upper room. At the women's dinner sixteen hundred sat down to enjoy the banquet and the addresses that followed. In the men's room fourteen hundred enjoyed a similar privilege. The banquet tickets were one dollar per plate. The two groups made three thousand in those council banquets. The women outnumbered the men by nearly two hundred, and that was a sample of what is going on in the church of today. The women lead in numbers and, in many respects, in efficiency of service.

Great addresses were delivered at these dinners. At the men's dinner Dr. S. Parks Cadman spoke on, "The Gospel for Our Age." It was a timely oration and stirred the great audience. Another informational address was delivered by Rev. Henry C. McDowell, of Africa, on "Typical Returns on an Investment of Congregationalists."

At the women's dinner, Mrs. S. B. L. Penrose, Walla Walla, Washington, spoke on "Training Leaders in the New Age," and President Aurelea Henry Reinhardt of Mills College, Oakland, California, spoke on "The New Evangelism."

These banquets were the largest ever held in that great city, and it proves that, in the last analysis, the Christian religion is the most potent agent in this country. Religion has its ebbs and floods, but the ocean of Christian activity continues its hold upon humanity. Saturday night closed with a great feast for body and soul, and the memory of the occasion inspires the three thousand men and women who will never forget that banquet.

W. W. STALEY.

Why not pay up your subscription now?

MILESTONES.

Twenty-seven years ago today a child was born—a new life began, which shall never end. The bearer of this life is headed for one of two places—one up, the other down. He has had an opportunity to do either good or bad. What has he done?

As I, today, look back over the years that have passed and gone into history never again to return, I cannot afford to pass the day through without trying to take stock of my accomplishments, which is always a serious thing for a man to do, but into every thoughtful man's life come times when he must attempt to do it.

Today, I look back and measure myself by myself. I am my own ledger, and I must do my own stock-taking, but in doing so, I find that I have really accomplished much less than I should have, and far less than I thought I had. Today, I look back upon time lost, golden opportunities neglected and wonderful aspirations unfulfilled.

From the vantage ground of the present, it is easy for me to discern the errors of the past, but time spent in regretting mistakes of bygone days is worse than wasted. Yesterday has vanished forever into the dim horizon of the past, and today is all that I have with me, and the succession of tomorrows which stretch before me, present my only opportunity to correct the errors and recoup the losses of the years that have passed and gone. I can no longer live in yesterday, but I must live today, and tomorrow, should there be a tomorrow. I cannot go on in the same old rut in which I was yesterday. I must steer out into the road that leads to worthwhile accomplishments, for no friendly wind is going to pilot my ship into the port of "Well Done." I must stand at the wheel myself and steer by the chart of persistent effort, if I expect to drop anchor in the harbor of spiritual success.

The golden opportunity immediately at hand is worth a thousand indefinite ones which might lie in the future. By taking advantage of the present, I not only profit by that, but I put myself in a position to benefit by whatever the future might bring.

The road to God and home is travelled, not by thinking things, but by doing them. The past is beyond recall. The future is always indefinite and uncertain. The present alone is mine, and I pray to God today as I grasp the wheel of my sailing ship and attempt to steer it into the harbor of Spiritual Success, so that when another year has passed and I shall again "take-stock" of my accomplishments, I may be able to sleep with a satisfied conscience.

July 26, 1931.

C. J. STRICKLAND.

ARE YOU LOYAL?

Through the years the Christian Church in the south has entered its efforts for education and the training of its youth largely at Elon College.

Through persistency and sacrifice our forefathers and many who are still with us have built a college recognized throughout the country for its equipment and scholarship.

In these days of financial depression educational institutions depending on the generosity of churches and institutions for all or a part of their support are finding it extremely difficult to keep creditors satisfied and forge ahead with progressive programs. Elon College is no exception.

A Business Administration Committee, has been appointed by the Board of Trustees, charged with the responsibility of piloting the college through

this critical period. To do this the committee must have funds.

To meet outstanding obligations that are now pressing for settlement, the total of Fifty Thousand Dollars is required.

The Board of Trustees, thirty-two in number, has been requested to try to raise \$1,000 each on or before September 1st. There ought to be 10,000 people in the Southern Christian Convention who would send a donation to our college in this time of financial need, and certainly there must be 1,000 who will.

Readers, alumnus, friend, are you loyal to your church, to your college? Prove your loyalty by your gifts. You may send your gifts to any member of the Board of Trustees, or to Mr. C. D. Johnston, Secretary-Treasurer of the Business Administration Committee, Elon College, N. C. But the chief thing, the loyal thing, the only safe thing for the college is to send it. The college has never needed your patronage more solely than she needs it today. Let not a loyal soul fail her.

Yours for co-operation and advance,

L. E. SMITH,

Chairman, Business Administration Committee.

AND WE PRAY "FOR CHRIST'S SAKE."

One day one of our boys, just a little fellow, looked up so inquiringly just after grace had been said, concluding with the words "for Christ's sake," and asked, "Papa, why do we say 'for Christ's sake'?" Perhaps you have been asked the same question. Well, here is a little story as taken from one of our exchanges which may be helpful:

"Some day," wrote a man to me some time ago, "you may want to write about the phrase with which most people end their prayers, 'for Christ's sake,' and may then find this little story useful."

It was a story of a judge who felt a great interest in our soldiers in the war days, particularly so because he had a boy of his own in the trenches somewhere.

Once, toward the end of the strife, he was very busy over some important case, and while so engaged made up his mind that he would not allow himself to be interrupted by any person begging for help.

One day, during this time, a poor soldier came into his office. His clothes were torn and thin, and his face showed that he was suffering from want and sickness. The judge went on with his work, pretending not to notice him.

The soldier was fumbling in his pockets for a good while, and then, seeing he was not welcome he said, in a disappointed tone, "I did have a letter for you, sir." The judge made no answer.

Presently the soldier's thin hand pushed a little note along the desk. The judge looked up, and was going to say, "I'm too busy now to attend to anything of the kind," when his eye fell on the note and he recognized the handwriting of his son.

In a moment he picked it up and read thus: "Dear father: the bearer of this note is one of our soldier boys. He has been dismissed from the hospital as incurable, and is going to die. Please help him, in any way you can for my sake."

"Come into my house, my friend, at once," said the judge, putting all his business aside. "You are welcome to anything we have."

Then a good meal was prepared for him. He was put to sleep in Charlie's bed. He was dressed in some of Charlie's clothes, and money was given to him to take him home in comfort. And all for Charlie's sake.—*Anon.*

By a vote of 58 to 14 the Tennessee House of Representatives refused to repeal the State law forbidding the teaching of the hypothesis of evolution in schools supported by State funds.

RELATION OF THE SUNDAY SCHOOL.

(Continued from page 5.)

The mind of a child is as susceptible of a good impression as of a bad one. Hence the importance of getting them into the Sunday School at an early age. Time and again have science and invention marshalled their forces against the Christian religion. And the infidel is trying with his ingenious arguments and delusive conclusions to lead mortals from the true path of Christian belief. It is important therefore that the rising generations should be well grounded, in early life, in the principles of the Christian religion.

We need in our Sunday Schools no dogmatism to strip false theories of their apparent beauty, but teachers who are not only well acquainted with Holy Writ, but skilled in the practice of the Christian religion and enjoy daily some of its richest experiences. Such men and women will plant in the young hearts and minds seed which will spring up and bring forth an abundant harvest to the betterment of mankind and the glory of God! For such teachers as these, the Sunday School can o-n-l-y look to the church.

Thus the relation between the Sunday School and the church is very close. The Sunday school may be said to stand in the same relation to the church as the branch does to the vine. Just as taking from a living vine a living branch mars its symmetry and beauty, so to deprive a church of a thrifty Sunday School destroys its symmetry, checks its growth, and often causes it to dwarf and die. So it is that a church and Sunday School are of mutual benefit to each other; in fact, the one is dependent upon the other. Show me an active, flourishing Sunday School and as a rule you will show me an active, working church. I believe the Sunday Schools through the instrumentality of international series of Sunday School lessons are doing more to drive bigotry from our land than the churches themselves. And may the day soon come when God's people will stop fighting each other and combine all their forces to rout the enemies of the Cross. As a denomination, have we not most recently taken a step in a great and goodly direction?

Sunday Schools Unite the Energies of Church Members In the Advancement of Its Interests.

Before the foundation of the Sunday School by Robt. Raikes the Christian World had reached a state that it cared but little for its spiritual prosperity. The idea was prevalent that it was no one's duty to engage in the dissemination of the Gospel except ordained ministers. A cloud of inactivity brooded over the church; indeed this period may, perhaps, be considered one of the most critical in its history. Many of our villages and hamlets were filled with those who knew nothing of the Bible and doubtless cared less. The church was in a state of lethargy and naturally on the decline. Men's energies had never been brought into action, since they had never been taught to care for the souls of their fellowmen. But when the Sunday Schools were introduced, what a field was opened for the exercise of Christian energy. A field for the aged as well as for the young. Thus the pastor gained the sympathies of his people and was himself inspired with new zeal. Thus the energies of pastor and people were united and the church was enabled to burst asunder the ties of inactivity which had for so long a time prevented its growth. Show me a church which has kept its Sunday School in a flourishing condition, and you will show me one in which a state of Christian union and brotherly love exist, those Christian graces without which no church can accomplish, in the highest degree, the objects for which it was established. May the day fast approach when all the churches of this land will realize the true worth of a live, wide awake Sunday School.

Sunday Schools Arouse a Spirit of Activity In the Cause of Christianity, Thus Promoting the Prosperity of the Church.

No great object was ever accomplished in this world without some work. Away with the idea that the followers of Christ have nothing to do. Just as lack of physical exercise will render powerless the human body, so the want of spiritual activity will cause the spiritual life to dwarf and die. Every believer in Christ is under a sacred obligation either by word or deed to teach the truths of the Gospel to those around him and to assist in sending its light to dispel the darkness of distant heathen lands, until every nation shall know and every knee shall bow before the God of all salvation. Let us then rally around the Cross ever ready to participate in any good work which will promote the interest of the Church of God, remembering the sooner we engage the minds and hearts of the young people of this land in Bible study, the stronger men and women they will make in Christ. Behold even here the boundless fields where the church may reap a bountiful harvest from the Sunday School. It is from the Sunday School that the church has received most

of her truest and greatest men for more than a century. The great and good Moody whose plain gospel sermons moved all Europe and America began his Christian career as a Sunday School teacher among the poorer classes of Chicago.

The Sunday School Is An Aid to the Church In the Dissemination of Most Important Knowledge.

As the most charming scenes in nature are not beautiful to the man who is physically blind, so the most precious truths of the Bible are regarded as valueless by those who are ignorant of them. Ignorance binds a man, as it were, with bands of steel from the service of God, hampers the Christian's energy and takes from him often times the power to discern right from wrong. It is one of the barriers which has always retarded the onward march of the church.

The Sunday School cannot be too highly regarded as an educator of the people. Notwithstanding the educational advantages of our modern life, many a poor boy has attained most of his intellectual training in the Sunday School and in

(Continued on page 15.)

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Type in Junior's Bible

2 I love the sum of all the of the children of Is'ra-el, years old and upward, thro

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**2 My soul longeth, yea, even faint-
eth for the courts of the LORD: my
heart and my flesh crieth out for the
living God.**

**10 Mercy and truth
gather: righteousness
kissed each other.
11 Truth shall sprin**

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**9 Behold, "O God our shield,
look upon the face of thine anointed."
10 For a day in thy courts is better**

**a Gen. 16, 1.
b Ps. 62, 1.
c 2 Cor. 1, 5.
d 2 Cor. 1, 5.**

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8 9 25 Jē-hōi'-ā-chin was 6 years old when he began t

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Father, we thank Thee that in Jesus every need is supplied. Trusting, both soul and body are fed. Following, one's path is safe and sure. Serving, others are succored and sustained. Loving, the gates of God swing wide and beckoning. Thou who lovest all men, although the evil that is in the world besets and hinders, make us willing to bide and tarry, eager to do Thy will, grateful for a part in helping others to find the way of loving, trusting, following, serving. More and more, in Thy light may all see light. For Jesus' sake, Amen.

"L."

SOME REASONS FOR TITHING.

The Church needs the tithe. It is said that the American Protestant Church gives only about one tenth of one per cent of the tithe. If this is true, is it any wonder our churches are in their present deplorable financial condition? If one half of the Church would bring their tithe into the Storehouse of the Lord, the preacher's flour barrel would never be empty, the church building would be kept in good repair, the needs for charity work would be provided, our orphans would be housed, our hungry fed, the naked would be clothed, the sick of our poor would be comfortably cared for in church hospitals, the glorious Gospel of the Son of God would soon be carried to the ends of the world, and the Church would march on to glorious victory, not a burden to charity, but a mighty factor in the relief of suffering, sorrowing, sinning humanity. The Church needs the tithe—can you withhold it?

Christ needs the tithe. In Paul's epistle to the Romans, the tenth chapter, beginning with verse twelve, "There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon Him shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" And we might ask, "How shall Christ call, send, and sustain preachers on mission fields without His tenth, or the tithe?" Many missionaries have returned to the homeland in recent years because of lack of funds. For the same reason many more have never gone. Mission Boards cannot send them without money. God cannot supply the needs of the mission boards if His people do not pay Him His due, or the tithe. God needs the tenth, and must have the tithe in order to save the lost of this world.

A billion lost Souls need the tithe. The message of deliverance through Jesus Christ was given to the Church almost nineteen hundred years ago. The disciples were told to preach it in all the world. They have been at it these centuries, and still there are upward of a billion souls unevangelized. Most of them have never yet heard of the name "Jesus." They do not know that the Christ of God came to save them from their sins and superstitions. In India alone they are dying at the rate of ten million each year. In China twelve million go out into eternity every year, and in the other heathen countries at the same proportional rate. Think of the three million people dying each month without the message, over 100,000 each day, or 70 each minute the whole year through, with no white-winged angels to help them over the cold river of death,

and no heavenly bells to welcome them home. All this is due largely to the scarcity of funds with which to do missionary work. A billion souls need the tithe.

Then, too, the tithes and offerings system is the only financial plan God has given for the Church. Nowhere in the sacred writings do we find a substitute for this plan of financing God's holy work. Not once do we read of a chicken pie supper, bazaar, or anything else of that kind, used as a means of securing funds for the needs of the church treasury. The devil hates anything and everything that God has ordained, and consequently hates the tithing system. Therefore, he has invented many substitutes, and has secured the adoption of them by many of the churches to their own detriment. Through these he has dragged them down to their present struggling condition. If we adopt God's plan we are sure of success, because He will not let His plan fail. God's plan once adopted and followed, the church is a positive success, and that which will be a success in the church will be a similar success in the life of every individual who will adopt it and faithfully follow it. Since this is God's only revealed financial plan for His Church and people, will we not faithfully preach it, pray it, talk it, and practice it?—*Adapted from Wesleyan Methodist.*

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 8, 1931.

Sunday Schools.

Previously acknowledged	\$ 3,794.72
Noon Day, Wedowee, Ala.	4.14
Spring Hill, Waverly, Va.	1.00
First Christian, Greensboro, N. C.	14.04
Mt. Bethel, Summerfield, N. C.	5.78
Newport, Stanley, Va.	1.24
New Lebanon, Wentworth, N. C.	4.53
Holy Neck, Holland, Va.	8.00
Linville, Va.	4.56
Winchester, Va.	3.48
Ether, N. C.	.70
First Christian, Portsmouth, Va.	14.07
Roanoke, Ala.	1.12
Youngsville, N. C.	2.00
Timber Ridge, High View, W. Va.	3.66
Antioch, Harrisonburg, Va.	2.31
Palm Street, Greensboro, N. C.	4.94
Piney Plains, Carey, N. C.	1.00
Pleasant Ridge, Ramseur, N. C.	3.71
Parks Cross Roads, Ramseur, N. C.	2.00
Wentworth, McCullers, N. C.	4.17
Shiloh, Kemp's Mill, N. C.	1.00
Liberty (Vance), Henderson, N. C.	3.39
Total	\$ 3,885.56

Individual and Church Offerings.

Previously acknowledged	\$ 4,357.18
"A Friend," Elon College, N. C.	25.00
"A Friend," Elon College, N. C.	10.00
Total	\$ 4,392.18

Dollar-a-Month Club.

Previously acknowledged	\$ 150.00
J. W. Stanley (First Church), Reidsville ..	3.00
Miss Jewel Hatch (First Church), Burlington, N. C.	1.00
Miss Irene Headley (Christian Church), Winchester, Va.	1.00
Total	\$ 155.00

Specials.

Previously acknowledged	\$ 4,311.11
Mebane (N. C.) Sunday School	2.00

Total \$ 4,313.11

Summary.

Previously acknowledged	\$24,203.44
Sunday School, Regular	90.84
Individual and Church Collections	35.00
Dollar-a-Month Club	5.00
Specials	2.00

Total \$24,336.28

J. O. ATKINSON,
Secretary.

QUARTERLY REPORT.

The following is the report of receipts and disbursements of the funds of the Woman's Board of Missions of the Southern Christian Convention for the quarter ending June 30, 1931:

Receipts.

Valley of Virginia Central Conference:	
Womens Societies	\$ 79.63
Young People's Societies	14.09
Cradle Roll Societies	10.21
Rally Offerings	13.99
	\$ 117.92
Georgia and Alabama Conference:	
Women's Societies	6.25
North Carolina Conference:	
Women's Societies	\$607.56
District Rallies	36.80
Young People's Societies	25.21
Willing Workers' Societies	27.29
Cradle Roll Societies	23.59
	720.45
Eastern Virginia Conference:	
Women's Societies	\$809.21
Young People's Societies	278.00
Willing Workers' Societies	79.50
Cradle Roll Societies	34.34
	1,201.09
Total Receipts	\$2,045.71

Disbursements.

Home Missions:	
Mountains of Virginia	\$200.00
Ocean View	200.00
South Norfolk	200.00
Raleigh	350.00
	\$ 950.00
Foreign Missions:	
Japan	\$698.93
Japan, Sunday School	12.50
Japan, Bible Woman	25.00
Japan, Kindergarten	28.48
	764.91
Porto Rico	\$204.99
Porto Rico, Kindergarten	28.49
	233.48
Total Disbursements	\$1,948.39

Respectfully submitted,
MRS. H. S. HARDCASTLE,
Treasurer.

MONTICELLO MISSIONARY SOCIETY.

On July 17th, the Women's Missionary Society of Monticello Church met in its regular meeting at the church. The subject for this meeting was, "Education in Porto Rico," the discussions being organized from Program II in the little booklet, "Yesterday and Today in Porto Rico." A large percentage of the members was present and took an active part in this program. Mrs. John Dixon was the leader, and Mrs. W. R. Rudd and Mrs. L. G. Faucette served refreshments.

MRS. D. E. MICHAEL,
Cor. Secretary.

TEACHING MISSIONS IN THE SUNDAY SCHOOL.

By MRS. B. D. JONES, *Holland, Va.*

The Church School affords the most promising field that we have within reach for the seeds of missionary instruction. If we are to develop or build Christian character, we cannot begin too early with the job. Since the child grows and changes from year to year, we must be prepared to meet the change.

The great Sunday School world has made, and is at present making, attempts in different directions to meet the unquestioned need of adequate instruction in training the child to be missionary. The aim of missionary education is to aid the child to develop a right attitude toward others, to create in him a desire to render service, to give him adequate opportunity for showing a Christ-like attitude toward others. The vital point of missionary interest and missionary power is in the Sunday School, and the reason why the Christian Church today is as unconcerned about missions and as indifferent to missionary needs and opportunities as it is, is because we have not made, and have not sought to make, our Sunday Schools missionary in teaching, training and activity.

We have so far largely neglected the most fruitful field of missionary possibility and activity that we have anywhere in reach. Before our Church can come to be a missionary power in the world, it will have to get in its Sunday Schools missionary zeal, interest and enthusiasm. This will come as a result of proper missionary instruction, which is to be found in every Sunday School lesson of every Sunday in the year, if only the teacher will look for, find, and apply it. I wish it were possible to bring home to the hearts of every Sunday School officer and pupil the flaming words of George H. Trull, who never spoke truer than when he declared: "In the hands of Sunday School superintendents and teachers lies the real solution of the missionary problem. They hold the key to the whole situation, and if they improve their opportunity, there will be Sunday Schools whose intelligence about missions and zeal for them have never been equalled in the world's history."

Are our Sunday Schools giving our pupils a square deal? Not all are giving one Sunday's offering to missions yet. When they bring their nickels and dimes to Sunday School, thinking they are giving something to the Lord, be honest with them and tell them you are spending them to buy literature for themselves. We send these same children to day school, and out of our own pockets buy their books. Isn't there an error? Why such a distinction? One day this error will be corrected.

The Sunday School is both the teaching force and the training center of the Church. The Church is the greatest institution in the world. The Sunday School is the greatest organization of the Church, and the missionary enterprise is the greatest movement as well as the chief business of the Church and of the Sunday School. The greatest Missionary book ever written is the Bible. We are indifferent very largely ourselves because we were not taught missions when in the Sunday School, and our children are growing up indifferent because we are not teaching them. If we are convinced it is our job and our responsibility as adults to teach missions in the Sunday School, then let us engage in some serious study. "Study to show thyself approved unto God, a workman that needeth not to be ashamed." I can scarcely conceive of a Sunday School lesson in which some phase of missions cannot be introduced.

We are doing almost nothing in missionary lines and are giving sums that are shamefully inadequate. We are sending out missionaries sel-

dom, if ever, for no other reason than that we have not taught and are not teaching missions in the Sunday School. We are not developing the missionary passion. We are not bringing home to the minds of our youth the necessity of worldwide evangelization, the privilege and the joy of winning boys and girls, men and women in the home land and in heathen lands to Jesus Christ.

Bell M. Brain says: "The average teacher, even when willing, knows little or nothing about missions, and is therefore unable to teach a missionary lesson successfully. She also says: "Of all the organizations within the Church, none offers so promising a field for missionary work as the Sunday School." The Sunday School is the logical place for laying the foundation. The greatest missionary Teacher who ever visited this planet was Jesus of Nazareth.

John R. Mott says that the Sunday School is, in some respects, the largest undeveloped resource of the Church. How heavily then rests the missionary responsibility upon the present-day leaders in the Sunday School. Missionary education is necessary, because you are not a Christian if you do not believe in missions. One-half of the world goes to bed hungry, one half of the world cannot have a real doctor when they are ill, one half of the world cannot read and write—and some of these are not far from us. Are you teaching the boys and girls to share with others?

There are three very vital reasons why one is safe in declaring that the Sunday School is the pivotal point of missionary interest and power.

1. The Sunday School is already an organization—the biggest organization of the Church—which has the confidence, co-operation, and support of all classes, kinds and ages of Christians. Reach the Sunday School for missions and you have touched every time and temperament and mood of life from the cradle to the grave. The Sunday School is the Church teaching and learning, and there is nothing that strengthens the missionary cause and spirit like knowledge of needs and conditions in mission lands.

2. Among the scholars in the Sunday Schools of today are the missionaries of tomorrow. On this account, says William A. Brown, "The evangelization of the world waits alone upon the willingness of the workers in the Sunday School."

How true this statement is will be the more apparent when it is called to mind that billions of wealth now created, and to be created, will be possessed or controlled by those now in our Sunday Schools. These youths, taught in the Sunday School the lessons of morality, thrift, economy, and unselfishness, will be in very large measure the men and women who in a few years will be controlling industry, producing the bulk of wealth, and directing the affairs of Church, State and nation. Reach the Sunday School and you have opened up channels through which the ever increasing stream of living waters will flow to the enrichment of the Church at home and abroad.

3. The third reason for declaring it to be the pivotal point of missionary interest and power, is because it has been proved by undeniable facts and demonstrated in actual experiences.

There are many ways in which to teach missions. Have a live mission superintendent, giving her five minutes before the whole school every Sunday, or certainly one Sunday in each month. Do not expect too much of her. Give her the privilege of attending such a mission conference as that at Chambersburg. There she will meet missionaries from all parts of the world, the great missionary teachers and leaders. I wish every church would send at least one young person to such a school next summer. I was impressed with the number of young people there this summer, studying to teach about millions in the villages and rural districts of the world.

Have a Missionary Committee to put on a pro-

gram from time to time and in various ways work to keep missions prominent in the minds of both teachers and pupils.

Form the teachers in a mission study group. If they can feel the need, get the vision, or be awakened to the opportunity and obligation, they will inspire their pupils to activity. Missions simply means the Bible in the Sunday School presented in its proper light and truth.

I urge Sunday Schools everywhere to undertake a real program of instruction, of information, of learning about missions. If by some means the teachers in our Sunday Schools could be induced to study missions and teach missions in all of their classes, it would be the greatest gift to missions ever made in our Christian Church.

A housemaid, when scolded for untidiness, said: "I am sure the rooms would be clean enough if it were not for the sun, which is always showing the dirty corners." Thus do men revile the Gospel because of their own sin. The fault of Jesus was His truth and purity that rebuked the lives of those who condemned Him.—*S. S. Chronicle.*

"A man cannot go forward with one foot if he goes backward with the other foot. Progress in life, to be real, must be well balanced."

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

PROGRAM

OF THE FIFTH ANNUAL SESSION

of the

YOUNG PEOPLE'S CONGRESS

of the Eastern Virginia Christian Conference
Bethlehem Christian Church, August 20, 1931.

Theme: "Forward Together."

Morning Session.

"Forward Together in Local Church Community, and Nation."

10:00 Call to Order—Webb Burgess, Jr., President.
Song Service.

10:10 Welcome Address.

10:15 Response.

10:20 Worship Service.

10:30 Business Session.

10:50 Discussion Hour:

I.—"The Church and Young People."

Why do Young People attend Church?

Why do Young People not attend Church?

What I Expect of My Pastor.

What My Pastor has a Right to Expect of Me.

How May Young People Better Serve the Church?

II.—"Young People and the Community."

What does the Community Owe Its Young People?

What do Young People Owe the Community?

What is the Influence of Movies upon Young People?

What Can Young People do to Better the Civic and Moral life of the Community?

III.—"Young People and the Nation."

What are Some of My Duties as an American Citizen?

How Can Young People Help Solve the Prohibition Question?

11:50 Special Number—Eastern District.

12:00 Debate—"Resolved: That it is more difficult to be a Christian now than when our parents were young."

12:20 Announcements.

12:30 Adjournment for luncheon.

Afternoon Session.

"Forward Together in World Friendship and World Peace."

2:00 Call to Order—President.
Song Service.

2:10 Worship Service.

2:20 "Ask Me a Question about Porto Rico"—Mr. Alfred Barrett.

2:50 Special Number—Western District.

3:00 Report of Committees.
Business.

3:20 Address—Rev. F. C. Lester.

3:40 Closing Worship Program—Miss Jewel Truitt.

For the first time in more than a decade Uncle Sam closed the fiscal year in the red—to the tune of \$903,000,000 as compared with a surplus of \$184,000,000 in 1930. And that was a much better showing than was expected, for back in the middle of June the deficit was more than a billion. Payments on second quarter tax installments helped out, though they were far below previous years. In the last fiscal year the government took in, roughly, \$3,300,000,000 and spent \$1,170,000,000. There remained cash in the Treasury of about \$500,000,000.

SEPTEMBER AND OCTOBER IN OUR CHURCHES.

Re-organization of Church Work.

Farewells to Going Away Students.

Opening of Schools:

Welcoming Public School Teachers.

Welcoming Students.

The Sunday School Anniversary.

Promotion Day.

Rally Day, or Rally Month.

Fall Greetings.

Sunday School Teacher Training.

Plans for the Coming Year.

Fall Picnics.

MISS TRUITT TO LEAVE WORK.

Miss Jewel Truitt, for two years connected with the Board of Christian Education as its Field Secretary, leaves that position on September 1st. Financial reasons have caused the change in the work of the Board. Further plans have not yet been made for the continuance of this important work. Miss Truitt will continue as editor of the "Young People's Page" in THE CHRISTIAN SUN, a task which she was assigned by the young people in their meeting last Christmas time. It will be her pleasure as editor of this page to keep in close touch with the work of the young people in the South in order that the best help may be rendered to the young people of our Church through THE CHRISTIAN SUN.

NO SUMMER SCHOOL AT WADLEY.

The School of Christian Education which was to have been held at Wadley, Alabama, this week, was called off at the last moment by those in charge of the Summer School in Alabama. A message to Rev. F. C. Lester, Dean of the School, saying that the prospects were against the school because of financial and other reasons, on last Friday afternoon, caused the school to be called off for this year. It is hoped that the failure to have the Summer School at Wadley this year will not be detrimental to the growth of the Summer School, and that in 1932 the school may be bigger and better than ever before.

Miss Truitt has been receiving requests for other articles about her recent trip in the Western part of the United States. These articles will be resumed within a few weeks.

CHRISTIAN ENDEAVOR.

LESSON FOR AUGUST 23, 1931.

(Adapted from C. E. Guide.)

TOPIC: "Bible Truths Based on Nature."—Galatians 6: 7-9; John 15: 1-8.

Program.

Prelude.—Greig's "Butterfly," or some other selection of descriptive nature.

Call to Worship.—

When I consider thy heavens, the work of thy fingers,

The moon and the stars, which thou hast ordained:

What is man, that thou art mindful of him?

And the son of man, that thou visitest him?

For thou hast made him but little lower than God,

And crownest him with glory and honor.

Hymn.—"This is My Father's World."

Introductory Talk.—By the leader.

Solo.—Some appropriate selection.

Discussion.—

Closing Hymn.—"Now the Day is Over."

Benediction.—

"Unto the God of the mountains and valleys,

The rivers and the oceans,

The birds and the flowers,

The sun, moon and stars;

The God and Father of mankind,

We commit our lives. Amen."

Thoughts on the Topic.

Introductory.—One is amazed at the prominence of nature in the Bible when he looks through it with our topic in mind. It is indeed an *out-door* book. The men who wrote it lived near the heart of nature. When we think of the Bible there immediately comes to our minds thoughts of shepherds, husbandmen, fishermen, and tillers of the soil. It is no wonder that so many of the great truths of the Bible are drawn from nature.

The great events of the life of Jesus took place in the out-of-doors. His baptism marks the beginning of his public life. He spent the forty days of temptation in the wilderness. Before all the great crises of his life he sought the peace and comfort of his Father in desert and mountain.

Jesus told his disciples that just as a tree can be judged by its fruits, a man can be judged by his deeds. "By their fruits" said he, "shall ye know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

The Psalmist uses a tree as a symbol of a righteous man:

"And he shall be like a tree planted by the streams of water,

That bringeth forth its fruit in its season,

Whose leaf also doth not wither;

And whatsoever he doeth shall prosper."

In nothing is God's care more beautifully manifested than in the way in which he has endowed the birds and animals with means for their self-preservation. Animals put on a heavy coat of fur in winter to protect them from the cold. Squirrels scurry around in the autumn with great industry gathering their nuts for their winter food. Birds fly south at the first signs of the coming cold weather.

Nature is the medium through which Jesus presented many great life principles and truths to his followers.

Looking out upon a world of sin, sorrow and disappointment, Jesus was sensitive to human need. He said to his disciples, "Say not ye, There are yet four months, and then cometh the harvest? Behold I say unto you, Lift up your eyes, and look on the fields that they are white already unto harvest." He continues: "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

The fields today are still "white unto the harvest." Men and women are weary, discouraged, and perplexed. From the lowest to the highest, they are seeking a better way of life; a way of justice and mercy and brotherhood; a way of fair and equal opportunity for all; a way of abundant living.

Jesus calls us into his harvest fields.

Daily Readings.

Aug. 17. "Orderliness."—Ecclesiastes 3:1-8.

Aug. 18. "Influence of the Word."—Matt. 13:1-9.

Aug. 19. "Silent Influence."—Matt. 13:33.

Aug. 20. "Lesson from a Ploughman."—Luke 9:57-62.

Aug. 21. "No Spiritual Discernment."—Luks 12:54-57.

Aug. 22. "A New Birth."—John 3:1-12.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

THE GOSPEL FOR ALL MEN.

LESSON VIII—AUGUST 23, 1931.

GOLDEN TEXT: "There is no distinction between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon him."—Romans 10: 12.

LESSON: Acts 10: 1-11: 18; I. Cor. 1: 23-25.

God from the beginning intended the gospel for all men and for all of man. It was needed by and adapted to all men. And it was for all of man, a force redeeming and renewing the physical, mental, social, moral, and spiritual life of man. But God had to be patient with man until He could bring man to share His vision and His purpose. Today's lesson deals with an important step in the process whereby God made it plain that His gospel was for all men and for all of man. This event is one of the mile-stones in the history of Christianity.

A Vision.

Cornelius, a centurion, that is a kind of captain over a hundred Roman soldiers, was a devout man, a worshipper of God, and a man generous in his gifts to the needy. He is one of that number whose name is legion, who are in the Army and Navy, but who are men of high ideals and sterling character. He evidently was a man of earnest spirit who hungered and thirsted for righteousness, and in response to this hunger God led him in the way of a large spiritual blessing. He had a vision which bade him send to Joppa for Simon Peter, and he was not disobedient to the heavenly vision, for he immediately sent some of his trusted men for Peter.

Peter also had a vision. He had been lodging with Simon, a tanner, and coming home one day and not finding dinner ready he went up on a house-top to pray. (He was unlike so many men who come home and find dinner not ready and who proceed to "make a scene.") His vision was suggestive. Here was a large vessel like a sheet let down from heaven filled with all kinds of beast and fowls. He was bidden to rise, kill and eat, and in reply to his protest that he had never eaten anything unclean, he was told that what God had cleansed he was not to call common or unclean. It is rather significant that this process was repeated three times, the number of times that Peter denied his Lord. While Peter was thinking over what all this could mean the men from Cornelius' house arrived at his home and asked for him. It is just one of those innumerable instances of how God works out his purposes, often by moving unbeknown on the hearts of those whom he would bring together and through whom he would work out his purposes.

A Visit.

Peter went with them; there was nothing else to do. But he went with "moral reservations." He took pains to tell Cornelius when he saw him that it "was unlawful for a man that is a Jew to keep company, or come unto one of another nation." But he added that God had opened his eyes to the great truth that those whom the Jews had been looking upon as Gentiles and as common and unclean, were also within the scope of God's grace and purpose. He had been obliged to admit that it was not racial privilege that made men acceptable to God, but that "in every nation he that feareth him, and worketh righteousness, is accepted of Him." Thereupon he proceeded to preach to these Gentiles Jesus Christ. We have only an extract of Peter's remarks in the tenth chapter of Acts, but it is sufficient to show us that there was passion and power in Peter's message.

A Victory.

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." It came as a surprise to these of the Jewish Christians who were with Peter that the gift of the Holy Spirit should be poured out on the Gentiles, but there was no denying the fact. God was showing men of all time that the gospel is for all men. No race or nation or religion has a monopoly on the Holy Spirit. To as many as receive Him to them gives He power to become the sons of God.

It was a great victory for all concerned. There was still skepticism at headquarters at Jerusalem, but after Peter had told simply and directly just what had happened there was only one conclusion. "They held their peace and glorified God saying, Then hath God also granted to the Gentiles repentance unto life."

But alas, there are many today who still believe that the gospel is for privileged classes and especially privileged races. There are still all too many who believe that there is a distinction between the Jew and the Greek, and who do not think that there is the same Lord over all, who is rich unto all that call upon Him. One of the most dangerous factors in the life of the church is that group who do not believe in "foreign missions" or at least who do not believe enough to do anything about it.

"Think not anything little wherein we may fulfill God's commandments. It is in the midst of common and ordinary duties that our life is placed; common occupations make up our lives. By faith and love we obey, but by obedience are the faith and love, which God gives us, strengthened. Then shall we indeed love our Lord when we seek to please him in all things, speak or are silent, sleep or wake, labor or rest, do or suffer, with a single eye to his service. God give us grace so to love him that we may in all things see him, in all obey, and, obeying, see him more clearly and love him less unworthily; and so, in that blissful harmony of obedience and of love, be prepared to see him 'face to face'!"—Selected.

Though we have received no official notice of the fact, we understand that the Newport News Church has extended a call to Rev. R. Lee House, which has been accepted. We congratulate both church and pastor.

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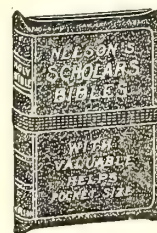
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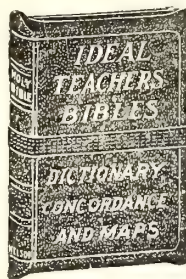
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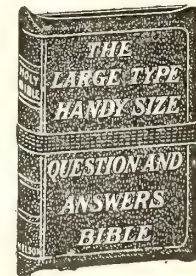
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"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

CAN IT BE?

Lesson: Psalm 34: 1-10.

"I will bless the Lord at all times."—Verse 1.

It is one of the greatest offences of our souls that we do not bless the Lord for all things, but spend much of our time complaining of many things. The fact is, we are dwelling in the Lord's domain all the time, we inhale his love every moment, we receive full forgiveness unstintedly, we are given his help in every need, and "he that maketh the most high God his habitation, no evil shall befall him, neither any plague shall come nigh his dwelling."

The eye of the Lord watches over us, and his ears are open to our cry. We sigh and his power delivers us. A ladder to heaven is before us always. There are many afflictions, indeed, but the Lord delivereth us from them all. God would have us know these facts and praise him.

We do not praise him all the time because of several reasons: First, We grow calous to that which is common. Second, Because blessings in the miseries of life are not apparent and we are unable to see beyond our immediate material circumstances. Third, We are unable to understand how blessed an effect our troubles have in making us whole and promoting our happiness.

His grace is given us that we may see the invisible in the divine plan of things and that he often makes even sin to serve him. It is given us that we may be content and have hope in him. It is hard to see, perhaps, but as we grow older and more experienced, we can look back and see how foolish we have been and we know the more how blessed it is to trust in the Lord.

Prayer.—Dear Lord, we desire to trust in thee. By thy Holy Spirit, grant us thy mercy and unction from on high to say, "Whether we live or die, we are the Lord's." *Amen.*

TUESDAY.

DEAD WHILE LIVING, LIVING WHILE DEAD.

Lesson: Luke 7: 11-17.

"She (he) that liveth in pleasure is dead while she liveth."—I Tim. 5: 6.

As we read the paper this morning—the many accounts of deaths and funerals, we reflect that life is one continuous funeral march which no one can stop. The whole earth is a cemetery and the whole human race is a funeral procession.

This also reflects that we carry death in ourselves. All that we are physically, will return to dust, and we will surrender our place to another where we will soon be forgotten as a blade of grass, Solomon says, whose place shall know it no more.

There is another death within us more threatening than these—the death of the soul, namely when man is separated from God through sin and unbelief. He who is so separated from God is dead while he lives, and is on his way to his eternal death, which, if we understand aright, means to be forever shut out from God, light and life. This will be the "pitch darkness" of gloom and despair.

Our lesson is heartening indeed. The procession of death coming out of Nain is met by a procession of life—Jesus and his true followers. After that, what? They that come forth in sorrow and tears went forth in joy and gladness. Jesus is still at the head of the column of life and they who meet Him, find death subdued, their sorrows flying away, and life is created anew and made beautiful forever.

They have "passed from death unto life," and need have no fear of the death eternal. When the body dies, it is but sleep, out of which they shall be awakened to be brought to the marriage feast of the lamb.

This is something we must learn to believe in order that we may have comfort in every sorrow; that while there is nothing but corruption in the flesh, of him and in him there is nothing but life. However paradoxical it may seem, it may even be true that the more of misery and death, the greater the wealth and comfort and life shall we find in Him. Remember His words: "Where sin doth abound, grace doth much more abound."

Prayer.—Lord Jesus, give us the light and the gifts of the Spirit to believe in and to hold fast to thee that thou Majesty give us eternal life. *Amen.*

WEDNESDAY.

OVERMASTERING GRACE.

Lesson: Ephesians 3: 13-21.

"To know the love of Christ that passeth knowledge."

Love that passeth knowledge flows like a stream from God and embraces the whole world. It is the will of the Father to give us grace that in this love we may be rooted and grounded, through faith, in the noble things of life, and so rooted that nothing can separate us from it.

Prayer.—Do thou Lord, weighten so by the spirit and thus make us to believe, and may the power of Christ us prove itself in patience and joy. *Amen.*

THURSDAY.

SANE HEALTH FOR GLORY.

Lesson: Jno. 11: 1-13.

"Lord, behold, he whom Thou lovest is sick."—Verse 3.

These are beautiful words; words of pain to be sure, but words of more hope than pain. First it expresses humble submission of those concerned who seemed to place all their trouble on Jesus, as a reward of that trust they caught a vision that "this sickness is not unto death." In the meantime Lazarus died. What did they then think of Jesus?

Surely, they must have been deluded. The fact was: that their vision was not completed. Jesus wanted them to see clear through into the other world; so he allows his friend to die and be buried that they might see this.

It may seem strange that we have to pass through suffering, agonizing and torturous experiences to refine our souls and give us visions of eternal truth and beauty. But as it takes fire to refine gold so is it with the soul. He may try us with afflictions and remain away from us longer than seems right to us, yea, he may even let us wither and die. If He does, we can be assured that it is to burn out sin and death in order that we may awaken in perfect health for glory and have no doubt thereafter.

Prayer.—Lord Jesus, we know that thou lovest us, give us grace to love thee, come thou into our hearts and homes so that whether sick, suffering or dying, we may say, "The Lord gave and the Lord taketh away, blessed be the name of the Lord." Our sickness is not unto death, but for the glory of God. *Amen.*

FRIDAY.

HEAVEN WEEPING.

Lesson: Jno. 11: 33-38.

"Jesus wept."—Verse 35.

Jesus wept at the grave of Lazarus. Shortly after this he wept over Jerusalem, and then again in his spiritual agony in the Gethsemane.

The Son of God waters with His tears our cemeteries, our pleasure grounds and our paths of glory. This proves His human heart, His brotherly spirit and His friendly feeling towards us. Whatever our sorrows we can be assured of His sympathy. He takes upon Himself our sorrows, and our aims and buries them and by His resurrection we are resurrected from them unto life, happiness and glory. If we have occasion to weep, weep on, but by faith and holy living with infinite trust in Him, let it not be as those without hope.

Prayer.—Lord Jesus, we thank thee for Thy weepings. Teach us the meaning of Thy tears and grant that in them we may find the healing of our bodies and souls. *Amen.*

SATURDAY.

OBEDIENCE UNTO DEATH.

Lesson: Jno. 11: 39-45.

"Lazarus came forth."

Jesus performs a miracle, but not until He has proved and asked the Father's consent. He does this in the case of most miracles. He was equally omnipotent with the Father, but in His humiliation He left the use of that power often to His Father.

The will of Jesus always coincides with the will of His Father, for which reason His prayer is always answered. It was by this obedience that it is said He was "obedient unto death; even the death of the cross."

Thank God that our struggling faith shall obtain victory through His grace.

Prayer.—Lord, we pray Thee, increase our faith and make us to see Thy glory. Give us Thy Spirit, strengthen our weak faith and open our eyes to see Thy glory. *Amen.*

SUNDAY.

BOUND FOR HEAVEN.

Lesson: Rom. 5: 1-5.

"Being justified by faith, we have peace with God."

This week's readings and meditations have been along the line of the blessings of suffering and they have been an effort to see through the gloom and through the life and teaching of Jesus the light of glory beyond.

In vain the Devil accuses us on account of our bitter experiences. But Paul says that "they who sow in tears shall reap in joy." If the text means anything, it is that in Jesus we stand in grace unceasingly; clothed with righteousness, there is no other conclusion of the journey, but peace with God. This does not refer to our feeling, which are so limited in the flesh and which may go up or down according to the conditions of the liver; it refers to God's relation to us and offers us a faith which we may tie to, let conditions be what they may. "If God be for us who can be against us?"

So let us cheer up, down-hearted one, the world may persecute us, life may be full of labor vexations and troubles, but in Christ we can endure all without complaining. Christ has taken away our sins, God has bound us up in His family with a covenant of love and peace, and all is ours.

Prayer.—Give us, O God, faith undesignated; let our hope wax strong, sustain us in all trials, and help us to emerge always with victory and a firmer faith in the truth of the living God. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

CHRISTIAN FELLOWSHIP.

By REV. JOSEPH W. FIX, B. D.

"Joash did that which was right in the eyes of the Lord all the days of Jehoida, the priest."—II. Chronicles 23:2.

Seldom, if ever, do we stop to consider the value of fellowship. This experience of which we speak, is of supreme helpfulness to Christians. Indeed, it is a privilege of inestimable value. I have recently read in the Old Testament, that most interesting account of that ancient king of Judah. If you will turn with me to the twenty-third chapter of second Chronicles, you will read in the second verse that this stalwart young king, "Joash, did that which was right in the sight of the Lord all the days of Jehoida, the priest." The implication here is apparent, for it shows that it was Jehoida's influence upon the life of this young man that kept him straight before God and man. We read that after Jehoida's death the young king missed the fellowship that meant so much to him. And because of the absence of one with whom he had shared even life itself, he commenced to listen to other counsellors, with the result that he and they "forsook the house of the Lord, the God of their fathers, and served the Asherim and the idols." But as long as Joash fellowshiped with this admirable priest, he did that which was right in the eyes of the Lord.

Fellowship that does not help another person is counted as time wasted. All of God's children are under obligation to share, through fellowship, the joy of their faith and experience. All of us know that there is nothing in our moral traditions that is of more value than the sense of doing right in the sight of the Lord. In a recent issue of *The Congregationalist and Herald of Gospel Liberty*, there was printed an article entitled, "Carroll's Code at Eighty." In brief, the writer, Dr. Charles Carroll, D. D., of the Middle Atlantic District of Congregational Churches, at the age of eighty years, sets forth some of the governing principles by which his life has been enriched. That which struck my attention may be found in the seventh item of the code: "Fear nothing but sin. An honest man or woman has nothing to fear, for he or she is guilty of nothing. Fear is our most enervating foe, but perfect love casteth out fear. Plan to help all the folks you meet by helping them to master self. Ask little and give much."

It is well to know that one's life and fellowship with others has enabled one to fear no evil. It is fine to know that one's influence upon another has enabled that one to say with Joash, that he has been enabled to do right. I believe that we are all debtors to some Jehoida. We are better men and women than we should have been, because of the silent pressure of unseen hands, the steadying influence of that moral tradition that others have made upon our lives. It is equally true that what we receive, we owe. Now the one great need of the world is just that which Christian fellowship alone can impart. I speak of the need of religion in such an age as this. Religion is the only power that can ever make anew and alive a dead world. It cannot be told, nor can it be taught. It must be caught. And the duty of our fellowship is to impart the power or religion to those who are out of harmony with God.

In Dr. George Jackson's little book on "The Guests of God," he takes the reader back to the first century and there tells of the origin of Christian fellowship. He tells us that the pattern and

origin of our fellowship was that of Jesus and the twelve. Nothing in the record of His life is more instructive than the manner in which He wrought with men to live as He lived, by thus following Him daily. We remember especially the result it had upon Peter. On him, perhaps, more vehemently than on the others. In order that Peter might become a changed man Jesus prayed often for him. In the Master's words hear him say, "I have prayed for thee, that thy faith fail not." It is to be lamented that Peter fell, but as one of old quaintly said, "He fell softly, because he fell on his Master's prayer."

And now as to the fellowship of Jesus with Judas. Need there have been such a man as Judas among the twelve? At any rate Jesus prayed for him, too. Nothing was wanting when it came to Jesus and His duty of fellowship. He simply fulfilled it. He who prayed for Peter, lifted a prayer to God for the weaker man. But what about the other disciples? Had they done all they might have done to save poor Judas? It is not likely that they fellowshiped with him as they should. When Judas betrayed his Lord, and they heard about it, I wonder if they felt that perhaps some drop of His blood was upon them?

We do not know, but we cannot too often remind ourselves that we are debtors, and the best are responsible for the worst of men. Indeed, we are all our brother's keeper. This is true in the home, the school, the office and the church. When a man or a woman goes astray, it is generally true that another is to blame. When Joash fails, Jehoida has failed first.

God has set us in families, in communities, in fellowships of various kinds, and it is through them that many of life's best gifts are made. But, we cannot receive unless we give. He who desires gifts, happiness and good-will, must give as he expects to receive. So let us give of our best to the world, to mankind, and to God.

"Give of your best to the Master;

Give of the strength of your youth;
Throw your soul's fresh, glowing ardor
Into the battle for truth.
Jesus has set the example;
Dauntless was He, young and brave.
Give Him your loyal devotion,
Give Him the best that you have.

"Give of your best to the Master;

Give Him first place in your heart;
Give Him first place in your service,
Consecrate every part.
Give, and to you shall be given;
God His beloved Son gave;
Gratefully seeking to serve Him,
Give Him the best that you have."

BLUE RIDGE THE MIGHTY.

(Continued from page 3.)

was in charge of that master of detail, and so master of big programs, Dr. W. Knighton Bloom. He was ably assisted by the volunteer choir made up of delegates to the conference. They had never sung together before; they were not trained singers, hardly one of them. Yet, under the direction of Mr. Kendrick Grobel, Chicago Seminary and S. S. S. worker, stationed at Asheville, it was demonstrated what can be done in just a few days with people of fine spirits and co-operative dispositions. Their music was worthy of any church or cathedral.

As this is being written the conference is not yet closed, though it will have been when this reaches your attention. But one dares predict that few M. E. M. Conferences have had greater

influence or inspiration than this one. The weather has been almost ideal and the people are all happy.

a different theme each evening before the wide porch of Robert E. Lee Hall, he brought the element of worship and instruction into close grips with each heart as delegates and friends sat before him with bowed heads or with voices uplifted in worshipful song. These vesper hours will be

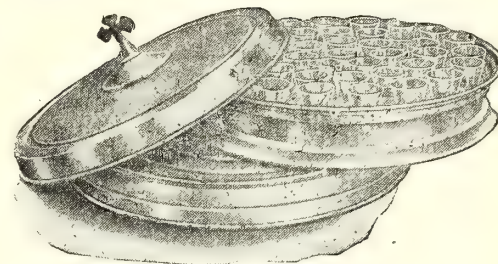
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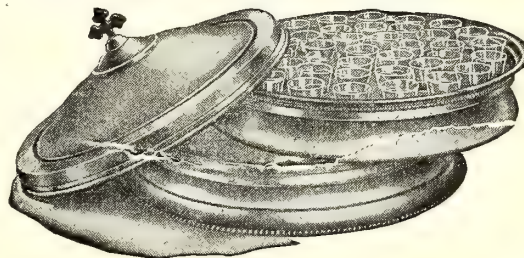


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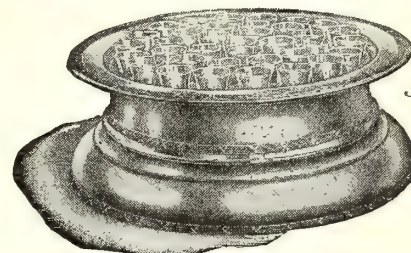
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THE CHRISTIAN SUN

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RELATION OF THE SUNDAY SCHOOL.

Continued from page 7.)

after years has proven himself a leading and worthy citizen of his community. The advantage to be gained by the education received in the Sunday School is that it improves both the mind and the heart and teaches the ignorant man that there is a God, but that a plan of redemption has been prepared for the sinful man and points him to the straight and narrow way which leads to life eternal. In short it teaches him his duty to his fellowman, to himself, and to his God. Can it be said that the diffusion of such knowledge will not aid in up-building the church? No. Let such knowledge be spread abroad throughout this land and soon the idols of the heathen lands will give place to the temples of the living God, and the kingdoms of this world will become the kingdoms of our Lord.

I repeat a thought left with you a year ago: Our Nation is without parallel in the annals of history. Our population represents every nationality upon the globe. We are trying to bring together in one union, the fiery, the phlegmatic, the sentimental and the brave. Among us are the worshippers of the true God, the children of the Pope, infidels, destructionalists and fanatics. Our population is rapidly increasing and our territory surpasses in value and area the fondest dreams of the monarchs of the old world. It is therefore necessary that our Government should rest upon a firm foundation. "The power which these United States must have to maintain a happy, peaceful liberty must be an intelligent, religious power. To us ignorance is death and the loss of virtue annihilation." Politics will never harmonize these conflicting interests and sentiments. The church, through the pulpit alone, can never accomplish the desired result. *Only with the aid of the Sunday Schools of this land can it hope to fulfill its greatest and grandest mission in the world.*

And so it is we assemble upon these annual occasions to review our work of the past year and plan for the days that lie ahead of us. What an undertaking! What an obligation upon us all. My friends and fellow workers in the Sunday Schools of this convention, I urge you to keep ever before you the responsibilities of your tasks. Into your care and keeping are placed the leaders of the church of tomorrow. Keep abreast of the times and bend every energy that will draw the young folks to you. Yours is a noble task, yours is a Christ given opportunity, yours is a sacred responsibility.

And to you my younger friends, an abiding interest in whom sponsors every Christian activity, I urge you in the name of the man of Galilee that you be steadfast in your devotions to your Christian duties. It is not the task of life to earn a mere living. The tragedy of a full granary, but with an empty soul!

God bless the future leaders of our church and Sunday School. May they each be a column and all together, under the direction of Heaven, a perpetual temple of peace, unshadowed by a Caesar's palace.

For after all whether church or Sunday School, it is our one task to make Christ known to all the world. The Christ who was so human, yet so divine. An infinite something played about his life. He was so human, He was born of a woman; He was so divine the angels announced His birth. He was so human He could weep at Lazarus' grave; He was so divine He raised him from the dead. He was so human He was hungry, and the Devil tempted Him to turn stones into bread; He was so divine He multiplied five loaves into enough to feed five thousand people. He was so human He was smitten and afflicted; He was so divine His very touch healed the sick. He was so human He slept in Peter's boat; so divine He re-

buked the winds and the waves. So human He was put to death; so divine His dying groans shook the earth and opened graves and shrouded the earth in darkness. He was so human He was put in a grave; He was so divine He came forth from the grave and triumphed over death. He was so human He met His disciples in the hills of Galilee; He was so divine He told them to go forth and evangelize the world in His name.

In Greek literature some one asked the goddess Iole, "How did you know that Hercules was a God?" "Because," answered Iole, "I was CON-

TENT the moment my eyes fell upon him." "When I beheld Theseus, I desired that I might see him offer battle, or at least guide his horse in the chariot race, but Hercules never WAITED for a contest. He conquered whither he stood, or walked, or talked, or sat, at whatever thing he did."

Thus we know that Jesus is God. Because He conquers where He stands, or where He sits, or walks, or talks, at whatever thing He does among the children of men.

"Happy is that people whose God is the Lord."

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OBITUARIES.

CARPENTER.

In memory of Bro. S. E. Carpenter, who departed this life, at the home of his son, Rev. W. C. Carpenter, near Tifton, Ga., March 6, 1931, age 73 years. He was for several years prior to his death, senior Deacon of the First Christian Church at Roanoke, Alabama.

And we the committee appointed by the church to draw Resolutions in his memory submit the following:

1. Whereas Bro. Carpenter was a faithful member and a devoted officer of his church, and whereas he was attentive to its ordinances and faithful to its fellowship, therefore be it resolved that we seek to perpetuate his memory, first, by being faithful to all the requirements of the church and second, by our devotion to every Christian duty, and the faithful performance of the same.

2. That we commend his many noble virtues, and cherish in our memory a

fond recollection of the many noble deeds wrought by him.

J. H. CRISLER
TED WALDREP
NELLIE R. SLEDGE
Committee.

THE MIGHTIEST MINISTRY.

The greatest need of the church today is not money, but intercessory prayer. This is the mightiest instrumentality for the world's advance. Once let the church get on her knees, and the gates of hell shall not prevail against her. Finney declared that it was the intercessory prayers of Abel Clary, who was on his cot dying of tuberculosis, that brought the outpouring of the Spirit to Utica, Syracuse, Rochester, Binghamton and Rome, and that even far-away Ceylon experienced a period of great spiritual refreshment as a result of the intercession

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of this invalid, who was scarcely able to lift his voice in audible petition. We may not be able to give, but we can pray.—Selected.

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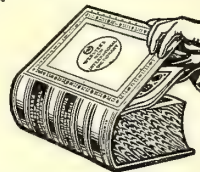
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.. THE SUN'S OBSERVATORY ..

By Dr. W. C. WICKER.

JAPAN SUPPORTS CHRISTIAN MISSION.—

When, as a result of the World War, Germany ceded to Japan the Marshall Islands, one stipulation was that the people of the islands should continue to be taught the Protestant religion. This was agreed to by Japan and four Japanese Christian pastors were sent as missionaries. The number has since been increased to six. The Japanese government pays the salaries of these missionaries, provides each with a residence, medical allowance and an allowance for each child. A furlough is granted every three years.

CONGREGATIONALIST HONORED.—

Rev. T. Rhondda Williams, leading Congregationalist of Brighton, England, will preach the League of Nations sermon in Geneva at the opening of this year's assembly. Provision is made each year for this service by the English-speaking church of Geneva. It is a great thing to provide for the spirit of Christ to be presented at an assembly of international representatives sitting in council on the great problems of world peace. It was this spirit that gave birth to the peace idea and through His spirit this idea will be realized and war will cease when the lion and the lamb shall lie down together and a little child shall lead them. The entire Christian world is a perpetual league of peace working for the realization of Christ's ideals in a Christian spirit. John Calvin made Church history at Geneva, and the influence of Calvinism gave birth to the League of Nations.

RURAL CHURCH SLUMP.—

At the July Conference on Rural Life held in Ithica, New York, Prof. Dwight Sanderson, head of the department of rural social organization of Cornell University, declared that the Church itself is to blame for the decline of the rural church—not the drop in population, the coming of the automobile, the advent of the radio or any other popularly assigned cause. Despite the discouraging fact of decline of the rural church membership there are many hopeful things. "Far from being in a state of decay, the church will probably continue to remain the strongest institution in most rural communities," was the judgment of the conference. The judgment of the conference is decidedly in favor of fewer and better churches in all rural communities. The standards of rural people are rising in respect to their homes and their living, and they require a better type of church and better preaching.

KAGAWA IN AMERICA.—

This great Christian leader from Japan attended the great Y. M. C. A. conventions at Toronto and Cleveland recently in session and at-

tracted great attention. His topic of conversation centered around the world but naturally focused upon Japan, of the soul of which Kagawa has so completely an understanding because he has put his own soul into it. Those who talk with him not only know more about Japan when the conversation is over, but more about religion and Christianity. The west has much to learn from this great Christian from the far east. He is too modest to come to America as a teacher of Christianity, because he realizes that if America is ever to have a Christianity which will purify its society and dominate its ideals, it must be native born and native grown, and not an importation from Japan. But indigenous or not, there are things that we can learn from the Kingdom of God movement in Japan.

THE RETURN OF IDEALISM.—

Speaking at the recent commencement exercises of the Training School for Jewish Work, New York City, Dr. Judah L. Magnes, chancellor of the Hebrew University in Palestine, pointed to current trends among "men of mind and spirit" as indicating an unprecedented spiritual hunger. "If you can hear the still, small voice of these certain philosophers, scientists and mystics of the world," he said, "you may catch a note that will tell you that the day of the ideal has come again, and that the time for service is here as never before." This idea is quite true for men with an upward look, but many men today in America keep their eyes on the earth and the material, rather than toward the heavens and the ideal life. Unless people give more attention to the ideal values, spiritual realities, and the higher life, America will degenerate into a materialistic and mechanistic conception and America's God will become a mere machine without spiritual value.

PULPIT PACIFICISM RESENTED.—

In Washington City, where all the larger churches have in their congregations army and navy officers or other officials of one or the other branches, pacifistic utterances by the preachers are not allowed to go unchallenged. One preacher who recommended Kirby Page's book, "National Defense," and who also declared himself in the "World Tomorrow" questionnaire as unwilling to sanction any future war, received notice from a long-time member that his membership would cease. He has united with another church where he hopes to hear less anti-war talk. It is remarkable, however, that so many of the preachers are taking so pronounced a stand against war. There are many places around the country where it is much easier to speak out against military activities than it is in Washington, where there are so many who are identified with the military system. It is natural for those who live by the

sword to fight for self-preservation before they die by the sword. But the Eternal has declared that peace shall reign from the rivers to the ends of the earth, and while "the mills of the gods grind slowly, they grind exceedingly fine."

FOUR SONS ARE PREACHERS.—

Dr. G. Campbell Morgan, who is one of the great Bible scholars of the world, has reflected his life and influence in the fact that four of his sons have followed him into the ministry. These sons are substituting for their father in the pulpit of Tabernacle Presbyterian Church, Philadelphia, during his summer absence. His sons are: Rev. P. Campbell Morgan of Winnipeg, Canada; Rev. K. J. Morgan of Monticello, Ga.; Rev. H. M. Morgan of Lexington, Ky, and Rev. F. C. Morgan of Augusta, Ga. There is certainly a human side to a divine call to the ministry as well as a divine, and the human must respond to the divine. Many young people who are called to the ministry have their impressions stifled and suppressed by unholy influences, and they enter other pursuits which lead to failure. God has a purpose, a plan, and a place for every life, and unless we respond to His call and obey the heavenly vision, we are doomed to failure. Dr. G. Campbell Morgan exerted an influence that enabled his sons to hear and obey the call. Many parents influence their children either for or against the Kingdom and serve God or disobey Him in the delicate workings of the spirit.

ANOTHER GANDHI.—

The emergence of Abdul Gaffar Kahn as a leader of the Pathans in the Northwest frontier province, leading them in the paths of non-violence as expounded and lived out by Gandhi, is one of the most remarkable events in the history of Indian nationalism. He has organized a band of volunteers among the Pathans under the name Khudai Khidmatgars (Servants of God), who are pledged to do national service in the spirit of strict non-violence. During the civil disobedience movement in 1930, these volunteers played a great part in the frontier province. Kahn recently made this challenging statement in public about the work of his volunteers: "Let the government show me a single instance of violence on the part of my Khudai Khidmatgars. Although the provocation has been unbearable, our men have remained peaceful to the end. It is no small matter for a Pathan to keep his temper when he is insulted and is being stripped naked. There have been a number of cases of such provocation during last year's movement, and yet not one Pathan raised his finger in retaliation. It was nothing short of a miracle. The credit is due to Gandhiji, who has been more implicitly and loyally obeyed in my province than in any other." The psychology of the situation is interesting.

NOTES-PERSONALS

Rev. W. C. Hook supplied at the preaching service in the First Church of Richmond on last Sunday morning. His message was well received by the congregation. Rev. Mr. Hook is one of the most talented of the younger ministers of the Christian Church.

On the resignation of Rev. J. C. Barrett, the Hopewell Church extended a call to Rev. T. N. Lowe, a former Hopewell pastor and a man much loved there. We are not advised as to whether Bro. Lowe has accepted.

Rev. D. D. Nash, Box 791, Hopewell, Va., is open for pastoral work the coming year and will be glad to correspond with any church desiring his services. Bro. Nash is a consecrated man and a faithful student and preacher of the Word.

We learn that beginning on July 26th, the Cragford, Alabama, Church, was holding union revival meetings with the Cragford Methodist Church. The preaching for these services was done by Rev. R. S. Raines of the Methodist Church and Rev. G. H. Veazey, pastor of the Christian Church. The following week union services were held at Wadley by the Christian and Baptist churches.

Our thanks are expressed for the following: "Mr. and Mrs. William Warren Kimball request the honor of your presence at the marriage of their daughter, Mary Burge, to Mr. Horace Mayfield Robinson, on Wednesday, August 26th, 5:30 P. M., 1931, Mount Auburn Christian Church, Manson, N. C." Miss Mary is an Elon College graduate and has a wide circle of friends who will join us in best wishes for a happy married life.

Brother G. H. Veazey writes: "We closed the best revival at Corinth recently that the church has had in several years. Miss Sallie Poore preached the first sermon and the pastor did the rest of the preaching. The church seemed ready for a revival, and the Holy Spirit did the work. The church was greatly revived and the faith of its members strengthened. Ten members were received, eight for baptism. We are more thoroughly convinced that God will hear and answer the prayers of His followers.

If you are a member of the Christian Church and have a son or daughter to send to college this fall, you should give our own Elon College first and most favorable consideration. It is our college, the best we have, and it is what we have made it. Let us help to make it better, if it is not all we desire it should be. Our local church may not be as perfect and efficient as we could wish, but it is ours and we are in a measure responsible for it now and are under obligation to attend it and help by prayer and patronage to make it better.

Rev. E. B. White, of Windsor, Va., writes: "We are having a great time here at the Massanetta Springs Summer Bible Conference. There are many able preachers and teachers here, and the daily programs are most excellent. Dr. Wm. Evans of Los Angeles, California, one of the greatest Bible teachers in America, speaks each day. Dr. J. Stuart Holden, of London, England, a spiritual, evangelical leader, is preaching gripping, spiritual sermons. This is indeed a great

place for fellowship, information and inspiration. Many of our own ministers and their families are here, and this is a source of great joy to me."

Let our temper be under the rule of the love of Jesus. He cannot alone curb it—He can make us gentle and patient. Let the vow, that not an unkind word of others shall ever be heard from our lips, be laid trustingly at His feet. Let the gentleness that refuses to take offense, that is always ready to excuse, to think and hope the best, mark our intercourse with all. Let our life be one of self-sacrifice, always studying the welfare of others, finding our highest joy in blessing others. And let us, in studying the divine art of doing good, yield ourselves as obedient learners to the guidance of the Holy Spirit. By His grace, the most commonplace life can be transfigured with the brightness of a heavenly beauty, as the infinite love of a divine nature shines out through our frail humanity.—Murray.

REVIVAL SERVICES.

On the third Sunday in July we began a revival service at Long's Chapel, and on the fourth Sunday, at Union. Rev. G. C. Crutchfield of Lynchburg was with us in both meetings and preached to good acceptance. His sermons were plain, earnest and forceful. Large audiences attended the services. The interest was good; the attention fine, and the singing excellent. There were five additions at Long's Chapel and fifteen at Union. There were nineteen baptisms. The spirit of the meetings was good, and we hope that much good was accomplished in the name of Christ our Saviour.

P. H. FLEMING.

CONFERENCES MEET.

Eastern Virginia Conference meets at Cypress Chapel, Nansemond County, Wednesday before the first Sunday in November, 1931, at 10:30 A. M.

Georgia and Alabama Conference and Southern Association will meet jointly—

Alabama United Conference meets at Phenix City, Ala., Second Tuesday morning in November, 1931.

Eastern North Carolina Conference meets at Shallow Well Church, Tuesday after the third Sunday in November, 1931.

North Carolina and Virginia Conference meets at Mt. Bethel Church, Rockingham County, on Tuesday after the second Sunday in November, 1931.

Western North Carolina Conference meets with Shiloh Christian Church, Randolph County, Tuesday after the first Sunday in November, NOTE.—Secretaries of Associations and Conferences will please supply omissions and make necessary corrections to the above.

OBEDIENCE TO LAW.

The foundations of government, of whatsoever form, rest upon obedience to law. That element is far more essential, however, to the perpetuation of popular government than to any other type of government which the world has known.

Free government springs from the people. It is not handed down by a dictator, an oligarchy or a bureaucracy. If the representatives of the people fail to interpret the public will, the people can easily displace such representatives and substitute therefor others who will properly interpret that will. If abuses arise in the administration of the law the people can change administrations. If loop-holes in the law are discovered through experience, the people can remedy such defects. If conditions warrant a radical change, such a change by regularly constituted processes is with-

in the power of the electorate. In all that has to do with the creation and the administration of popular government the people are supreme.

What is true in the matter of the creation of governments, the writing of constitutions and the enactment of statutes, is equally true in the matter of law obedience. There is one difference, however. Whereas, in the making of popular governments, the creation of constitutions, and the enactment of laws, the people operate through representatives, when it comes to law obedience the people for the most part act directly.

There is no power in the modern world sufficient to compel obedience where any large portion of the people fail or refuse to obey. Education may do much toward informing and arousing the people to the vital issues and consequences involved, but even education fails if the people are not willing to be influenced by the logic of facts.

Adequate law obedience is possible only when the people themselves, in the interest of the public welfare and their own protection, are willing to obey and respect the law, however inconvenient or distasteful to some of them it may be. The only power sufficient to create popular government or to secure obedience to its mandates, is public opinion.—Ernest H. Cherrington, in *The American Issue*.

FIND YOUR PURPOSE.

You are in this world, a part of it, not a dead part, but a living part, endowed with thought and feeling. Have you ever asked how you could make the world richer? You do not make the world richer by adding to your possessions of gold and silver and stocks and bonds. To do this is all right and very commendable. You do not need to be urged in the pursuit of wealth. You will pursue wealth. If you do not you will wish you had.

But make no mistake, a great accumulation of wealth does not make the world richer. To accomplish anything, you must have direction, a something toward which you go, a goal. If you say you have found your purpose, you simply mean that you have chosen your goal. It will depend upon what this goal is whether you will enrich the world.

But this is a simple law: The higher your purpose, the loftier it is, the more sure you will be to make the world richer, because the pursuit of a lofty and high purpose will be self-enrichment and the enrichment of yourself increases the riches of the world.

Find, then, the high purpose that should dominate you, and fling out to it the whole of your life.—Selected.

DUST AN EXPLOSIVE.

Don't stir up too much dust—it is an explosive to beware of. In tests conducted at the Arlington farm of the Department of Agriculture recently, certain kinds of dust mixed with other kinds of dust exploded like dynamite. The "charges" used were such common varieties of dust as starch, powdered cork and pulverized aluminum. These tests were to demonstrate the necessity for adequate ventilating places to serve as safety valves in grain elevators, factories and other buildings. Unless the explosive power of dust can escape through windows and other vents, said David J. Price, engineer in charge of the tests, great havoc might result. The department of Agriculture has found that the big industrial blasts which cost millions each year are caused by more than twenty kinds of dust. All that any one of them needs is a little spark. And where there's dust there's usually the makings of a spark.—Pathfinder.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

REV. ROBERT G. HARBUTT of Penney Farms is supplying the pulpit of the United Congregational Church Jacksonville during the month of August, much to the delight of his friends in that church.

MACEDONIA PARISH will observe its second Parish Fifth Sunday Aug. 30th, at Liberty Church near Bowman. A full program is being worked out. The afternoon will be given over to the young people. In the morning the pastor-at-large is to give the message. A great day is expected.

REV. E. H. SPEROW, pastor at Columbia has resigned and will accept the chair of English Literature in the new college growing out of Piedmont Junior College. He will give up his work at Columbia Aug. 17th. The pastor-at-large will be in the pulpit the 23rd, and J. Howard Smith will care for the work during August.

ORDINATION SERVICE will take place at Albemarle Sept. 27th. The Church there is calling a Council for the purpose, and the program will include the dedication of the church. Although the church building was erected some time ago, yet it has never been dedicated. The call for a council to ordain the minister, Mr. George W. Penn, will include an invitation to assist in dedication of the church at the morning service. Some of the warmest personal friends of the pastor will be sharing in both services, the ordination service to take place in the evening.

CHAPEL HILL CHURCH has accepted the resignation of their minister, Rev. J. Brittan Howard, resigned after twelve years of service. Mr. Howard has not yet accepted another pastorate, but will be open for consideration of some church needing his services. He is noted for a fine quality of sermonic power and an especially fine spirit as counselor and personal friend. He has done much for many students connected with the University and is well loved by the whole city of Chapel Hill. The church has appointed a committee to seek out another man to take the leadership of this United Church, Congregational-Christian.

ALBEMARLE REJOICES in the beautiful union—the wedding of their minister, George W. Penn to Miss Dorothy Gaede. They were married in Florida by Rev. Miss Lucy Ayers. It was a magnificent affair enjoyed by the many friends of both parties. The sister of the groom was brides maid. Their honeymoon was spent at Blue Ridge in connection with the M. E. M. Conference. This was an opportunity for the eighty-five delegates from the United Church to give them a great reception at a well-planned dinner party one evening, much to the surprise of the happy pair. Speeches, humorous and laudatory, serious and didactic by their closest friends. We rejoice in the privilege to congratulate both Albemarle and the new minister and his capable wife.

DR. D. B. ATKINSON, Piedmont College, will assist Rev. M. J. Sweet, pastor-at-large, at the great Union Service at LaGrange Sunday, Aug. 16th. It will be an all day meeting, dinner will be served on the grounds by the folks of the churches. The occasion is the welding together of the First Congregational and First Christian Churches. They will become on that day "The United Church, Congregational-Christian, of La-

Grange." The process of uniting has been carefully carried out during the last several months. Dr. Atkinson will preach the sermon in the morning. Mr. Sweet will preside at an organization meeting in the afternoon service, and both, with others, will share in the evening meeting which will climax the great day. Everybody rejoices at the union of these two churches and it is doubtful if a greater thing of this sort has taken place in LaGrange in all of its splendid history. It is understood that the Mill People are much interested in the action taken and everybody seems to be happy and expectant.

MIAMI BEACH, COMMUNITY CHURCH. Dr. Elisha A. King, Pastor, had returned from a nine thousand mile trip to Seattle, through the Canadian Rockies, the Yellowstone National Park Council, where he attended the meeting of the National Council, being a delegate from the State Conference of Florida. Dr. King was once the acting pastor of Plymouth church, Seattle, where the council was held; and for one year he was an executive secretary of the Washington State Conference. After the council meeting he spent the week-end at Yakima, Washington, where he was pastor for about five years. He preached there July 5th. Since his return from Seattle he has been preaching sermons about his trip both from his pulpit in the church and from radio station WIOD. Some of the themes have been, "The Joy of Christian Fellowship," "The Outlook from a Mountain Top," and "Controlled Power." He reports large Sunday morning congregations and larger Sunday School attendance this summer than any summer since 1925. The Christian Endeavor Society is well attended and the Boy Scouts continue through the season.

DR. DODGE RESIGNS.

After eight years as pastor of the Central Congregational Church, Dr. D. Witherspoon Dodge tendered his resignation to that church last Monday because of what he termed the lack of financial support of the church. It will become effective October 1st. The retiring pastor Sunday night announced that he had made no plans beyond that time.

At the time the resignation was tendered the following committee was appointed to confer with Dr. Dodge with a view to dissuading him from retiring; J. S. Blackburn, Watson Fuller, Jean Carson, T. R. Bryant and Mildred Askew. When the committee, after several conferences with Dr. Dodge, felt that the pastor could not be moved to reconsider, it adopted the following resolution which was approved by the resolutions committee of the church:

Whereas, our pastor, the Rev. Witherspoon Dodge, D. D., has presented his resignation as minister of the Central Congregational Church of Atlanta and the church has reluctantly accepted his resignation.

Resolved, that as members of the Central church we express our appreciation of his work in the church and in the Atlanta community.

His scholarly sermons week after week have proven his right to be considered a thorough student of the Bible and a discerning thinker on all religious subjects.

His deep interest in persons in sorrow and sickness has been manifested by many calls in all cases where he could carry comfort and help.

He has been one of the leaders of liberal the-

ology in Atlanta, and his influence has been felt outside of the city. By means of his broadcast sermons over WGST his presentation of religious truth has extended over large and undefined areas of the southland.

In educational, civic and welfare work he has shown a practical and effective interest; his church has always been open for all plans of a progressive character.

By his addresses on various occasions and by his influence as a prominent member of the Lions' Club, his thoughtful and liberal views have been given a wide hearing.

During his eight years as pastor of the Central Church he has endeared himself to a great many people as a conscientious pastor and a faithful friend.

Be it therefore further resolved, that we heartily commend Dr. Dodge as a thoughtful, courageous and sympathetic Christian minister and a clear, impressive teacher of the great religious truths.

Be it further resolved, that a copy of these resolutions be sent to each of the three Atlanta newspapers.

COMMITTEE ON RESOLUTIONS,
CENTRAL CONGREGATIONAL CHURCH.

METHODS CORNER

By REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

I am going to make this week's "corner" a little more personal than usual. I have recently returned from a 9,000 mile trip to the National Council at Seattle, Washington, where the Congregationalists and the Christians were married! "Let no man put asunder." It was a most interesting journey and a good Council and a pleasant experience. I joined the Denison party at Chicago and was with that group of fine folks all the way through to Seattle. We spent the day at Banff among the Canadian Rockies and a part of a day at Lake Louise. We took the steamer at Vancouver and sailed to Seattle by way of Victoria. The friendships made on that trip will never be forgotten or broken.

For me this journey was going back home. I was at one time for a year Acting Pastor of the Plymouth Church in Seattle where the Council was held. The church was therefore familiar to me, and it was a very great pleasure to meet so many of the old friends that I had not seen for sixteen years. I was interested to observe that many of the methods of work now in operation at Plymouth church are the fruitage of various discussions and plans suggested years ago. It is a down-town, institutional church with adequate equipment for carrying on a great program. It is doing this now with a staff of paid workers all trained for their particular line of work. That is what has to be done these days in a large church. The time was when the pastor was expected to do all the work except what he could induce the members to do. It placed a great burden on the pastor and meant that he became a director of activities and often neglected his study and thoughtful preparation of sermons. Theoretically the members of the church ought to be doing this sort of thing and in some churches, perhaps many, the men and women members actually look after all the detail of making the wheels go round. As a matter of fact in our large churches today no layman can devote enough time to these matters, so employed workers are required. Many people rather give their money toward the salary of an expert.

I met a number of old friends who were pastors
(Continued on page 7.)

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A DAY THAT WAS DIFFERENT.

(Editorial Correspondence.)

E. Northfield, Mass.

August 10, 1931.

It was just another day, and yet how different was Sunday, August 9th. The weather was cool, threatening with lowering clouds. But "the tribes" had come up from far and near, possibly three thousand of us. And the object of our coming was to worship God. The day began with great expectancy and prayer meetings. Those who said grace at table voiced the spirit of praise and reverence. Then following breakfast, every parlor in all these vast buildings was turned into an altar where songs and praise and prayer were offered, for the space of fifteen minutes. At 9:30 the services of the great day began. Dr. James Moffatt, translator of the Moffatt Bible, opened in Sage Chapel with services of an hour.

What teaching! Take this, "It must not be forgotten that Christ is at the center of our faith, and if any other person or thing assumes prime importance, then our ministry has failed." Christ at the center, that is the theme and thought of Northfield. The great Moody made it so in the beginning, and it remains so. Jesus lifted up, exalted, magnified, proclaimed. Moffatt declared that the first motive of the New Testament is worship. The second motive is fellowship. The third is missions. Anyone who fails to preach Christianity beyond his own borders commits a fatal blunder, takes the strength out of the gospel, and wounds his Lord. Under the teaching of this sturdy Scotchman men and women are brought

into a new relationship with one another, with the world, and with God.

But that which made this day especially different, and carried us up to the mount of transfiguration, was the eleven o'clock service, the three thousand eager souls who gathered in the great auditorium to worship and to hear that prince of preachers, G. Campbell Morgan. Without doubt, Dr. Morgan is the world's greatest living expositor of the Word of God. Under his preaching, the Word lives, speaks, becomes dynamic, and moves the soul toward God. Morgan is in a class alone, and none other can approach him in bringing out from the Word of God the depths and heights of mystery and meaning that lie hidden there. And no man is clearer in analysis nor plainer in presentation.

His text, Sunday, August 9th, was Matt. 27: 11, "Jesus stood before the governor." Just five words. But what words. A simple statement of an historical fact, and yet fraught with meaning and power that all subsequent ages have felt, and will feel. Pilate the governor represented Government—the Government of Rome. And it was Pilate, not Jesus who was being tried and judged that day. Pilate did not want to crucify Jesus, but he would have to have crucified Caiaphas. Jesus created a crisis:

1st. For the government. Will a government follow justice or policy? Well, today it followed policy and crucified justice. That was the beginning of the end with Rome—and all government—when it pursues policy instead of dealing out justice.

2nd. Between truth and traditions. The Jews clamored for their traditions, and contrary to truth, said Jesus ought to die.

3rd. Passion or principle. Pilate listened to the cry of passion, and let them crucify Christ against all principle of justice, mercy, fairness or law.

No outline can tell of the spirit of such an occasion. People had traveled hundreds, some of us thousands, of miles to see this day, hear these messages, engage in this worship—and we were not disappointed. On the spacious grounds were cars from practically every State in the Union, and some from Canada and Nova Scotia—three thousand souls gathered in the house of God on the day of God to worship in the beauty of holiness, while the world's greatest preacher, certainly in our English tongue, told us with a spirit, a magic and an eloquence, that no one can describe, of the wonders of God, as through the ages God is bringing to pass a kingdom without frontiers, and an empire that knows no end. Life is worth living to find a day like that once in awhile.

Then at 4 P. M., Dr. A. T. Robertson of Louisville, Ky., the greatest living New Testament Greek scholar, told us of Paul's triumphant life, and of the manner of his death. At 6:25 Rev. William Sunday, a Lutheran minister of New York, spoke on the "Transfiguration" that one feels and experiences in this holy atmosphere of Northfield. Then at 8 o'clock, a great throng, more than two thousand, gather again in the auditorium to hear the marvelous and matchless Morgan preach on "The Personality of the Man called Jesus."

Yes, such a day. If we look at the desecration of the Sabbath day, the violation of law, the sin, evil and crime in high places, we become discouraged. But as long as such places as Northfield exist, and carry on their holy work of grace, glory and redemption, there is hope in the world. And happy indeed is that person who can come apart for a season, up into the high and holy places of our Lord, and commune with Him, and have sweet fellowship with the thousands of others whose faces are likewise set toward the Lord and the coming of the King. Yes, for thousands of lives, Sunday, August 9th was, and ever will be,

a day that was different. For "the Lord seemed high and lifted up, and His train did fill the temple."

J. O. A.

THE NEED OF A UNITED PROGRAM.

It is one of the tragic facts of Christendom, that at this time when there is such an urgent need for the forces of Christ to be united in their efforts to help a world that is in desperate straits, that the church is not united in its policy and program. For it is our sincere belief that the Church can do more than any other organization or agency to bring order out of this present chaos. So many of the programs that are being presented can do no more than to offer temporary relief. While the Church established on the true foundation ought to be building for the future.

While there are numerous divisions and lines of cleavage in the body of Christ, there are two main theories of the sort of service that the Church ought to be rendering. One concerns itself solely with what it is attempting to do with and for the individual. It preaches a gospel of individual salvation. It has no policy and plan for the betterment and redemption of the social order. In fact the extremists of this group declare that they do not believe it to be God's plan to seek the transformation of the world. They do not believe that it is possible to change the rank and file of humanity.

They manifest a most commendable zeal in their efforts to save the individual. They preach a wonderful gospel of God's power to change the individual. But they do not seem to have the faith to believe that the heaven will be able to do its work until the whole is leavened. And yet it seems to us that everywhere the Bible proceeds upon the assumption that transformed men will transform the environment in which they live and move. Whenever Christ touched the life of an individual who by his past life had been responsible for unsocial attitudes among his associates, he sent that individual back with the command to do what he could to set right the things that were wrong, even though there was nothing more that could be accomplished than was implied in the command to go and sin no more. It is a fact of experience that in every community there are scores of Christians, who by their combined efforts might make of their community a place in which it would be a delight to live. Yet they go on for years having the things they are endeavoring to do, made vastly more difficult because they have never directed their efforts toward the pest spots of the community.

There is another group of Christians who believe in what has come to be known as the Social Gospel. For this group the gospel of individual salvation has ceased to exert an appeal. If it is still held theoretically, it is no longer a dominant factor. This group can and does make a most convincing indictment of the conditions of things as they are. They also are able to formulate splendid pictures of things as they ought to be. Many of them show a splendid courage in living up to their convictions. They are willing to work to bring about the fulfillment of their ideals. Some of them show the spirit of the martyr in defending their cause. The question is whether the means they are using can ever accomplish the ends that they have in view.

The most of the social ills that burden and oppress mankind exist because men and women are selfish, cruel and evil. If the power were available to change all these things, unless there were a change in the hearts of men and women only a short time would be required for conditions to be just as bad as they were at first. That is what has brought the Prohibition issue to the place where it is today. The Church has put too much hope in the strong arm of the law, and

has not done enough to bring into operation the Strong Arm of Salvation. Those who argue against social reform are perfectly correct when they say that not much can be done as long as human nature remains what it is. They also say you cannot change human nature. It is true that to change human nature is an impossible task for mere man; but it is not an impossible task for the Lord Jesus Christ. That is the very thing that Jesus has been doing all down through the ages, and that He is still doing today.

In the main the above outlines the general position of these two main groups of Christians. Each one has much of truth on its side. The trouble is that neither has all the truth. Somebody has said that the weakness of this present age is that it is strong on analysis but weak on synthesis. This is to say, we know how to take things apart, but we do not know how to put them together again. If the entire Church could manifest the passionate zeal of the believer in individual salvation and combine that with the social vision of the believer in the social gospel and his efforts to change society from what it is to what it ought to be, then the Church will be in a position to render its full measure of service. Only redeemed men are equal to the demands of the present day; and redeemed men should never be satisfied with a program that has for its ultimate goal anything less than to make the kingdoms of this world the kingdom of our Lord and of His Christ.

S. C. H.

DEPRESSION.

That word is more in the minds of people than any other word of this day. There must be a cause for this condition, and there must be a remedy for the future. The cause for depression involves a lack of consideration for others. "None of us liveth to himself, and no man dieth to himself." (Romans 14:7.) Each individual is a unit in society, and he prospers or suffers with society. Co-operation between big business and little business, between corporations and individuals, must work out mutual interests and mutual relations. Bricks and walls must be related according to the law of gravity and support each other. The wall is worthless unless supported by the bricks in their right place; and bricks have no value outside of wall value. Labor is the brick; capital is the wall. Separated, both fail; co-operating, both have value. Poverty and wealth bear the same relation to each other. If all were rich, no workers could be found; if all were poor, there would be no employment. That may be the reason "for ye have the poor always with you." (Matthew 26:11.) It takes both rich and poor to make human society. When prosperity comes they both enjoy it; when hard times come they both complain. If all would be Christian in experience and attitudes toward each other good times would continue; but selfishness and mistreatment in business and social life produce hard feelings and hard times.

Another cause of depression is debt. This is true not only of individuals, but of communities and nations. The nations are now trying to work out a plan of relief from war debts. The United States, Germany, France, Italy, Japan, and Great Britain have signed an agreement for what they hope will give relief. The Bible principle in this case, as in all others, is the safe way for individuals. "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." (Romans 13:8.) When every body is in debt it makes hard times. Depression always finds people in debt and, usually, for things not necessary for a living. Any person or corporation in debt beyond ability to pay is thereby depressed; and when a whole community is in that condition depression is felt by all. The only safe way for

individuals and small businesses is to pay as you go.

Even now, in this time of depression, people are spending more for luxuries than they once spent in good times. One can hardly cross the street for automobiles and, as one travels through the country, he often sees in the yard an automobile that cost more than the house in which the family dwells.

Evidences exist on every hand of debt, depression, and complaint. What society needs is to get back to the cash system for the individual. The reason for the existence and the success of the chain store is the cash system and no delivery. If the Post Office Department sold stamps on credit it would bankrupt that department in the course of years. The world is in debt today, and causes depression. If nations, States, cities, railroads, and other great debtors had to pay their debts they would be insolvent. Buy what you can pay for, pay as you go, live within your means, and you will not be depressed.

W. W. S.

MEMORIAL TO DANIEL W. KERR.

How negligent indeed our Christians have been of the heroes of faith to whom we owe so much! We would not wonder if there are thousands in our Christian Church who do not know who Daniel W. Kerr is, for instance. Well read elsewhere in THE SUN this week the brief article from the pen of Rev. J. F. Apple. He tells of a movement worth while, and one that should have the hearty co-operation, sympathy and support of every CHRISTIAN SUN reader. Nearly a hundred years ago, now, Kerr set in motion forces, factors, powers that have come down the generations with tremendous momentum. Hats off and heartiest felicitations to the Loyal Men's Bible Class of Burlington. Our hearts are with them in their worthy undertaking.

J. O. A.

REUBEN D. THOMPSON.

The subject of this sketch was born February, 1853, of Scotch decent, and inherited the strong moral and religious characteristic of his ancestry. In early life he professed faith in Christ and united with Pleasant Grove Christian Church, in Halifax County, Virginia. He was elected a deacon of the church two years afterwards at the age of twenty-six. Deacon Thompson served faithfully in this official capacity for fifty-two years, reflecting the excellent qualities that should adorn the life of such officers in all our churches. He was Sunday School superintendent of his own Sunday School for over forty years and served in this capacity with diligence, consecration and devotion, greatly endearing more than a generation of young people to himself for his untiring service. For a number of years he served in the afternoon as superintendent of the Baptist Sunday School near by, after having served in his own school in the morning. He was busy about the King's business all day Sunday. As a deacon of the church, in the absence of his pastor he officiated at many funeral services, not only for the deceased of his own church, but for the churches of the entire community of all denominations.

At the age of twenty-one he was married to Miss Fannie Dunnman, to which union there were born nine children, five of whom, together with his devoted companion, survive him to mourn their loss.

Brother Thompson was a faithful and acceptable member of the Masonic Fraternity, and following the funeral rites conducted by his pastor, assisted by the Presbyterian and Methodist ministers of the community, at his residence at South Boston, Va., and at his church, Pleasant Grove, Va., where a great concourse of his friends, many of whom had attended his Sunday School in child-

hood, assembled in loving memory and respect for his good name; the Masonic Fraternity concluded the funeral services with the beautiful ceremony, and consigned his remains to mother earth to await the morn of the resurrection and commended his spirit to God who gave it.

The abundant beautiful floral designs, the multitude of sorrowing friends, and the abundant life of service which he lived, bespeak the high esteem in which he was held by all who know him and should inspire young and old alike to strive to live a life of service and devotion, of loyalty and love, like his, hid with Christ in God, for it is a richer heritage than all the wealth of this world.

To his faithful, devoted companion, who walked with him in Christ for fifty-eight years, and his surviving children who mourn his going, we would commend the Christ whom he loved and served faithfully unto the end. In such a life as his we have a happy memory, a beautiful example of faithfulness and devotedness, and a rich heritage to inspire us to strive for the best as revealed in Christ. He could say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them that love his appearing."

W. C. WICKER, Pastor.

ACTING THE CHRIST.

Anton Lang felt that a great honor had been conferred upon him when he was chosen to take the role of the Christ in the great play of Ober-Ammergau. He realized the importance of his part. He must try to bear it worthily. He must try to be like Christ in his behavior. His personal appearance must be like that of Christ as nearly as possible. His spirit and temper must be Christ-like. And he was careful to meet all the requirements successfully.

We are all players in the great passion play of life, and we are all given the part that was given to Anton Lang: we are all appointed to show forth the Christ. And we are not to be mere imitators of Christ. If that were all, we would be sorry figures. Christ himself must be in us as He was in Paul, and we must be actuated by His spirit. He said, He that is with you shall be in you. Those who are living a real Christian life and not a mere imitation of it realize that they are able to do it only because of constant inward help from Christ. He said, without me ye can do nothing. Paul said, Through Christ strengthening us we can do all things. Our responsibility is far greater than that of Anton Lang. Our success or failure involves far more than did his. We are to develop the spirit of Christ within us. Our inmost being must be Christ-like. In proportion as we become profoundly like Christ, can we impress with the spirit and purpose of Christ. Our own characters must be made good news of salvation. Many young people aspire to be actors on the stage. But no theatre offers its actors as great a part as is offered to us all on the stage of real life.

Our high calling is not an occasional avocation but a constant vocation. We are to be always employed about this great business. No vacations are to be taken, no days are to be skipped over. There is not too much time for life's great achievement. Leaving behind the things already attained, we must press forward daily to the sure acquisition of the great prize. The applause of men received by Anton Lang is a very insignificant reward in comparison with the applause of Christ which will be ours when we succeed in becoming thoroughly like Him. Our daily growth in Christ-likeness gives to life its chief joy and most glorious hope.—*Methodist Protestant Herald*.

CONTRIBUTIONS

SUFFOLK LETTER.

SEATTLE.

Sunday, June 28th, was given over to purely religious meetings. Memorial services and communion were conducted in the Plymouth Congregational Church, where the Convention was being held, by Dr. O. W. S. McCall of Berkley, California, assisted by Rev. W. W. Staley of Suffolk, Virginia.

The Council sermon was delivered by Rev. Harry P. Dewey, D. D., of Minneapolis, Minnesota, from Acts 17: 27, at 3:00 P. M.

The Young People's Rally was held in a Methodist Church at 3:00 P. M., with Secretary Harry T. Stock presiding. Dr. Henry C. McDowell, of Africa, spoke on "Pioneering in Africa"; and Rev. Dr. Allan K. Chalmers, of New York, spoke on "The Lonely God."

Evening meetings were held in sections. In Plymouth Congregational Church, devotions were conducted by Rev. Max Strang, Dallas, Texas. Addresses by Dr. Raymond G. Clark, pastor of the Christian Church in Piqua, Ohio, and by Dr. Allan K. Chalmers, New York.

At the Pilgrim Church devotions were conducted by Rev. Harold Cooper, Crete, Nebraska; and addresses were delivered by Drs. W. H. Denison of Dayton, Ohio, and J. W. G. Ward of Detroit, Michigan.

At the University Church, Dr. Alfred W. Hurst of Elon College, N. C., conducted the devotions; and Drs. Robert E. Brown of Oberlin College, Ohio, and Frank G. Smith of Omaha, Nebraska, delivered addresses.

At First Church, Tacoma, Washington, devotions were conducted by Dr. Carl A. Veazie of Tacoma; and a sermon was delivered by Dr. S. Parkes Cadman of Brooklyn, N. Y.

The entire Sunday was devoted to spiritual worship and the consideration of Biblical and spiritual questions. This was a good example for local churches in the observance of the fourth commandment: "Remember the Sabbath day, to keep it holy." So much is said in this day about the violation of the Eighteenth Amendment and the drinking of beverage alcohol, and the press says so much about the same thing, that it is well to consider two things: First, that the Commandment to keep the Sabbath day holy is even more binding than the human law, as it comes from God. This commandment of God is violated more than the Eighteenth Amendment. This Commandment of God is positive, while the Eighteenth Amendment is negative. But both positive and negative commandments, and both divine and human laws are binding. To violate the one is to be a sinner, to violate the other is to be a criminal. There are many church members who are both sinners and criminals. It is worse to violate the laws of God than to violate the laws of the State, because God cannot err in His laws, and the State may. But while a law exists, it is criminal to violate it. "Render therefore to Caesar the things that are Caesar's; and unto God the things that are God's." (Matt. 22:21.) One cannot be a good citizen unless he is a good Christian; one cannot be a good Christian unless he is a good citizen. The best church member is a good Christian citizen. That is the need of Christian civilization; and the church stands for obedience to the law of God and the law of State.

That was a great Sunday in Seattle, given over to church attendance and spiritual worship. If the whole nation would observe the Sabbath and worship God in spirit and in truth, depression

in business would be unknown. Human relations would be so square, capital and labor would be so considerate of each other, that good will and prosperity would continue.

W. W. STALEY.

APPLE'S CHAPEL.

The annual protracted meeting began at Apple's Chapel the fourth Sunday in July. Rev. A. W. Andes was there again this year and inspired us with many faithful gospel messages. The church was greatly revived, and 39 converts confessed Christ as their personal Saviour.

Here we maintain the old, established altar of prayer, and those seeking the Lord knelt there while Christians prayed for their salvation. What a joy it was to see men, women, boys and girls, yield themselves to Christ. About thirty are uniting with the church and will share in the work of the church. It was a great meeting. God gave us much to be thankful for.

Brother Andes was disappointed because the water mellons were not ripe. However, some were bought and provided. He still remains, so far as I know, the champion water-mellon eater.

The entire congregation was very appreciative of Bro. Andes and his helpful gospel sermons. I believe that they would even consider having him again and take chances on their water mellon patches.

God bless Bro. Andes, the new converts, and the young church members, and may His grace enable us older Christians to lead them into fields of active service for our Lord.

R. A. WHITTEN.

MEMORIAL TO DANIEL W. KERR.

On the fourth Sunday in July, the Loyal Men's Bible Class of the Burlington Christian Church met with the Mt. Zion Sunday School on the spot where the first CHRISTIAN SUN was prepared. We had a very inspiring meeting. I gave a few facts concerning the life of Daniel W. Kerr and his relation to THE CHRISTIAN SUN. Lawyer Thomas of Burlington gave a fine address in connection with an explanation of the Sunday School lesson.

It was decided that some sort of a memorial should be erected on this spot in honor of Kerr, and the beginning of our Church paper. A committee was appointed as follows: Dr. C. M. McPherson, Mr. John Iseley, Mr. Jule Pace, Mr. Zeb Lynch and Mr. I. T. McAdams. This committee elected the writer secretary and treasurer. A general collection was taken which amounted to \$17.40. This was placed in the bank to the credit of the "Kerr Memorial Fund."

Let's erect a suitable memorial to this great man who in 1844 published the first CHRISTIAN SUN. Any amount anyone desires to give for this purpose will be appreciated and given credit through THE SUN. Funds should be sent to me or to any member of the committee.

J. F. APPLE,
Elon College, N. C.

The man who is filled with his message and thrilled with its many truths can deliver it to others with a greater effect. The man who is practicing Christianity as he preaches it is doing the greatest good. We double the influence of our messages by living the right kind of life. A message that does not come from the heart is not apt to reach the hearts of those who hear.

THE CHRISTIAN CHURCH THAT UNITED WITH THE CONGREGATIONALISTS.

Editorial in "The Christian-Evangelist,"
National Weekly of the Disciples of Christ.

We have received several requests to explain what "Christian Church" it was that recently united with the Congregationalists. Some people seem to think it was the Disciples of Christ. This question could be answered in a paragraph, but it seems best to give the answer the larger setting of history, especially since this case of union is to be regarded as one of the major church events of 1931.

The body which united with the Congregationalists has been known by several different names in the course of its 137 years of history. These were the "New Lights"; the "Christian Connection" and the "Stoneites," after Barton W. Stone, one of the founders. In the census of the United States it is called the "Christian Church."

The origin of this fine body of Christ's followers seems to have been the confluence of at least three distinct movements, some of which reached back into the 17th century.

In 1793, Rev. James O'Kelly of North Carolina led a revolt with about 20 or 30 other ministers and 1,000 members against the Methodist Episcopal Church. They resented what they considered the arbitrary exercise of power by Bishop Coke and Bishop Asbury. This took place in Virginia and North Carolina. At first this O'Kelly movement was known as the O'Kellyites, perhaps in derision, and later as the "Republican Methodist Church." It soon, however, became known as the "Christian Church."

As nearly as we can determine, the name, "Christian," was suggested by Rev. Rice Haggard to a committee at Lebanon Church, Surry County, Virginia, in 1794, and again to Barton W. Stone, in Kentucky, in 1804.

Following close on O'Kelly's move for independence came one led by Abner Jones, a Baptist physician in Vermont. The church founded by him called itself "Christian."

A third movement was led by Barton W. Stone. He and others gave up membership in the Presbyterian Church in Kentucky and founded a group which took the name "Christian." This was in 1804. These three groups at first independent of each other, became acquainted and general meetings, co-operation and fellowship developed among them and they united and became another church. The body thus formed decided to wear no other name but "Christian" as Rice Haggard had suggested.

They declared the Bible their only rule of faith and practice, and character a sufficient test of fellowship; consequently they were not strict about the form, or even the practice of baptism. Of course, they have foreign missionary enterprises and are represented in all co-operative efforts of the Protestants in the United States, and their publishing house at Dayton, Ohio, has all kinds of literature essential to the intelligence of a Christian people, and to the equipment of their churches. Their church paper, *The Herald of Gospel Liberty*, was the oldest religious periodical in America. Since their union with the Congregationalists it has been absorbed by or combined with *The Congregationalist* which is published in Boston, Massachusetts. It is a very able Christian journal. This church also publishes THE CHRISTIAN SUN in Richmond, Virginia. It is in its 83rd year and continues as a distinct organ representing the "Southern Christian Convention and the Congregational Churches of the Southeast."

At the beginning of the year 1832, after considerable discussion and preparation, a mass-meeting was held in Lexington, Ky., with the object of uniting the Disciples of Christ and the

Christian Churches. The Disciples had their start in Western Pennsylvania under Thomas Campbell and Alexander, his son, in the publication of *The Declaration and Address*, which was an appeal for Christian union. Barton W. Stone of the Christians and "Raccoon" John Smith of the Disciples of Christ were the speakers of the occasion. Smith made the first speech, in his impassioned manner, in which he set forth the Bible as the basis for the purposed union. Stone followed him and accepted his proposition. They shook hands as an outward symbol of their union, and the men and women present gave each other "The right hand of fellowship." The next day being Sunday they sat at the Lord's Table together and renewed their union vows. But the union was not complete with this, and John Rogers of the Christian Church and "Raccoon" John Smith of the Disciples of Christ were instructed to "ride through Kentucky" to win the churches over to the union. About fifty Christian Churches entered this Christian-Disciple of Christ union, but a number refused to do so. Every church of the Disciples accepted it, and probably every member. Naturally Barton W. Stone remained in the union with the Disciples, and his name stands beside that of Alexander Campbell as one of our great founders and pioneers. The churches and people of it were called "Christians" and "Disciples" indiscriminately, because both of the names were proposed for the body. Campbell preferred "Disciples of Christ" and Stone the name suggested by Rice Haggard. Gradually Campbell's idea won, partly because the Christian Churches that would not go into this union insisted on their old name "Christian." Finally the government made the choice. They were divided and those who remained out of the Lexington union went into the United States census as "Christians" and the younger body as "Disciples of Christ" without any jealousies or heart burnings. Both bodies recognizing the strong differences in their views on the ordinances, the conditions of membership in the churches, and possibly on other points, went forward each in its own way, and no other attempts at union were ever made between them. But the open membership mistake is a survival of the "Christian Church" or "New Light" ideals among the Disciples; while the spirited arguments for immersion in the Christian Church show the seed that was sown there by the influence of the Disciples.

The Christian Churches developed a general convention to which delegates from all their churches went. By the time of the fifties the slavery question was shaking the nation, and in 1854 the Christian Churches, "New Light" and "Christian Connection," in the South withdrew from "The General Convention of the Christian Church in the United States," their national meeting, and formed a separate convention. This was caused by the anti-slavery utterances of their general convention held that year in Cincinnati. This break was completely healed, and in 1890 the Southern churches renewed their connection with their sister churches of the North and began again to send delegates to their national general gathering. While these churches showed zeal and spirituality their growth was slow, partly because they had been crippled by the loss in the Lexington, Kentucky union, and partly because they had no very distinct characteristics. They were still quite like the Methodist and Presbyterian in their general views, while specific characteristics did not go much beyond the degree of just being good men and women, and perhaps their name, loved by and lovely to us all, hindered their growth even while it made everybody their friends. According to the statistics in the *World Almanac* of 1931, this Christian Church which recently united with the Congregationalists has 112,236 members,

1,047 ministers, and 118,000 Sunday School pupils. The Congregational and Christian Church body is 993,932, distributed chiefly through New England, Ohio, Indiana, Illinois, Virginia and North Carolina.

METHOD'S CORNER.

(Continued from page 3.)

near where I lived sixteen or eighteen years ago. We had numerous chats together. Perhaps the most satisfying experience I had at Seattle was meeting these men. One of them thanked me for my interest in his work when I used to live there. Another said that the fellowship he enjoyed had never been forgotten. The reason for this was very simple. I took an interest in these men who were working in small hard fields and I used to go to see them and fraternize with them in their homes and parishes. I wanted the fellowship myself and believed it was the Christian privilege to cooperate and encourage my brethren who were in harder places than I was. I mention this here because I want to say that I think ministers ought to help each other more than they do. I do not

mean the duty of attending ministerial meetings, but the duty, if you please, of taking enough time to spend the day with some brother minister who would be cheered and encouraged by such a day's fellowship. The greatest compensation for living is friendship, why not develop friendship with some young minister. Friendship grows by self-revelation and answering trust.

Some elderly people are sweet and amiable in disposition, a pleasure to have around. Others are childish, fretful and sensitive. Their presence is painful. We avoid them when we can politely do so, and tolerate them when we have to. We charitably charge their ugly spirit up to the infirmities of age. Investigation, however, discloses that "childish" old people were "childish" before they got old. Normal old age doesn't work miracles in character either way. A beautiful or an ugly old age is the fruit of careful cultivation or wild neglect through the years. People who desire "sweet old age" should start the sugaring-up process early.—*Gospel Advocate*.

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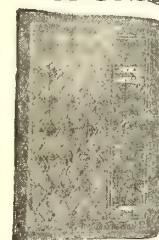
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8 9 20 Jē-hōi'-ā-chin was 6 years old when he began to

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Father, we thank Thee that in Jesus every need is supplied. Trusting, both soul and body are fed. Following, one's path is safe and sure. Serving, others are succored and sustained. Loving, the gates of God swing wide and beckoning. Thou who lovest all men, although the evil that is in the world besets and hinders, make us willing to bide and tarry, eager to do Thy will, grateful for a part in helping others to find the way of loving, trusting, following, serving. More and more, in Thy light may all see light. For Jesus' sake, Amen. "L."

WHO WILL CARRY A MESSAGE?

A big battle was being fought between the English and Dutch navies. Sir John Narborough was the English admiral, and the masts of his ship had been shot away almost as soon as the fighting began. In spite of the greatest care and the most splendid bravery, Sir John saw that the English sailors must be beaten unless he could get help.

There were a few ships some distance off to the right, but they were to act as a reserve and would not enter into the battle without a message from him. Sir John stood a moment and wondered how that message would be sent. It was not possible to signal; there was only one way—the message must be carried.

Sir John wrote his order telling the captain of the reserve to come and help him at once; then he called aloud for anyone who was willing to be the messenger.

Think of the scene a moment, and then you will understand a little what a brave heart was needed to carry that note.

Below was the sea; above, around, in it there rained a heavy shower of bullets. The long swim would be trying enough, but to swim with the chance of being shot every second was terrible. Yet many sailors came forward at their admiral's call ready to risk their lives for their country's good.

They were all grown-up men, and they must have stared in wonder as one of the cabin boys, Cloudsley Shovel by name, stood up among them.

"Why, what can you do, my fearless lad?" said the admiral kindly.

"I can swim, sir; and if I am shot I shall be missed less than any one else."

After a moment's hesitation the paper was handed to the boy, who put it between his teeth and sprang overboard. How the men cheered and watched him as long as he could be seen. He reached the reserve ships in safety, and as they went into action at once, a victory was gained by the English.

When the sun was setting, Cloudsley Shovel stood once more on the deck of the admiral's ship and received his heartiest thanks. "I shall live to see you have a flagship of your own," he said; and the words came true, for the brave cabin boy became Sir Cloudsley Shovel, one of the greatest of British admirals.

The Captain of our salvation is engaged in a great warfare with Satan and his hosts of darkness, and He wants everyone to come to His help. He wants messengers to go to those who are fighting against Him, or who are doing nothing to help on His cause and tell them that if they will come to Him they will receive pardon of all their sins, and that God will give them victory over sin and a glorious reward in the end.

What say you, young folks, will any of you be brave enough to volunteer in this noble service?—*The Youth's Evangelist.*

TWO LONG IN TELLING IT.

A missionary in Egypt was telling a woman the story of the love of Jesus, and at the close she said, "It is a wonderful story; do the women in your country believe it?" "Yes!" said the missionary. The woman thought a moment, then she said, "I don't think they can all believe it, or they would not be so long in coming to tell us. Why, nobody has ever loved me. When I was born they wept seven days because I was a girl. At nine years of age I was married, but was not loved, and only the other day my own boy spat in my face because I am a woman. Now tell me that a man whom I never saw so loved me that He died for me! Why, I can hardly believe it."—*The Foreign Field.*

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 15, 1931.

Sunday Schools.

Previously acknowledged	\$ 3,885.56
Elm Avenue, Portsmouth, Va.	2.59
Leaksville, Luray, Va.	1.91
Mayland, Broadway, Va.	1.75
Mt. Carmel, Carrsville, Va.	1.65
Palmyra, Edinburg, Va.	1.89
Zion, Sanford, N. C.	1.47
Dry Run, Seven Fountains, Va.	1.11
Ingram, Va.	3.00
Antioch, Zuni, Va.	1.25

Total \$ 3,902.18

Individual and Church Collections.

Previously acknowledged	\$ 4,392.18
Bethel, New Hill, N. C.	10.00
United Church, Salisbury, N. C.	6.25

Total \$ 4,408.43

Summary.

Previously acknowledged	\$24,336.28
Sunday Schools, Regular	16.62
Individual and Church Collections	16.25

Total to date \$24,369.15

J. O. ATKINSON,
Secretary.

CRADLE ROLL RALLY.

A Cradle Roll Rally was held at Wake Chapel Christian Church on June 30, 1931, at 3:30 P. M. As the Superintendent, Mr. Chas. N. Johnson, had moved to Cary, N. C., the program was under the direction of Mrs. Lee Johnson and Miss Lora Johnson. The children gave a most interesting program. The collection with the mite-box opening, amounted to \$8.56. After the program was over ice cream was served to all present, being furnished by some of the ladies of the Woman's Missionary Society. There were about sixty persons present, young and old, to enjoy the Rally. May God bless this good work by the children, that it will continue to grow.

MRS. CHAS. N. JOHNSON.

"Go ye therefore, and make disciples of all nations, . . . and lo, I am with you always, even unto the end of the world."

THE CHAMBERSBURG CONFERENCE.

No. 1.

By MRS. J. CARTWRIGHT, *Norfolk, Va.*

Some Impressions of the 1931 Session of Wilson College Conference of Missions, Chambersburg, Pa.

This school is but a day's drive from Norfolk, Va., by motor-car, or if time is no object, one may enjoy the lovely bay trip to Baltimore and then on by train.

As we reached Chambersburg, the coaches carrying delegates and leaders were uncoupled from the main train and an engine pushed us on to the college campus. A committee gave us such a welcome that we soon felt at home among strangers and beautiful surroundings. This college is located on acres of a rolling green campus, with stately shade trees, unusual shrubbery and imposing buildings. The river forms a background, with the Appalachian Mountains in the distance. One can follow old Indian trails, enjoy swimming pools and tennis courts, or auto to Gettysburg or other interesting points. All the college had to offer was ours to enjoy for seven days. And it is an ideal place for recreation.

Three hundred and eighty women and girls met for mental improvement and spiritual uplift. The enrollment is limited to 400, as it is thought that better work can be done in smaller groups. Our train reached there about 3 o'clock in the afternoon, and soon things began to hum. The young people, or those of them who could sing, were called together for choir practice. This choir furnished the Conference music. Every department had its director. This is an interdenominational conference, and the campus was made gay with denominational camp flags. The young people were there in numbers, together with their camp leaders. They were called together early in the day for planning, and worked late in the evenings, when some Conference leader would join them for a short talk.

Sometimes you would be awakened by their singing at a Sunrise Service. To look into their faces was to know of a Christian spirit, the new thoughts, the lessons of sharing which were taking hold upon them. Who knows how many really found themselves in this atmosphere; and that the world will be a better world because of their time spent at Chambersburg.

We met them everywhere. Great interest was centered in a large room filled with literature. A week's time and one felt it was the beginning of real finds in material to take back home. Could our churches, Sunday Schools and missionary societies, needing leadership, co-operation, and constructive programs, do a finer thing than send one or more delegates to such a conference?

The first supper was an occasion. At the dining hall door, you were asked what denomination you represented. Your answer gave you your table number. At our table, No. 29, we found two Congregational women and Mrs. B. D. Jones, who, together with myself from the Christian Church, made the big four Congregational-Christians. Every one seemed to what was taking place in Seattle, and would say what a fine thing it was and that it was what all churches should do. The spirit of Christian fellowship was so sweet and fine; everywhere one met and mingled with teachers, leaders, lecturers—one large family demonstrating the idea of sharing.

At 8:15 each morning there was a fifteen minute meditation, led by a returned missionary, who had been on the field in China for thirty years. Following this period, the first morning, Dr. Chas. N. Arbuckle lectured on "Religion and Life," using Psalms 23: 31-34 as the scriptural background. It was a wonderful beginning for wonderful days. Then to classes, or to as many

as one could—we wanted to take everything. Our teachers were of a high order, and it was a joy to sit with them.

After 3 o'clock, the time was used for rest and recreation until sunset. At that time an "Oak Tree Worship Service" was held down by the river. Some part of the second chapter of Luke was used each evening by a conference leader. The setting was picturesque, and one's thoughts turned to Jesus and how He taught his disciples down by the Sea of Galilee.

The evenings were inspirational. An evening with twenty-two missionaries changed our impressions of those who go to live Christ in lands afar. We realized that this is a new day in missions, and our churches must awaken. We studied the findings of peace conferences, covered wagon trails, of committees sent out on higher education, the Home Mission Conference held in Washington, D. C. in 1930, and found all of these questions vital, especially in our church relationships. The law of nature is change; and we should not be afraid to be up to date, holding fast to those things we have proven good. Fifteen minutes each day if given to mission study would change our outlook.

A "Current Events" evening on peace movements and how the Christian women of the world could outlaw war, showed that our responsibility was great. Following this was a dramatization—"Mother Earth and Her Children."

Saturday afternoon, July 4th, was given over to "The Spirit of '76." It was an occasion of real fun and pleasure.

On Sunday morning, Dr. Oscar Buck, a member of the Commission on Higher Education, just returned from India, gave us a message that was a fitting climax to the conference week. Communion services were observed at sunset on the campus.

Monday evening the Conference closed with an impressive ceremony, "The Fellowship Fire." This flame was lighted thirteen years ago by women who had caught a vision of the central flame. Now a flag of red and white bears 24 gold stars, each representing a missionary who, having caught the gleam and with His reflection shining in their hearts, gave themselves at this conference. At this service everyone is given a candle, and as the two new missionaries whose stars had just been added, lighted their candles from a large candle placed in front of the altar, the march began. Singing "Fellow the Gleam," by twos the audience took their lights and followed down a long, winding corridor, lighted by candle bearers, on to the "gym." When all had circled that great room and sung the last verse, we extinguished our candles.

We realized that our work at Wilson College for 1931 was history. It had been a privilege to attend. It had given us inspiration and a new vision of a needy world. And our opportunity now is to share.

ANTIOCH CHRISTIAN CHURCH.

The first Daily Vacation Bible School was held for Antioch Christian Church August 3-7, 1931, and was a great success.

Mrs. D. P. Barrett, Miss Mabel Barrett, and Mr. Alfred Barrett, all of Pence, P. R., were visiting in the neighborhood and kindly assisted. Mrs. Barrett superintended the school and taught the Bible classes, Miss Mabel had charge of the music, while Alfred taught the carpentry classes, and Mrs. J. H. Godwin, Misses Annita Landing and Winifred Clements and Mrs. W. K. Saunders had charge of the other classes.

There were seventeen families represented in the school, a total of 42 different ones through the week, who gave their interest, their presence and their finances to help make it a success. The

school ran for one week only, but the teachers and pupils put their best in it, and many of them worked overtime to complete some of the things they wished to do. We believe that much good was accomplished, and know there was much interest shown by both parents and children.

One class made invitations for the members to take to their families to come to the closing exercises on Friday afternoon, August 7th, which was an old fashioned Sunday School picnic, with one of the morning programs of the D. V. B. S. The church was almost full, and the superintendent and teachers felt happy and encouraged with the co-operation of the patrons.

MRS. W. K. SAUNDERS,

Zuni, Va.

Church Clerk.

IF YOU WERE A CASTE GIRL.

If you were a caste girl in India, you would be spared the rush and hurry of catching cars, the pushing and jostling of the crowd and ever-increasing competition. You would not even cross the threshold of your home, but would remain all day in tiny, dimly lighted rooms or within the small courtyard enclosed by four white-washed walls. You would even be spared the exertion sometimes necessary on Sunday morning to get to church on time. Sunday would be just like any and every other day, and the offerings of rice, coconut or gingerly oil placed before the family idol would constitute your worship on that day as on every other day.

If you were a caste girl in India, you would have time to think. Hour after hour, day after day, week in and week out, there would be little else to do. The household tasks—providing there were no servants to do them—would soon be finished, and before you would be the rest of the morning with nothing to do. The noon-day meal over, and again before you would stretch long, wearisome hours with no work, no recreation, nothing to do but think. Darkness comes and with it more tedious, never-ending hours.

If you were a caste girl in India, you would be free from perplexing problems and from the necessity of making decisions. There would be no questions arising as to what line of work you should pursue or where you could best invest your life to yield the largest returns. Those matters were decided for you years before when you knew nothing about it. You were betrothed to a certain young man whom you will soon marry. You will be taken to his home and there he and his family will decide all matters pertaining to you without questioning your wishes.

Yes, you would be spared many of the cares and duties which you sometimes think so hard, but which give you so much satisfaction when once done. When tempted to complain of your lot, just pause a moment and think how dull and monotonous an existence you would have with no work and no responsibilities. Then thank God for the tasks, hard though they be, and the problems, however difficult to solve, which after all make life worth living.—*Grace H. Reynolds, in Exchange.*

A BIG ADVANTAGE.

The time was when many men went out and achieved success with meagre educational facilities, but that time is now past. The educated man has every advantage. He gets in a few years what the man who does not go to college must pick up in many years. He gets a big start in the race. He is already running his best, while the man who did not go to college is having to toil along and pick up information and training slowly in the school of experience.

Education furnishes a fund of knowledge and a mental discipline which are a great help to any man or woman.

A college education will increase efficiency, broaden vision, and enlarge capacity for service. It is increasingly necessary in order to meet twentieth-century competition. It will pay both in money and in influence.

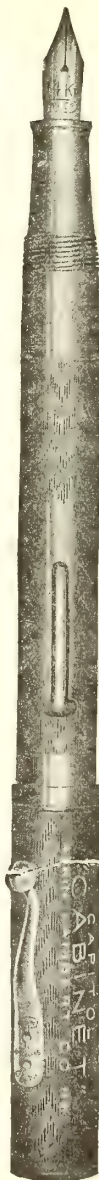
It is a matter of common information that the untrained men and women are at this time overcrowded and unwanted, consequently are standing idle in great numbers; while on the other hand, those who are really trained for their work are being called up higher. Every business in America, every profession, is calling for men and women who can think, who can plan, who can handle men. These they are finding among college graduates. Here is a great responsibility for Christians. Education is such a powerful thing that we ought to weigh carefully what it contains. The right kind of an education can be a great blessing to the world. It can be of great service to the growth of Christianity. The wrong kind can choke Christianity out of the heart and wreck many lives.—*Gospel Advocate.*

NOTICE.

I am making a change in churches this Conference year, and will be glad to correspond with any church or churches desiring my services in regards to church work.

W. B. FULLER,
313 Greene St.,
Harrisonburg, Va.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

THE WHY OF RALLY DAY.

A reliable statistician has told us that our churches are less than fifty per cent efficient. Look over your list of members and compare that with the attendance, and see if your church is more or less efficient. Do you find the statement true? If you do you need to hold a Rally Day.

During the summer months people have drifted from your church. Vacations during August have just about played havoc with the Sunday School attendance. A good rousing campaign for attendance "in large numbers" for the first Sunday in October will rally many members back to their respective places as officers, teachers and pupils. It may take another Sunday or two to get everyone back in place and to enlist the new members that are yours for the asking. It will take time and work to get results, but the results are more than worth the effort.

It may be that there is a child in your community that needs the help that you can give. Dr. Herman N. Bundesen, health commissioner of Chicago, and one of the greatest health doctors in America, attributes everything he is to the Sunday School. At the age of nine he was already headed toward crime and its inevitable punishment to body and soul. A snowball hurled at the hat of a bishop knocked off the hat and got him an invitation to Sunday School. He went to the Sunday School and is, today, a staunch believer in the power of the Sunday School.

The Bugle Call.

The bugle was sounded in a certain church on Rally Day. It was a challenge to the working forces of that church to respond. After vacation is over and boys and girls are in school again, and business is going on and everything and everybody is getting back to normalcy, work is again on the calendar. A good rest and a little relief from the routine duties makes anyone ready to settle down again for a year. Why does the Sunday School or church hesitate to capitalize on this idea?

A good start in September and October means a year of progress and achievement. Rally Day is the bugle blast that calls to action. It gives the marching call and sets the pace for the year's work. Each worker will gladly answer, "Here am I."

"The Tooters."

Sousa once said that if he had seven or eight musicians, the rest of his sixty men could "just toot." In other words, the rest of the crowd follows the leaders. Bands are just about like churches. If there are a few to depend upon, all the time, there will be a good Church. Let it be the aspiration of each Sunday School superintendent and each minister in his respective church or churches this year to find the leaders for his band, put them to playing, and then invite the rest of the band to join in on the music.

A Progressive Idea.

One church let the children be the main attraction for the Rally Day program. And if you want to see adults come in droves, just put all of the children of the community "on exhibit" in a public performance! But you might like this idea we were talking about:

"Next Sunday Morning

"A Big Service for the Children

"A girl of nine will sing a solo, a boy of ten will read the Scripture, a girl of eleven will an-

nounce the hymns, a boy of twelve will make the announcements. A group of boys will take the offering. Reserved seats for boys and girls."

Would Your Church Like a Social Rally?

In the interest of the Sunday School and the church a Social Rally might be planned for every member of the Sunday School for some evening just before the Rally Day. Plan for refreshments, games and community singing. A young people's class might prepare advertising matter for the affair. A card might be used upon which the time and place could be printed along with, "Special Program, Games, Refreshments, Community Singing. The whole neighborhood, old and young, is invited." The idea might work in your community. It might be just what you're needing. It pays to try—and to advertise.

The Young People Will Rally.

Special programs will be put on by young people in Christian and Congregational Churches in the interest of the coming year's work. September will be the month for planning these special programs. October will be the month for actually putting them on. There will be pageants for those who like them, plays, speeches, addresses, discussions, hikes, picnics, and "get-togethers" by the dozen. While rallying "is the fashion," leaders in our church societies will be using it, not just for the results it may bring in new members and better attendance, but for the honest-to-goodness good times it will afford everybody. Come on, let's go!

Rally Day Helps.

Write to Miss Jewel Truitt, Field Secretary of the Board of Christian Education, Waverly, Va., for help for whatever type of program you may be planning.

Rally Day materials, such as post card invitations, buttons, slogans, etc., and plays and pageants and programs, may be secured from The Christian Publishing Association, Fifth and Ludlow Streets, Dayton, Ohio; The Pilgrim Press, 14 Beacon Street, Boston, Mass.; The Methodist Publishing House, Grace and Fifth Streets, Richmond, Va.; Meigs Publishing Company, 41 West Washington St., Indianapolis, Ind.; Goodenough and Woglom Co., 14 Vesey St., New York, and The Judson Press, 1701 Chestnut Street, Philadelphia, Pa.

CHRISTIAN ENDEAVOR.

For August 30, 1931.

TOPIC: "What Does the Bible Say about Missions."

SCRIPTURE LESSON: Matthew 28: 19-20.

This topic will give a chance for all to give their favorite opinions about missions, so long as they are based on the Bible. Of course, missions is still a very controversial subject in many churches. This meeting is not intended to convince anyone against his will one way or the other, but it can be very helpful if well planned.

A poster might be made to announce the topic. If the program given here is used, the poster might contain the following wording: "The Bible—Missions." It should be large and attractive. Put it in a conspicuous place.

For the program a debate might be used with the topic, "Resolved, That the Bible is a missionary book." If a debate is not wanted, or if further

discussion is wanted, the questions given below may be suggestive.

For Thought and Discussion.

1. What does "missions mean. Who is a "missionary"?"
2. What types of work did Jesus do? Would you classify any of these as missionary? (See Matthew 4: 23.)
3. Did Jesus seem to have believed in missionary work? Give reasons for your answer.
4. Where did Jesus work, at home or among people of other races? By what did He limit the boundary of his work?
5. Did Jesus have more success among Jews or Gentiles? Why do you think this is true?
6. Did Jesus give any indication of what He expected his followers of today to do in regard to those who do not know of Him?
7. When was the first missionary service conducted, and by whom? (Acts 2.)
8. Who is called the first Christian missionary? Do you admire the man? Why?
9. Would you consider the Bible a missionary book? Would you be willing to part with your Bible? Did you know that missions gave it to you?
10. Do you think that missions is just a matter of "the heathen being converted," or does it make any difference to us whether we carry out the Last Command of Jesus?

Some Famous Arguments.

1. "We have enough to do to make America Christian without going to foreign lands." But, I ask you: Are we doing our dead level best in making America Christian when we refuse to help give the rest of the world a chance to be Christian? Can America be Christian alone, or do the other Christian nations help to make her Christian.

2. "We need all of our money to support the work of our local church." But, do we gain *anything* by acting selfishly? Will we not grow more by sharing with others than by trying to keep what we have to ourselves? Look around for churches which will show this.

3. "Those people have religions of their own, why not leave them alone. I ask you: Is their religion the best? Do we want to share with them the best we have, and the best that they have?"

4. "The non-Christian religions have many good things in them, and they are gradually being purified of the more objectionable features. Why bother them with another religion?" Now: What is causing the non-Christian religions to become purified? Does Christianity have anything to do with it? Why is Gandhi using Christian principles?

5. "When God is ready to save the heathen, He will do it without our aid." But: Will He? Does He say so? And, will He save us if we refuse them the Words of Life?

6. "God will not punish those who never heard of Christ. They will be saved if we leave them alone." Why deny others the blessing of the richness of life in Christ Jesus? History shows that ignorance has never saved much in material and physical things. Will it, in spiritual things, save souls.

Daily Readings.

- Aug. 24. "Jesus' Command."—Luke 24:44-48.
 Aug. 25. "The Power behind Missions."—Luke 24: 49.
 Aug. 26. "First Home Mission."—Acts 2:1-4, 41.
 Aug. 27. "First Foreign Mission."—Acts 10:34-48.
 Aug. 28. "Paul, Missionary."—2 Cor. 11:21-33.
 Aug. 29. "The Open Door Today."—Rev. 3:7.

Sunday School Lesson

BY REV. H. S. HARDCASTLE.

THE MISSION TO CYPRESS.

LESSON IX—AUGUST 30, 1931.

GOLDEN TEXT: "I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth."—Romans 1: 16.

LESSON: Acts 12: 25-13: 12.

Jesus had said, "Ye shall be my witnesses both in Jerusalem and in Judea and in Samaria, and unto the uttermost part of the earth." The circle had been enlarging as the lessons of the past few weeks have shown. We come today to that phase of the work which began the tasks of taking the gospel to the uttermost part of the earth.

The Missionaries.

"And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministration, taking with them John whose surname was Mark." Acts 12: 25.

Barnabas was "a good man, and full of the Holy Spirit and of faith." He was a prosperous man, large-hearted and generous, willing even to sell property in order to give to the needy. He had a liberal spirit and a friendly, sympathetic nature. He was the kind of man who believes in giving a fellow another chance, as is evidenced by the way he stood by John Mark later. Barnabas was one of those steady, substantial, serviceable men who gave himself fully to the Lord and was used largely by Him.

Saul, or Paul, as he is known to the Christian world, had a bright mind and a burning heart. He had had a great experience of Christ in a very intimate and personal way, and out of that experience had come a constraining love to share Christ with others. He had a cosmopolitan spirit, a genius for organization, and limitless faith and courage. He was undoubtedly the greatest product of Christianity.

John, or Mark, was a cousin of Barnabas, the son of the probably well-to-do woman in whose home the apostles met, and in whose home the Lord's Supper was celebrated. He had ability especially as a writer as his gospel evidences, for it was he who wrote the Gospel according to Mark, the earliest of the four gospels.

Here were the type of men who were worthy to represent Christianity to the world at large.

The Missionary Church.

Antioch, at the northeast corner of the Mediterranean, was the capital of Syria. It was an important city, of cosmopolitan character, and it was here that the gospel was first preached to the Greek-speaking Jews, and it was here that the disciples were first called Christians. It is not surprising that it was out of this church that the missionary enterprise had its first organized expression.

The Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." The missionary enterprise was initiated by the Spirit of God Himself. It was through a church that was ministering unto the Lord, and that gave due place to the spiritual life, that God began the missionary campaign in the larger sense.

"Saul and Barnabas"—the two best men they had. This church did not keep the best for itself; it gave its best to others. It is to be kept in mind, however, that those who remained at home had in a way just as vital a part as those who went. The same principle is just as true today. If there is any difference toward missions today it is not on the part of the missionaries, but on the part of the church at home.

The Missionary Journey.

"So they being sent forth by the Holy Spirit departed unto Seleucia, and from thence they . . ."—The succeeding chapters of Acts give in a sketchy way where they went and what they did. They went first to Cyprus, Barnabas's old home. It was natural that he should be interested in taking the gospel to his own folks. Furthermore he would know best how to work among his own people.

Landing on one end of the island of Salamis, they went through it, preaching in the synagogues to the Jews, with whom they had, of course, a point of contact. At the other end of the island at Paphos, they had an experience that strengthened their own faith and made a profound impression on the people. There was a deputy, Sergius Paulus who was a prudent man, that is, of an inquiring mind, eager to learn. He desired to hear the word of God. But then as always there are those who would keep the word of God from having free course. In this case it was a sorcerer, Elymas by name, who like many today, because he feared a loss of both prestige and money, sought to prevent Paulus from embracing the faith. But there was in this gospel that which commended itself to him, and both because of this, and because of the effect of the miracle which demonstrated the true character of Elymas, Paulus believed. Like those who attempt to keep others blind, Elymas himself was stricken blind. It is a graphic illustration of a great spiritual truth.

How seemingly insignificant and comparatively unimportant it seemed perhaps to the main actors in the great drama of history. But Paul and Barnabas and John Mark were simply the first of that long list of those who have in a sense, turned the world upside down because they have preached and practiced the gospel of Jesus Christ.

NOTICE.

After much prayer and feeling that the Lord would have me give myself, for the present, to evangelistic work, I will be glad to help any pastor or people for the next few months. I believe in prayer for the promise to be fulfilled as mentioned in John 16: 8. The Lord has blessed my efforts in the past. References: Dr. T. F. Carroll, Charlottesville, Va., or Dr. W. D. Harward, Windsor, Va.

(REV.) ELISHA BRADSHAW,
Walters, Va.

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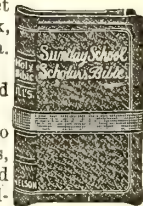
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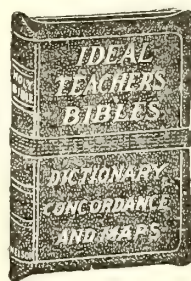
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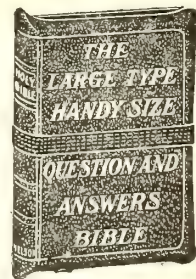
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"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

BUILT ON POWER.

"The earth is the Lord's, and the fulness thereof; . . . for He hath founded it upon the seas." Read Psalm 24: 1-6.

What a daring thought is that of the Psalmist! The earth is the Lord's we should say, because He has built it on the solid rock. But no: the reason the Psalmist gives for his belief that the earth is the Lord's, is just the opposite, because the contents lie on the swinging waves and rest on "the waters under the earth."

Modern science has carried the thought of the Psalmist very much farther, and has shown us an entire universe founded upon the seas and established on the floods. And yet it is stable as the being of God.

So is it with our human life. What endless and dismaying change seems beneath us and around us and above us! Ceaseless change, and yet the Christian feels that God is unchanged, and rests serenely upon his permanence. Because the Christian is God's, he is founded and established, though upon the surging sea.

Prayer.—Thou art from everlasting to everlasting, O God. Thou changest not, though all else should change. Thou, O God, art the Rock of Ages. *Amen.*

TUESDAY.

EXCELSIOR.

"Faint, yet pursuing." Read Judges 8: 1-9.

Gideon's heroic band of three hundred, after putting to flight the vast host of Midianites, were not content, but kept on after them, driving them over the Jordan. They were in sore need of food after their great exertions, a handful against swarming multitudes, but still they pressed on, "faint, yet pursuing."

A modern example of the same grit is Miss Elinor Smith, the eighteen-year-old aviatrix who sometime ago rose in her airplane to the height of 32,000 feet. At the summit of her climb of six miles her oxygen supply failed and she fainted away, finding herself, when she recovered her senses, nearly a mile lower. But she tried to climb back, making the attempt over and over, until the freezing of the oxygen regulator compelled her to come down.

Fainting is no valid excuse for ceasing. There will come a time when wisdom says "Stop!" and we must heed the admonition, as Miss Smith did; but that time is a long way after a timid soul will halt.

WEDNESDAY.

WHAT SAY YE?

"But who say ye that I am?" Read Matthew 16: 13-18.

Christ, desiring to learn the result of His long teaching and His many miracles, asked His disciples, "Who do men say that the Son of Man is?" He was not satisfied with their telling Him of the various popular conjectures, that He was John the Baptist risen from the dead, or Elijah or Jeremiah or some other prophet come back from the grave.

Quickly and eagerly He asked them, "But who say ye that I am?"

Once Mark Hopkins was conducting a recitation in a textbook, he himself had written, when a member of the class rose and reeled off a page or more of the book with great exactness. Said Dr. Hopkins: "I don't want to hear that; I want to know what you think about it."

Christ is not content if we merely accept what we have read or heard about Christianity. He knows that we are not genuine Christians until his words have become a part of our own personality. Paul had the right idea when he said boldly, "I have the mind of Christ." Every Christian must have the mind of Christ.

Prayer.—Our Saviour, we delight in thinking Thy thoughts after Thee, but we pray especially that we may think our own thoughts in Thy spirit. *Amen.*

THURSDAY.

ONE DUST GRAIN.

"O God, Thou knowest my foolishness: and my sins are not hid from Thee." Read Psalm 69: 1-6.

A new "black ultra-violet" ray has been discovered which has surprising properties. For instance, there may be two pitchers of pure water and into one of them may be dropped a mere dust grain of a harmless substance found in chestnuts. Under the new ray the water in the pitcher containing this fleck of substance will appear a brilliant blue, while the water in the other pitcher will remain white. It is suggested that thus the prohibition officers may discover the source of bootleg alcohol, as no amount of distillation will destroy this peculiarity.

So it is with the least admixture of sin in our lives. How clearly it stands out before the eye of God! How impossible it is to conceal it by any subterfuge! No pretence, however it may cheat us and other men, can for a moment deceive the All-wise.

Prayer.—May we realize, O God, that all we do or say or think lies naked and open before Thee. May we rejoice in Thy omniscience. It is good to have to do with such a God. *Amen.*

FRIDAY.

THE FOURTH "R."

"A debtor to do the whole law." Read Galatians 3: 1-9.

In his recent address to the Boy Scouts, President Hoover spoke of the three fundamentals of education, "readin', 'ritin', and 'rithmetic," the three R's, and said that "to this we must add one more R and that is responsibility—responsibility to the community—if we are not to have illiteracy in government."

That is the great need today, for old and young alike—a deeper sense of responsibility. We are responsible to God for the best use of all the good things He has given us. We are responsible to ourselves, that we may be true and upright and worthy in all things. This fourth R is worth all the rest put together, for it alone reaches out into the next world and lays hold of eternal life.

Prayer.—Our Saviour, whose life measured up to the full limits of responsibility, give us of Thy wisdom and power. We are debtors—and how much we owe! Help us to pay our debts, for Thy name's sake. *Amen.*

SATURDAY.

BEAUTY AND BANDS.

"I took unto me two staves; the one I called Beauty, and the other I called Bands." Read Zechariah 11: 7-14.

Zechariah took his staff Beauty, and broke it in two, because of the wickedness of his people; they

were ugly in their souls. And he also cut asunder staff Bands, because the people had broken the bond that held them to their God. Thus graphically the prophet declared the truth that there is no loveliness and no unity in lives that have separated themselves from God.

Has the world lost to you the fresh beauty that it had in your youth? Do men, who were once so friendly to you now appear to be your foes? Find the reason in this, that you are no longer a lover of your Saviour. Your sins have broken the staff Beauty and the staff Bands, and graciousness and brotherhood have gone out of your life.

He who once worked in the carpenter's shop at Nazareth, if you seek Him with your whole heart, will mend your life to beauty and to control. He, and He alone, can give you joy and peace once more.

Prayer.—O Thou Repairer of souls, how we need Thee! Make us whole again, we pray Thee. Mend our staves, we beg Thee. And send us on our way rejoicing. *Amen.*

SUNDAY.

PENTECOSTAL FULNESS.

"It filled all the house . . . It sat upon each one of them . . . They were all filled with the Holy Spirit." Read Acts 2: 1-11.

As this year and month and day we reach the nineteen-hundredth anniversary of the coming of the Holy Spirit into our world, the hearts of all Christians are filled with new joy at the thought of the Comforter whom the Father has sent in the name of the Son. Not even the coming of Christ among men was so blessed an event as the coming of this third person of the Trinity to be with us forever. The coming of the Son meant our salvation; the coming of the Spirit meant our regeneration.

There is one note in the account of the first Pentecost that should stand out especially in our grateful thought, and that is the fulness of it. Christ had said that He came that we might have life, and have it abundantly. The Holy Spirit is the abounding life of which He spoke.

So let Pentecost lift us up into the splendor of Christianity. Let it make heroes and saints of us. Let it transform us forever from the mediocre and the commonplace. Let us be from this day Spirit-filled souls.

Prayer.—Not by measure, O God, dost Thou give Thyself. Thou dost carry us to the heights. Thou dost grant us the farthest horizons. All Thy treasure is ours. *Amen.*

"HE TAUGHT AS ONE HAVING AUTHORITY."

Christianity is a revealed religion. It is a sovereign God revealing His will concerning man through an inspired Book. He reveals how man fell into sin, that he is unable to extricate himself. He reveals His love for man, including redemption from sin through the suffering Son.

This revelation comes to us in an inspired Book. It speaks with final authority on questions of morals and faith—and on all else that it teaches. Modern attacks on the Bible and its revealed faith have sought to break down the sense of the authority of God. Not even the pulpit has escaped the deadening effect of it. Some preach philosophy and a certain sliding scale of ethics, preening themselves that they thus show comprehension and sympathy.

Back to the veritable Bible teachings! Back to the thunder of Sinai! Back to the cross on which the blood of God's own Son was spilled for our sins! Away from mollicoddle religion! Away from compromise with luxury-loving selfishness; O man of the pulpit, remember that you are the ambassador of the Eternal Son before souls who have an eternal destiny!—*Western Recorder.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

HE CALLETH FOR THEE.

(The sermon this week is taken from a magazine issued by a local church. I do not know the writer of the message, but it is so good, I feel that one cannot go wrong in copying it as printed.—J. W. F.)

"The Master is come and calleth for thee."—John 11: 28.

"The Master is come and calleth for thee." Special sweetness and significance are added to these words when we recall the one to whom they were spoken and the circumstances in her life which called them forth. They have often been made the basis for earnest appeals to the ungodly—those who are far from Christ. And they should continue to be so employed. Yet we may not forget that this gracious invitation was addressed to one who was eminent for her devotion to her Lord. Each of the three times Mary of Bethany is named in the gospels, we see her at the feet of Jesus—First, as a learner; second, as a mourner; third, in unreserved dedication to Him and his service. Yet to one who lived in constant nearness to her Lord the invitation came, "The Master is come and calleth for thee." No matter how near any one may be to Jesus, it is possible to come still nearer. No matter how large a measure of devotion to him any one has attained, no matter how large a depth of his fellowship one has experienced, Jesus is calling to every one, "Come near unto me." Every time we get a glimpse of Mary of Bethany, she is always at the feet of Jesus, and yet the message which Martha bore to her as she sat alone with her sorrow was, "The Master is come and is calling for thee."

All that Mary needed was the intimation that he had come and that he longed for her presence. "As soon as she heard that, she arose quickly and came unto him." There were doubts and misgivings in her soul as she drew near and cast herself at his feet. Her first words to him as she came into his presence were, "Lord, if thou hadst been here, my brother had not died." These were also Martha's first words when she went forth to meet him. There was a community of feeling in the hearts of the sisters—a failure to comprehend why the Master had not sooner responded to their call. Yet this lack of comprehension did not keep them from coming near to him. They came with their doubt and questioning, and by coming, all that doubt and misgiving was quickly dissolved.

Tears blinded the eyes of Mary when she heard the call, but she came in her tears, and looking up into his face she saw the rainbow of peace and hope. Jairus came to Jesus when his heart was torn with anguish as he saw his only daughter lying at the point of death. The Lord did not repulse him because it required such a sorrow to bring him into his presence. Neither will he repulse you, Oh, weeping reader, because hitherto you have resisted all the pleadings of his love. Do as Mary of Bethany did when her sorrow was pressing sore upon her, "Arise quickly and come unto him," and, like Mary, you will find a most gracious welcome and reception.

How richly Mary was repaid for coming to Jesus! Even if he had not exercised his omnipotence and given back her loved and lost one that day, she would have been well repaid if Jesus had done nothing more than mingle his tears with the tears of these weeping sisters. I often wonder at which to marvel most in that day's manifestations—the power which Jesus exercised in calling the dead to life, or the pity which he showed as his tears fell with those of the sisters

to whose relief he had come. For it is at that juncture that we find that shortest and sweetest verse of the Bible, "Jesus wept."

We may always rest assured that we will receive the same overflowing compassion and love when we come to our Lord with our doubts and questionings and tears. He is the same yesterday, today and forever. He is always near to those who seek his consolations and support. The first words of the risen Lord—"Why weepest thou"—are still being whispered in the ear of every disconsolate soul. Do as Mary of Bethany did—"As soon as she heard that, she arose quickly and came unto him," and like Mary of Bethany, you will experience his tender pity and unfailing power in your heart and life.

WHY DID CHRIST DIE?

When we ask this question, we can answer it with three letters, "S-i-n." "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed."

Jesus Christ died because of the sins of others. It was sin that made his death necessary. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.

Judas betrayed him. The high priest, Pilot the governor, the Roman soldiers, and the multitude, contributed to his crucifixion; but it was sin that made it necessary. Not his own sin, but the sin of others. His death was in our place—a just one who deserved to live, dying in the place of unjust men who had the condemnation of sin upon them. He died for us, the just for the unjust, the righteous for the unrighteous. He, the righteous Son of God, bore our sins in his own body upon the cross, that we being dead to sin, should live unto righteousness.

We think of death as something to be very much dreaded, but Christ died in the most shameful and painful manner by which people were killed at that time. Crucifixion was not practiced by the Jews. The Romans, who introduced it into Palestine, did not inflict it on a Roman citizen, but on criminals, despised people and slaves. Jesus suffered the most shameful death, not because he deserved it, but because he loved us. Oh, what love was manifested towards us, that we might be saved from sin and its ruin.

Then, think of the love the Father manifested because He loved us and wanted to redeem us from sin. What would we as earthly fathers do if we had sent our son to a people that were strangers to us to serve them in every way possible, and they should take him and put him to death in the most cruel way they could; and he in great agony should cry to us, and we had the power to free him. Would we turn our backs on him for any love we had for them? The Father did this for us, not because we were worthy, but because He loved us and wanted to redeem us from sin. Let us remember that this sacrifice was made for all, and that we all need it.

God is no respecter of persons. He has provided for all. All have sinned and all need a Saviour. All must be saved the same way. God is no respecter of persons. He does not look upon sin lightly. All have sinned and all must meet the requirements, repent and believe. This has reference to all. The provision has been made for all, but we must meet the condition; the president in the chair, the king on the throne and

the newsboy on the street; the most refined society woman and the servant in the kitchen; the white, the black, the red, the yellow—all people of all conditions of life. Let us praise God for such a Saviour and ask God to help us make him known to man.

ELISHA BRADSHAW.

Walters, Va.

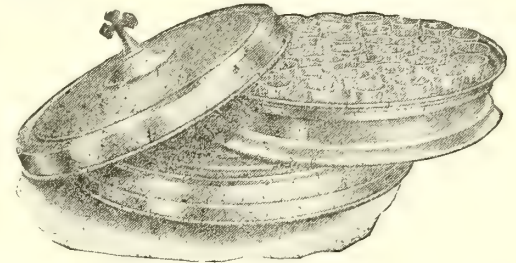
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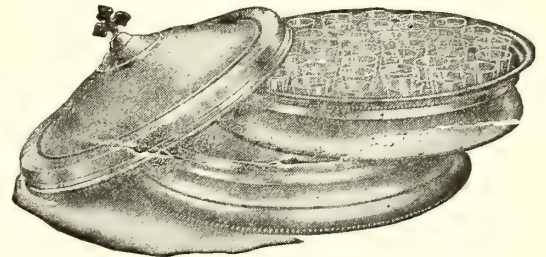


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Tray No. 2—Interlocking, with 40 plain glasses \$7.00
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Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

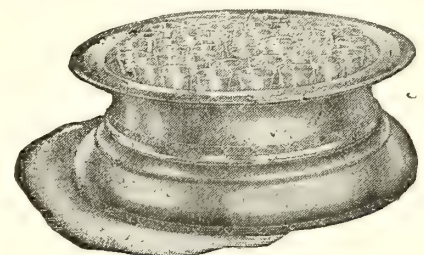
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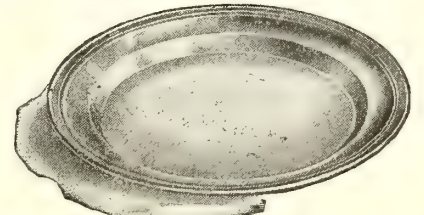
Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses.\$22.00
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Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



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Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow rim.....\$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

Three of our little boys had a thrill. Last week we had to change casings on our truck and machine. The little boys have been having a great time rolling the old casings on the side walk. It is an impossibility to keep our eyes on them all the time. We check them at meal times to see that we have all present, between meals it is impossible to watch them all the time.

Three little fellows decided they would go to Durham. One of them has a father living there, one had an aunt, the other just went along—ages 13, 11 and 9 years. They left sometime in the morning. They were missed at the noon hour. Search was made in the afternoon but they could not be found. Inquiry was made all in this section but to no avail. We phoned from Greensboro to Durham and all intervening points but could get no trace of them. We had been to Raleigh that day and returned in the afternoon along the road they went but did not see them. The father of one of the boys was notified and he came to Elon that night and went back but missed them both ways. They walked the railroad much of the way, and it was hard to catch them. They walked near to Durham, forty miles distance, that day. They were footsore, tired, thirsty and hungry when night came on. A lumber pile was the most inviting bed they saw, and they got in between the layers of lumber to slumber away the dark hours of the night in the rain. They walked nearly forty miles without water or anything to eat. When they got out on the highway the next morning near Durham, the father of one of the little boys picked them up and returned them to the orphanage. They had no reason to go. They had not been punished for anything. They are much richer for their experience, and they say the food at the orphanage tastes good now, and that the beds are real soft and comfortable, and that the orphanage is a real good home to be in. They say that they are fully amused and will never repeat this escapade again. It was the first boy to run away in five years; but it is occasions of this kind when we live several years in a few hours and the worry makes our hair turn gray.

We can imagine so many things that could happen to them; but the good Lord keeps watch over them and the guardian angel permitted no harm to befall them.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 20, 1931.

Brought forward \$ 9,876.63

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Shallow Ford \$ 2.55
Belew Creek 1.00
Mt. Zion 1.70
Hines' Chapel 4.14
Howard's Chapel 2.00
Ingram 5.00
New Lebanon 2.00
New Lebanon Baracca Class 2.00

20.39

Eastern North Carolina Conference:

Wentworth \$ 9.46
Youngsville 1.00
Shallow Well 2.00
Piney Plains 5.35
Cary 3.09

20.90

Western North Carolina Conference:

Shiloh 1.00

Eastern Virginia Conference:
Wakefield \$ 2.76
Mt. Carmel 5.18
Cypress Chapel 5.05
South Norfolk 5.97
Berea Nansemond 10.00
Elm Avenue, Portsmouth 2.71
First Richmond 4.86

36.53

Valley Virginia Central Conference:
Bethel (July and August) \$ 2.90
Concord 1.52
Leaksville 2.50
Dry Run 2.63

9.55

Special Offerings.

A friend, Durham, N. C. \$15.00
J. S. Love, support of child 60.00

75.00

Total for the week \$ 163.37

Grand total \$10,040.00

SEPTEMBER AND OCTOBER IN OUR CHURCHES.

Re-organization of Church Work.
Farewells to Going Away Students.
Opening of Schools.
Welcoming Public School Teachers.
Welcoming Students.
The Sunday School Anniversary.
Promotion Day.
Rally Day, or Rally Month.
Fall Greetings.
Sunday School Teacher Training.
Plans for the Coming Year.
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Eifers Sunday School Maps.

On a Revolving Adjustable Steel Stand.



The first 5 maps
are in Set No. 1,
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8 Maps,
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Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and cheerful colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History.

New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf. — The Exodus, Egypt, showing by colored lines the wanderings of the Israelites.

THE CHRISTIAN SUN,

1536 East Broad Street, Richmond, Virginia.

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SELF-
PRONOUNCING

Holman Testaments

COMMAND
ATTENTION
AND
APPROVAL

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.
AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jesus was

The VEST POCKET is, beyond question, the most popular Testament published. In size, 2½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles. \$.50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles.60
2114. French Morocco, genuine leather, flexible limp, gold title, round corners, red under gold edges.85

VEST POCKET TESTAMENT AND PSALMS
2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.10

RED LETTER VEST POCKET TESTAMENTS
With all the words of our Lord and Saviour printed in red.
131RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges.90
151RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included. 1.35

Holman Jewel Testament.

INDIA PAPER ONLY—Size 2½x4½ inches x ¾ inch
The JEWEL is the latest and most attractive Pocket Testament made. The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller. It is printed exclusively on the famous Holman India paper, noted for its opening quality and unusual tensile strength. One advantage of this India paper is that the leaves do not cling together.
The size, 2½x4½ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type
ST. MATTHEW 2 The three wise men
carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen
ing interpreted is, God with us.
24 Then Jesus being raised from sleep did as the angel of the Lord had

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5016PX. Fine Grain Morocco, divinity circuit, leather hinges to edge, silk sewed, red under gold edges, with Psalms 2.60

Holman GEM Testament

POCKET
SIZE
3½x4½
inches

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jesus to the
multitude, and to his disci-
ples,



The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.

In size, 3½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

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RED LETTER GEM TESTAMENT
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Specimen of Type.
THE book
of Jesus

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Same as above, with the Sayings of Christ in Red.
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A REMARKABLE INCIDENT.

A visitor among the poor was one day climbing the broken staircase which led to a garret in one of the worst parts of London, when his attention was arrested by a man of a peculiarly ferocious and repulsive countenance, who stood upon the landing place with folded arms, leaning against the wall.

There was something about the man's appearance which made the visitor shudder, and his first impulse was to go back. He made an effort, however, to get into conversation with him, and told him that he came there with the desire to see him happy, and that the book he had in his hand contained the secret of happiness.

The man shook him off as if he had been a viper, and bade him begone with his nonsense, or he would kick him down the stairs. While the visitor was endeavoring with gentleness and patience to argue the point with him, he was startled by hearing a feeble voice, which appeared to come from behind one of the broken doors which opened upon the landing, saying: "Does your book tell of the blood that cleanseth from all sin?"

For a moment the visitor was too much absorbed in the case of the hardened sinner before him to answer the inquiry, and it was repeated in earnest and thrilling tones: "Tell me, oh, tell me, does your book tell of the blood which cleanseth from all sin?"

The visitor pushed open the door and entered the room. It was a wretched place, wholly destitute of furniture, except a three-legged stool and a bundle of straw in the corner, on which was stretched the wasted form of an aged woman. When the visitor entered she raised herself upon one elbow, fixed her eyes eagerly upon him, and repeated her former question: "Does your book tell of the blood which cleanseth from all sin?"

He sat down upon the stool beside her and inquired, "My poor friend, what do you want to know about the blood which cleanseth from all sin?"

There was something fearful in the energy of her voice and manner as she replied, "What do I want to know about? Man, I am dying! I have been a wicked woman all my life. I shall have to answer for everything I have done," and she groaned bitterly as the thought of a lifetime of iniquity that seemed to crush her soul. "But once, years ago, I came to the door of a church, and I went in—I don't know what for. I was soon out again, but one word I heard I could never forget. It was something I heard about blood which cleanseth from all sin. Oh, if I could but hear it now! Tell me, tell me, if there is anything about that blood in your book!"

The visitor answered by reading the first chapter in the first epistle of John. The poor creature seemed to devour the words, and when he paused, she exclaimed, "Read more! Read more!"

He read the second chapter. A slight noise made him look around. The savage man had followed him into his mother's room, and though his face was partly turned away, the visitor could perceive tears rolling down his cheeks. The visitor read the third, fourth and fifth chapters, before he could get the poor listener to consent that he should stop, and then she would not let him go till he had promised to come again the next day.

He never, from that time, missed a day reading to her until she died, six weeks afterward; and very blessed was it to see how, almost from the first, she seemed to find peace by believing in Jesus. Every day the son followed the visitor into his mother's room, and listened with silent interest; and blessing came not alone to the mother, for the remarkable change wrought in the son who also testified to the saving power of God's grace.

On the day of her funeral, he beckoned the visitor to one side, and as they were filling up her grave he said, "I have been thinking there is nothing I should like as much as to tell others of the blood which cleanseth from all sin."—*The Wesleyan Methodist, Author Unknown.*

In 1914, there were 1,700,000 motor vehicles in the United States; today there are 26,500,000. People employed in the manufacture of motor vehicles total 325,124, with wages of \$647,588,438.

The man with a college education has more than nine hundred times the chance of being successful than the uneducated man has.—*Exchange.*

FLOWERS.

"They humbly rise from out the sod
And smile on us the smile of God:
They breathe on us their fragrance rare
And sweet perfume fills all the air.

"They come arrayed in garbs of grace,
And make our world a charming place;
With loving look they linger near
Lest we forget their presence dear.

"Our constant friends they prove to be,
Still faithful in adversity.
The flowers, the flowers! high heaven's gift,
So freely given for our uplift."

ELON COLLEGE

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CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

ELON was founded to train Christian leaders for the New South.

ELON has done its task well—one graduate in seven being in the Christian ministry. The other six express Christian leadership in the various professions and vocations. Experience teaches that spiritual leadership must be indigenous.

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The Heart of the Elon Program of Christian Education.

C. M. CANNON, Registrar

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Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Change in the label will appear on wrapper the first week of month following renewal, provided it is received before the 25th.

MARRIAGES

DAVIS—TEAGUE.

Married, July 29, 1931, at the residence of the writer, Burlington, N. C., Mr. Foster E. Davis and Miss Elsie Teague, of Liberty, N. C. A few of their many friends accompanied them and witnessed the beautiful ring marriage ceremony. The bride is a daughter of P. D. Teague of our Pleasant Hill Church community. Friends of the happy couple extend congratulations and wish for them a long and prosperous life.

P. H. FLEMING.

OBITUARIES.

CHRISMON.

Burial services were conducted at Apple's Chapel, August 1st for Gaiher Lee Chrismon, who died July 30, 1931, age 33 years.

He is survived by his widow, his father and many other relatives and friends. May God comfort the bereaved.

R. A. WHITTEN.

APPLE.

Jesse L. Apple was born Nov. 1, 1883, and died July 24, 1931, aged 47 years, 7 months and 24 days.

He was married to Miss Iola Brown, December 10, 1912. To this union were born four children, Lester, Inez, Alene and Mabel. The children, his companion, his father and mother, and four sisters and brothers survive.

Brother Apple was for many years a faithful and loyal member of Apple's Chapel, and lived a quiet, Christian life.

The funeral service was held at the church on the afternoon of July 25th. The following ministers were in charge: Rev. L. V. Harris, Rev. C. A. Brown, Rev. J. W. Patton, Rev. T. J. Green, and the writer. A very large congregation of friends and relatives assembled to pay a last tribute of respect.

THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

Are helping give the Gospel, which is "the power of God unto salvation to every one that believeth," to the forty thousand Latin people of Tampa. The evangelical forces working among the foreigners of Tampa are by no means covering the territory sufficiently.

Methodists have six preachers, Baptists two, Presbyterians one, Congregationalists one. Church workers and teachers must be supported for this great missionary work. Send check to

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Send boxes of clothing to Mrs. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

For literature, write Rev. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

His untimely going was a shock to his loved ones and friends. However, God doeth all things well. May we bow in humble submission to His divine will, for our sorrow is, we believe, great joy for our deceased brother.

R. A. WHITTEN.

666

LIQUID or TABLETS

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 Salve for Baby's Cold

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Standard Courses leading to the usual Academic Degrees; also Courses in Music and Home Economics.

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Size, 8 x 5 1/2 inches.

Exposition of Type.
"From that time Jesus began to preach, and to say, 'The kingdom of heaven is at hand.'"

Containing New Copyrighted Helps by most reliable Authorities. A Treasury of Biblical Information, Practical Comparative Concordance, Oriental Light on the Bible, Four Thousand Questions and Answers, New Colored Maps.

No. 4712. Divinity Circuit Teachers' Bible, French Seal Leather, red under gold edges, Silk Head bands and Silk Marker.

Our Price—Post Paid 5.00

No. 812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages Alluded to by Christ, Various Prophecies Relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above and same large Self-Pronouncing type.

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Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXXIII.

RICHMOND, VA., THURSDAY, AUGUST 27, 1931.

NUMBER 35.

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

THE DELHI PACT.—

The Delhi pact signed last March by Mahatma Gandhi and Lord Irwin, then viceroy, provided among other things for: Abandonment of the boycott as a political weapon; abandonment of the civil disobedience campaign; release of prisoners held for non-violent offences; recognition of the right of residents in the sale area to make their own salt; permission of non-aggressive picketing; withdrawal of repressive ordinances issued during the civil disobedience campaign; recognition of the legality of transactions in which property confiscated for taxes was sold to a third party; non-interference with sales and purchase of British goods; and participation by the nationalists in a second round table conference.

DR. PAUL VIETH GOES TO YALE.—

Dr. Paul H. Vieth, for the past six years superintendent of educational administration and director of research of the international council of religious education has resigned, to become associate professor of religious education in Yale divinity school on September 1. Dr. Vieth was professor of religious education at Duke university last year and is succeeded by Dr. H. Shelton Smith this year and succeeds to the position left vacant by Dr. Smith who resigned at Yale to take a position with Duke university as head of the department of religious education in the school of religion. We are glad to welcome Dr. Smith back to his native state after having filled several important positions in the North and West since his graduation at Elon College and Yale University.

SUMMER CONFERENCES.—

The Congregationalists are bringing together in their summer conferences in Minnesota nearly two thousand young people and are occupying the new Minneapolis Y. M. C. A. boys' camp which was opened this spring for the first time. Thirty-two acres of beautiful wooded shore has been improved by the erection of \$75,000 worth of buildings, making an ideal camp just outside the city limits a few miles. This is the young people age and unless they greatly improve on what the young people of the past generation did they will be recreant to their trust. The young people of this age are not only better than they were in the past but they are forging ahead with venturesome initiative and will bring things to pass worthwhile if the older generation will have faith in them and give them encouragement.

GANDHI PROPOSES.—

Mahatma Gandhi's hold upon the millions of India is greatly strengthened by his stand for the elimination of caste distinctions. Dedication of a whole Hindu temple recently Gandhi, the son of a high caste Hindu family, pleaded for the open-

ing of the temple to the 70,000,000 "untouchables," saying that sins committed against this caste were responsible for India's failure to obtain self-government. He declared: "It is the memory of these sins which has led me to include the removal of untouchability as a plank in the nationalist platform. God recognizes no difference between the high caste Brahmin and the sweeper." This is the spirit of christianity even though taught by the Hindu religion and many nominal christians would do well to adopt it in practice as well as in theory. Christ said that the children of this world are wiser than the children of light. We boast of freedom from the caste system in America but practice it in many ways of conduct.

MODERN WAR.—

Modern war is a loaded pistol aimed at the heart of civilization itself with its hair trigger held by an unsteady hand. The approaching disarmament conference will show whether the size and power of that pistol is to be increased or decreased, or the hand rendered more unsteady. The hope lies not in the statesmen but in the peoples of the world, the strength of the peoples depends not upon a few elect spirits but on the extent to which popular knowledge is thorough and deep, and so fortifies the representatives of the people with the support of an informed and resolute public opinion. The time has come when the church people of our country should have a unanimous voice in public affairs by doing their individual duty at the ballot box and in positions of public trust. We believe in separation of church and state but we should not believe in neglect of public duty of Christians as citizens, but should use all the powers of the Christian conscience to make the Lord reign in the earth. When this day shall come the Kingdom of God will come.

APATHETIC INDIFFERENCES.—

"It is when the community is apathetic and disregardful of its own interests, that our confidence lags. More than once within the last two years we have feared that the community had lost its sense of indignation, its capacity to wrench itself free from mis-government and official inefficiency—We have been startled to learn that a minority of the citizens of New Haven are registered as voters under the law which gives them the right to participate in party caucuses and primaries. Only 40 per cent of those who voted in the election last fall for one of the parties are on the registry lists; 95 per cent of the other. "The quickest way for a citizen to keep down taxes and public expenditures within the means to pay for them is for him to be a citizen in all that that term implies." This recalls the quaint but wise prayer: "O Lord, make the indifferent different!" Many of our people are indifferent

to the duties of citizenship and should be made different or stop complaining about conditions as they exist today. Every citizen should do his whole duty on all things pertaining to government, education and religion.

NEED FOR RELIEF ACUTE.—

Every report from every informed agency indicates that the need for relief steadily increases. It may be, as some think, that we have touched bottom and have now begun the upward climb. But even if this be true, the fact that many families have used up their savings during long periods of unemployment means that there is an accumulating mass of human need to be ministered to. In a statement issued July 27th, Mr. Joel D. Hunter, superintendent of United Charities, Chicago, points out that 10,049 families were helped in June, 1931, as against 1,134 in June, 1930—almost nine times as many! This condition is typical of many of our large cities and Mr. Hunter pays a deserved tribute to the United Charities workers, who are carrying many times the burden of work which they carry in ordinary times, when he says that "the unselfish way in which they have responded to the situation can be compared to that spirit which prevailed during the war period, when every one was overwhelmed with anxiety for his fellowmen." Many who are crying hard times and depression, if they would stop such a cry, might share their plenty in sacrifice for those who suffer for the bare necessities of life.

DAILY VACATION BIBLE SCHOOL.—

The education of public opinion must begin with the children. For this reason the success of the Daily Vacation Bible School in the little Rhode Island mill village, Hill Grove, which claimed the largest enrollment of any in the state, is a credit to the Methodist church which conducted it and an encouragement to other churches responsible for a distinct community. The total enrollment was 233. At three of its twelve sessions, 203 were actually in attendance. Nearly 300 attended the graduating exercises, when 150 pupils received diplomas, and the address was appropriately given by the superintendent of the Providence district. Such a movement as this can take place among people of Rhode Island, it can also be brought to pass in every school district of the sunny southland if—if our Christian people will only see the imperative need of religious education, Bible training, training in worship, etc., to save our civilization from crime and from imprisonment. Individual churches can have such schools in the summer, and groups of churches can combine and hold such schools. Churches of different denominations will be the better because of such union and cooperative work. Plan for such a Daily Vacation Bible School for next summer.

NOTES-PERSONALS

"Nothing is true pleasure that is not pleasant to remember."

Richmond suffered from the effects of a cloud-burst on last Thursday. It was a most spectacular affair, and quite considerable property damage was done.

The young people of the Valley of Virginia took quite an active part in the Valley Central Conference this year. It is good to see that the younger groups are awakening to the value of things spiritual.

"The leading mark of Christianity is the remedy it provides for sin. This is the glory and excellence of the Gospel. It meets a man as he really is. It tells him of a remedy equal to the disease; a great forgiveness for great sinners."

Dr. C. C. Ryan, who has for the past two weeks been holding revival services in Georgia and Alabama, returned to Richmond on Wednesday of this week. Dr. Ryan has promised to give us a report of his visit for next week's issue of THE SUN.

Rev. G. H. Veazey reports that he has been in a Union meeting at Wadley, Alabama, that the preaching was good, and the prospects for the results hopeful. We hope that the results of the meeting were encouraging and that many were added to the Kingdom. Brother Veazey also reports a meeting at Rock Springs with much interest manifested.

Rev. Tilman N. Lowe, having recently accepted the call to the Hopewell Congregational Christian Church, extended him a few weeks ago, preached his first sermon last Sunday morning as pastor of the church. He was at one time pastor of Hopewell Methodist Church, later serving as pastor of the Elm Avenue Christian Church of Portsmouth. He is the successor of Rev. John C. Barrett, who recently resigned. Rev. Lowe used as his first sermon, "Christian Freedom," and a large crowd was present to hear him. At the evening service Rev. Barrett preached his farewell sermon. For the next several weeks he will be willing to supply for churches desiring his services.

The Annual Bible Conference at Massanetta Springs closed on Sunday, August 24th, after one of the most successful Bible Conferences that ever has been held at this place. The speakers included men of renown and prominence from all sections of this country, as well as from abroad. The Conference was of two weeks' duration, but the writer of this paragraph was only able to attend the last four days, and for this we were more than amply repaid. The speakers for the last four days included Bishop Arthur J. Moore of Los Angeles, California, an evangelistic speaker of great ability and fervor; Dr. Donald MacKenzie, formerly of Edinburgh, Scotland, now of the Western Theological Seminary of Pittsburgh, Pennsylvania; Dr. John A. Hutton of London, England, who is editor of the *British Weekly*; and Dr. Robert E. Speer of New York City. The music was furnished by Signor Mario Capelli, Hammondtree of Chicago, Illinois, and special music was furnished by Signor Morio Capelli, famous tenor, including an evening's program on Thursday. The entire conference was under the direction of Dr. Wm. E. Hudson of the Presbyterian Church, and the conference was under the

auspices of that denomination. The Christian Church was well represented by its ministers. We were delighted to see Rev. Alfred W. Andes and Rev. W. B. Fuller of Harrisonburg; Rev. R. Lee Williamson of Winchester; Rev. O. D. Poythress and Dr. L. E. Smith of Norfolk; Dr. I. W. Johnson of Suffolk, and Rev. E. B. White of Windsor, Virginia. Rev. J. W. Fix of Franklin, and Rev. J. F. Morgan of Norfolk, were present during the first part of the conference, but left before we arrived. Among the ladies present during the conference we noted Mrs. A. W. Andes and Miss Andes, Mrs. I. W. Johnson, and Mrs. J. W. Fix. The writer and Mrs. J. T. Kernodle represented the lay constituency of our Church from Eastern Virginia. We left for Richmond on Monday morning, being accompanied by Dr. Smith, who caught the evening train into Norfolk. It was a most enjoyable five days' outing and a most wonderful and inspiring conference.

LINES BY DANIEL ALBRIGHT LONG.

(Born May 22, 1844.)

In the bright and breezy morn of youth,
What is the dearest story?
Many plays and happy days
Leading on to glory.

What is the sweetest dream that comes with age?
What smooths the furrows in the brow?
To think of loved ones gone before,
Waiting for us now.

As we near the bridgeless river,
We hear the Pilot call,
In the house of "Mansions"
There is room for all.

One by one the happy pilgrims
Now await the muffled oar,
While fronded palms wave welcome
To the bright celestial shore.

Hark! Sweetest music!
Tidings from afar!
Angel choirs singing welcome
While pilgrims cross the bar.

As we keep our sweetest flowers
Through summer heat and winter cold,
So our Father keeps His children
Safe within the Shepherd's fold.

There within the gates of glory
We shall find them "hand in hand,"
Waiting for us in the "springtime"
Of that fair, eternal land.

CONFERENCES MEET.

Eastern Virginia Conference meets at Cypress Chapel, Nansemond County, Wednesday before the first Sunday in November, 1931, at 10:30 A. M.

Georgia and Alabama Conference and Southern Association will meet jointly—, —, —.

Alabama United Conference meets at Phenix City, Ala., Second Tuesday morning in November, 1931.

Eastern North Carolina Conference meets at Shallow Well Church, Tuesday after the third Sunday in November, 1931.

North Carolina and Virginia Conference meets at Mt. Bethel Church, Rockingham County, on Tuesday after the second Sunday in November, 1931.

Western North Carolina Conference meets with Shiloh Christian Church, Randolph County, Tuesday after the first Sunday in November.

NOTE.—Secretaries of Associations and Conferences will please supply omissions and make necessary corrections to the above.

METHODS CORNER

By REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

It was my privilege to attend the Seminar on "The Gospel and the Church" at the National Council in Seattle. During that period of discussion the question of Church attendance was taken up and discussed at length. It seems that there is a committee of 1,000 that is keeping track of attendance. Probably the members of this committee are scattered about throughout the country and are counting attendance on the quiet. The report said that so far 950 churches have been studied. The total number attending on a given Sunday was 254,188 or an average of 254 which is 40 per cent of the membership. These figures seem to indicate that less than half of the church members attend church services!

In any such studies of attendances it must always be understood that there are many church members in every church that cannot attend church regularly. There are the sick, the nurses and doctors, mothers of small children and adult men who may have Sunday duties. I think every church should have a large enough constituency outside of its membership to make up these losses. In counting attendance it is impossible for the tabulator to know how many people present are members. Perhaps this counting gets nowhere after all. It certainly would mean nothing much here. During the winter we have a crowded church, but nearly all are winter residents or visitors. Compared with our membership we would go down on the tabulation as having an attendance many times beyond our actual membership!

During the summer, even, the attendance is comparatively large, but even then the visitors outnumber the members.

I suppose the point of all this investigation is to show that church attendance is not what it ought to be. People are not crowding our churches anywhere, that is not regularly. Some churches are filled, of course, due partly to the unusual drawing power of the preacher or the exceptional quality of the music. Nevertheless it must be said that a great many church auditoriums are not even half filled. Some minister said once to his small congregation, "I do not like the wood-family," and he asked his small congregation to sit up closer to the pulpit so he could not see so many wooden benches! Small congregations are very uninspiring to the minister. It almost seems a duty of every church member to attend service at least once on Sunday. But people do not look upon church attendance as a duty anymore. There must be something about the church or the service to draw them. I hope to tell about that in my next "Corner."

Brother preacher, don't take it for granted that because you have been preaching a simple truth for twenty years, the fellow right in front of you knows all about it. It may be the very thing he needs. Another thing: A sermon that isn't worth repeating on occasion, wasn't worth preaching the first time. A preacher can ruin a meeting by getting smart and trying to preach something "new" and "original." The people need the plain gospel.—*Gospel Advocate*.

NOTICE.

Dr. W. A. Harper will be glad to rent his 12 room home at Elon College with all modern conveniences, furnished completely, to some one who wishes to spend the winter and educate his children at our college in Piedmont North Carolina. Here is a fine opportunity for some one. Address Dr. W. A. Harper, 1366 E. 57th St., Chicago, Ill.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. LNSMINGER, and REV. M. J. SWEET, *Associates*.

THE UNITED CHURCH, Congregational-Christian, of LaGrange, Georgia, announces the happy consummation of its dreams. At a wonderfully inspiring service Sunday, August 16th, the final adoption of articles of association and by-laws, together with an election of a full set of officers and the careful outlining of a progressive program was cared for in the afternoon. At the morning service Dr. D. B. Atkinson, Vice Moderator of the General Council of Congregational and Christian Churches delivered a telling sermon which fittingly prepared the hearts and minds for the strenuous task of the afternoon. A picnic luncheon was served by the ladies of the two churches at noon. It was another wonderful social hour in which all joined heartily with good cheer.

At two o'clock began the devotional service conducted by Rev. Theron Zimmeran, S. S. worker. This struck a high note of spiritual desire. A very appropriate address of welcome was given by the pastor of the Christian church, where all the meetings were held. Then followed introductory remarks by the chairman of the special joint committee which had held many meetings and worked hard to bring about the union. Mr. R. L. Farrar and Mr. G. C. Cole gave the reports. The Rev. M. J. Sweet, pastor at large, was elected moderator. He conducted the business of the afternoon which all thought made history for the churches of LaGrange.

While all the officers and committees are to work hard through the remainder of August and September getting things ready for the work to follow, the actual functioning of the new church will not begin until the first week in October. It is then that the officers will be installed and a new program of religious education through the United Sunday School begun. Mr. Theron Zimmerman will continue with the churches until the middle of September and help the new organization in every way.

CANDLE LIGHTING SERVICE.

The following Candle Lighting Service was prepared by Miss Priscilla Chase for a young people's meeting. Candle lighting services are very beautiful and impressive. Each one taking a special part in the service should have a four inch candle. All others in the audience should be furnished with small candles to be lighted at the proper time.

In the following program, if it is impossible to have printed programs, the responses may be omitted and some person designated to respond to all of the challenges at the conclusion of the speech of the Spirit of Love.

CALL TO WORSHIP:

The day goeth away, and the shadows of the evening are stretched out; But it shall come to pass that at the evening time there shall be light. Abide with us, for it is toward evening and the day is far spent.

LEADER:

"O come, let us walk in the light of the Lord,
He will teach us of His ways,
And we will walk in His paths."

"Father of lights, in whom there is no shadows,
Giver of every good and perfect gift!
With one accord we seek Thy holy presence,
Gladly our hearts to Thee in praise we lift."

HYMN: "Now the Day is Over."

PRAYER: "O God, with whom there is no darkness, but the night shineth as the day, keep and defend us, and all Thy people, in soul and body, during the coming night. May we rest in the consciousness of Thy favor; in the peace of a good conscience; in the hope of a better life; in the faith of Thy providence; in the love of Thy Spirit.

May we rise up again to diligence in our several callings, to work the work of God while the day lasts, seeing the night cometh in which no man can work. And whether we wake or whether we sleep, may we live together with Christ.—Amen.

SCRIPTURE: (Lighting candle representing the Christ. This candle should be a large one and should be in a holder on a table in front of the room, or audience if the meeting is held out-of-doors.)

"God is light, and in Him is no darkness at all. If I say, 'Surely the darkness shall cover me And the light about me shall be night, Even the darkness hideth not from Thee, But the night shineth as the day; The darkness and the light are both alike to Thee.'"

Jesus said, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life."

(Each of the following lights a taper from the central candle as he speaks.)

THE SPIRIT OF TRUTH: I am the Spirit of Truth, the truth that makes men free. I light a candle so that God's truth may shine upon our pathway, making the road clear for the feet of men.

Response (by audience): Help us, O God, gladly to accept the gift of the Truth, and boldly to walk in its bright light.

THE SPIRIT OF JOY: I am the Spirit of Joy. I come direct from the heart of God. Clear through the year may the beams of this candle shine, bearing gladness to the hearts of men, and driving the sorrows of life away.

Response: We thank Thee, O Father, for the Joy thou sendest into our lives. Grant that, throughout the coming year, we may live in fellowship with it.

THE SPIRIT OF GOOD WILL: I, the Spirit of Good Will, light a candle in the earnest hope that it will clear to men the gracious character of God, and stir within their hearts an eager desire to be gracious in all their dealings one with another.

Response: We would live in the light of Thy Good Will, our Father, and by our gracious conduct in all the relationships of life, would show our growing likeness to Thee.

THE SPIRIT OF PEACE: I am the Spirit of Peace—the peace for whose coming the world devoutly prays. I come with a flame from the altars of God. With it, I light a candle in the ardent hope that men will welcome its rays, and by their aid make their way out of the darkness in which they strive into the light where they may hold true fellowship with each other.

Response: Grant, O Father, that we may joyfully welcome the light Thy peace sheds on our

problems, and that we may find our way forward to the building of a peaceful world.

THE SPIRIT OF FAITH: I am the Spirit of Faith. I light a candle and trust that its light will shine far and wide, giving comfort and strength to those who believe, and help to those who struggle with doubts and fears.

Response: Help us, O Father, gratefully to accept the light Faith throws on the path whereon we walk.

THE SPIRIT OF HOPE: I am the Spirit of Hope. I dwell in the heart of man as well as in the heart of God. I light a candle in the eager expectation that its bright rays will give inspiration to the many folks who work and pray for the coming of a better day for mankind.

Response: For Hope, which keeps the fires burning in our hearts, we thank Thee, O Lord.

THE SPIRIT OF LOVE: I am the Spirit of Love. I bring to the world God's most precious gift. I light a candle in the hope that Love will shine brightly through all the coming days, and will cast its gentle rays into the hearts of one and all, making them tender, making them strong, fashioning them like the heart of God.

Response: We welcome the gift of Love, our Father, and pray that its bright rays may ever light our hearts, and control all that we say and do.

SOLO: "The Light of the World."

PRAYER OF CONSECRATION AND BENEDICTION.

(The compiler of this program is grateful to Rev. E. A. Ralph for the use of material from his printed orders of worship.)

CANADA'S DRINK BILL.

"The report of the liquor boards and commissioners have been presented to their various provincial legislatures, and it is now possible to compute the expenditures for liquor in Canada for the periods covered. Some provinces close their liquor year in the spring and others in the fall. The former will parallel only about six months of depression, the latter practically a full year," writes Dr. A. J. Irwin, acting secretary of the Canadian Temperance Federation. Dr. Irwin continues:

"For Quebec, Manitoba, Alberta and British Columbia, the retail value of the beer sales by licenses is estimated on a conservative basis and added. The cost of permits is included. The results are as follows:

Nova Scotia (sale for 43 days only).....	\$ 621,587
New Brunswick (an increase).....	4,809,734
Quebec (an increase).....	75,700,550
Ontario (a decrease).....	54,945,832
Manitoba (an increase).....	10,632,392
Saskatchewan (a decrease).....	12,380,672
Alberta (a decrease).....	14,997,225
British Columbia (an increase).....	19,532,682

Total 193,620,682

"Last year, on the same basis, the amount was \$192,968,504. If the sales in Nova Scotia, which have no parallel in last year's amount, are deducted, the bill is still up \$30,583.

"If any allowance is made to cover illegal sales, it is fair to say that expenditures for liquor in Canada are still approximately \$200,000,000.

"In 1930, our imports fell off 22.4 per cent; our domestic exports were less by 25.1 per cent; our railway earnings were down \$80,000,000, and our bank deposits, usually regarded as a fair index of general trade, decreased by over \$9,000,000,000, or 12 per cent.

"The magnitude of the liquor trade, its grip upon the people, and its rivalry of other trades scarcely needs comment."

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

IN "THE MAINE WOODS."

(Editorial Correspondence.)

Weld, Maine, August 21, 1931.

"The earth is the Lord's and the fulness thereof; the world and they that dwell therein." No, I am not preaching a sermon, and that verse from the twenty-fourth Psalm is not my text. It is by way of introduction to say that this earth is the Lord's, and if one will look, far and wide enough, one can find favored spots and regions where the glory of the Creator seems to crowd out and overshadow all else even people. The Psalmist knew what to write when he penned; or sung the words "And they that dwell therein," which words give the lie to the screaming headlines across the front pages of the daily papers crying out to the world that one half of the people of the earth are murderers and gangsters and the other half renegades, thieves and reprobates. Now, before my reader, "gentle" or otherwise, shall turn from this prosaic piece to find something more interesting in another column, let me say what my heart yearns now to say, and that which all of us at times feel like saying, namely, God did not quit planting gardens creating natural beauty and crowding His glory and grandeur into small spots when the first man and the first woman were driven out of the garden He had planted. The good God is still doing just that.

"I will lift up mine eyes unto the hills." All right. If one can't find enough divine love in the fresh fragrance of a beaming blushing beautiful garden then let one lift up one's eyes to the high and majestic hills to the towering blue-domed mountains, and rejoice there in the majesty and

might of God, as one rejoiced awhile ago in the beauty and beneficence of God's garden.

That introduction is all too long, but what is one to do when the beauty of God, and the wide silent spaces of God, and the majestic mountains of God all come together and crowd in on the mind to be told about, or fill the soul with melodies and music that one must need sing about.

All my life I had been hearing about "The Woods of Maine." I thought it singular. Some States boast of their far stretching sea-line, some of their rolling hills and rugged crags and peaks, but why should any State become famous for its "woods." Having seen now I can say as one said of Solomon's glory, "The half has never been told." The State of Maine has other assets and other claims to fortune and to fame. By the grace of God, the guidance of acquaintances and the generosity of friends I literally dropped down, not out of the sky, but out of a seat on a friendly automobile, into the very heart of the Maine woods. I guess this is the heart of it for it seems to throb and thrill with the energy of new life and the calm confidence of satisfaction and sufficiency. There isn't a railroad nor the blowing of a steam whistle within a radius of fourteen miles. I feel now as if I should call it the last "Empire of Silence." Nature sings her sweet, soothing, unbroken songs of divine love, infinite repose, holy calms. The "woods" did I say! I have looked into the woods, loitered and lolled about in the woods, walked and wondered and romped through the woods till the blue spruce, the green fir, the graceful, pure, protecting white birch all seem to be my friends, and I say with the rhymist,

"Poems are made by fools like me,
But only God can make a tree."

The woods indeed: The folks who live here, many of them, have caught the spirit of Him who planted the woods, and others too have planted. Within a stones throw of me as I write, and in full view of my window is a garden whose scenery and riot of color is enough to charm the eye, and soothe the soul, of the fairies—if the fairies have souls. Purple and pink, white and yellow, red and violet all blush and blend and beckon there, and tell to loiterer or passer-by, "Stop and behold me if you wish to see what the Master Artist of the universe can do when a friendly soul is found who loves flowers and will enter with me into my prominent work of planting a garden." The woods of Maine: Yes, the garden also along the highways that gladden and even glorifies the woods. But more! Out in front of my window—I just walked down there—is a balmy blue lake six miles wide, resting serenely and embraced lovingly, by friendly far-flung mountains that rise like silent sentinels above to show that the Creator loves and protects His own. So if you see the woods of Maine you will and must see the flower gardens of Maine, the lakes of Maine, the beautiful blue mountains of Maine.

I said the chief asset of Maine is her woods, her mountains, matchless and indescribable timbered forests. The State has an acreage of twenty-one million, we are told. Of this, fifteen million is timber (woods), the standing timber, to say nothing of the rich and unestimated undergrowth, is forty billion feet—twenty-five billion is spruce and fir, five billion white pine, three billion cedar, one billion hemlock, five billion hard-woods, of these about one billion feet are cut annually to supply pulp and paper mills and lumber industries.

Be it remembered that Maine is as large as all the other New England States combined and that over two-thirds, nearly three-fourths of the states acreage is "woods." Her "woods" an asset did you say? Why in addition to the 15,000 people employed in her paper and pulp mills, the 12,000 employed in her lumber industry, her summer

tourist business, people like this scribe, coming here to see and to enjoy her vast "Empire of Silence," brings to the State over \$50,000,000 a year. The State has 2,000 lakes nestled in blue and secure in the heart of her woods. I spent two and a half hours on a puffing, powerful steamer three days ago traversing less than one half of her lakes and I thought my heart would sing itself out in delight and ecstasy at the glorious, green woods about, and the high domed encircling mountains coming to the very edge of the more than forty mile stretch of lake with its hundreds of green islands studding it like emeralds set in diamonds.

Well they told us at Northfield last week, one great teacher did, that the Psalms close as they begin, and so even this modest and unpretentious line may end as it began "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." If one does not see and feel that this earth is the Lord's and that His goodness and glory fill it, and that there are good and divine souls in it they had better pray, "Lord open thou mine eyes that I may behold this goodness and thy love."

J. O. A.

GIVING TO THE LORD.

There are at least three methods of giving prescribed in the Scriptures: tithing, to lay by on the first day of the week, and as the Lord prospers us. "Upon the first day of the week let everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16: 2. In other words, system and liberality are urged upon followers of Christ. Technical observance of these methods may not be necessary for faithful discharge of Christian duty in giving; but some of these methods will control the liberal giver. A few things are implied in all of the directions for giving. Three may be named as a general rule for giving: it should be personal, systematic, and liberal. Every member of the church should feel a personal responsibility for the financial expenses and benevolences of the Church. System is essential to success in all undertakings. The rising and setting of the sun, the change of seasons, the tides of the ocean, suggest system. The schedules of trains, schools, and post offices, illustrate the importance and value of system. Once a week, once a month, or whatever the church schedule of the regular meetings may be, is a good rule for givers. The better the system, the better the result of giving. If you miss your church paper you can feel the loss to the Church when you fail to attend and fail to give. A sense of personal responsibility, and a system in regular operation, will increase the efficiency of the financial business of the Church.

The third, but by no means the least, is liberal giving. That does not mean large giving, but giving as the Lord prospers us. A poor member can give liberally as well as a rich member. Both classes fail through false conceptions of responsibility. The poor member feels that he is not under obligation to give because he can give so little; and the rich member thinks he ought not to give all, and the poor give nothing. The truth is that both can give liberally "as the Lord hath prospered them." The poor member who has a dollar, and gives ten cents, is as liberal as the member who has a hundred dollars and gives ten dollars. The gift of the one is equal to the gift of the other. Both have tithed. If one gives twenty cents, and the other twenty dollars, they have both given liberally, and the one deserves as much credit as the other. If both would make their offerings personal, systematic, and liberal, the Church would prosper and a sweeter spirit would be in the Church.

W. W. S.

REVITALIZING RELIGION.

By RUSSELL J. CLINCHY.

Two facts create a perplexing and baffling problem in our religious life today. The first is the startling decrease in both missionary gifts and interest, and the second is the equally startling decline in membership and in financial receipts of the churches at home. Practically every foreign mission board has announced a deficit and a curtailment of its program, and the headquarters of every denomination have announced, if not an actual decrease in membership, a declining percentage of growth.

There are a thousand reasons for the decline in interest in, and the giving of funds to the Christian cause both at home and abroad, and all of them would be true when local conditions are examined. But it seems as though three main factors have visibly caused the situation.

1—We have definitely lost the sense of the immediacy of the gospel message. Everyone knows that the Christian message of even two generations ago was founded upon the belief that there was not a moment's time to be lost in the proclamation of the "good news." Men and women were dying, and their immortal souls were being lost, because the message of salvation had not been given to them. It was not so long ago but that we can remember the sermons which ended with the plea to "Come tonight," to "make your decision now for by tomorrow you may be standing before the judgment bar." And we remember the hymns of those days, hymns which have practically disappeared from our hymnology. They were "Throw out the lifeline" and "Rescue the perishing."

When we consider the cause of missions the case stands out in startling clarity. The old missionary address, depicting heathen races being engulfed in hell because enlightened lands were too selfish or slow to send out heralds to give the message that would save them before death overtook them, is simply not being delivered any more. The content of the sermons has changed as radically as the words of the hymns.

Of course, there has been no planned effort to change consciously either the missionary appeal or the content of what was called the gospel sermon. It has simply come about that we now understand that the mere declaration of the gospel, and its mental acceptance in a moment of time, is not enough. We now know that it takes more than a moment to inculcate a religious spirit in a man. It takes a lifetime. But while to some the change in this process may make the urgency of beginning the long educational venture all the more immediate, the fact remains that to the average man it has made the process seem very complicated, and therefore remote. He could be stirred into action by the alarm to "Rescue the perishing," but an educational plan is too far removed from his sphere to arouse a spirited interest, and with the immediacy gone, he has slipped back into apathy and nonchalance.

How this actually works is depicted by an incident which happened in a church which has supported a school in China as its special project. This had always been given loyal support by the people as a missionary cause. Last year one of the teachers of that school came to the church and in his address revealed that which many did not know, that the Chinese government had forbidden all religious propaganda in schools, and so what had been known as evangelism had ceased. He explained how the missionaries simply tried to be servants of the Chinese people in their needs and went about trying to live as nearly a Christlike life as they could, and left that to make its impression. At the close of the address one member of the church said, "What earthly use is there in supporting a mission in China that is not trying to save people?" The values in new approach

of missions did not make their impressions in that case, even as they do not in cases of most individual givers to missions today. They are people who were trained to give money and interest to a cause that was as immediate as throwing out a lifeline. When it becomes a task of teaching people how to swim, the nerve of interest is cut.

2—The sense of necessity has also been lost. This seems due to the change that has occurred in the old conception that life could not be complete without religion. For an older generation, of course, a question concerning this never arose except in limited and isolated intellectual circles, but the condition has greatly changed since then, until it is probably true to say that the majority of people today are under the influence of the suggestion that the good life may be found without the benefit of religion, or, at least, without what has been the definition of religion of the majority.

This undoubtedly came out of the post-war reaction, and most people who recognized the tendency expected it to subside with many of the other extravagances of that unsettled period. But instead of disappearing it has grown both in volume and in strength, though it must be said that most of it is inarticulate and unnamed. Surely all of us can say that no matter what the circle of our acquaintanceship may be it includes some who have deliberately dropped religion out of their thinking, and many more who have unconsciously lost the sense of its necessity, and are going serenely along in their lives oblivious of the change.

The experience of one family will illustrate the experience of many others. This is a family brought up in the strictest orthodoxy, which was active in all church affairs, loyal in meeting church obligations and burdens, and punctual in church attendance. The members of that family have made no decision regarding religion, they have simply dropped it out of their lives as they would drop out membership in a club which had ceased to interest them. Today they are church casuals. They have found that life contains the same experiences for them, the same number of joys and sorrows, gains and losses, without religion as with, and they are much less bothered. For them, there is simply no necessity for religion.

Others have taken a conscious attitude and have decided that it is not necessary. These fall into two groups, the first of which vitally affects the missionary program. They are the people who have made a study of other faiths of mankind and have found their values and truths which have made them hesitate to state that their religion is a necessity in the light of the truth which the world already contains. Even those who are conscious of the value of the Christian way of life for themselves are becoming extremely hesitant at attempting to tell the disciples of Gandhi that sacrifice is the way of life, or at speaking to Tagore of the idea of a spiritual conception of God. Some of us may believe that a new conception of missions which is defined in Dr. Fleming's phrase of "sharing one's faith with others," makes our new definition of Christian missions more important, but the man in the street has not contemplated this conception, and because he has caught a glimmering of an idea of the validity of other faiths it has cut his belief in the necessity of his own.

The other group has consciously and confidently given up religion and put its faith in education. These men and women believe they are safe only in the measure of their knowledge of the material and physical world. To them religion is a handicap rather than a necessity. Some of them are reinterpreting religion for us in terms of sociology, psychology and other forms of education, and are using the forces of life which are generally defined as spiritual under other connotations. But

they have definitely given up the name of religion, and they believe that its values are best found in the sphere of education. It is no longer religion, but education, which has become the necessity of life for them. There are vast extremes between these two groups, but they both have divested themselves of the necessity of religion.

3—Others have changed the sphere of the importance of religion to other realms of activity. There always have been other forms of activity but up to the present time religion has always been able to maintain its crown as the activity of the greatest significance. Literature and drama and art could flourish in Greece, Israel and Rome, but the temple still remains supreme. The power of the state could grow in the middle ages, and commerce could inflame men's minds in later centuries, but each finally acknowledged the pope at Rome, or the rule of the Calvinistic church authority. The priest at the altar, and later the black-gowned minister in the pulpit, still ranked as the activity of greatest importance.

But there is no vocation that is willing to have religion outrank it in importance today. In the day of expression we have reached that very healthy state of mind for the expression of beauty and the truth, and that if the drama or art, or engineering, or medicine expresses life in terms of that beauty and truth, it is that which we have always called religion. And scientific research claims its place of importance beside the altar, and indeed, when a Nougachi dies while experimenting with disease on the coast of Africa it is willing to ask if there is anything different from religion in that? The social worker has also made his belief clear that religion may be interesting to those who have leisure for it, but that justice must come first and then there may be time for a mystical experience. It is no piece of chance that the greatest social experiment in history, that of the soviet adventure in Russia, is stating in clear and unmistakable words that religion is no longer not only unimportant, but really dangerous to the welfare of mankind. From the nonchalance of those who throw away religion as they throw away a burnt match, to those who hate it so that they set out to destroy its very existence, there is a very widespread dissatisfaction with the ancient idea that religion has a superior or even equal place with other activities and expressions of life.

For whatever other delineation we may make concerning the characteristics of the people of this age, it seems true to say that to most people religion is not the important factor that it was in the life of previous generations. Men know that they cannot live without education, economic security and the arts. They are beginning to believe that they can do without religion, and so they are beginning to define religion as a luxury, pleasant, but not important.

Then if this is so—and even a casual scrutiny of our times seems to lead us to this conclusion—a tremendous task lies before all those who believe that in religion we may find values and meanings which are of immediate necessity, and can be important factors in human existence. But surely it is true that the only method by which the church can create an interest in these values is by an adventurous search for them in company with those who may be seeking for them under different names.

4—The two realms wherein that search must be made are those very apparent ones of the idea of God, and the basis for authority of a code of ethics which will be accepted by educated people.

It has come to pass now that we have entered into a time when we talk about believing in an idea of God, or of not believing in God, without a definition of our terms, and so we are in a position where one does not know what the actual

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The fifth annual session of the Young People's Congress, of the Eastern Virginia Christian Conference, was held today, August 20, 1931, in Bethlehem Christian Church, three miles from Suffolk. Webb Burgess, Jr., president, Miss Thelma Boone was vice-president, Miss Lilly Spain was secretary, and Mrs. Ophelia Taylor, treasurer. About a hundred delegates registered, and there were others as visitors. Delegates brought their own lunches which they enjoyed together with ice tea. That is a simple, inexpensive, and satisfactory way for large groups to enjoy the intermission, and it relieves the local church of a burden that should not be borne. The Young People's Congress of this Conference meets in Bethlehem Church each year, as it is the most accessible church by rail, bus, and car, in the conference. Rev. R. E. Brittle is the beloved present pastor.

Welcome address and response and worship service, and a business session, cleared the slate and opened the way for addresses and discussions. Topics treated by leaders, and then discussed as individuals chose to speak on them: "Why Do Young People Attend Church?"; "Why Do Young People Not Attend Church?"; "What I Expect of My Pastor?"; "What My Pastor Has a Right to Expect of Me?"; "How May Young People Better Serve the Church?" These topics were developed in fine spirit, and illuminating way. It revealed the fact that the young people of the Church are thinking and feeling in the line of progress. This is an encouraging sign in the life of the young people for the future of the Church. Other topics, as, "What Does the Community Owe Its Young People?"; "What Do the Young People Owe the Community?"; "What is the Influence of Movies On Young People?"; "What Can Young People Do to Better the Civic and Moral Life of the Community?"; "How Can Young People Help Solve the Prohibition Question?"

The questions and discussions reveal a hunger on the part of young people to find the true road to Christian growth on the part of the Church. With increased education there is increased desire to make the church lead in the best character before the audience with the subject: "Ask Me A the most useful service."

In the afternoon Mr. Alfred Barrett, son of Rev. and Mrs. D. P. Barrett, of Porto Rico, was Questioned About Porto Rico. Many questions were propounded and he answered them promptly and successfully. Brother Barrett has made a good impression upon all the meetings he has attended since he and his mother have been in this country on their vacation. The following ministers were present and manifested deep interest in the discussions. Revs. W. M. Jay, D. D., N. G. Newman, D. D., R. E. Brittle, and W. W. Staley.

An address was delivered by Rev. F. C. Lester on the great tour of the west and Miss Jewel Truitt conducted a sweet closing service which all enjoyed. This congress is only five years old, but it speaks and sings and plans like a mature organization. The Church is beginning to learn that, as the nations have fought their battles with young men, she must fight her battles against evil with the young men and young women who will be the leaders in years to come.

One of the great values of this congress is the coming together of the young people and the ideas they carry back home.

W. W. STALEY.

PIEDMONT COLLEGE LETTER.

Piedmont College is located in the "highlands of Habersham," a very delightful place for a summer school. The elevation is sufficient to make the summer climate pleasant. The summer session closed August twelfth. There were one hundred eighty students enrolled. The college is making a genuine contribution to the educational achievements of the south. Some students complete the major part of their work for the bachelor's degree during the summer sessions. There were twenty-six candidates for this degree this summer.

Many teachers come to the college for the educational courses. Teachers, principals, and superintendents are enrolled for these courses. Special courses have been given this year for teachers in the rural schools. Trained and experienced instructors were secured for these courses. The institution has been fully approved by the State Department of Education of Georgia and its graduates are granted teachers' certificates by the department.

The North Georgia Association of Congregational and Christian churches held its annual meeting in Demorest, July 27th-28th. Prof. Percy of Piedmont College was elected moderator. A fine spirit of Christian fellowship was manifest in all the sessions. Addresses were delivered by Rev. W. Carl Parker, Dr. M. J. Sweet, Pastor at Large, Dean J. C. Rogers, Rev. A. W. Hutchins of Atlanta, Rev. J. W. Philp of Demorest, Daniel B. Atkinson, and others.

D. B. A.

FROM REV. G. D. HUNT.

Dear Bro. Editor:

On the second Sunday in August, we began our meeting at old Providence Chapel in Georgia. The threatening weather interfered with us Monday and Monday night. We had fine weather and fine crowds the remainder of the meeting. Interest increasing at every service until the close of the meeting. We continued the meeting until Thursday night. At the closing service five members were received to fellowship. I had no ministerial help. The people were attentive and kind and many kind hospitalities were shown the pastor and we are under many obligations to those good people for the same.

I am in a glorious meeting with the First Christian Church at Roanoke, Ala. Rev. C. C. Ryan, of Richmond, Va., is doing the preaching, and doing it in a wonderful way. Congregations and interest increasing at every service. Meeting will close next Sunday night.

I am due next week at Spring Hill Church in Clay Co., Ala., for a meeting and I am expecting a good meeting there. This is six weeks of continued revival work. God is richly blessing my soul.

G. D. HUNT.

FROM ALABAMA.

I am on my way to North Alabama to assist Rev. J. H. Hughes in a revival meeting. I shall go from there to South Georgia to assist Rev. W. C. Carpenter in a meeting at Vanceville. Brother Carpenter assisted me in my meeting at Lanett and we had a great meeting. His messages were plain and practical, and were greatly appreciated by the congregation. The church was greatly revived and twenty-five members have been added to the church as a result of the meeting.

Rev. J. H. Hughes held our meeting at Noon-

day. His preaching was good and appreciated by the people. The church was revived and twenty-three members were added to our church. I assisted Rev. H. M. Gray at Longdale a few weeks ago. We had a real good meeting and twenty members were added to the church there.

This week I have been with Brother Gray at Foresthorne Church where we had a real good revival. I shall report the results of my further work later. Pray for our success in our evangelistic work.

J. D. DOLLAR.

Lanett, Alabama.
August 14, 1931.

JOY IN SUBMISSION.

A young lad, just entering his teens, desired very much to attend a social gathering in the neighborhood, but his mother while seeing no harm in it did not think it best for him to go. No particular reason could be given against his going, yet there was a feeling that it would not be best. The boy showed a spirit of rebellion for a little time, but later the mother and son had an intimate talk together and a different spirit prevailed. As the boy left his mother's room to retire for the night the mother said, "Son, are you willing that mother should have her way?"

He answered, "Yes, but I will probably cry myself to sleep."

Left alone the words of an old song came to the mother: "My Jesus, as Thou Wilt; Tho' Seen Through Many a Tear"; and she thought of a dear desire of her own heart that she wanted to see accomplished. It was something that she felt would be the glory of God, and she was praying and working with all her heart to bring it to pass, yet always trying to keep in the will of the Lord. went on she often dwelt upon it in her thoughts. The little incident stayed with her and as time went on she often dwelt upon it in her thoughts. The desire of her heart was not being accomplished as she had wished and the question often came, "Is it not Thy will, my Father?" Tears, yes, and heartaches; was there rebellion? For it seemed that the accomplishment of the desire would be to His glory and the good of many souls. She wanted the Lord's will to be done, but was sorrowful because it was not being done in the way that she wanted it done.

How often we say through falling teardrops, "Thy will be done," not realizing as we do so that the tears are not in harmony with the words. There should be no sadness in submitting our will to God's will for we know that He wills only those things to come into our lives that will bring us into closer fellowship with Him. That should be our greatest desire as His children and we should welcome with joy whatever He permits to come into our lives for all are but stepping stones that lead to the prize that is set before us. If we were permitted to have our way in our desires what cause we might have to weep for we know not what the future has in store for us and only as we know that our Heavenly Father knows the way and holds the key can we have the faith to go through this world of sin and woe. So may we say with the poet:

"My Jesus, as Thou wilt;
All shall be well for me;
Each changing future scene
I gladly trust with Thee;
Straight to my home above
I travel calmly on,
And sing, in life or death,
My Lord, Thy will be done."

"W."

If we have knowledge, let others light their candles at it.—Fuller.

THE TIME HAS COME FOR ACTION!

It was at a dinner in Washington. Around the table sat governors and senators, statesmen and leaders of thought in many lines. Near the head of the table sat Gov. Gifford Pinchot, of Pennsylvania.

The conversation turned to prohibition and a Democrat from a mid-western state who had once been governor leaned across the table and addressed Gov. Pinchot.

"But, governor, can prohibition be enforced?" There was doubt in his voice and hesitation in his manner. You could tell he expected a doubtful answer or a plain "No. It cannot."

Gov. Pinchot's jaws snapped in a way that reminded one of his great chief—Theodore Roosevelt.

"Absolutely yes," said Pinchot.

It was a final answer. No one questioned the reply and no one doubted that Pinchot's acts as a law-enforcing governor squared with his words.

If Pinchot is right (and we know he must be everlastingly so) then we undertake to say that the chief responsibility for future enforcement now lies upon the Christian laymen of America. They hold the power in their hands to make Pinchot's words a reality in every state of the union—yes, even in New York.

What is the matter? Where are we failing to function?

We repeat, in the hands of a definite group of American citizens lies the power to revolutionize sentiment and practice and public policy on prohibition in every place where that law is defied. No outside help is needed, no new laws are needed. The laymen as a group can supply the dynamics, the civic spirit.

How? By organization, by vigilance and by condemning the recreant official and upholding the hands of the faithful one. All right, but isn't this the old story? Why not give us something new, something novel? Listen. That is exactly what is wrong with most of our thinking, our reforms, our activities, our enthusiasms. This everlasting search for something new and novel.

Unless it is novel, it is no longer dramatic; unless it is different we think it outworn and pedantic. Change your thinking at once and get down to facts. An ugly, vicious snarling minority in America has definitely set about to break down law; they laugh and sneer at and evade and defy one law in particular—the Eighteenth Amendment. This minority brazenly announces that it will keep on until it sneers the amendment out of the constitution and breaks down both respect for law and observance of it. This brutal un-American doctrine boldly asserts itself in high places, in "swell" clubs, in cheap jokes in theatres, in the sneerings of a wet press, often bought and kept and paid for to fight the ideals of the Christian God-fearing people of America.

Between this outlaw policy and the ideals of the Christian people of this country there is an eternal conflict. One or the other must win.

Where are you, Mr. Christian layman, in this fight? On the side-lines? Too busy making money? Afraid some one will hurt your business? Indifferently staying at home and letting some one else do it? Supposing the men at Valley Forge had gone home to comfortable firesides and good meals and warm clothes to let some one else do it—would you have a stars and stripes floating over you today? Supposing the men at Shiloh and Gettysburg had backed out and sought comfort and ease? Would we have a reunited nation of 120 million souls today?

What then is the call of the hour? How can we do our duty? The answer is so plain, the plan is so simple as to seem absurd. Here are the steps: First, form a local group of not over ten in your own town, or city, and in a large city a

group of not over fifty. Call it the Eternal Vigilance Committee. Have no officers, no constitution or by-laws, no dues and no ritual. Meet and survey the prohibition situation in your town and decide on the wet spots, the danger points, the weak officials and the strong ones.

Call in a body on the strong officials to commend them and let them know you are *backing them up*.

Call in a body on the weak ones and tell them you *will* back them up in the doing of their sworn duty.

Name a committee to check every place where liquor is said to be sold.

When you have evidence lay it before the proper officials. They are sworn to stop it. If there is no graft, no bribery, they will stop it so fast you will see a transformed community.

If they side step or quit or refuse to do their sworn duty then act at once, call on the district attorney, the mayor or governor and demand their removal. You have them; there is no getting away from official duty under oath of office. An officer must obey his oath or resign. He has no

alternative in the face of a smart, wide-awake, fearless group of Christian laymen in any city in America.

Will some get mad? Yes. Will some make threats to your business and safety? Yes. Will some defy and bear grudges? Yes. Will some even be killed? Maybe.

But remember this is a duty, this is citizenship functioning in government. This is the Christian laymen in action. We have had the speeches, the inspiration, the calls to duty, the proclaiming of high ideals, the exhortations in books and on the platform and in the pulpit. We have sung and prayed and talked and resolute and let the forces of sin and law defiance run amuck.

The time has come for action.

The Disciples of Christ of Louisiana, meeting in Natchitoches in June, adopted the following resolution: "That vigorous support be accorded the work of the young people's societies, (Christian Endeavor) and that the young people's societies be given a place on the church convention program next year."

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REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

Father, we thank Thee that in Jesus every need is supplied. Trusting, both soul and body are fed. Following, one's path is safe and sure. Serving, others are succored and sustained. Loving, the gates of God swing wide and beckoning. Thou who lovest all men, although the evil that is in the world besets and hinders, make us willing to bide and tarry, eager to do Thy will, grateful for a part in helping others to find the way of loving, trusting, following, serving. More and more, in Thy light may all see light. For Jesus' sake, Amen. "L."

IN DEBT FOR THE GOSPEL.

Saint Paul acknowledged the force of this matter in his statement: "I am debtor, both to the Greeks and to the Barbarians; both to the wise and to the unwise." As a rule a condition of debt is not a comfortable state. When we owe, we have something that another has a claim upon. The law will not allow us to forget this always, for debtors must take account of reckoning days.

God's investment of salvation for us and in us is with a view of our willingness to get the good word out to others. There is a tremendous urge in this matter to the soul that interprets correctly the Lord's plan for the advancement of His kingdom. I have heard my father tell of the great anxiety and toil that he shared with his family in paying off the mortgage on the homestead of my childhood. I was the eighth child of nine, and by the time I knew of business affairs that skeleton in the closet had been thrown out. But he said it was with them day and night, winter and summer, through seasons that were good and seasons that were bad—that debt!

Do you, as a servant of God, know what this debt to others means? Has this great yearning of soul laid hold on you, that people may be brought to know God in saving power? I am debtor! That states it exactly. You have hope, and faith, and heaven in prospect, while they labor on without the Christian's glorious outlook. —*Wesleyan Methodist.*

THEY GAVE A TENTH.

The Jews gave a tenth. They lived under an imperfect covenant. They look forward to the coming of the Messiah and the blessings that his life would bring to the world. They greeted the promises from afar. And yet they gave a tenth. We live in the full enjoyment of the earthly blessings that the Saviour brought and in the glorious hope of the gospel. We are enjoying the blessings of fellowship in Christ. We live under the greatest blessings, both temporal and spiritual, that the world has ever known. The Jews gave a tenth. Shall we in the church of the Lord Jesus Christ give less?

MISSIONARY MEETING.

Miss Josephine Graham, Church Reporter, of Union Christian Church, Union Ridge, N. C., writes:

"The Ladies' Missionary Society of Union Christian Church, Union Ridge, N. C., held its monthly meeting at the Sunday School Hut Thursday afternoon, August 13, 1931, with fifteen members and eight visitors present.

After a business session which included the

election of new officers for the coming year, Mrs. L. L. Hooper led an interesting discussion of the lesson for the month. This was an extended study of Paul's missionary work. The lesson was followed with delicious refreshments of ice cream and cake, which were served by Mrs. J. A. Gilliam, Mrs. Willie Pace, and Mrs. L. L. Hooper, the acting hostesses for the meeting.

The Society adjourned to meet at the home of Mrs. S. F. Scott on the second Thursday in September."

MISSIONARY OFFERINGS.

FOR WEEK ENDING AUGUST 22, 1931.

Sunday Schools.

Previously acknowledged	\$ 3,902.18
Mt. Auburn, Manson, N. C.	2.45
Happy Home, Ruffin, N. C.	1.73
First Christian, Porstmouth, Va.	18.00
Dendron, Va.	5.00
Bethlehem, Timberville, Va.	3.82
Suffolk, Va.	25.00
Rosemon, Norfolk, Va.	01.00
Franklin, Va.	7.76
Berea (Nans.), Driver, Va.	3.42
South Norfolk, Va.	5.97
High Point, N. C.	3.33
United Christian, Lynchburg, Va.	3.64
Cary, N. C.	2.61
Spring Hill, Waverly, Va.	1.00
Pleasant Hill, Liberty, N. C.	3.30
Danville, Va.	4.79
Biscoe, N. C.	2.46

Total \$ 4,006.46

Individual and Church Collections.

Previously acknowledged	\$ 4,408.43
Browns Chapel, Spies, N. C.	2.70
Hayes Chapel, Garner, N. C.	7.00
Total	\$ 4,418.13

Dollar-a-Month Club.

Previously acknowledged	\$ 155.00
Miss Ophelia Morris, Greensboro, N. C., (Palm St. Ch.)	1.00
R. O. Rothgeb, Luray, Va., (Leaksville Ch.)	1.00
O. T. Parks, Hallison, N. C.	5.00

Total \$ 162.00

Specials.

Previously acknowledged	\$ 4,313.11
Burlington Sunday School, Burlington, N. C.	60.50
Total	\$ 4,373.61

Mountain Work.

Previously acknowledged	\$ 8.87
Liberty (Vance) C. E. Society, Henderson, N. C.	2.71
Total	\$ 11.58

Summary.

Previously acknowledged	\$24,369.15
Sunday Schools, Regular, August 22, 1931	104.28
Individual and Church Collections, August 22, 1931	9.70
Dollar-a-month Club, August 22, 1930....	7.00
Specials, August 22, 1931.....	60.50
Mountain Work, August 22, 1931	2.71
Total to date	\$24,553.34

J. O. ATKINSON, Secretary.

MISSIONARY PROGRAM FOR SEPTEMBER.

By MRS. W. M. JAY.

Women's Societies.

What to do in September:

Have an enthusiastic rally, making great effort to have every member present at the meeting so as to finish the year's work in good order. See that all dues and special offerings are sent your conference treasurer. In your election of officers be sure to notify your conference treasurer of any change. Invite prospective members to be present and lay plans for a drive for new members and plan work for the new year. Be sure to send in your news items to be published in the CHRISTIAN SUN. As this is the closing meeting of the year, a mite box offering program is suggested. There are many beautiful ways in which this may be observed so use your own ideas along with the following: Make the place attractive so that the very atmosphere of the place will be that of cheerful giving. Devise some unique way of receiving the offering and make it as impressive as possible. Invitations might be sent to all the members in the form of little mite boxes with appropriate verses of scripture or poetry.

PROGRAM.

Opening thought: "God has chosen to work out His designs, not in spite of you, but through you; and where you fail, He halts." "We are laborers together with God."

Hymn: "The Morning Light is Breaking."

Scripture Lesson: Verses of scripture on giving to be repeated by members of society.

Prayer: Singing softly, "Open My Eyes."

Roll call: Answer with the name of a Bible woman.

Did you reach the standard of excellence? Why? A five minutes talk.

Topics for discussion by members of society:

"The mite box and its relation to the society."

"When is a mite box a might box."

"Reasons for using the mite box."

Personal benefits in the use of a mite box."

"Mite box experiences."

Leaflet, "The mission of a mite box," by Helen Barrett Montgomery.

Mite box opening.

After all has been received the members may form a circle and sing the consecration hymn, "Take My Silver and My Gold," and close with a prayer.

Business period.

Missionary Doxology.

Mispah Benediction.

Young People's Societies.

PROGRAM OF CHAPTER XI:

"Men and Heroes."

I. Business. 1. Gloria Patri. 2. Invocation. 3. Business, old, new, miscellaneous.

II. Study Period.

1. Leader's approach: A few lessons back we centered our attention upon the first four outstanding Christian Heralds to India; Xavier from Spain, Schwartz from Germany, Carey from England and Judson from America. We ask the question "Who follows in their train?" Since that time we have been making a regular roll call: (a) Professor Ramabai, the noble woman who carried the light behind the curtain. (b) Professor Karne, a Hindu of high caste who caught the Gleam and is helping to give to the woman of India her rightful place. (c) Josephine, the little American girl and her christian parents, who established one of the best kindergarten schools in all India. (d) Mr. Tyndale Biscoe, the persevering Boy Scout Worker. (e) Miss Sutherland, the founder of the great School for Indian Girls. (f) Tom Dodson who gave his life to help the farmers who were imposed on by Indian bankers and traders. (g) Dr. Theodore Pennell, the fear-

less English physician with a keen sense of humor. (h) Jesus Christ and Dr. Wanless "The Wizard of India." And now today we are to add to the roll five new Indian names: (i) Shivalal, later, "David." (j) Mr. and Mrs. Tilak. (k) Prakash (which means light) a native pastor. (l) Govindrao, his important high caste convert. (m) Lakshman, who together went through a Firey Furnace. I'm going to ask ——— to tell us the story of:

2. Shivalal, the boy after God's own heart. (pages 160-165) a member.

3. Tilak, A Christian Poet (pages 165-166); a member.

4. "Mr. Sight" and "Mr. Truth," Pastor and Police. (pages 166-169) a member.

5. Lakshman, the survivor of a Firey Furnace (pages 169-171) a member.

6. Conclusion to chapter and preparation to worship period: Of course we realize that there are countless others whose names are "stars in the sparkling galaxy" shining in India. We cannot know them all now. But what a brilliant assembly they will make some day! Let us try to be worthy of a place among those who have made India a happy place in which to live! If we really achieve this goal, we could do no better than adopt Shivalal's goal and strive to be "After God's Own Heart."

III. Worship Program.

Theme: "After God's Own Heart."

1. Instrumental Prelude: Nearer My God to Thee.

2. Call to worship: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

3. Hymn: "Father in Heaven, Who Lovest All."

4. Scripture: Romans 10:1-15.

5. Prayer.

6. Offeratory Service: Pianist playing softly, "Follow the Gleam," while offering is being taken.

7. Hymn: "Saviour, Hear Us, We Pray," (very softly with bowed heads.)

PROGRAM OF CHAPTER XII.

"All Kinds of Brothers."

I. Business. 1. Gloria Patri. 2. Invocation.

3. Business, old, new, miscellaneous.

II. Study Period:

1. Leader's approach (with contents of first paragraph, page 175.)

2. Lighting the Leper's Way (pages 175-177) a member. (Perhaps this scene might be dramatized.)

3. Reclaiming the "Crims" (pages 178-187). A reliable boy member.

4. East and West together (page 188 to last paragraph on page 192). A girl member.

5. Leader's conclusion and transition from Study to Worship Program. (The last paragraph is suggestive.)

III. Worship Program:

Theme: "Of One Blood."

1. Instrumental Prelude: "The Morning Light is Breaking."

2. Call to Worship: "And" (God) "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26.

3. Hymn: "In Christ There is no East or West."

4. Scripture: "The Great Commission." Matt. 28:16-20.

5. Prayer: Pray for the Universal brotherhood of men; for a zeal to follow the Star of Jesus to the ends of the earth if needs be just as did the Wise Men from the East years ago. That we may have a part in showing its beauty to our brothers and sisters of the East who yet remain in darkness.

6. Offeratory Service: Pianist plays softly, "Follow the Gleam," while offering is being taken.

7. "Bless Be the Tie That Binds."

8. Mizpah Benediction.

NOTE: There is an easy Alto-Soprano Duet by McAfee, and published by Lorenz Publishing Co., Dayton, Ohio, entitled, "The Heart of God" that would fit most beautifully in program XI.

These lovely programs for the entire year were prepared by Mrs. Stanley C. Harrell, Durham, N. C., and no doubt our young people's societies have gained a keen insight of this wonderful book through them. We appreciate her work.

Willing Workers or Juniors.

Let this be a meeting to elect officers for the coming year. It would be well to have a committee meet the week before time for the meeting and make a simple invitation to be sent to each member. If mite boxes have been used, have some attractive way planned to receive them at this time. As there will be some business, only a short worship service may be used to open.

Worship Service.

1. Song: "Jesus Loves Me."

2. Scripture: Psalm 100.

3. The Lord's Prayer in unison.

4. Song: "I Love to Tell the Story."

5. Offering or mite box opening.

6. Song: "Fling Out the Banner."

7. Benediction.

NEWS ITEMS.

Following is a report of the Missionary Rally of the Missionary Society of Rosemont Christian Church, which is reported by W. M. Sparkman, Jr., secretary.

The Rally was held on Thursday, June 11th, at eight o'clock in the assembly room of Rosemont Church. Meeting was opened and devotional services conducted by the president, Miss Sallie W. Morrison; our pastor, Rev. J. F. Morgan, led in prayer. Following this, we had a special Missionary Program, including a brief play of mission work in India, after which the regular mite box offering was received. Then following a social hour, during which we played games, sang hymns, etc. The society presented Mr. Morgan with a huge birthday cake, with a candle for each year he had been with us. Refreshments were then served to all, and the meeting adjourned about ten o'clock.

REVITALIZING RELIGION.

(Continued from page 5.)

meaning is of the book or article he is reading. One man who says he believes in God may be farther away in his deductions from another man who states his belief in God, than he is from a man who cannot discern any trace of what he would call God. The fundamentalist, the modernist, and the humanist use the term God with practically three distinct definitions, and almost any debate upon the subject ends in futility. We need a frank recognition of the fact that the fundamentalist and the humanist, and all the various shades of opinion between, are conjuring up fancies in their minds as to what they think God must or must not be, and then berating one another for having a different conception.

It is now time for all of us to say that we build our faith in either God or man upon a wistful hope. The humanist hopes that man may prove true the faith he has placed in him. He has never seen any man, or men, who have done so, but he still has faith. And the theist hopes that a more complete research into the nature of the universe will prove true the faith he has placed in a God of mind and spirit. But it is still a vague hope.

Yet there are too many educated, earnest and

open-minded men who state that they cannot discern any trace of God, and too many educated, earnest and open-minded men who are willing to say that they cannot rationalize existence without some definition which may be called God, to allow us to rest in our present state. A Lippmann and a Fosdick, and the many lesser Lippmanns and Fosdicks, do not belong in separate camps, but should be comrades upon the same quest. Most of us want to admit that we see through a glass darkly, but we are eager to join minds, as well as arms, with all who dream that some day they will perceive the meaning and the reality, face to face.

And a quest for an ethics which will command our intellectual respect and empower our wills must be part of the adventure. The authoritarian era has gone, except for those souls who prefer the monetary to reality, and our ethics must pass through the test tubes of our sociology, psychology and kindred sciences, and be judged by the white light of human experience. From the ten commandments to the sermon on the mount the test is being made, and the answer shall be given only to those who are willing to make a search in this realm with any comrad who also is seeking, no matter what may be his name. Then what an experience lies before those who believe that religion does hold the vitality and the mind to make such an adventure!—*The Christian Century*.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

YOUNG PEOPLE'S CONGRESS.

C. E. Warrington of 811 Fauquier St., Norfolk, Virginia, will head the work of the Young People's Congress of the Eastern Virginia Christian Conference for the coming year. Mr. Warrington and his associates were elected unanimously at the Congress held at Bethlehem Christian Church, August 20th. Miles Godwin, Jr., will serve as Vice-President; Miss Irene Cotten of Dendron, Va., as Secretary, and Miss Mary Knoeller of Waverly, Va., as Treasurer. Prospects are bright for a splendid year of progress in this great movement of the youth of the Christian Church.

Officers who presided over last Thursday's session of the Congress are: Webb Burgess, Jr., of Norfolk; Miss Thelma Boone, Route 3, Suffolk, Va.; Miss Lilly Spain of Waverly, Va., and Mrs. J. A. Taylor of Route 3, Suffolk, Va. The retiring officers rendered their service well and are to be congratulated upon the success of the Congress.

Features of the day's program included a discussion hour in which the relation of Young People to the Church, the pastor, the community and the nation was discussed. Indications show that youth is capable of thinking through some of these problems that it is to face from time to time, in a fine and uplifting way. In the afternoon session, Mr. Alfred Barrett of Ponce, Porto Rico, delighted the group with his very interesting and charming way of conducting the "Ask Me a Question about Porto Rico" period. Charts showing the amount and kind of work done by the different churches represented, were awarded to representatives of churches present. Rev. F. C. Lester, one of the pastor-counselors of the group, gave the closing address, a very inspiring message in which he used as illustrations many of the beautiful sights seen on his recent trip to the Western Coast. The closing Worship Program of the Congress was conducted by Miss Jewel Truitt, in which the young people were charged to "take upon themselves" the task of being real Christians, and living the courageous, helpful life that Christ would have all men live.

Goals adopted for the coming year of the Congress are:

1. Send four delegates to the Holiday Conference. Two from each District.
2. Hold at least one meeting during the year of each District.
3. Young people of each church visit the young people's organizations of other churches, to learn new methods of working and for the inspiration to be gained.
4. Charts placed in every church, and used.
5. Have a key-worker in every church, whose duty it shall be to (a) Receive mail and share it with the young people's organizations of the church; (b) keep chart and goals before the young people's organizations, and (c) report to the editor of the Young People's Page of THE SUN news items of interest in their local church.

Counselors for the new year are, Rev. F. C. Lester, Rev. R. E. Brittle, and Miss Lilly Holland.

USE LEADERSHIP THROUGH CHRISTIAN ENDEAVOR.

Bert Davis' new "Leadership Through Christian Endeavor" is a success. What a welcome it has received from coast to coast! It fills a long felt need as a text book in summer conferences,

conventions and in unions and societies. Thousands of Christian Endeavor experts have been waiting for an advanced course. Now they have it.

Three of the largest classes using the text to date are 1. The San Francisco Convention, where the author was the teacher; 2. The Northfield Summer Conference at Northfield, Mass.; 3. The Pennsylvania Summer Assembly at State College.

Christian Endeavor leaders will find it usable at state, district and county conventions as a basis of study. The Virginia Convention at Winchester gave an hour each day before the entire convention for presenting it. Summer Conferences—denominational and interdenominational—will use it generously, since many of them have waited for just such a book. The Southern Presbyterian Conference at Centre College in Kentucky used it with profit this year.

City and county unions throughout the South are planning classes, some meeting for an hour before the monthly meeting, some meeting each week for six or twelve weeks, while others will have classes for six or twelve successive nights. Certainly no union can afford to overlook the opportunity of conducting a normal class, which will fit teachers to teach this text in every society in the Union.

With many unions conducting Retreats and Union Officers' Conferences this fall and winter, "Leadership Through Christian Endeavor" will be found at the very center of thought and discussion.

Many leaders, who have returned from the San Francisco Convention, Summer Conferences and State Conventions with determination and plans for making their society more effective than it ever was before, will build their new expectations around an enthusiastic group studying "Leadership Through Christian Endeavor." Ministers and adult leaders will grasp the opportunity to assist when requested to teach the book.

One good friend always on the outlook to encourage the working relationship between his State Christian Endeavor Union and the field workers in his denomination is ordering twenty copies to be used as gifts. Well, I think it's a mighty practical gift and certainly one that will be appreciated.

I wish that we could make this a great year of study along with our aggressive action. It ought to be impossible in our union organizations for one to hold any sort of office beyond December 31st until he has qualified as one who has mastered "Leadership Through Christian Endeavor."

I wish every one of you could personally know the quiet mannered, efficient, effective Bert H. Davis, the author of this book. Keen as can be, a thorough student, he is a living example of "Leadership Through Christian Endeavor."

VIRGINIA C. E. UNION CONFERENCE.

Second Annual Meeting, Farmville, Va.,
September 5th, 6th, 7th.

On Saturday, September 5th, at noon, the Second Annual Conference of the Virginia Christian Endeavor Union, will get under way, and will continue until after lunch on Monday, Sept. 7th. The Prince Edward hotel will serve as headquarters for the occasion.

Since the program planned is such a splendid one—both instructive and inspirational—all individual society, city, county, district and state union officials should plan to attend!

And now for a word about the program. It will include the following: Plans for societies, city and county unions and for districts; a presentation of the International program and our own state program; and a class in "Leadership Through Christian Endeavor." Of course, the social side of our stay in Farmville has been taken care of. Incidentally, don't forget your bathing suit, etc.

The Registrar for the Conference is Miss Corrie Wilkes, 319 S. Pitt St., Alexandria, Va., and the fee is one dollar (\$1.00). Your expenses while you are in Farmville will be about \$3.50. Get a whole bunch to drive down together in a car and your total expenses will be very small.

Register now!

MARSHALL F. HAYDEN,
Publicity Superintendent.

Virginia is to be congratulated on the number of young people who attended the Christian Endeavor Convention in San Francisco, July 11th to 16th. This great meeting celebrated the Golden Anniversary of the founding of Christian Endeavor by Rev. Francis E. Clark, and drew more than ten thousand young people from the United States, Canada, Hawaii and other countries. Among those present was the following group from Virginia: Mr. Peachy Hockman, Winchester, Miss Frances Powell, Newport News, Mrs. Lucy Moss, Clarendon, Miss Margaret Stickley, Clarendon, Miss Bertha Bolen, Clarendon, Miss Ethel Burks, Richmond, Miss Thelma Brown, Richmond, Miss Phyllis Brown, Richmond, Mr. V. L. Phillips, Dayton, Rev. F. C. Lester, Waverly, Miss Fannie L. Boothe, Waverly, Miss Stella Lotts, Troutville, and Miss Jewel Truitt, Waverly.

CHRISTIAN ENDEAVOR.

For September 6, 1931.

(Consecration Meeting.)

TOPIC: "Prayer—Jesus' Teaching and Example."

SCRIPTURE: Luke 11:1-13.

Program.

Hymn.—"My Faith Looks Up to Thee."

Hymn.—"I Need Thee Every Hour."

Scripture.—To the above Scripture other selections may be added, with four people reading, Luke 18:1-8; Luke 18:9-14; and Matthew 5:9-13.

Hymn.—"The Beautiful Garden of Prayer."

Prayer.—

Dramatized Hymn.—"Sweet Hour of Prayer."

A girl should be dressed to represent "Mother." She sits by a table upon which there is a lighted lamp, reading her Bible during the singing of the hymn by a soloist. During the singing of the last stanza, she kneels.

Silent Prayer.—The pianist plays the tune to "Sweet Hour of Prayer" softly during this time.

Talk on "Prayer."—Discussion of the topic.

Hymn.—"What a Friend."

A Poem on Prayer.—Read or recited by one of the younger members.

Prayer of Consecration and Dedication.

Hymn.—"Just as I Am, Thine Own to Be."

Mizpah.

Daily Readings.

Aug. 31. "The Model Prayer."—Matt 6:9-13.

Sept. 1. "Pray Together."—Matt. 18:19.

Sept. 2. "Pray in Faith."—Mark 11:24.

Sept. 3. "Pray in the Right Spirit."—Mark 11:25-26.

Sept. 4. "Pray in Jesus' Name."—John 14:11-14.

Sept. 5. "Jesus' Greatest Prayer."—John 17:1-5, 18-26.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

TURNING TO THE GENTILES.

LESSON X—SEPTEMBER 6, 1931.

GOLDEN TEXT: "I have set thee for a light of the Gentiles, that thou shouldst be for salvation unto the uttermost parts of the earth."—Acts 13: 47.

LESSON: Acts 13: 13-52; Romans 1: 14-16; 11: 1-24.

Westward Ho!

"They came to Perga in Pamphylia"—they had the pioneer instinct for subduing the world for Christ. They were not content to rest on success already achieved. They wanted as far as possible to share the good news with all the world.

The Man Who Went Back—and "Came Back."
 "And John Mark departing from them returned to Jerusalem." We do not know just why he went back, but apparently Paul thought that it was not for a good and sufficient reason, for when they started out on their second journey and John Mark wanted to go along, Paul refused to have him. In slang, Mark probably got "cold feet," he was unwilling to pay the price. But there is a glorious after-chapter to the story. Mark came back. Barnabas believed in him, took him with him on a missionary journey, and eventually Mark wrote the gospel which bears his name. Let no man give up because he has failed or fallen. It is never too late to try again.

Antioch in Pisidia.

The trip to Antioch involved hardships and dangers. There were streams to be forded, cold and hunger to be endured, bandits to be avoided. Paul and Barnabas were indeed as was later said of them, men who had hazarded their lives for Jesus Christ. How soft and unworthy is so much of our Christian faith and fortitude as compared with these Christians.

They got a hearing in the synagogue at Antioch from a congregation made up of Jews and proselytes. Paul preached a masterly sermon, showing how from the earliest history of the nation God had been fulfilling His plan and purpose which found its climax in Jesus Christ. Paul laid special emphasis upon the fact that God had raised Jesus from the dead, that He had been seen of many who could bear witness to this fact, and that through this same Jesus they could have forgiveness of sins and find a peace that the law could not possibly give. He warned them against making the mistake that the Jews in Jerusalem had already made. His message made a profound impression on the Gentiles and they asked Paul to speak to them on the next Sabbath.

Jealousy.

"But when the Jews saw the multitudes they were filled with envy. Alas for the jealousy that exists among church folks, and the tragic toll which it exacts both in the lives of those who are jealous and in the Kingdom itself. Anyone who deals with church folks soon finds out that there is a vast amount of petty envy and jealousy on the part of those who are engaged in the work. And it is usually because others can do work better or achieve better success than the ones who are jealous.

Persecution.

"But the Jews stirred up the devout and honorable women and chief men of the city and raised persecution against Paul and Barnabas and expelled them out of their coasts." There are still those in positions of high authority and those who are social leaders who are not friendly to the gospel of Jesus Christ. Civic leaders and social leaders
 (Continued on page 13.)

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

RELIGION IN HIGHER EDUCATION. By Milton C. Towner, Editor. The University of Chicago, 1931; \$3.00; pp 327.

An engaging theme in educational circles today is Religion in Higher Education. This book responding to that interest grows out of the third triennial "Conference of Church Workers in Universities and Colleges" and contains the principal addresses read to that body when it met in Chicago, December 30, 1930 to January 2, 1931. The editor, Dr. Milton C. Towner, as president of the Conference, was largely responsible for the program and is very appropriately the editor of this volume, in which he includes two addresses given elsewhere—one by R. R. Wicks of Princeton on "The Reality of Moral Obligation" and the other by George A. Coe on "Intellectual Righteousness or Let Us Be Intelligent." Dean Shailer Mathews and Frederick J. Kelly have written introductions for the book.

It is not often that the introduction to a book says anything significant. Such introductions are usually mere perfunctoriness. But Dean Mathews utilizes his opportunity in his introduction to say something worthwhile. In his opening sentence he asserts that "religion in a university or college must be the expression of institutional life." Here is a fresh, vigorous, new idea, which Chicago, Princeton, Yale, Harvard, Duke, Colorado College among the smaller colleges and others are endeavoring to actualize on their campuses by organizing their religious life around great cathedral chapels erected or in the process of erection—an idea that bids fair to revolutionize the religious life of institutions of higher learning. In due process of time when this idea shall have borne its perfect fruit, these institutions will cease to be the battle ground of warring sects and no longer will they be objects of extraneous evangelization programs for their salvation. As Dean Mathews sees it, colleges and universities must give organic expression to the religious values in—
 (Continued on page 14.)

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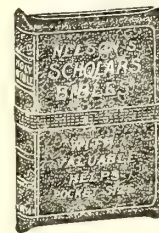
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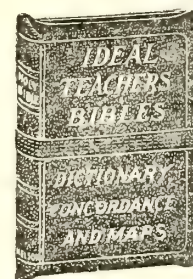
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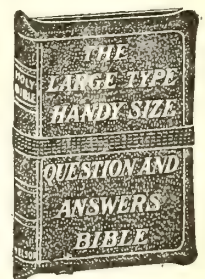
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THE CHRISTIAN SUN

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One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

WARMING ALL OUTDOORS.

"Who bringeth forth the wind of his treasures."
Read Psalm 135: 1-7.

The tendency of today is to put weather-strips around all our windows and doors, and make the house as nearly as possible hermetically sealed against the outer air. Thus, we argue, we save heat, and we no longer are obliged to "warm all outdoors" before we can warm ourselves. More than that, we keep out the dust, and so save ourselves much labor, besides preserving the furniture, rugs, and hangings.

But do we preserve ourselves? Do we not go far toward sealing ourselves in our own tomb? For the human plant needs fresh air, a lot of it, and needs it all the time. We must go outdoors, and when we come in, we must bring outdoors in with us. God brings forth the wind out of His treasures; fresh air is one of His chief treasures for the blessing of man.

So also is it true that man must not shut himself in from the wind of the Spirit, the blowing of God's providences around the world. We must keep the windows of our soul wide open to the breezes of eternal purpose. We must hear the voices of neighbors, the sounds of labor, the fire-bells of disaster, the chimes from far across the fields in other villages. No shut windows in a godly life, and no spiritual weather-strips!

Prayer.—Blow, winds of God, and drive away all miasmas! Blow, divine breezes, and invigorate our spirits! Blow hard, winds from all four corners of heaven—health and riches from the treasures of the Lord! *Amen.*

TUESDAY.

TIED TO THE TRIVIAL.

"Every great matter they shall bring unto Thee, but every small matter they shall judge themselves." Read Exodus 8: 13-26.

Moses was fortunate in having a sagacious father-in-law and in possessing the wisdom to listen to his advice and follow it. The great law-giver had been frittering away his time and strength on petty affairs which could be quite as well handled by lesser men. His father-in-law taught him to reserve himself for the most important matters.

Thus we also should focus our powers on the biggest things of which we are capable, and refuse to be tied up with trivialities. In Thoreau's *Journal* he relates how once the great orator and statesman, Webster, sailing with his man Peterson, saw a sea-serpent rearing a horselike head some six feet above the water, with a body the thickness of a cask trailing behind. Said Webster to Peterson: "Never say a word about this to anyone; for should it be known, I would have to tell the story to every one I met." What to a smaller man would have seemed the big event of his life, was to the master mind of Daniel Webster a trifle to which he would not have his reputation bound.

Prayer.—There are the great things of Thy kingdom, Lord Jesus, and they shall be the substance of our lives. When we touch little things, it shall be to lift them up into that greatness.

Guard us from the tyranny of trifles, for Thy great name's sake. *Amen.*

WEDNESDAY.

LICENSED PEDESTRIANS.

"They that wait for Jehovah . . . shall walk, and not faint." Read Isaiah 40: 27-31.

It has been jocularly suggested that, in this motorized age, there is every reason why pedestrians should be examined and licensed before they are given the right to use the highways. Clumsy, confused and awkward walkers cause quite as many accidents as heedless drivers. The suggestion is added that those who are unable to pass the pedestrian's examination should be compelled to hire walking chauffeurs, to guide them across the streets.

Whatever we may think of this idea—and in a motorized age there is every reason why pedestrians should regard the law as well as motorists—it is quite certain that many more errors are made in the ordinary than in the extraordinary affairs of life. Everyone thinks that he can eat, sleep, talk, and clothe himself without training; but it is in such common matters that education is chiefly needed. Millions of people "dig their graves with their teeth." Millions of people tear down their business with their tongues.

If things are not going well with us, we need first of all to examine our common places. We are fooled by the familiar.

Prayer.—Make us wise every day, our Father. Guide our "walk and conversation." May we not save wisdom for emergencies. Fill the common things of life with Thyself. *Amen.*

THURSDAY.

GOD'S VISITS.

"I have visited you, and seen that which is done to you." Read Exodus 3: 13-16.

Queen Victoria, when at her home in Scotland, often went out, unaccompanied, to visit the cottagers, and one day she found an old man, bedridden and alone. Not knowing Victoria, the old man explained that "all his folks were away hoping to get a glimpse of the Queen." She said nothing to that, but sat with the old man a long time, chatting pleasantly, and then she read to him out of the Bible she loved. As she left she gave him twenty-five dollars, saying, "When your people come back, tell them that while they have been to see the Queen, the Queen has been to see you."

In much the same way, when deserted by men, we are sure to be visited by God. "When my father and mother forsake me, then the Lord will take me up." No one is so forgotten by his fellows as to be forgotten by his Creator. The need of Him is a pledge of Him. No neighbor is so neighborly as God.

Prayer.—Our Father, when we are busiest at our tasks, may we become conscious of a Helper. Fill the day with Thyself, and it shall be full of gratitude and praise. For Jesus' sake. *Amen.*

FRIDAY.

CALLING.

"I have called thee by thy name, thou art mine!" Read Isaiah 43: 1-7.

Once a farmer who lived in Minnesota, set out to cross a lake in a small sailboat after dark. The wind upset his boat, throwing him into the water, which was crowded with cakes of ice. He was a good swimmer, but he lost his direction, and was wildly beating about, drifting away from his home instead of toward it. Suddenly he heard his little girl calling in the darkness, "Father! Father!" He swam toward the call, breaking the ice as he went. The little girl kept on calling, and at last

she had the joy of seeing her father drag himself from the water. Her faithful calling had saved him!

Is it not thus that God calls us, through a myriad loving voices of earth? "The night is dark, and I am far from home," but the call of dear ones comes to me across the icy storm-swept waters; there are the many voices of the blessed Book, and all of them are guiding me to my eternal home.

Prayer.—Thanks be to God for all His direct ing love. Thanks to the Lord for His multiplied guidance. I shall not be lost in the sea, hearing the calls from the shore. *Amen.*

SATURDAY.

A CURE FOR INSANITY.

"If ye will obey My voice indeed, and keep My covenant, then ye shall be Mine own possession from among all peoples." Read Exodus 19: 1-6.

Once Dr. Charles M. Sheldon was to speak in the asylum for the insane at Topeka. He asked the superintendent what he should preach about, and the superintendent answered: "Preach about the sin of disobedience to God and its results. They will understand that kind of preaching, for most of them are here because they have disobeyed the laws of God."

Truly the only sane course for anyone is to find out God's way and then walk in it. God alone knows the right way. He has formed us, He knows our beginning and our destined end. Any course, therefore, but His course will lead us astray and wandering feet mean a wandering mind and a distraught soul.

Preach obedience to your soul, then, if you would keep out of the insane asylum of the universe.

Prayer.—Thy ways, O God, are the ways of wisdom, the paths of a sound mind. We will keep our brains clear and our eyes steadily fixed on the goal. Thou shalt be our Guide all the way and we will obey Thy precepts. *Amen.*

SUNDAY.

BEHIND GOD'S BACK.

"Thou hast cast all my sins behind thy back."
Read Isaiah 38: 9-20.

In one of George Macdonald's most beautiful stories a little boy takes rides "At the Back of the North Wind," finds everything warm and comfortable there and learns that the North Wind, who had seemed so cruel, was really very kind.

That is what every Christian should learn about the providences of God, that seem at first to be cold and severe. Get around behind their back; yield yourself to them and be borne along by them; you will discover that God in all things is love.

King Hezekiah had learned when he said, "Thou hast cast all my sins behind Thy back." That is anthropomorphism, the critics say, seeking to knock down a great truth with a long word. But how are we to know God if not through His works, and especially through man, the noblest of His works? Man is made in the image of God, as everything created necessarily reflects its creator, so that we have a perfect and logical right to reason back from man to God. And if man can put things behind him, forgetting all about them, so certainly can God. And if man can forgive sins, it would indeed be strange if man's Maker could not.

Prayer.—Let us dwell, O God, in the shadow of Thy wings. There we shall go, with all our sins and imperfections, and there Thy wilt forget them forever. For the shadow of Thy wings is the shadow of the cross of Christ! *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

THE LOVE OF CHRIST.

By REV. JOSEPH W. FIX.

"Abide ye in my love."

TEXT: John 15: 9-17.

The fifteenth chapter of John's Gospel portrays the love of Christ as both a revelation and a standard. This beloved writer of truth and good tidings shows his readers that the Love of Christ is a new conception of God's nature and attitude toward us. He tells us that love must be the height toward which we must strive in our own lives, and that we are to deal with others in the manner in which we would have them deal with us. These supreme verses of scripture divide themselves into three logical lines of approach, through which we may better understand the meaning of the Love of Christ.

In the first place the quality of Christ's love is shown in such words as "Even as the Father hath loved me, I also have loved you: abide ye in my love." The relation of the Father to the Son is like unto the love of the Son of God for the people. Such love is both an inspiration and a revelation. It ought to make us meek and humble. We ought to feel grateful to Him for His love toward us—a love such as the Father bestowed upon Him. The wonderful height from which Jesus's love flows mingled down is, that, "Even as the Father hath loved me, so have I loved." As waters always find a level, so the love of Christ finds its level in mankind and toward all races and kindred. Such love is designed to be permanent and steadfast. "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in His love." Hence we declare the quality of His love is that it never fails. True Christian love abideth forever. When this new love, even the love of Christ, takes possession of the human heart, there is a source of happiness such as comes from no other source, save from Him, who loved us and gave Himself a ransom. Those who know the quality of this great love, desire that it shall abide with them throughout all time. Christ shows to such ones that it can only abide through keeping His commandments. "If ye love me keep my commandments."

In the second place the source from which his love comes to us is through self sacrifice. He declares in the 13th verse of the chapter that "Greater love hath no man than this, that a man lay down his life for his friends." Such self sacrificing love is truly called the High Water mark of Christianity. Friends can demand nothing more than a love devoted to them such as Jesus displayed from Calvary. To give one's life for a loved one is a glorious act of martyrdom. Classic literature is filled with examples wherein men went down to their graves for the sake of others. But Jesus was first in this realm. In so doing, he identifies himself with the sons of men. The love so admirably set forth by Him is the love we are to manifest toward one another, for it is the love that hath no limit. It is the love of Christ.

"Could we with ink the ocean fill,
Were every stick on earth a quill,
Were the whole sky of parchment made,
And every man a scribe by trade,
To write the love of Christ,
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky."

In the third place this text refers to the Love of Christ as being a partnership between the

Divine One and man. Henceforth, I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you and ordained you, that ye shall go and bring forth fruit and that your fruit shall remain; that whatsoever ye shall ask of the Father in my name, he may give it you." History tells us that in times of slavery, those who were in bondage were told what they had to do and what they were not to do. Slavery did not permit its victims to choose or to refuse. Slaves were not given the satisfaction of seeing what their labor was intended to produce. The very right of choosing the ends of life were taken away and with this opportunity went the essence of manhood.

I believe that the higher in the scale of development is man, the higher his possibilities, the more strongly he will desire, in the work to which he gives his life, to see something of the outcome of his labors. The follower of Christ becomes a partner with Him, and that partnership immediately lifts Him out of his narrow realm, and he lives with Christ. When man lives with his Redeemer, he knows, by faith, that all things will work for good and that his life is counting for the very most in Kingdom service. As we serve Him, let us declare with the poet:

"In Christ here is no East nor West,
In Him no South nor North;
But one great fellowship of Love
Throughout the whole wide earth.

"In Him shall true hearts everywhere,
Their high communion find;
His service is the golden cord
Close binding all mankind."

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

ers cannot always be counted on to stand on the right side of the moral issues in the community.

Joy.

"And the disciples were filled with joy and with the Holy Spirit." They had found newness of life in the gospel message which is as Paul says the power of God unto salvation unto all who believe, to the Jew and also to the Greek. The tragedy is that so many people lose this joy. There are so many members of the church who have lost the joy they had when they began their Christian life. Indifference, carelessness, disobedience have come into their lives and joy has gone out.

Forfeited Privilege.

"Lo, we turn to the Gentiles." It is the sentence of forfeited privilege. It is one of the inevitable laws of life that those who do not accept their privileges forfeit their privileges. What a difference it would have made in the lives of those Jews and in the history of that city if they had responded to the claim of the gospel. Their house was left unto them desolate.

Grafted Branches.

In the famous section Romans 11: 1-24 Paul compares the Jewish nation to an olive tree, some of whose branches have been cut off that shoots of a wild-olive tree, the Gentiles may be grafted on to bear rich fruit. But Paul looks forward to the time when the Jewish branches will be grafted back again, and his prophecy will be fulfilled when Christians awake to the great task of evangelizing the Jews.

NOTICE.

I am making a change in churches this Conference year, and will be glad to correspond with any church or churches desiring my services in regards to church work.

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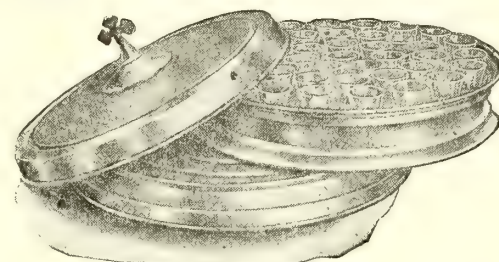
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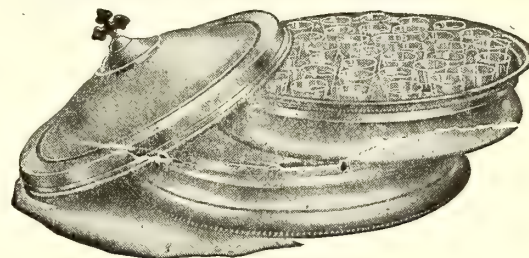


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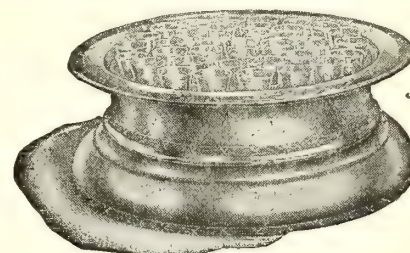
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

Our friends in the Sand Hills Peach Orchard Section was very kind to us this season and gave us lots of peaches. We canned quite a few and made preserves, marmalade, etc., and stored for the winter. We are like the little busy ants laying up something for the winter while we have the opportunity. We always have a more contented feeling and peace of mind when we have corn in the crib and meat in the smoke house.

But alas, with many blessings, misfortune slips in. Two weeks ago hog cholera slipped in our pen of stock hogs and we lost five fine ones and five shoats besides fifteen little pigs. It is the first time we have had a case of cholera in the history of the orphanage. We had not heard of any in the community. It slipped up on us like a thief in the night and took its full share. We had all our pen hogs vaccinated and so far have had none of this lot to take sick. It makes our heart ache to see large fine hogs stricken and die when nothing can be done. No remedy has yet been found that will cure them after they get it.

Our singing class has quite a number of invitations to sing. We are always glad to go if we do not have previous engagements.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 27, 1931.

Brought forward \$10,040.00

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North Carolina and Virginia Conference.	
Greensboro, 1st	\$ 2.15
Lynchburg	2.17
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Union, Va.	3.75
Greensboro, Palm St.	3.68
Pleasant Ridge	1.00
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Zion	1.25
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Ida S. Robinson, Mamaroneck, N. Y.	\$ 5.00
W. A. Lee support of children.	7.50
Ingram Church S. S. Picnic.	12.21
R. J. Miller support of children.	37.50

62.21

Total for the week \$ 162.41

Grand Total \$10,202.41

RELIGIOUS BOOKS.

(Continued from page 11.)

hearing in their situations, and in so doing they will build character in their faculty and students and send forth workers of righteousness to reconstruct the Great Society. It is an alluring challenge. Let us hope that some rational body of religious workers will ere long build a program around this idea and so explore the colleges and universities as situations in which inhere ample character-building resources and suggest practical measures for making them functional in institutional and student life.

Dr. Towner, however, built his program on a different basis. These objectives are specifically stated: (1.) To state as clearly as possible the reality of the spiritual; (2.) To discover current trends in scientific and social thought; (3.) To present the practical approaches that are now being made to the general problem of religion in higher education. After experts have in each instance presented the findings in their several fields, a summary statement should be made by another expert in behalf of the Conference.

Rufus M. Jones, the Quaker philosophical mystic, was assigned the task of introducing the Conference to the reality of the spiritual, which he found in personal experience. His address and that of Wm. P. Lemon witness eloquently to spiritual reality and gave the Conference a becoming orientation for its later discussions.

Prof. Edward S. Conklin, psychologist, Prof. Charles A. Ellwood, social scientist, and W. C. D. Dampier-Whetman, physicist, presented the trends in their respective fields and related them to religion. The summarizing address on thought trends and religion was given by Dean Charles W. Gilkey, who reminded the Conference that re-

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was a marriage in
CANA of GALILEE; and
the mother of JESUS was

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Specimen of Type

ST. MATTHEW 2

The three wise men

carrying away into Egypt—
y-lonarefourteen genera-
tions; and from the carry-
ing away into Bab'y-lon
unto Christ are fourteen

ing interpreted is, God
with us.
24 Then Jē'seph being
raised from sleep did as
the angel of the Lord had

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CHAPTER 23.

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ciples,

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ligion is ultimately a call to creative adventure. One closes the reading of this section with the conviction that modern thought in the scientific realm is undergirding rather than undercutting religion. It is gratifying, for example, to know that physics now lends its support to freedom of the will and finds a place in the universe for moral responsibility—fundamental tenets of religion, cherished despite seeming negative conclusions of science as formally conceived. It is also gratifying to have social scientists and psychologists depict for us the healing and restorative possibilities and values resident in human nature and to chart the pathway of future progress—tenets also cherished by religion and now happily given highest scientific support.

Two-thirds of the volume is assigned to what is being done in the field of religion and how the several agencies and their agents are doing it. The contributions made by the major religious groups—Protestants, Catholics and Jews—separately and unitedly are set forth. The work of college preachers, university pastors, professional teachers of religion, directors of religious life and of social service, and the secretaries of the Y. W. and Y. M. is described, together with exposition of the professional training they will require. The cooperative religious work of typical university centers is ably presented by experts. What this section, comprising the bulk of the book, says, has, for the most part, been said again and again, but nowhere so well as in this volume. Here is a photograph, not a portrait, of our best present practice and it is far from a discouraging picture. The colleges and universities evidently sense their religious opportunities and they are alert to grasp them. Professional workers in the field of religion will be especially rewarded by studying Professor Bower's major for the religious culture of undergraduates and by Professor Aubrey's description of the preparation necessary for the effective professional teacher of religion. Noteworthy, too, is Professor Shedd's scientific demonstration that the work of the university pastor and of the Christian Association secretary is the same and requires the same preparation. What this involves for the future of these professions presents a problem for serious thought. It may mean the disappearance of the Y. W. and Y. M. from the university, as at Pennsylvania.

One seriously misses in this volume the clear recognition of certain implications that inhere in the obligation of these institutions of higher learning to their supporting constituencies. These institutions are not isolated groups, but part and parcel of the on-going process we call civilization. They must not only develop their students culturally in the religious field, but they must motivate them to be social and religious engineers, no matter what their vocational interests may be. And so they must not only prepare persons to be professional teachers of religion, but they have a real obligation as well as to prepare others, the vast majority, to be workers avocationally in social and spiritual reconstruction. Professor Bower senses this latter need, but does not enlarge upon it.

Much yet remains to be done before we have an adequate philosophy of religion in higher education. We need to know what are the religious values inherent in the college and university situation, how to bring them to consciousness, how to make them function in life. Before we can do this we must reconstruct, reattitudinize our administrations (including Boards of Trustees), our faculties, our departments of finance and personnel work, the alumni, and also the communities in which these institutions are located. In addition we must discover the values for character-building inherent in the various provisions and agencies for serving the life of students whether institutionally controlled or voluntary or cooper-

atively, such as fraternities, religious groupings, publications, athletics, etc., etc., and institute methods to make them positively functional. And so we wait for a Conference or a book or an experiment in higher education that will begin with the college or university where it is and demonstrate how to make of such an institution a character-building agency by the utilization of its own inherent religious values, as Dean Mathews so pointedly suggests.

This book is a mile-post pointing in that direction and as such it merits the thoughtful consideration of all who are interested in religion in higher education.

NOTICE.

After much prayer and feeling that the Lord would have me give myself, for the present, to evangelistic work, I will be glad to help any pastor or people for the next few months. I believe in prayer for the promise to be fulfilled as mentioned in John 16: 8. The Lord has blessed my efforts in the past. References: Dr. T. F. Carroll, Charlottesville, Va., or Dr. W. D. Harward, Windsor, Va.

(REV.) ELISHA BRADSHAW,
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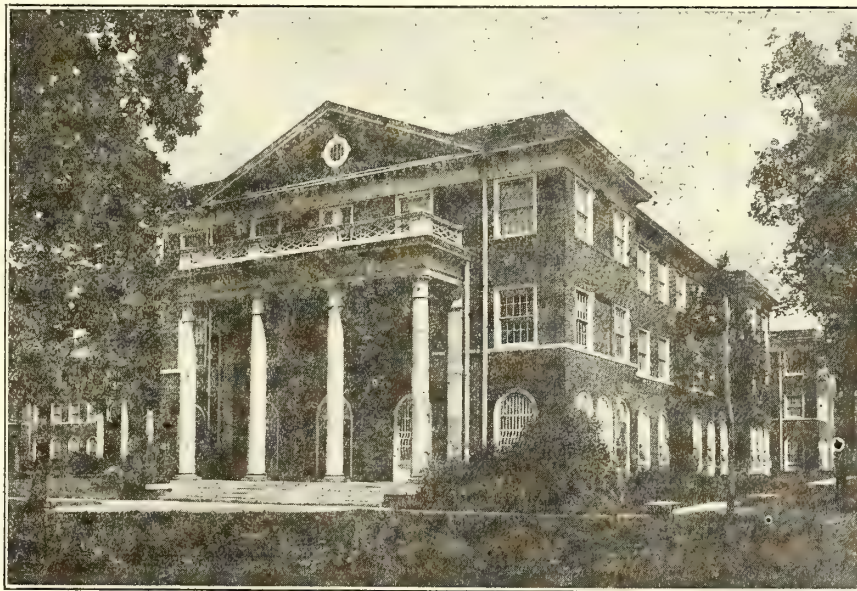
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OBITUARIES.

MORICLE.

Whereas our heavenly Father in His infinite wisdom and love, has called to his eternal home our beloved co-worker and fellow member, Lee Harper Moricle, we the Sunday School of Mt. Bethel Christian Church, offer the following tribute to his memory. Therefore be it resolved:

First. That God in His all-wise providence, doeth all things well, so, while we mourn the loss of one who was ever faithful and one who meant so much to our Sunday School, we bow in humble submission to His divine will.

Second. That we hold in loving remembrance his faithful attendance, and trust that his separation from us will only draw us nearer the throne.

Third. That we extend our deepest sympathy and love to the family in their loss, and commend them to Him who can sustain and comfort.

Fourth. That a copy of these resolutions be sent to the family, one put on

the secretary's book and one sent to The Christian Sun for publication.

Mrs. J. T. STEWART,
Mrs. J. W. McCOLLUM,
Miss ELIZABETH McCOLLUM,
Committee.

TEMPTATION.

We are never out of the reach of temptation. Both at home and abroad, we are liable to meet with allurements to evil; the morning opening finds us still in jeopardy. They are well kept whom God keeps, but woe unto those who go forth into the world, or even dare to walk their own house unarmed. Those who think themselves secure are more exposed to danger than any others. The armor-bearer of Sin is Self-confidence. Be not secure. We need a watchman for the night as well as a guardian for the

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day. Oh, for the constraining love of Jesus to keep us active and useful.—C. H. Spurgeon.

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VOLUME LXXXIII.

RICHMOND, VA., THURSDAY, SEPTEMBER 3, 1931.

NUMBER 36.

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

"AWAKE THOU THAT SLEEPEST."

Sweeden is a small country, but last year her Christian people contributed \$1,322,792 to foreign missions, which meant an increase of 13 per cent. There are sixteen missionary organizations which have missions in twenty-nine fields, including China, Africa and India. Last year 797 missionaries were employed abroad. America is a large country, but her religious needs are great indeed. Here are some searching facts: There are ten thousand communities in which there is no church of any kind, Jewish, Roman Catholic or Protestant; thirty thousand communities with no resident pastor; thirteen million four hundred children under twelve years of age who get no religious instruction of any kind; more than half of the total population of America unconnected with any institution representing organized religion.

UNEMPLOYMENT AGAIN.—

Dr. John McDowell, secretary of the committee on social and industrial relations of the Presbyterian Board of National Missions has just sent out letters to the Presbyterians of the country urging each of them to appoint a committee on unemployment. Dr. McDowell's committee on industrial relations is also busily engaged in the preparation of outlines and pamphlets to guide the various church groups in their study of the industrial problem this coming fall and winter. The committee has as its aim the development of a growing body of information which, "eventually will find expression in an effort to establish a more Christian social order." All churches of Christendom should engage in such a study and co-operate in solving the social problems so as to save society from suffering in times of economic depression.

A BOOK ON UNEMPLOYMENT.—

The addresses delivered at the last Conference on Permanent Preventives of Unemployment, held in Washington last January, are now offered in booklet form by the Federal Council of Churches, 105 E. 22nd Street, New York City. The conference was held under the auspices of the council, the National Catholic Welfare Conference, and the Central Conference of American Rabbis. Among the speakers reported in full are, Leifur Magnusson, William T. Foster, John Frey, Geo. Soule, John R. Commons, Senator R. F. Wagner, Darwin J. Mersevole, Harry F. Ward, Father John A. Ryan and Rabbi Edward L. Israel. The book, which is entitled "Permanent Preventives of Unemployment," is sold at 50 cents a copy, or \$20 a hundred. Those who wish to study this problem in social and economic conditions would do well to secure copies.

WARNING TO GIRLS.—

The Welfare Council of New York, an organization coordinating the various social agencies, has issued a timely warning to young women out of work to avoid New York. The council points out that the alluring pictures of life spread by fiction writers and moving picture producers are utterly false. From its investigation of conditions here it is estimated that there are 100,000 girls and unmarried young women among the army of unemployed in that city. The warning says: "The cost of living has gone down in New York, but so have wages for girls. The combination of long continued unemployment and greatly reduced earnings when work is finally secured has forced thousands and thousands of girls to lower and lower standards of living. Many girls try to save on rent and so seek rooms in poorer neighborhoods, often with distressing results." The gist of the whole matter is: "Today it is harder than ever for the out-of-town girls to find work here."

DR. POLING ON PROHIBITION.—

Daniel A. Poling, chairman of the allied forces for prohibition, returned the other day from an extensive trip in the pivotal cities of the West. He believes that the outlook for the dry cause is growing very much brighter, in that the dries are burying their differences and renewing their enthusiasm. "The fact that nearly every legislative contest has resulted in a reverse for the wets has helped create a new dry psychology. Thus far, if legislative votes are taken as a guide, increased wet activities has resulted generally in new dry strength. It certainly has brought up hidden reserves." It is pleasing to many of us to find that Dr. Poling does not make prohibition the only issue and also to find him declaring that unemployment and poverty must be destroyed. To use his own words: "The same genius which pioneered the West, which has given to America economic world supremacy, can and will reorganize industry. We must match the passion of the soviets to win a class war with a fervor to perfect our own freedom." Such a spirit of enthusiasm for a righteous cause will win the cause of prohibition, and every Christian man, woman and child can afford to enlist in such a movement.

Y. M. C. A. CONFERENCE.—

Preparatory to the legislative convention of the World's Young Men's Christian Association, at Cleveland, two world assemblies were held for conference. One of these conferences was held at the University of Toronto. It would not be just to gauge these conferences by the speeches delivered, but one might venture to suggest that the great personalities were not forced into the open. These places were rather for "inspirational" speakers. Still the platform did utter some great words and reveal significant trends. The assemblies broke up into two sets of groups. Each

morning the members gathered in discussion groups of about thirty to consider the reality of God as found in the manifold phases of contemporary life, but especially as found in Jesus Christ. Each afternoon found those who were equal to the task gathered in seminars, the subjects of which may be mentioned as indicating the scope of the assembly: "What Light Does Psychology Throw on Religious experience?" "The Bearing of Natural Science on the Christian Conceptions of Life"; "Educational Methods and Religious Growth"; "In What Does the Uniqueness of the Christian Faith Consist?" "The One Faith and the Many Churches"; "The Place of Sex in the Christian Life"; "Industrialism, Socialism and Christianity"; "The Christian Attitude toward Nation and Race"; "Social Forces and Their Bearing on Christianity." With such an array of subjects, covering such a wide field of religious thought, those who were so fortunate as to attend these seminars and group discussions were greatly stimulated in religious thought and insight into the great problems which are engaging the attention of the theologians of today.

SEMINAR ON REORGANIZATION.—

The discussion of economic reorganization was disappointing to some who attended the meeting. If there had been deliberate purpose to settle this question, the action taken in the seminar assigned this field was calculated to give this impression. It is true that the seminar does not contemplate control by the leader; but it does require such organization of discussion as is likely to be fruitful. In this seminar there would have been an impossibility for any fruitful result to have followed, because of the aimless cataloguing which provided the program. For each seminar there had been prepared in advance a preliminary statement by a competent exponent of problems involved; and in this case Dr. Andre Philip had submitted a first class piece of work of over forty pages. The author lacked neither courage nor insight nor historical accuracy, and his arrangement of material ought to have led to a highly stimulating seminar. Perhaps difficulty arose from the extraordinary definition given of capitalism as "not only a means of repartition of riches and of economic organization, but also as a particular type of civilization, characterized by the emancipation of the social life from all ethical control and the glorification of economic virtues." But if there was here no suggestion of serious effort to change things, the findings of the assembly as presented by the committee on policy at the closing sessions justified a more hopeful interpretation; for there it was declared to be part of the young men's division to "give to all young men capable of understanding an insight into the nature of modern economic life an ability to play a creative part in its transformation."

NOTES-PERSONALS

We are advised that Rev. R. Lee House has accepted a call to Newport News Church. Bro. House is well prepared by training and culture for the great task of the city church, and here is hoping and praying that he may have wisdom and strength to sustain him in the great field to which he has been called.

Rev. Roy D. Coulter, pastor, recently closed a meeting with Carolina Christian Church, which Church was organized a few months ago with thirteen members. As a result of the recent meeting, there were nineteen accessions to the church, and both the membership and the pastor feel encouraged and happy over the outlook.

Dr. D. B. Atkinson, for years vice-president of the General Convention and well-known throughout the Church, goes to Piedmont College, Demorest, Ga., as assistant dean and professor of Psychology in Religious Education. His wife, Mrs. Atkinson, was with Piedmont last year and is preceptress of Campbell Hall and teacher of Mathematics. We congratulate Piedmont College.

The Christian Orphanage had its Home-Coming on Sunday, August 30th. It was a great and good day at the Orphanage. A goodly number of those who had gone out from the Orphanage returned for the day and many relatives of the children at the Orphanage came. One of the features of the program was the singing by a trio from Hank's Chapel, which was a delight to the entire audience. Mr. J. M. Darden, Suffolk, Va., President of the board of Trustees, presided, and also made an address. On the whole it was a very happy and interesting occasion.

We regret to learn that Rev. H. S. Hardcastle, beloved pastor of Suffolk Christian Church, is laid up with continuous illness in a hospital near the place to which he had gone with his family to spend his vacation the month of August. Mrs. Hardcastle, writing from St. Albans Bay, Vermont, says: "Mr. Hardcastle was taken sick as soon as we arrived here and is now in a hospital at St. Albans Bay with an attack of undulant fever. It is a most rare disease and where he contracted it is the supreme mystery. I suppose some doctors practice their professions a whole lifetime and never have a case of it to treat, but he has it just the same. It is not such an alarming fever as some, but it is so tenacious. He will be a long time getting rid of it. Fortunately he suffers no pain but is very weak. His physician hopes to have him well enough to go home toward the latter part of September. Aa it is, we are very much marooned here, but we are among very dear friends here at camp and certainly it is a very beautiful country to be in." Here is hoping Brother Hardcastle will soon be restored and back stronger than ever at the work among his beloved people who esteem him so highly and love him so dearly.

Life is an interesting and instructive game of give and take.

Short-change others and they will short weigh you.

What we give is measured back to us.

If we give gladness, we receive happiness from others and happiness from our own thoughts.

If we bring to the mirror an ugly, hateful look, the mirror will reflect that mental attitude—an attitude that accomplishes nothing in the way of permanent success.—*Van Amburgh.*

HISTORY OF INGRAM CHRISTIAN CHURCH.

At Ingram, Va., on November 13, 1891, a Christian Church was organized by Rev. P. T. Klapp, the following agreement being subscribed to:

We, whose names are hereto annexed members, as we trust of the body of Christ, having exercised repentance toward God and faith toward our Lord Jesus Christ, being desirous of associating ourselves together as a church, agree to be governed by the following principles:

1. Christ, the only Head of the Church.
2. The name Christians only name by which we will be known to the exclusion of all party or sectarian names.
3. The Holy Bible, the scripture of the old and new Testament, is our only creed or confession of faith.
4. Christian character is a true scriptural test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

The following are charter members, half of whom are living: Scott Boyd, M. E. Boyd, Myrtle Boyd, Wellons Boyd, Ida L. Adams, J. W. Carlton, Lizzie Jackson, L. E. Carlton, Herbert Carlton, Charlie Dunn, Sallie Will Dunn, James E. Henderson, Mary Ferrell, Lydia Dunn, and Mary Landrum. Of the eight charter members living, six were present.

Perhaps no one of this list labored more faithfully than did Bros. Scott Boyd and J. W. Carlton and their wives.

Bro. Klapp stayed with us nine years, rendering most faithful service. While Brother Klapp was our pastor, Dr. S. T. A. Kent came to us from the M. E. Church. All these years, he has brought sunshine to the church, being deacon as well as our Bible teacher for all these years.

Our first deacons were J. W. Carlton and J. E. Henderson who have passed to their reward. Bro. R. H. Adams and his good wife came to us from the Baptist church. He was made a deacon and is now 79 years old—our oldest living member.

Rev. J. W. Patton was our next pastor, who rendered us good service for one year.

W. T. Walters served us for awhile, but being a student at Elon, he could not stay, so his place was filled by J. W. Holt. Rev. Holt worked with us two years but being an elderly man and having to come so far, he resigned. His place was filled by S. B. Klapp who stayed with us six years. He, too, was loyal, but his health failed. Then W. S. Long was called and served one year.

R. F. Brown was our pastor the next year. He left to finish his education. The following year Rev. C. E. Newman served faithfully, after whom J. G. Truitt was called. He was our pastor for three years.

Rev. J. E. McCauley came to our church next. He was our second pastor who lived among us and was beloved by all who knew him. He was a teacher in Oak Level High School and lived with us for four years, after which he left to pursue his studies in the University.

Then came to our midst, W. B. Terrell, who stayed with us just a short time, but was loyal and filled his place well.

T. F. Wright was next called. He, too, lived in our midst four years. He was not only beloved by his own denomination but by the others as well.

Bro. M. T. Sorrell, who is our present pastor, has been faithful and has rendered good service. We all love him.

With all of these pastors who have come and gone, four have passed to their reward. Their memory we will cherish, as well as those who still live.

Our good brother, Dr. T. S. Wilson, has meant a lot to us through all these years and his associ-

ation will live in our memory. For a long time we did not have a pastor to live among us, so Dr. Wilson was called on to marry our young and to bury our dead.

As you notice from the date, the church will be forty years old this coming November. During its forty years existence, there has never been a church trial, fuss, or any disturbances among its members. It was founded for the purpose of making Christ known in the community and it has lived up to its high ideals and purpose. Its name could well be changed to "Harmony Christian Church" at Ingram, Va.

MRS. C. V. DUNN.

IN AND AROUND WINSTON-SALEM.

It was the writer's privilege to be with Dr. W. C. Wicker in an evangelistic campaign at Belews Creek the week of July 26th to 31st, and it was a genuine pleasure to be associated with my former teacher at Elon in this work. Dr. Wicker is beloved by his whole membership, and there is a hopeful outlook for Belews Creek. There is surely a great challenge to the church there. There are a great number of young people and children to whom this fine rural church can minister. Dr. Wicker hopes to make his church a community center for this progressive section.

The first week in August found us in a meeting at Salem Chapel, one of the historic churches of our denomination. Salem Chapel was organized and the house of worship built about 1854, and it has been a ministering hand to hosts of people during these years. It was a genuine pleasure to be in this meeting with Rev. Roy Coulter, the pastor.

Both of these churches, being rural and near Winston-Salem, have been constant feeders to that city. Many members have been lost to the Christian Church because we have had no church in Winston-Salem. There has been talk of beginning a work there for the past quarter of a century, but nothing definite has been started. However, there is a movement on foot now to *begin something in Winston-Salem this fall*. Dr. Wicker and the writer, upon the suggestion of Dr. J. O. Atkinson, visited in Winston-Salem and met with a sympathetic reception among present and former Christian Church folks. Many are delighted at the prospect of having a church in Winston-Salem. As yet we have not located any Congregational people there, but there surely must be a number, and an effort is now being made to locate them.

Present plans call for a great rally of Christian and Congregational Church people at the Winston Y. W. C. A. on Sunday night, September 13th. Dr. W. Knighton Bloom, secretary of Congregational work in the Southeast will be present, and we are hoping to have Dr. Atkinson, too. We want to make that rally an expression of interest in beginning a work in this fast growing city, and we would like to have people from miles around, who are interested, to come and help make this meeting a great success. A great host of people from Salem Chapel and Belews Creek sections will be present.

Let's begin a work in Winston-Salem!

W. T. SCOTT.

Salisbury, N. C.

NOTICE.

The Mission Board of the Southern Convention will meet in annual session at Suffolk, Va., 9:30 a. m., September 16th. Those having affairs to present to the Board should send the same in writing to the Chairman, Col. J. E. West, Suffolk, Va., or to the Secretary, J. O. Atkinson, Elon College, N. C.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. LNSMINGER, and REV. M. J. SWEET, *Associates*.

REV. H. M. GRAY, of LaGrange, Ga., recently conducted a successful revival meeting at Mt. Olivet Church.

REV. J. L. BARKER, of Tallassee, assisted pastors Dopson and Nelson in meetings at Balm of Gilead and Union Churches near Eclectic, Alabama.

THE MANY FRIENDS of Mrs. Richard A. McKay, wife of the pastor of Mt. Olive church, Tallassee, Alabama, hope that she will soon recover from her recent operation.

REV. J. BERNARD ROOT and family, after spending a six weeks vacation in the vicinity of Blue Ridge, resume services in the Congregational church of Sanford, Florida, on August 23rd.

REV. ARTHUR G. LYON, D. D., formerly of Arlington Heights, Mass., has accepted the call to the pastorate of the Lake Helen Congregational church and will begin services on September 1st.

WORD HAS BEEN RECEIVED of the death of Mrs. Scott F. Hershey in Lancaster, Ohio. Dr. Hershey, who was pastor many years of the Congregational church at Lake Helen, died several months ago.

REV. THOMAS H. DERRICK, of Orange City, Fla., who is the Department Chaplain of the Spanish War Veterans for Florida, leaves shortly for the National Encampment of that organization in New Orleans for ten days.

DR. C. REXFORD RAYMOND was a busy man at Blue Ridge, where he taught a class and conducted the Vesper Services. He also wrote the happy verse which was sung to the tune of "Annie Laurie" at the wedding supper given in honor of Rev. and Mrs. George Penn.

REV. DAVID B. SPENCER, D. D., is supplying the pulpit of the First Congregational church of Daytona Beach, Florida, for the months of July and August in the absence of Dr. C. Arthur Lincoln. Dr. Spencer is pastor of Mount Dora Congregational church and will resume services there on September 1st.

REV. STANLEY A. GOULD, of Ceredo, W. Va., which is just across the line from Ashland, Kentucky, aided the Blue Ridge Conference by putting out two issues of a conference paper called "Mountain Echoes." He has been helpful in the religious education program which is being carried out around Ashland, Kentucky.

REV. J. MARION DOPSON, of Eclectic, Ala., was ordained at the meeting of the Central Alabama Association. The ordination parts were carried out by Rev. Joseph E. Each, Rev. A. C. Nelson, Rev. Andrew J. Holman and the Conference Superintendent. His father, now along in years, is one of the original Congregational Methodists.

SIX CHURCHES under the leadership of Rev. A. C. Nelson and Rev. J. Marion Dopson will choose two representatives each to consider the organization of a Larger Parish Council. These and neighboring churches are planning big Union Meetings to be held on fifth Sundays of the month, the first coming together being at the Mountain Creek church in November.

THE CONGREGATIONAL AND METHODIST churches of Orange City, Fla., have united for summer services. Rev. Thomas H. Der-

rick preached to the united congregations during July and early August, while Dr. Murkett was sojourning in Michigan. The services are now being conducted by Dr. Murkett until September 13th. The audiences have been fine during the summer months.

THE SOUTH ALABAMA ASSOCIATION met with Blackwoods Church. Mr. Woods conducted all of the devotional services. Rev. Elmer W. Butler preached the Sunday sermon and conducted the closing communion service. In line with the program the county agents from two counties and home demonstrator of one of the counties told of their work and its benefit to church communities. Miss Davison recorded the reports of churches and Sunday schools on the wall charts. She also conducted a vesper service with a supper and games, and had a Saturday night program for young people where these reports were heard and their problems discussed. Rev. James J. Brudshaw and Rev. Marion L. Thrasher were Association preachers. Misses Lillian McKee and Lorena Primm, of Thorsby, and Mr. Francis Emerson, a Summer Worker from Salisbury, N. C., who had previously conducted Vacation Bible Schools at two churches near Tallassee, assisted Miss Davison in the young people's programs. The Association asked churches and citizens to stand by the enforcement of the Eighteenth Amendment. Rev. J. C. Butler and Mr. Jack Johnson, church leaders who passed on during the year, were remembered. On the statistical wall charts advance was apparent in church organization and support and missionary giving.

PROCEEDINGS OF THE CONGREGATIONAL-CHRISTIAN PASTORS-WORKERS GROUP.

The Congregational-Christian Pastors and Workers Group meeting at Blue Ridge, N. C., July 27th to August 7th, were summarized thus:

Between twenty-five and thirty people went from the denominational meeting into a session each day for the eight days.

The program dealt with community church work, the needs of the mill towns and of the mountains, the industrial clash, ecstatic religion, a right denominational attitude, interpretative Bible readings and the history and genius of the Christian Church.

The report of the committee on findings is as follows:

"We approve the program; both the contribution of the speakers and the liberty of opinions and manifest fine fellowship of the participants in discussion.

We appreciate the presence and personality of Secretary Halliday of New York City who has brought information and inspiration, and learned more of the extensive and varied work of the Southeast.

It is a matter of congratulation that members of the component Christian and Congregational groups have been indistinguishable in the merger body.

We are happy to say that there was no observable lack of a spirit of devoted community service on the part of the workers.

We recommend the strengthening of a spiritual education program in rural, mill and mountain areas to which devoted ministers, educators, and young people are bringing a larger and truer life.

To offset the devastation of ignorant emotional-

ism it is well to deal with the problem with the arguments and words of St. Paul.

Another years program may be enriched by the discussion of individual worker's problems. We believe that consideration should be given to action on the part of ministers and Student Summer Service workers as they encounter critical industrial and social situations, particular reference being had to the conservation of the influence of the local churches.

It is important both that the Denomination should co-operate fully with other branches of the Church of Christ, and also that the public should be informed concerning the ideals, aims and activities of our Fellowship.

We strongly advise the issuance in the Southeast of a leaflet setting forth our ideals and objectives. We ask our leader also to use all proper efforts to inform our people at large concerning the extensive and effective work of the Extension Boards in the Southeastern area.

ALVA W. DE JARNETTE
ABRAM W. SPARKS
WILLIAM H. TILLMAN
GERTRUDE M. BRYANT
Committee.

THE BLUE RIDGE CONFERENCE.

Six automobiles for Blue Ridge left Kentucky, Tennessee, Alabama and West Florida with Congregational groups just before the M. E. M. Conference. The expeditions were in charge of Miss Mildred Taylor, Pine Knot, Kentucky; Mrs. George L. Day, Robbins, Tenn.; Rev. James M. Davenport, Daisy, Tenn.; Dr. C. Rexford Raymond, Chattanooga, Tenn.; Miss Marguerite Davison, Thorsby, Ala. and Rev. Wm. H. Tillman, Crestview, Fla. The saving of travel cost enabled more people to attend the Conference. The cars were useful at the conference grounds. Most of the parties consisted of five people, who were ministers, extension service and summer workers or young people. Miss Davison is good in arranging parties.

Mr. William O. Gilreath, the principal of the Pine Knot, Kentucky, High and Graded school, made an excellent contribution to the Pastors' and Workers' discussion group at the Blue Ridge Conference by describing mountain conditions.

Secretary A. W. Sparks, of the Blue Ridge faculty told of the Christian Church organization.

Dr. Ernest M. Halliday greatly delighted and helped the group by a program of interpretative Bible readings, and Rev. Lucy Ayers spoke on religious and denominational attitudes which she observed in her work as a traveling preacher in the southeast.

Rev. A. L. DeJarnette had two entire sessions for the description and discussion of most interesting community and co-operative church work. Mr. Allen Keedy related his experience as a summer worker who found himself in the midst of an industrial clash in the coal region of eastern Kentucky. He asked the advice of experienced workers. Rev. George W. Penn told of the needs of the mill town as they presented themselves to a pastor.

Mrs. George L. Day, of Robbins, Tennessee, appeared with others at Blue Ridge as a returned foreign missionary and gave an admirable short talk on experiences in Jerusalem.

Dr. Bloom was heartily chosen Chairman of the next M. E. M. Conference. By some marvelous alchemy he had extricated the Conference from debt, lined up a good faculty and program in co-operation with his committee and secured the largest denominational delegation. Such success calls for more of it.

Miss Dorothy French, of Chattanooga, Tenn., might have been called Dr. Bloom's general assistant at Blue Ridge as she was generally useful.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

DWIGHT L. MOODY.

One of the most refreshing and wholesome experiences of life is contact with, or study of, a great man. Thomas Carlyle, I think it is, says that, "all history is biography, and we know and have history not through events, but through individuals, for the lives of great men are both index and the mirror of all history." Dwight L. Moody not only was, but is, a maker of history. His life and labors not only found expression and wielding power in his day, but are ever finding new expressions and wielding more power as the years come and go. We know of no life and of no record that should be read with such care and emphasis, and can be read in our day with as much profit, as that of Moody.

It is not necessary now to recall some of the outstanding and notable incidents and events of his life, surprising and monumental as they were at the time. Many of us, for instance, are ignorant of the fact that this layman, unknown to fame, uneducated, almost wholly without training in schools, went to Europe even before he had made a reputation in America and, without recommendation or prestige, taught and preached in Edinburgh, in Glasgow, and in London, till the whole continent was stirred as it had not been for centuries. As the historian says, "Not only Edinburgh, but the whole of Scotland were, according to competent judges, moved as never before." This man, unlettered, untutored, unsung, went to staid and cultured Cambridge and Oxford, and at his first services young English stu-

dents hissed at him and made fun of his breaks in grammar, in pronunciation and other errors of speech and delivery, but in a few brief weeks he had not only won hundreds of students in these staid old English universities to profession of faith in Christ, but had gripped and won the minds and hearts and hearty acclaim of the teachers and officials of English cultural life. Possibly many of us do not know that when Moody was holding a meeting in Philadelphia, soon after his return from England, that the judges of the Supreme Court, the president of the United States (U. S. Grant) and most of the cabinet, went from Washington to hear Moody preach and were not disappointed. It may be of little consequence to us now that in his life-time this man who did not understand letters, not only charmed and captivated the learned and the unlearned of the great cities of America—Boston, New York, Chicago, St. Louis—but also won his way into the confidence, high esteem and profound respect and admiration of universities and colleges throughout the country.

These, I say, are merely incidents which have faded from memory now, and appear as facts on the pages of history which are of little import. That which is of import, and that which remains, as marvellous and monumental is the fact that a third of a century after this man's voice has been hushed and his body has returned to its mother-earth, the sheer import and inspiration of his personality, is greater and reaches in more directions and touches more lives today than ever before. Every institution, every enterprise, every movement that this man of God gave his hand and heart to while in the flesh, loom up today in larger power and proportions than ever before. Surely it is impossible, wholly beyond the reach of fancy, or the imagination, to esteem the weight and evaluate the worth of this one man's life in the world. The Bible schools and institutions that he planted, the colleges that he founded, the publishing interests that he began, theological and other schools that he initiated, are carrying on today in larger proportion and with greater results than ever before. These things too are matters of mere history which one may learn for one's self. What is the explanation of it? The answer in succinct form is this: "He believed that he knew God; and he believed it with all his soul. To him God was the most unquestioned of realities, an unfailing Presence, a loving Father." In the early years of his life he told a friend "I have decided to give God all my time." "But how are you going to live?" asked the friend. "God will provide for me if He wishes me to keep on, and I shall keep on until I am obliged to stop."

Here, indeed, was a prophet of God yielding his time and talent and all that he was or ever hoped to be to the one Supreme power Whom he trusted implicitly. The historian says of him: "A prophet must have a divinely inspired message. Moody found his in the Bible. That was the one book that he knew, but he knew that book; at least he knew its content, and the vital message it has for the hearts and lives of men. Of most other books he knew but little. His ignorance of art and science and history and music and literature was evident. But he knew the written word of God, and he knew men." To quote again from a history that reveals the secret of this man's amazing power and influence in the world: "He believed in the presence of God, he knew the word of God, he yielded himself to the will of God, he was empowered by the Spirit of God." This explains to the world Dwight L. Moody. He was a God's man, whose public utterance, sole purpose, and consuming passion were all to one end, that he might serve God with all his strength, and make Him known to the day and generation in which he lived, and thus to all succeeding generations.

J. O. A.

VACATION DAYS.

For the most part vacation days are over. One is ready to agree with ex-president Coolidge that a vacation is helpful and necessary. It at least gives one a new perspective and the privilege of beginning again. Nature has set the example and established the precedent. It has its time of vigorous growth, engagement and activity. Then follows its time of relaxation, of recreation and expectant adaptation. Whether we go away from home or circumstances compel us to remain at home, experiences change, the outlook becomes with the season, and the mind itself, as well as the body, goes on a vacation. The body requires this, the mind is driven to it, the soul welcomes it. This is the method by which God keeps his world fresh and free and full and fragrant and new. The running brook with life and expectancy, because the current of time changed at sunset and passed through darkness and the night. Night and day! day and night! these are the processes that counterbalance each other, and purify the stream of time. Cloud and sunshine, sunshine and shower, these are the processes through the atmosphere is clarified and the breath that we breathe brings life instead of stagnation and death. Spring-time and summer! autumn and winter! these are the changes, these are the processes through crops are created, vegetation grows and the earth blossoms, bears its fruit, and comes back again with added strength. God not only creates, He re-creates; He not only gives strength, He gives added strength; He not only gives life, He gives abundant life. "He giveth power to the faint; and to them that have no might He increaseth strength;" saith the Prophet, "and they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." For many SUN readers vacation is over beginning with September. The "invitation to live and labor and love and look up," comes with added force and strength, and, grateful for the joys and delights of the past, the mind, peopled with pleasant places and personalities, looks upon future days and tasks with added strength, with increased courage. God gives the days, and by creating us anew with them, gives added strength for increasing task, duties, obligations.

J. O. A.

DOES IT PAY TO BE A CHRISTIAN?

Payments are not all made in money, though men usually think in terms of money when the word pay is in his mind. There are other conditions that satisfy obligations and meet the demands of human society. There are social, moral and spiritual obligations that can be met by words and attitudes. "Honesty is the best policy" is likely to be rewarded by success, if not in money. It pays to be honest in self-satisfaction and reputation. Nothing hurts business more than dishonesty. It damages the character of the man himself and his business, and it makes men suspicious of one another. Nothing strengthens business more than confidence in men. The present conditions illustrate this principle. Men are afraid to trust one another and the future. Depression results from lack of confidence in men, business and the Church. Faith lies at the bottom of all religion and all society. "Without faith it is impossible to please him (God); for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6). Without faith it is impossible to please man in social life, business life or church life. To lose faith in men and in institutions is to weaken their influence and their value.

One thing is historically true and that is that progressive and prosperous nations are the Christian nations. Pagan nations have never prospered

as christian nations. Where Christ is unknown society is ignorant, poor and backward even in civil conditions. In Christian society the most prosperous individuals are those that are most Christian. This is manifest to any reasonable observer of human society. Where there seems to be an exception a careful investigation will show that the prosperity enjoyed is derived from Christian society that makes conditions for prosperity. In any Christian community it will be seen that the leading members of the Churches are the prosperous business men of the town, city or country. Even in this country, the people are most prosperous where churches are located. It pays financially, socially, educationally, politically and religiously to be a Christian. The challenge is to find a community in country or city where there is no Sunday School or Church, that is in as good condition in the home, in the store, in the factory, in the school, and on the farm, as where there is a church that observes the Sabbath and preaches the gospel to the poor. Has property as much value in the slums and the back-woods of the country as in those centers where religion controls the thought, speech, and conduct of society. When society drifts away from the Bible, the Church, and God, it is on the road to distrust, dishonesty and ruin. What this age and this time need is more religion, more faith in God, more faith in His word, and more faith in man—in self and others. W. W. S.

DR. MAYO ON PROHIBITION.

You can get along with a wooden leg, but you can't get along with a wooden head. The physical value of man is not so much. Man as analyzed in our laboratories is worth about ninety-eight cents. Seven bars of soap, lime enough to whiten a chicken coop, phosphorous enough to cover the heads of a thousand matches, is not so much, you see. It is brain that counts, but in order that your brain may be kept clear you must keep your body fit and well. That cannot be done if one drinks liquor. A man who has to drag around a habit that is dangerous and a menace to society ought to go off to the woods and live alone. We do not tolerate the obvious use of morphine or cocaine or opium and we should not tolerate intoxicating liquors, because I tell you these things are what break down the command of the individual over his own life and his own destiny. Through alcoholic stimulation man loses his co-ordination. That is why liquor is no advantage to the brain. You hear people tell how they had their wits quickened for the first half hour by liquor, but they do not tell how later their body could not act in co-ordination with the brain. You will hear on every side men bewail the loss of their drinks, of their personal rights. The few who cannot see ahead or have the future of their nation at heart must be regulated to safeguard that body of future citizens who are ready to step into the ranks. You boys have something ahead of you in the problem of preventing the return of liquor. We have not lived up to our laws, but I repeat, education is that we need to combat this condition. When we have our younger generation completely educated we will not have types to say: "Why should I not have my rights as a citizen?" It is through the boys of today that we hope to see a sound and everlasting prohibition worked in this country. If there ever was any great man who accomplished anything through the use of alcohol I would like to have the fact pointed out. We in the United States have tried to give you a field of action free from the barricades which used to be set up by the legalized liquor traffic: Keep yourselves from all entangling habits. Remember, it's the brain that counts.—*Dr. Charles Mayo in the Journal of the National Education Association.*

THE USE OF LABELS.

Dr. Snowden, the editor of the *Presbyterian Banner*, in a recent editorial, makes such excellent use of sentences culled from an address given by Dr. Robert E. Speer, that we are publishing the editorial in full because it is so germane to the times. Calling each other names will not get us far, and yet we are all more or less guilty of this silly practice at times. We think that when we have labeled a man we know all about him and are content to admire him or abhor him in conformity with the label we have attached to him. While this practice obtains strongly in politics, it is not wanting in church circles. Rationalist, reactionary, radical, liberal, conservative, fundamentalist, and modernist, are terms that are sacrosanct or anathema according to the shade of our thought or the bilious condition of our thinking. This is what Dr. Snowden has to say on "The Use of Labels":

"Dr. Robert E. Speer, according to the custom of a number of years, is filling the pulpit of the Fifth Avenue Presbyterian Church in New York during the month of July: that means strong preaching with straight speech uttered with convincing conviction. From a report of his sermon on July 12th we gave this passage: The use of 'labels' to create animosity and distrust among the peoples of the world should be discontinued as 'un-Christian,'" he said, 'Advocating the growth of a "spirit of personal, denominational trust," he warned that "we have to quit this business of partisanship, quit calling each other by factional names." "We know how many names are being bandied around today," he commented. "A man is called a rationalist, a reactionary, a radical, a liberal, a conservative, a fundamentalist, a modernist. There is a sense in which every man ought to be every one of these things." The use of labels to brand men has done a lot of mischief in all our churches. A label may thus become a lie and when fastened on a man may bring him under unjust suspicion and injure him. Yet, as Dr. Speer points out, these labels have a good as well as a bad sense and there is a sense in which every man ought to be every one of these things.

A Rationalist.

"This word may be pronounced in such a tone or used in such a way as to strike terror into the minds of the ultraorthodox and mark a man at once as a bad man; and yet the word itself is perfectly innocent of such connotation and is a good and noble word. Rightly used it means one who uses his reason in his endeavor to find truth and form judgments, and it goes as a matter of course that we ought thus to use our reason. Without reason we are blind, stumbling along in the path of tradition and prejudice, and perhaps governed by ignorance or passion. Reason was given to use and God himself bids us, 'Come now, and let us reason together.' The man of cool reason looks every fact in the face and endeavors to reach sound conclusions on every subject. In this sense every man ought to be a rationalist. But the word has acquired the sinister sense of reason that disdains guidance and relies exclusively upon itself. It repudiates authority and especially divine authority. It casts out the supernatural forthwith and will have none of it. This is in itself unreasonable and we should refuse to narrow the word and use it in this sense.

Reactionary and Radical.

"These differ and yet may be taken together. A reactionary rebounds from anything and acts against it. It is a negative attitude and is suspicious of new things, especially in the line of progress. We ought to react against error and wrong of every kind, but we make a mistake when

we have a temper of mind that reacts against truth or good itself when it appears to us in new form.

"A radical is a root; this word describes one who in his attitude and investigation of any thing digs down to its roots. He is not content with superficial facts and views, but wants to know from what they spring and what is at the bottom of them. We ought to be radicals in uprooting evils, for example, the liquor traffic. But this attitude and method also goes wrong when it digs up the good along with the evil, the wheat with the tares. As used in religion and politics a radical is usually a destructionist of what is generally regarded as true and good, tested by long experience, and we are rightly against such an attitude and method.

Liberal and Conservative.

"These two words go in pairs and balance or complement each other. A liberal is one that claims the rights and privileges of liberty, especially in the fields of thought and action. He believes that truth is growing and he is opposed to binding it so as to prevent or hinder its growth. He wants room in which to think his own thoughts, form his own views and breathe through his own lungs. But the danger at this point is that liberty will pass over into license and exercise its liberty in wrong thinking and evil doing, and then it becomes destructive. A conservative is one who conserves what he has. He appreciates the past and holds on to it. He is uneasy about new things and what calls itself progress as means of discrediting and repudiating the past. Such a course would quickly prove ruinous, for we grow out of the past and carry with us its accumulated treasures of truth and life and we would disown the past at our peril. But again we may be a good conservative in that we appreciate and honor and use the good we have, and in a mistaken sense we may be a conservative when we have such hide-bound convictions and dim vision of growing truth that we cannot see and use it.

Fundamentalist and Modernist.

"Another pair of complementary words, both good or bad, according as they are used. Fundamental means foundational, and of course we must have foundations and keep them unimpaired. A fundamentalist, then, is properly one that lays or finds what he believes to be solid foundations which he guards. But when he only guards the foundations and does not build on it rising structures of new truth and life, and especially when he denounces all other men's foundations and says that his only are true and good, he becomes narrow and unbroadly and exhibits an unchristian spirit. A modernist, according to the meaning of the word, is one that holds to truth as it now exists and builds the new into the old and thus brings his total view up to date. He welcomes all growing truth and believes the new and the old can be harmonized into a broader and stronger and richer system. But the modernist is in danger of carrying his principle too far and under-rating or disparaging or sacrificing the old in the interest of the new, and then he becomes a liberal and radical in the unfortunate sense of the words.

It is plain, then, that every man 'ought to be every one of these things,' in their true sense and due proportion; but every one ought to be on his guard against passing from the true over into the wrong sense of these words and becoming one-sided and twisted or extreme and fanatical or an intense partisan so that he can see no side of any subject but his own and thinks that all men are wrong except himself. Truth is very wide and rich and it takes all terms to compass it, and we should welcome and use in its best sense all labels that worthily describe it.—*Methodist Protestant-Recorder.*

CONTRIBUTIONS

SUFFOLK LETTER.

SEATTLE.

The great Convention was attended by 800 delegates and 3,000 visitors; 6,670 churches were represented with 1,050,000 members and 3,000,000 adherents. It was an important meeting in area, membership, adherents, educational and missionary work. The spiritual influence of such a meeting is not only great in the city where it is held, but when these thousands return to their own churches, communities, and homes, it continues its spirit of inspiration and aspiration for years to come.

The Convention recessed on Monday, June 29, 1931, for an all day auto outing to Paradise Valley, a National Park at the base of Mount Ranier. More than 900 were guests of Seattle Congregationalists in 350 autos, a distance of 103 miles. It was a fine road, a happy throng, and changeable weather. The sun was shining when we started, then it became cloudy, later it rained, and then it hailed, and when we reached the mountain, it snowed. Great banks of snow were piled about the building where the great crowd enjoyed a fine cafeteria dinner.

On the way we passed fountains, geysers, waterfalls, mountains snow-capped in the distance and, at one point, a wild bear with two cubs. The winding way up the mountain furnished thrills for many not accustomed to mountain roads. It was a great day, a great throng, and a great experience. Nature furnishes spiritual as well as scientific lessons for those who have eyes to see, hearts to believe, and minds to interpret God's wisdom in the world he made for man. "The Heavens declare the glory of God, and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, their voice is not heard." Psalm 19:1-3. Even the picture of a great artist tells more than he could tell with voice and words. Life speaks much louder than words. After that grand trip the Convention was better qualified to resume its work in the interest of the Kingdom. Time is not wasted when given to the study and communion with nature as God's provision for man. Mount Ranier was not visible with its snowcapped summit on account of the heavy clouds; but that evening when we returned to the city, its snow top could be seen clearly a hundred miles away. All through these western mountains one can see snow caps, geysers, waterfalls, and grand scenes a hundred miles from the road you travel, either by train or automobile. This is a great world and man is improving it all the time. Man was instructed by the Creator to dress and keep the world, and this he has been doing through all the centuries.

The trip back down the mountains through Tacoma was greatly enjoyed and all felt that the day had been well spent. No night is more restful than after a great day out with nature and in association with Christian men and women. The winding way up the mountain sides is a revelation of nature's grandeur and God's artistic designs. Excursions are not only enjoyable but educational and recreative. Mount Ranier and the National Park a hundred miles from Seattle will linger in the minds of the thousand visitors who climbed her heights as guests of the Seattle Congregationalists on that Monday that was not blue but white with snow, sweet with Christian associations, and fraught since then with memories rich in thought, faith, and spiritual purpose to do the will of God.

W. W. STALEY.

VALLEY LETTER.

It was my very great pleasure to be with Rev. R. A. Whitten a few days the latter part of July, in a good meeting at Apple's Chapel. They are a fine people, and it is a rare treat to visit and work with them in a meeting. Brother Whitten tells of the meeting in his letter in THE SUN of August 20th. It was a blessing to me to be there, and I hope the meeting was a blessing to many others. Brother Whitten seems to think that I may be the champion watermelon eater. How I should like to remove every vestige of doubt from his mind and give him conclusive proof that I am. I feel sure I could do that if the supply were bountiful enough, and the melons were of the Apple's Chapel variety.

The Virginia Valley Central Conference met at Mt. Olivet, in Green County, Virginia, August 5th to 7th. We had a good conference. The attendance was good, though, perhaps not quite so good as in some former years, due to the fact that we were meeting at the extreme eastern end of the conference boundary. Mt. Olivet is one of our wide awake churches, and can hardly be excelled in the fine art of extending the hand of hospitality to the stranger within their gates.

All of the churches sent in their reports except Christian Chapel, High Point and Washington. Sixteen of the twenty-seven churches were represented by one or more delegates. In the matter of conference apportionments we are not up to the standard of former years. The total amount paid in is \$952.00. The amount paid in last year was \$1,240.00, and the year before, \$1,448.00. The following are banner churches this year: Bethel, Dry Run, Leaksville, Mayland, Mt. Olivet (G), and Woods' Chapel—six. Last year there were nine, and the year before, sixteen. Isn't it time for us to wake up a little? I wonder if our expenditures for pleasure and luxuries have decreased at the same rate. No church ought to be satisfied with less than it used to do.

The conference voted to have two sessions a year, one meeting one day in March, the date and place to be selected by the executive committee, and the other session to meet on Wednesday and Thursday before the second Sunday in August. Both sessions are to be composed of delegates and visitors as usual. Churches should make note of this, and not forget to elect their delegates to the March session.

No church extended an invitation to the conference next year. The executive committee is ready to receive invitations.

While the March session will be composed of delegates and can transact business, regular reports from churches and standing committees will be expected only at the August session.

The conference was greatly helped by the presence of Dr. W. H. Denison of Dayton, Ohio, who spoke so helpfully on various subjects pertaining to the work of the church and the kingdom. Brother C. D. Johnston represented THE CHRISTIAN SUN and the Christian Orphanage, and Dean A. L. Hook represented Elon College and the cause of Education.

The duties of the new conference year are upon us. What will our answer be?

A. W. ANDES.

Harrisonburg, Va.

FROM ALABAMA.

Last October I organized a Christian Church in Langdale, Alabama, with sixteen members, and at this time we have fifty members. We have a

good Sunday School, with an average attendance of thirty-five. We are holding services in the Sears Memorial Building, and have a nice place in which to carry on our work. The mill company is very kind to let us have the use of the building. The church has called me for half-time next year, and I am going to move to Langdale and do my best for I believe that we can do a good work at Langdale.

I helped Rev. C. W. Hanson in a two weeks' meeting at the First Christian Church, LaGrange, Georgia, last January. We had a fine meeting. I then held a two weeks' meeting at Hillside Christian Church. Rev. C. W. Hanson assisted me and we had a good meeting. Rev. Hanson also assisted in a fine meeting at East LaGrange. It seems that this meeting got a hold upon the young people, for since that time the Sunday School has averaged about 75 and the Christian Endeavor about 40. Both organizations are doing fine work.

I have resigned from Hillside and East LaGrange, so that I could accept the call at Langdale and move there and give them half time. Rev. C. W. Hanson has received a call to serve Hillside and East LaGrange Churches.

The first of June, I held a two weeks' meeting at Langdale, Alabama, with Rev. J. D. Dollar assisting in the preaching and S. S. Weir having charge of the music. We had a good revival.

I helped Rev. T. W. Gray at Cavar's Grove for a week, and we had a fine meeting. Four members were added to the church, and the congregation was greatly revived. The first week in August was spent with Rev. R. A. McKay at Mt. Olive Congregational Church, Tallassee, Alabama, and it was a great meeting. Everyone who came to this meeting seemed to get a blessing. Bro. McKay, the pastor, could not be with us in the meeting on account of his wife's illness. She was in the hospital at Birmingham at the time, and Bro. McKay was with her. We were very sorry that he could not be with us. The people at Mt. Olive were fine people, and I certainly enjoyed being with them in the meeting. I shall never forget them, they were so nice to me.

Following this, I held a week's meeting at Forest Home, near Roanoke, Alabama. Rev. J. D. Dollar assisted me, and we had a great time. Everybody that attended the meeting got a blessing.

I will go to Ambrose Christian Church, in South Georgia, the middle of September to help Rev. W. C. Carpenter. Dear readers of THE CHRISTIAN SUN, pray for us that we may have a great revival at Ambrose.

This has been a good year with me and my churches and with the churches where I have helped in revivals, in a spiritual way. But when it comes to the monetary side of life, they haven't it, and I do not blame them, for they cannot help it now. God says that all things work together for good to them that love God, so we will come out ahead anyway.

H. M. GRAY.

DOWN IN ALABAMA.

It was a real pleasure for me to spend two weeks in Evangelistic work with the people in the Alabama Conference.

The week following Sunday, August 9th, I spent with Rev. A. H. Shepherd of Glen, Georgia, in a meeting at Antioch, and it was a meeting indeed. The pastor and people did all they could to make my stay pleasant and the meeting successful. Quite a number did make a confession of their acceptance of Christ and united with the church.

Beginning Sunday, August 16th, and closing Sunday, August 23rd, I was with the church at Roanoke, Alabama, of which the Rev. G. D. Hunt is the beloved pastor. Never was I treated

better than by this pastor and people; and never have I found a sweeter fellowship between members of the different churches and pastors. The singing at both meetings was good, and the interest was at a high pitch when the meeting closed.

At these services I met and enjoyed the fellowship of the following preachers. There were of our own church, Rev. G. D. Hunt, Rev. G. Staley Hunt, Rev. Roy Walker, Rev. A. H. Shepherd, Rev. G. H. Veazey, Rev. W. T. Meacham, Rev. Jesse Dollar, Rev. Carl Dollar, Dr. S. L. Beougher. Of the Methodist Episcopal Church, South, Rev. Ellis and Rev. O'Bryan; of the Disciples, Rev. Mr. White, and of the Baptist Church, Rev. Mr. Moore. Dr. Ensminger represented the Congregationalists.

These men may lack some things which it would be a delight to possess, but they have got "religion." I mean by that, they have the Spirit of their Master, and they are making heroic sacrifices for the sake of the Kingdom of God. In fact the sacrifice being made by both pastor and people is only a little short of the sacrifice shown in the early days of the church.

There is a great field of opportunity in this conference, and someday the conference will have great churches filled with consecrated people—for as sure as God lives, such folks and such sacrifices will be honored by our God.

Both of these churches did experience a revival and received added strength by folks uniting with them.

C. C. RYAN.

Richmond, Va.

FROM REV. G. D. HUNT.

We began our meeting at the Roanoke, Alabama, First Christian Church the third Sunday in August, and closed the fourth Sunday night following. Dr. C. C. Ryan of Richmond, Virginia, did the preaching, and it was well done. The crowds were large and good attention was evident throughout the meeting. The interest increased at each service, the climax being reached at the closing service, in the midst of a packed house. Dr. Ryan did his best, and he was unanimously invited to come back next year.

Twenty-one members were received to fellowship, and four had already been received. We now have a hundred members, and we are planning larger things for the Kingdom. This was the best meeting that we have ever held in Roanoke.

I have been this week at Spring Hill Church, in Clay County, Alabama, where we had a real "spiritual" revival. The people all enjoyed the meeting and were anxious for it to continue, but we closed Thursday at 11 A. M., with a sweet communion service. This was one of the most profound services I have ever attended. The crowd was not large, but was most devout. Our theme was "The Church's Contribution to the World." This little church is greatly revived. When the meeting closed, I remained in the house to say good bye to some of the people, and when I walked out of the church, the people had surrounded my Ford. Brother Arthur Mitchel demanded the key, and they began the operations of loading a car. And when they were through, it was loaded with fresh fruit, canned fruit, dried fruit, sugar, flour, preserves, jelly, and pickles. To finish the job, Brother Tim Orr gave us a fine watermelon. For all of this we thank the people and the Lord.

I have been seven weeks in revival work, and have done all of the preaching except one week. I have two more meetings ahead, and then some more. God bless our church, and may His Kingdom grow like the cedars of Lebanon and flourish like the palm tree.

G. D. HUNT.

E. M. CARTER'S FIELD.

There is a fellowship in a union meeting peculiar to that of any other. It takes away the shade and effect of one's denominational boundaries and permits one to view Christianity in a broader way. In the meeting with Pope's and Wesley's Chapels we had this wonderful effect. The meeting continued through the second week—hindered some by the rain. We received three members by profession of faith, two for Pope's Chapel and one for Wesley's.

The meeting at Good Hope continued for six days, with Rev. N. A. Catlett, of Delmar, Del., as the preacher. We had good attendance, especially in the afternoon. The people here prefer the services in the day time to the night. Mr. Catlett preached fine sermons; and apparently, the people enjoyed the services, but we had no visible results. This church is weak in active membership but strong in church loyalty. Last month we put a new roof on the building and we announced at the close of the meeting that the order for the paint had been given with which to paint the building, inside and out.

The meeting at New Elam began the third

Sunday in August. We had no assistance in the meeting; besides, I had preached in the last three meetings; so we began with a realization of our dependence upon the Holy Spirit and the church. The rain hindered right much, but the attendance was good when the weather permitted, and the co-operation of the church was excellent. The Holy Spirit was present in great power. This church has a great future before it, and we are praying that these possibilities may be developed. Three members were received into the fellowship of the church.

Our last meeting for this year is to be with the church at Mt. Gilead, beginning the first Sunday in September.

E. M. CARTER.

"Today unsullied comes to thee—new born,
Tomorrow is not thine;
The sun may cease to shine
For thee, ere earth shall greet its morn.
Be earnest, then, in thought and deed,
Nor fear approaching night;
Calm comes with evening light,
And hope and peace. Today thy duty heed."
—Ruskin.

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8 9 10 Jē-hōi'-ā-chin was e years old when he began t

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Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

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MISSIONS



REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

Almighty God, how corrupted and squandered are the strength of youth and the wisdom of years! We look to Thee for the healing of the nations and we bless Thee that not all the people have forgotten thy eternal precepts. Bring Thou to naught every issue that tends to displace thy holy law. Turn back the nations from surrendering righteous concepts. Cause governments to uphold the Sinai banner, "Remember." Restore in believers the faith and zeal by which Christian foundations are preserved. And may thy Kingdom come, we humbly pray. Amen. "L."

THE VOICE OF VICTORY.

If you ever become despondent, before you despair, read the Bible. If you have problems that you cannot solve, read the Bible. If you have doubts, and face dark situations, read the Bible. The Bible faces more problems, confronts more situations, deals with more despair, throws light upon more clouds and darkness than any book ever written. And there is not a despondent line on any page of that Book, nor word of doubt confronting any situation. It is the most optimistic, the most cheerful and re-assuring Book of all time. This is because it is revealing the mind of God, showing us the attitude of God, and declaring the power of God. Nothing is more illustrative of this than the last book of the Bible, Revelation. One can no more analyze that book than one can analyze a grand hallelujah chorus. From start to finish it is a shout of triumph and of victory. And yet the book was written by an old man, homeless, banished, living upon a lonely isle, bereft of friends, deprived of property, and left to die alone. And yet the book he wrote is nothing else than a song of conquest and victory.

John had to clothe his language in figures and mystical forms. Had he written out plainly what he was saying, likely the Romans would not have banished him; they would have hung him. And yet no note in any book is more emphatic of ultimate triumph and assured victory, than the Book of Revelation. It is the Book of song and of certainty. It is the Book of vision and of voice, and in it both the vision and the voice reveal clearly the ultimate and assured victory in the task to which our Lord had set Himself and towards which the ages move. The writer says, "And lo a great multitude which no man could number of all nations and kindreds and peoples and tongues, stood before the throne and before the Lamb;" for declares the writer further, "There are on the East three gates and on the West three gates," showing that men and women from all corners of the earth have admittance and shall be admitted to that City that hath foundations.

In the Bible, sin, wickedness, depravity, are not looked upon as conquering foes and forces, but as inviting fields for service and opportunity. When Jesus looked out over the multitudes of wicked and sinning people He did not raise a voice of despair, but scudded a note of hope, and called the multitude a harvest. "Truly the harvest is plenteous, and the laborers are few, pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest." Wherever the wicked and the sinning, the downcast and the downtrodden are, there is a harvest rich and ripe for the service of the Lord.

One recalls in this connection that when Paul looked out and meditated upon a similar scene, "A great door, and an effectual, is open unto me, and there are adversaries. Observe that Paul

counted the adversaries as a part of the challenge and coordinate with the open door, and there are adversaries.

There can be no other explanation of all this than the fact that God has committed Himself to the task of giving the gospel of His son to the world. You and I may falter and hesitate and withhold and refuse, but our God is marching on, and having begun the work He will never quit. The work of God, however difficult, and at times depressing, is an assurance of victory.

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 29, 1931.

Sunday Schools.

Previously acknowledged	\$ 4,006.46
Berea (Norfolk), Hickory, Va.	3.40
Randleman, N. C.	1.10
Newport News, Va.	7.00
Durham, N. C.	10.38
Ramseur, N. C.	8.00
Ebenezer, Cary, N. C.	1.27
Monticello, Brown Summit, N. C.	3.00
Apples Chapel, Brown Summit, N. C.	3.00
Wakefield, Va.	1.91
Union (Va.), Virgilina, Va.	2.50
Lebanon, Semora, N. C.	.97
Hopedale, Burlington, N. C.	1.75
Mt. Olivet (G), Dyke, Va.	5.47
Howard's Chapel, Wentworth, N. C.	1.00
Mt. Pleasant, Overhills, N. C.	1.39
Youngsville, N. C.	1.00
Dry Run, Seven Fountains, Va.	1.67
Pleasant Ridge, Ramseur, N. C.	4.17
Hines Chapel, McLeansville, N. C.	2.06
Mt. Bethel, Summerfield, N. C.	1.80

Total \$ 4,069.30

Dollar-a-Month Club.

Previously acknowledged	\$ 162.00
Mrs. G. R. Abell, Richland, Ga., Church ..	3.00
Irvin L. Alger, (Newport Church), Ali-	
quippa, Pa.	2.00

Total \$ 167.00

Specials.

Previously acknowledged	\$ 4,373.61
Woman's Missionary Society of Lowell	
Christian Church, Roanoke, Ala.	1.00

Total \$ 4,374.61

Summary.

Previously acknowledged	\$24,553.34
Sunday Schools, Regular	62.84
Dollar-a-Month Club	5.00
Specials	1.00

Total to date \$24,622.18

J. O. ATKINSON,
Secretary.

HOLY NECK.

The Missionary Aid Society of the Holy Neck Christian Church has had a very successful year thus far. The year's calendar was planned and discussed at the first meeting of the year, and thus we have had a goal to work toward.

During the year the Aid Society has purchased silver and table linen.

Our regular thank-offering was made in November, and a special missionary program was given under the supervision of our Spiritual Life Superintendent, Mrs. N. G. Newman. "Guest Books" have been used, and the study book, "A Cloud of Witnesses," was enjoyed by all.

In January, a Progressive Tea was given, which was well patronized and a substantial sum realized. The "World Day of Prayer" was observed jointly with the Holland Christian Church Societies. The Fifteenth Anniversary of the society was observed in March, at which time the members entertained their husbands and friends. The annual Lawn Party was held in June.

The study of the book of Romans was begun in February, and we have been using that epistle as our devotional study at the monthly meetings.

Our auxiliary societies have done splendid work this year. The Young People's Society, with Miss Lillye Holland as superintendent; the Willing Workers, under the direction of Mrs. N. G. Newman, and the Cradle Roll, under Mrs. Jesse Harcum, have put on wonderful programs. The annual Cradle Roll Rally was held in June, and a splendid program was rendered by the small tots, at the conclusion of which the superintendent called the roll and each child came forward with his mite box and received a favor.

We feel that our success as a society has been largely due to the untiring efforts of our president and leader, Mrs. E. T. Holland, and to the loyalty and hearty co-operation of every member.

MRS. JUNE DAVIDSON,
Secretary.

NEWS ITEMS.

The Berta Rowland Missionary Society of the Holland Christian Church has made favorable progress during the past year, and is hoping to raise its apportionment. Lessons from the book of Romans were taught by Mrs. W. M. Jay, and the study book, "A Cloud of Witnesses," was studied each Wednesday night at the mid-week services for six weeks.

At Easter time a special musical program was put on and an address by Dr. J. O. Atkinson. Some local work has been done, and a child was given clothing so as he could continue in school.

Plans are being made to give a memorial for Mrs. H. A. Luke, who at the time of her death was an officer of this society. Mrs. J. R. Darden is the wide-awake president, and she has spared no time nor effort in making it a standard society.

MRS. W. M. JAY,
Editor.

KERR MEMORIAL FUND.

As treasurer, I have received to date the following on the Daniel W. Kerr Memorial Fund:

Previously acknowledged.....	\$ 17.40
T. J. Holland, Ambrose, Ga.....	1.00

Total..... \$ 18.40

This fund is being raised with which to erect a memorial to Daniel W. Kerr, the founder and first editor of THE CHRISTIAN SUN. This worthy and far-sighted man began publishing THE CHRISTIAN SUN in 1844, and edited the same in an office at a spot near Mt. Zion Christian Church in Orange County. The exact spot where the first office is authentically known and should have been permanently marked long ago. Any who desire to help in establishing this Memorial, will please send the funds to me as Treasurer, and the same will be acknowledged through THE CHRISTIAN SUN. A committee from Mt. Zion Church and the Burlington Men's Loyal Bible Class has been created to sponsor the work. This committee has elected me, being the pastor of Mt. Zion Church, as their Treasurer. If every CHRISTIAN SUN subscriber would send even as much as twenty-five cents, the work could be done. It is certainly hoped that many will send much more than this. We will be grateful for any amount that any interested friend may send.

J. F. APPLE.

MISSIONARY PROGRAM FOR SEPTEMBER.

By MRS. W. M. JAY.

Women's Societies.

What to do in September:

Have an enthusiastic rally, making great effort to have every member present at the meeting so as to finish the year's work in good order. See that all dues and special offerings are sent your conference treasurer. In your election of officers be sure to notify your conference treasurer of any change. Invite prospective members to be present and lay plans for a drive for new members and plan work for the new year. Be sure to send in your news items to be published in the CHRISTIAN SUN. As this is the closing meeting of the year, a mite box offering program is suggested. There are many beautiful ways in which this may be observed so use your own ideas along with the following: Make the place attractive so that the very atmosphere of the place will be that of cheerful giving. Devise some unique way of receiving the offering and make it as impressive as possible. Invitations might be sent to all the members in the form of little mite boxes with appropriate verses of scripture or poetry.

PROGRAM.

Opening thought: "God has chosen to work out His designs, not in spite of you, but through you; and where you fail, He halts." "We are laborers together with God."

Hymn: "The Morning Light is Breaking."

Scripture Lesson: Verses of scripture on giving to be repeated by members of society.

Prayer: Singing softly, "Open My Eyes."

Roll call: Answer with the name of a Bible woman.

Did you reach the standard of excellence? Why? A five minutes talk.

Topics for discussion by members of society: "The mite box and its relation to the society."

"When is a mite box a might box."

"Reasons for using the mite box."

Personal benefits in the use of a mite box."

"Mite box experiences."

Leaflet, "The mission of a mite box," by Helen Barrett Montgomery.

Mite box opening.

After all has been received the members may form a circle and sing the consecration hymn, "Take My Silver and My Gold," and close with a prayer.

Business period.

Missionary Doxology.

Mispah Benediction.

Young People's Societies.

PROGRAM OF CHAPTER XI:

"Men and Heroes."

I. Business. 1. Gloria Patri. 2. Invocation. 3. Business, old, new, miscellaneous.

II. Study Period.

1. Leader's approach: A few lessons back we centered our attention upon the first four outstanding Christian Heralds to India; Xavier from Spain, Schwartz from Germany, Carey from England and Judson from America. We ask the question "Who follows in their train?" Since that time we have been making a regular roll call: (a) Professor Ramabai, the noble woman who carried the light behind the curtain. (b) Professor Karne, a Hindu of high caste who caught the Gleam and is helping to give to the woman of India her rightful place. (c) Josephine, the little American girl and her christian parents, who established one of the best kindergarten schools in all India. (d) Mr. Tyndale Biscoe, the persevering Boy Scout Worker. (e) Miss Sutherland, the founder of the great School for Indian Girls. (f) Tom Dodson who gave his life to help the farmers who were imposed on by Indian bankers and traders. (g) Dr. Theodore Pennell, the fear-

less English physician with a keen sense of humor. (h) Jesus Christ and Dr. Wanless "The Wizard of India," And now today we are to add to the roll five new Indian names: (i) Shivalal, later, "David." (j) Mr. and Mrs. Tilak. (k) Prakash (which means light) a native pastor. (l) Govindrao, his important high caste convert. (m) Lakshman, who together went through a Firey Furnace. I'm going to ask _____ to tell us the story of:

2. Shivalal, the boy after God's own heart. (pages 160-165) a member.

3. Tilak, A Christian Poet (pages 165-166); a member.

4. "Mr. Sight" and "Mr. Truth," Pastor and Police. (pages 166-169) a member.

5. Lakshman, the survivor of a Firey Furnace (pages 169-171) a member.

6. Conclusion to chapter and preparation to worship period: Of course we realize that there are countless others whose names are "stars in the sparkling galaxy" shining in India. We cannot know them all now. But what a brilliant assembly they will make some day! Let us try to be worthy of a place among those who have made India a happy place in which to live! If we really achieve this goal, we could do no better than adopt Shivalal's goal and strive to be "After God's Own Heart."

III. Worship Program.

Theme: "After God's Own Heart."

1. Instrumental Prelude: Nearer My God to Thee.

2. Call to worship: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

3. Hymn: "Father in Heaven, Who Lovest All."

4. Scripture: Romans 10:1-15.

5. Prayer.

6. Offeratory Service: Pianist playing softly, "Follow the Gleam," while offering is being taken.

7. Hymn: "Saviour, Hear Us, We Pray," (very softly with bowed heads.)

PROGRAM OF CHAPTER XII.

"All Kinds of Brothers."

I. Business. 1. Gloria Patri. 2. Invocation. 3. Business, old, new, miscellaneous.

II. Study Period:

1. Leader's approach (with contents of first paragraph, page 175.)

2. Lighting the Leper's Way (pages 175-177) a member. (Perhaps this scene might be dramatized.)

3. Reclaiming the "Criminals" (pages 178-187). A reliable boy member.

4. East and West together (page 188 to last paragraph on page 192). A girl member.

5. Leader's conclusion and transition from Study to Worship Program. (The last paragraph is suggestive.)

III. Worship Program:

Theme: "Of One Blood."

1. Instrumental Prelude: "The Morning Light is Breaking."

2. Call to Worship: "And" (God) "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26.

3. Hymn: "In Christ There is no East or West."

4. Scripture: "The Great Commission." Matt. 28:16-20.

5. Prayer: Pray for the Universal brotherhood of men; for a zeal to follow the Star of Jesus to the ends of the earth if needs be just as did the Wise Men from the East years ago. That we may have a part in showing its beauty to our brothers and sisters of the East who yet remain in darkness.

6. Offeratory Service: Pianist plays softly, "Follow the Gleam," while offering is being taken.

7. "Bless Be the Tie That Binds."

8. Mizpah Benediction.

NOTE: There is an easy Alto-Soprano Duet by McAfee, and published by Lorenz Publishing Co., Dayton, Ohio, entitled, "The Heart of God" that would fit most beautifully in program XI.

These lovely programs for the entire year were prepared by Mrs. Stanley C. Harrell, Durham, N. C., and no doubt our young people's societies have gained a keen insight of this wonderful book through them. We appreciate her work.

Willing Workers or Juniors.

Let this be a meeting to elect officers for the coming year. It would be well to have a committee meet the week before time for the meeting and make a simple invitation to be sent to each member. If mite boxes have been used, have some attractive way planned to receive them at this time. As there will be some business, only a short worship service may be used to open.

Worship Service.

1. Song: "Jesus Loves Me."

2. Scripture: Psalm 100.

3. The Lord's Prayer in unison.

4. Song: "I Love to Tell the Story."

5. Offering or mite box opening.

6. Song: "Fling Out the Banner."

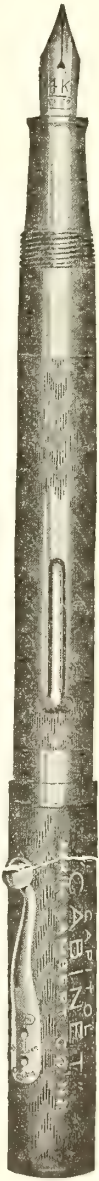
7. Benediction.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

YOUNG PEOPLE OF VALLEY CONFERENCE HOLD "YOUTH FELLOWSHIP" BANQUET.

Everyone present at the Virginia Valley Central Congregational-Christian Conference, which met with the Mt. Olivet Christian Church in Greene County, August 5th, 6th, 7th, realized that the young people played an important part in the work of our churches. This fact was in evidence during the general sessions of the Conference by the excellent talks of Thelma Morris and Fred Miller, incoming Sophmores at Elon College, and by the readings and music presented by Misses Ethel Boone, Dorothy Miller and Doris Renigar, all of the Christian Orphanage.

The mountain peak of the young people's part in the Conference was reached on Thursday evening when the Youth Fellowship Banquet was held in the Dining Hall of the Blue Ridge Industrial School. The committee in charge, headed by the efficient President and Vice-President of the Youth Fellowship, Miss Dofflemeyer and Mr. Morris, went to a good deal of trouble in preparing this banquet. The committee consisted of an optimistic group. They ordered a minimum of seventy-five plates and had more than a hundred tickets printed before the Conference opened. When Conference opened and other young people began to arrive the committee began to sell tickets and to encourage all the young people who were delegates and visitors to attend the banquet.

Thursday evening at seven o'clock there appeared a happy group of young people and those interested in young people's work. This jolly crowd was soon lined up and led to the Dining Hall by Rev. B. J. Earp, toastmaster, and his competent assistants, Miss Dofflemeyer and Mr. Morris.

Due to the unavoidable absence of Dr. Mayo, President of the Blue Ridge Industrial School, his personal representative, Mr. John Morris, welcomed all present in behalf of the School. To this hearty welcome the Youth Fellowship President, Miss Leona Dofflemeyer responded. She in turn extended the welcome to all guests on behalf of the Youth Fellowship organization. To this welcome Dr. W. H. Denison responded in a few well-chosen remarks of a congratulatory nature.

After a few appropriate jokes had been told and a portion of the excellent food had disappeared (much to the satisfaction of all), Toastmaster Earp turned the attention to Miss Dofflemeyer who presided during the election of officers for the coming year. The election resulted in the President and Vice-President exchanging places and Mr. Billy Andes becoming the new Secretary-Treasurer. The new officers pledged their support in brief talks.

Following the election of officers Mr. Alfred A. Dofflemeyer, former student at Elon College and at present on the faculty of the King North Carolina Schools, addressed the group on "The Why of Young People's Work." Mr. Dofflemeyer stressed Brotherhood and University Peace as necessary forward steps. He showed the practical side of cooperation among both old and young, and declared it to be a modern necessity. "Doffy," as he is familiarly known to many, stressed the fact that if we put all we have into the Church, all that we need will come back to us.

The President of the Valley Conference, Rev. R. L. Williamson, was present and spoke to the group assembled. Rev. A. W. Andes also ad-

ressed the banqueters. Mrs. A. W. Andes directed the songs and a few stunts and contests.

Soon, all too soon it seemed, the time had come to pronounce the benediction. But even that was not the last feature of the banquet because it was suggested that the Elon College song be sung. Thus, the first banquet of the Youth Fellowship in the Valley Conference, adjourned with the joining of nearly one hundred voices in praising an institution which many of the group had attended and an institution dear to the hearts of all.

The banquet was followed by a special young people's message delivered in the school auditorium by Dr. W. H. Denison. Dr. Denison's address included some excellent humor and was centered around the theme "What Can We as Young People Do for the Church?" He stated that Christ wants us: First, "To develop potential qualities of leadership." Second, "To initiate and promote a part of the Church's activities." Third, "To train in real worship."

"A 'PRAYER' PRAYER MEETING."

By MRS. W. B. WILLIAMS.

(This program was worked up from an idea I found in the 'C. E. World' about two years ago. It might be used when the topic is "Prayer.")

Prelude:—"Sweet Hour of Prayer."

Call to Worship:—

'Dear Lord, who sought at dawn of day
The solitary woods to pray,
In quietness we come to seek
Thy guidance for the coming week.'

Topic:—"Let Us Pray." "Jesus Teaching Us to Pray."

Hymn:—"Sweet Hour of Prayer."

Scripture:—Matthew 6:5-13, and comments.

Hymn:—"Abide With Me."

Opening Talk:—"Jesus Teaching Us to Pray."

Varieties of Prayer:—

1. Silent Prayer:—(Explanation of Silent Prayer.)

Period of Silent Prayer:—(Play softly one verse of "Sweet Hour of Prayer.")

2. Sentence Prayer:—(Explanation of Sentence Prayer.)

Sentence Prayers:—Led by . . . Closed by . . .

3. Directed Prayer:—(Explanation of Directed Prayer.)

Period of Directed Prayer:—(Play softly "Sweet Hour of Prayer.")

4. Written Prayer:—(Explanation of written Prayer.)

Have someone read a Prayer.

5. Public Prayer:—(Explanation of Public Prayer.)

Have someone offer Prayer. (Give the above five talks to five Endeavorers.)

Hymn:—" 'Tis So Sweet to Trust in Jesus."

Pantomime:—"The Beautiful Garden of Prayer."

(Arrange the platform as a garden. Have a girl dressed in a long white robe—preferably a girl with long hair, as it looks very beautiful with the light shining on her head—enter the garden as the song is sung, and kneel as in prayer. Have all lights turned out and a flashlight focused on the girl.) Have the hymn sung as a solo. Have the picture "Christ in Gethsemane" placed on a table or pedestal in the center of the room, have either lighted candles on each side of it or keep the flashlight on,

while the pastor or some other able person (without announcement, but immediately as the last strains of the above hymn is heard) tell the story of "Christ in Gethsemane."

Closing Hymn:—"My Faith Looks Up to Thee." Benediction.

CHRISTIAN ENDEAVOR.

September 13, 1931.

TOPIC:—"What Our Meetings Should Accomplish."

SCRIPTURE: II. Peter 1:5-11.

The purpose of this meeting is to check up on what the Society is trying to do. It is inventory time. Even organizations need to take inventory to keep from getting in ruts. Plan this meeting for general discussion of topics presented here and others that may suggest themselves as the past year's work of your society is checked over.

Some of the things our Sunday evening meetings should accomplish are:

I.—Increase Store of Knowledge of Individual Society Members.

It is not to be thought today that each person can live his own life alone. Every person is related to hosts of others. Public health, public education, public welfare—all these are common terms today. To safeguard one's self, he must help safeguard others. To protect one's own child, the children of others must be protected. No thinking person can close his eyes to the strides of the "laboring man," to the sweat-shop system, to child labor, or to lawlessness. The time has come when all must pull together, or the situation becomes worse than at first.

II.—Teach of Christ and His Way of Life.

We learn of Christ from our Bible. We can also learn of Him from other men and women. It is important to know how statesmen, historians, men of affairs, men of science, musicians, teachers, poets, and writers, feel about Him.

In our society meetings we should learn how to develop the Christian qualities becoming to followers of the lowly Nazarine; the qualities listed in our Scripture, faith, courage, knowledge, temperance, patience, godliness, virtue, brotherly-kindness.

III.—Train in Worship.

This important part of the spiritual life of the members should find expression in each Society meeting. Group worship is helpful. Real worship should be carefully planned for and expected.

IV.—Unite the Group in Serving Christ.

To be "hearers only" is not enough. We must work. Working together binds a group into unity of mind and purpose. When the whole world shall learn to serve Christ together in unity this will be a happy world.

V.—Win Members and Other to Christ.

There is something lacking in the Society that is repeatedly unable to attract its associate members to Christ and win them for His service. Make your Society a soul-winning group.

VI.—Develops Leaders.

Christian Endeavor is a training school. It is an organization that gives inspiration. In the Christian Endeavor we learn from others, work with others, help others with our own ideas and experiences. In doing these things Christian Endeavor challenges its members and gives tasks to leaders and workers in its ranks.

Daily Readings.

Sept. 7th—I. Cor. 12:4-12.

Sept. 8th—Psalm 84:1-4.

Sept. 9th—Hebrews 10:24-25.

Sept. 10th—Acts 1:12-14.

Sept. 11th—I. Cor. 12:25-31.

Sept. 12th—James 1:22-27,

Sunday School Lesson

By REV. H. S. HARDCASTLE.

SOME MISSIONARY EXPERIENCES.

LESSON XI—SEPTEMBER 13, 1931.

GOLDEN TEXT: "Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven."—Matt. 5: 10.

LESSON: Acts 14; Eph. 6: 10-20.

Iconium.

In keeping with their custom Paul and Barnabas went into the synagogue with the Jews, as the best place to make contact with the people, especially with those who would have the background of a knowledge of a true God. "They so spake that a great multitude both of Jews and also of the Greeks believed." This is the goal of preaching and Sunday School teaching—to help people into the larger faith and into a more vital way of life. The central impulse of the preacher or teacher ought to be to speak in such a way that those who hear them shall believe. And of course it needs to be said that they should live in such a way that their lives will help rather than hinder the message. "But the unbelieving Jews stirred up the Gentiles and made their minds evil affected against the brethren." There are always those who seek to obstruct the influence of the gospel message, and to thwart the coming of the kingdom. Truth has no easy way. It must make its way against unbelief and opposition.

"Long time therefore they abode there speaking boldly in the Lord." These men knew that they were right, and they had evidence that God was on their side. They were therefore not afraid to go on with their work and they did not become discouraged or faint-hearted even though the going became rough. It is significant, however, that they did not presume upon the providence of God and when an assault was made on them they departed into another city.

Lystra.

Paul and Barnabas had a remarkable experience at Lystra. A certain lame man who had been a cripple from his birth so appealed to Paul and so impressed him by his earnestness and faith, that Paul commanded him to stand upon his feet. A remarkable thing happened—the man leaped up and walked. "Stand upright on thy feet"—it was the command of an apostle to a hopeless cripple. But it was also one of the central messages of Christianity. One of the chief glories of the gospel of Jesus Christ is that it takes men and women who are down and out, who are crippled, who see life from lower levels, and who have distorted perspectives, and causes them to stand upright and to walk in paths of righteousness and in ways of faithful service.

The gracious act of Paul almost got him into trouble. There was an old story that Jupiter and Mercury had once come to earth and had not been received by the people. The people of Lystra were going to make sure that this did not happen again, and mistaking Barnabas and Paul for these two gods the priest brought oxen and garlands unto the gates and were going to offer sacrifice to them. Paul's report contains some significant statements. He told the men that he and Barnabas were simply ordinary men like themselves and that whatever good they might be able to accomplish was simply due to the fact that they had yielded themselves to the one true and living God. He told them that their purpose in the city was to turn them from vain things unto the living God. He told them that God had not left himself without witness, but had been making himself known through the blessings which he had bestowed upon them. And yet it was with difficulty that Paul re-

strained the people from making sacrifice unto them.

Derbe.

Bigotry and prejudice die hard, and the Jews from Antioch and Iconium stoned Paul and threw him out of the city supposing him to be dead. As soon as he recovered, however, he was up and off for Derbe where they preached and taught the people. There is a persistence and a passionate loyalty to Jesus Christ about Paul that should shame us with so much of our indifference and compromise.

Turning Toward Home.

Paul had the heart of a pastor. He turned back therefore to visit the cities from which he had been driven in order to confirm the souls of the disciples and to encourage them to continue in the Christian faith. It is rather significant too that he frankly told them "That we must through much tribulation enter into the kingdom of God." Paul knew that disease and accident and trouble and death were no respecters of persons or of character. Being a Christian does not render one immune to any or all of these things. But Paul did know that over-ruling all these things there was a conquering purpose for inclusive love that made all these things work together for good to all those who loved God.

He also ordained elders undoubtedly men of maturity and integrity of character who were the natural leaders in the church.

Home.

And then they turned back to Antioch. What feelings he and Barnabas must have had as they thought about the experiences they had had since they left the home church. What joy they must have had as they realized what they had been able to accomplish by the grace of God. And what an inspiration the home church had as it heard the story of these things and realized that they had had a part in it. What a difference it would make in the life of the churches which support missionaries or those who contribute to the missionary enterprise if they could see just at first hand what their dollars and prayers do on the mission field.

NOTICE.

I am making a change in churches this Conference year, and will be glad to correspond with any church or churches desiring my services in regards to church work.

W. B. FULLER,
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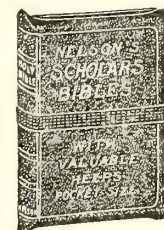
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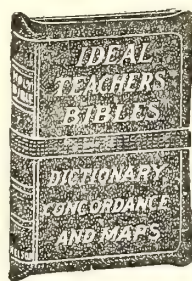
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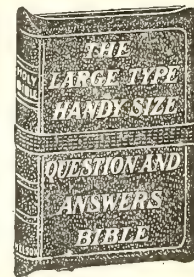
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One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

IF—AND WHAT—?

"I will walk before the Lord in the land of the living." Psalms 116:1-9.

If Israel loved the Lord—they who knew nothing about Jesus Christ the Son, and a personal Saviour—how much more should we who do know Him as the deliverer of our souls from darkness, sin and death?

Through Jesus, our Saviour, we have love, joy, peace and salvation. He has gone before us and given us a heritage in Heaven. He hath delivered us from many temptations and dangers; He keeps and helps us, and tries to fulfill His purpose in us. It makes us feel very unworthy, so far short of meriting these blessings. Well may we ask with David, "What shall I render unto the Lord for all His benefits toward me?"

Prayer.—Of our hearts we love thee, dear Lord; but we earnestly beseech thee to quicken that love to the fullest extent possible and to praise thy holy name. *Amen.*

TUESDAY.

ONE SPIRIT.

"There is one body and one spirit . . . one hope of your calling, etc." Eph. 4:1-6.

All believers are united in the love of Jesus Christ. Though strangers on earth, they march together toward Heaven, and their hope is that they may dwell together in the same glory beyond the pale of this fitful world. Jesus is leader and Saviour of all; all have the same standards to fight for, and at last all shall stand before the same judgment seat.

The great admonition is: do not violate this holy unity, but prove to the world our discipleship. To do this, we are called upon to walk lowly and meekly, long suffering, forbearing one another in love, presenting an unbroken front in the fight against sin and all those things that mar love, unity and the bond of peace.

Prayer.—Lord Jesus, unite thy children and help all of them to obey Thee in walking in lowliness of mind and love. Give us grace to see the other's good and follow thy example to wash their feet in the spirit of humility and love. *Amen.*

WEDNESDAY.

ONLY INCREASE?

"Fulfil Ye my joy." Phil. 2:1-4.

Paul rehearses the Christian graces and the elements of Christian character, and then asks, Do ye increase in them more and more?

We are reminded of the teachings of Jesus in the parables of the talents wherein to do well in an honest effort for increase is the only acceptable thing. It reminds us of Christ's own words, "I have . . . ordained you that ye should go and bring forth fruit, and that your fruit should remain."

To do this, Paul says we must walk in lowliness of mind, love others better than ourselves, mortify our own pride with the mind of Jesus, increase in charity, and fulfil the joys of life by living in

a continuous undisturbed purpose of fellowship in love.

Prayer.—Lord Jesus, give us thy lowly and loving mind, and keep us steadfast in the effort to perfection. Prevent the devil from entering in, and when tempted, enable us to overcome. *Amen.*

THURSDAY.

HUMILITY.

"Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Matt. 20:25-28.

This is a heavenly lesson which the carnal mind is unable to grasp; but to the spiritual minded, it is a word of wisdom and an experience of happiness. The world says, the great are great, the mighty are mighty, the ruler rules, but Christ says, the least are the greatest, the weakest are the most mighty, and the servant is the ruler. There is nothing which the Lord said any greater number of times than this, "Whosoever shall exalt himself shall be abased; and he that shall humble himself, shall be exalted." This means to let one's condition be that which God has ordained, whether honored or obscure, that is, not to desire to be great but to regard one's self as a servant. This is the true dignity of love and manhood. Remember what Jesus told the mother of Zebedee's children.

Prayer.—Lord Jesus, give us thy love. Let us come near thee. Give us hearts like thine. Give us the true idea of ministering on earth, that we may live in the power of redemption, love and peace, and devote ourselves wholly to service for the good of things and folks around us. *Amen.*

FRIDAY.

WHAT WILL YOU DO?

"Remember the Sabbath day to keep it holy." Luke 14:1-6.

The Scriptures through and through warn us against the pride of the Pharisees who challenged the Saviour in his use of the Sabbath.

The world makes Sunday a day on which to indulge the flesh. James says that pure religion consists in keeping one's self "unspotted from the world." It would seem, therefore, that the superior ways of keeping the Sabbath would be to worship God and pray; take His word within our hearts and apply its life to ours; to make it a day of rest and recreation of body and soul; to "draw out thy soul to the hungry and satisfy them;" to indulge the flesh to that extent which makes the Sabbath a superior delight holy unto the Lord; then He will cause us to "ride in the high places of the earth" and "feed us with His heritage."

Sunday is two days ahead of us. How are we going to spend it? Our automobile and friends, and the beaches, summer resorts, etc., will attract us, and the appeal of indulgences may cause us to forget what we owe Him, and we will become strangers to the church. It is urged that fathers, mothers guardians and all those who have the direction of the life of children, or a child, think of the importance of this in their lives and set the example right.

Prayer.—Lord God, give us humble hearts, that we gladly hear thy word and keep it as our most precious treasure. Give us power to mortify the lusts of the flesh and to rise to life in Jesus, to God forever. *Amen.*

SATURDAY.

"MAKE US."

"Blessed are they that dwell in thy house." Psalms 84:1-7.

The "Courts of the Lord" in olden times were

the tabernacles, later the temples. The true courts of the Lord now are the great realm of Christian living of which the church and the cross is the symbol. This is where the valleys of tears are turned to wells of refreshing and delight, and where the Lord reigns and blesses those that dwell in his house.

It is the realm of the heart. "Keep thy heart with all diligence, for out of it are the issues of life."

Prayer.—O Lord God of Hosts, hear our prayers. Make us—dear Lord, make us—make us to feel in our hearts that a day in the Courts is better than a thousand; that thou art our Christ; that thou will give grace and glory; that thou wilt withhold nothing good from us if we walk upright. O Lord, God of Hosts, make us. *Amen.*

SUNDAY.

TRUE OR FALSE—WHICH?

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Psalm 42:1-5.

True Christians long after righteousness, have an imperative desire for communion with God in their hearts. They cannot do without him. When there are divine services, or the church doors are open, with the instinct of a child in search for its mother's breast, they feel the necessity to be present, and when unable to be present, they miss it. A thirsty person needs no command to drink. What is the answer when there are offered so many silly excuses for absence at church? Yet the Lord enjoins us to "remember."

Friends, it is a dead feeling when one goes on day after day without God, prayers or something devotional to satisfy the soul. He who has no desire for the Courts of the Lord, how can he have a part in the Kingdom?

His word keeps from despair; keeps hope alive; guides in ways of helpfulness, pleasantness and peace. His word and His way are shields and weapons. They are the light and comfort of all saints.

Prayer.—Dear Lord, thy word doth abide, and thou art by our side. Grant us the gifts of the spirit, and the desire to enter into thy Courts of praise, thy temple of worship and thy Kingdom of love. *Amen.*

COLORS PUT AWAY BY NATURE.

One of the dense jungles on earth today lies along the Motago river in Guatemala. Should nature, by the process of the coal age, transform that jungle into a coal seam, it would be only a few inches thick. What a forest of tree life it must have been to produce the seams of coal which we mine today. One of the thickest on record is 66 feet. While nature was storing away the sun heat captured by the prehistoric jungles, nature also put away the color of that tropical world. Within the last 50 years chemists have discovered vats of every imaginable color concealed in gummy black coal tar. Modern styles for women's clothing quickly took possession of these color "mines," so our avenues are brilliant with the hues of luxuriant herbage which we may imagine beautified our earth, millions and millions of years ago.—*National Geographic Society Magazine.*

NOTICE.

Dr. W. A. Harper will be glad to rent his 12 room home at Elon College with all modern conveniences, furnished completely, to some one who wishes to spend the winter and educate his children at our college in Piedmont North Carolina. Here is a fine opportunity for some one. Address Dr. W. A. Harper, 1366 E. 57th St., Chicago, Ill.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

WHAT IS THE CHRISTIAN LIFE?

By REV. ALMON O. STEVENS.

Delivered before the Young People's Conference at Stearnes, Kentucky.

"Where is the guest-chamber, where I shall eat the passover with my disciples?"—Luke 22:11.

Our young friends have been conferring respecting the Christian life. What is the Christian life? To this question various and confusing answers have been given. One person informs us that it is to be saved. Possibly it is—provided we mean something vital by being saved, and not being vaccinated against future punishment.

Another tells us that the Christian life is accepting a creed. But no intelligent person can accept another's creed. Our creeds—if they be real—are hammered out on the anvils of our own souls. Others may help by suggestion and guidance; but we make our own creeds if they are real.

Or we are told that the Christian life is the observance of certain forms and ceremonies. Forms and ceremonies have their value. They are the robes of religion, the setting of the jewel, the halo about the sun. They are not religion, nor the jewel nor the sun.

Many persons tell us that the Christian life is conduct. This is not far from the truth; but it is not all of the truth. Virtuous conduct is a pure stream in the high hills. But there would be no mountain stream unless there were a fountain higher in the hills. The Christian life is the fountain whence the stream of conduct flows.

The Christian life is living with God. It is living in the conscious sense of the Most Holy Presence. It is dwelling in Him as the branch dwells in the vine. If this sounds mystical, then all high truth is mystical. And it is by the high truths that we are to live.

We need the immediate presence of God if we are not to lose our way in this difficult world. As many of the pioneers bound for Kentucky were lost in the wilderness, so it is easy for us to become lost in the perplexities of life.

How confusing our advisers are. One tells us that we should have all the good times we can; another solemnly warns us to avoid worldly amusements. One bids us postpone Christian baptism until we have become mature, another asks us to consecrate our children by this holy rite in earliest infancy. One bids us to be thrifty, laying up means for a time of need; another tells us that we should not lay up treasures on earth. One bids us be governed by the Bible or the rules of the church; another bids us to think for ourselves.

One person bids us to love our country, to fight for it when danger threatens, and to die for it if need arise; another tells us that the love of country is the root of all evil, and asks us to pledge ourselves not to fight even in a just cause.

How shall we extricate ourselves from this tangled maze?

There is but one answer: Receive the Spirit of God and walk by His guidance. Who honestly and sincerely seeks the companionship of the Great Guide, who is reverent and devout, may make mistakes, but will not go far astray.

We need the presence of Him who ate the passover with His disciples in the guest-chamber, that we may be able to resist the evil influences of the world. Ever since the beginning of history man has been compelled to fight for his virtue. There

are the age-old temptations of strong drink, the sin of unchastity, gambling, and the uncontrolled temper. In the counties from which these young people come, half the youth ruin their lives with vice. We make vast sacrifices to send our boys and girls to college and university; but a large proportion of them spend their nights in revelings, wasting their substance in riotous living; coming home unfit for marriage, unfit for professions, unfit for citizenship. What are we going to do about it? Blame college and university authorities for not doing for youth what we cannot do for them? What are you going to do about it? Going with the crowd, even though the crowd seems to be going to destruction?

The problem of right and wrong is very simple. Donald Hankey, the soldier without reproach, who like Sir Philip Sidney, died gloriously on the field of battle, has told us in his book, "The Student in Arms." Speaking of the evils of militarism and the vices of camp life, he avers that practically all men are immoral except those who are saved by a great love or a great purpose.

Young men, there is one thing that will save you from evil—two things: the love of a pure and high-minded girl, and the love of God. Young women, there is one thing that will save you from flippancy, from immodesty, from badness—yes, two things: the love of a manly man, and the love of your Saviour.

We need the Great Companion to comfort us in our sorrows, and help us to bear the overwhelming burdens of life. To young people this may seem something far-away—but not very far-away. Our path may seem to be flower-lined, but just around the corner trouble awaits us. Even youth is not exempt. Youth knows its heartaches and heart-breaks; youth has its disappointments and disillusionments. When I was very young in the ministry, I was called to comfort the parents of a promising young woman, preparing for her life work, but who overcome by the burden of sorrow which she saw on every side, on a bright summer Sunday morning like this—threw herself into lake Michigan. Youth is not exempt from the bitter cup. Jesus and His disciples—who were young men—rode to Jerusalem on Palm Sunday over a carpet of garments and palm branches. But only four days ahead was Gethsemane; and but five days ahead was Calvary.

How shall we fare when the storm breaks? Will we go down in the troubled waters? or will we ride the storm out in triumph? He who keeps company with the Christ will ride the storm out. Religion may not save us from sorrows; but it turns all sorrows into sweetness.

How shall we acquire this overwhelming sense of the Master? How shall we make ourselves very sure of God? How shall religion become vital to us?

In part, by doing Christly things. I am not an authority on teaching; but I have a few ideas. When it comes to vital things, I think we learn very little from instruction. We learn rather by association, example, inspiration, and by doing.

How did we learn our wonderful English language, with its richness of expression, its infinite tenderness, its seriousness, its beauty and dignity? By studying rules of grammar? By parsing its words and analyzing its sentences? Not I. We learned it rather by listening and by speaking. We learned by doing.

So we learn Christ chiefly by doing Christly things. He who spoke like Arnold Tonybee and

Jane Addams, like Florence Nightingale and Clara Barton, spends himself bearing a cup of cold water to the thirsting; who accomplishes what little he can to relieve the distress of the weary and heavy-laden people who in these hard times come trooping to the Red Cross; he who in public (Continued on page 15.)

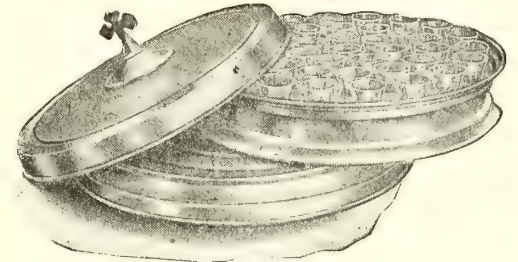
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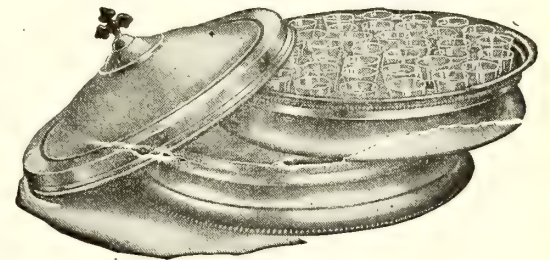


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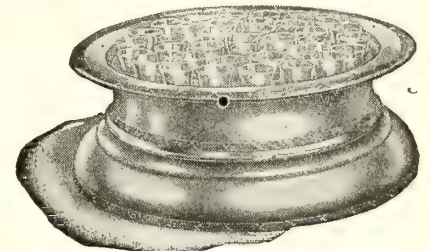
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

BY THE WATERS OF BABYLON. By Louis Wallis. Macmillan; pp. 222; \$2.00.

A well-known biblical and sociological scholar, in this book using the thrilling method of the novel, makes the story of ancient Israel live anew. The viewpoint of modern biblical scholarship is maintained throughout, as the relations between a wealthy Jewish family and a poor family of a South Judean village are dramatically described. To begin the book is to finish it. W. A. H.

THE SUN'S PULPIT.

(Continued from page 13.)

matters walks in the footsteps of Washington and Lincoln and Wilson and Hoover, will learn of Christ. "The dyer's hand is subdued by that it works in."

It is thus that men become soldiers; not by smart exercises in military camp, but up in the front line trenches, where the earth trembles with the stamping of the big guns, when at the sound of the whistle at zero hour, the new recruit first goes over the top, then the civilian becomes a soldier. The disciples of Jesus became companions of the Master by going about with him doing Christly things.

We enter into the great companionship by worship and prayer. One of your topics for discussion was "Why young people do not pray." I did not exactly like the question. I think young people do pray. Perhaps they do not say prayers. Possibly the time of saying prayers has pretty much passed away, but serious people still pray; always have prayed, and always will pray.

Prayer and worship are the windows through which the light of heaven streams into our souls.

We have not lived in this world these countless centuries in vain. We have learned some things. Slowly and painfully a few truths have emerged. One of these great truths which the race has learned is that success does not come by luck, but by long and arduous and patient effort; that the man who tries to get some one's else money without earning it, whether it be by lottery ticket, by embezzling a trust fund, or by stealing from his employer, comes to no good end. Success crowns merit rather than chance or fraud.

Another important lesson which the human race has learned in its long journey upward is reserved for the young man and woman who come to the marriage altar chaste and clean. Others may get by; but will never enter into the most holy place.

One further lesson we have learned; that the soul needs its hour of waiting upon God in quietness. It is thus that we find ourselves. It is thus that we come into our own. It is thus that we pierce the mists which enshroud the eternal.

Without worship and prayer we may possess many virtues, but will not reach our heart's desire. Like some temple will seem our soul—

"... where naught is changed and incense rolls

Around the altar, only God is gone

And some dark spirit sitteth in His seat."

Fathers and mothers, if you were more devout, if you more truly worshipped and prayed, many of your sons and daughters would be doing very differently from what we see.

I am not a strict sabbatarian. My views on the Sabbath are so liberal that I hesitate to speak them lest I hurt some tender feelings. But I do not like automobiling and picnicing and golfing and caddying at the hour of prayer. We neglect

the place and hour of prayer only at infinite loss to our souls.

Young men and young women of this conference, whom I have come to love; some of whom are almost as sons and daughters to me: If I could leave with you one parting word, I would breathe upon you and say: "Receive the Holy Spirit."

BEREA CHURCH.

We held our meeting at Berea Christian Church beginning the first Sunday in August and closing the following Sunday. Rev. R. A. Whitten did the preaching. Brother brought real gospel mes-

sages, and the people did appreciate the messages so much and spoke in the highest terms of the preacher and of his fine Christian spirit as he went in and out of the homes of the people.

Although we were hindered by being rained out three nights and by some sickness in the community, the church was revived and benefitted greatly by the meeting. We were glad to have quite a few from Apples Chapel, Shallowford and Bethlehem Churches attend the services. Bethlehem and Berea are so near each other and are of the same faith, so they have an opportunity to co-operate and help each other against the mighty foe.

A. P. HURST, Pastor.

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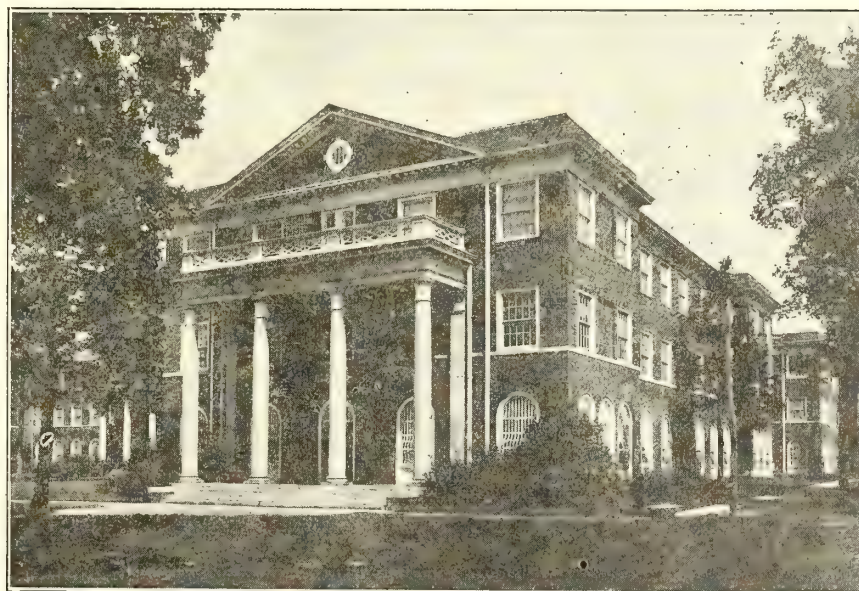
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Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Change in the label will appear on wrapper the first week of month following renewal, provided it is received before the 25th.

OBITUARIES.

RESOLUTION OF RESPECT.

Whereas it has pleased Almighty God, our Heavenly Father, in His wise Providence, to call from this life to his eternal reward our beloved brother, Deacon Reuben Dickson Thompson, July 28, 1931, at the ripe age of seventy-nine years, who has been a loyal and faithful member of Pleasant Grove Christian Church for over fifty-four years, a trusted and capable deacon for fifty-two years and a much beloved Sunday School superintendent for over forty years; be it resolved that we the church in quarterly conference assembled offer the following resolution:

First, that this church record its high regard and appreciation for the long and useful Christian life of our deceased brother, and commend his loyalty, devotion and consecration to Christian service, to all the surviving members of he church of which he was a member.

Second, that while we deeply deplore the great loss we have sustained in his going, we humbly bow to the will of Him

who doeth all things well and who is too wise to err and too merciful to be unkind.

Third, that our church has sustained the loss of one of its most devoted and loyal members and most faithful officers, whose place it will be difficult to fill.

Fourth, that the community has lost one of its best citizens who filled every position of public trust committed to him with honor to himself and credit to those who reposed confidence in him.

Fifth, that we extend to the family our tenderest sympathy in this, their sad bereavement and commend to them the Christ whom he loved and served so faithfully, and who will sustain them in this their hour of sorrow.

Sixth, that a copy of these resolutions be spread on our church record, a copy be published in The Christian Sun, and a

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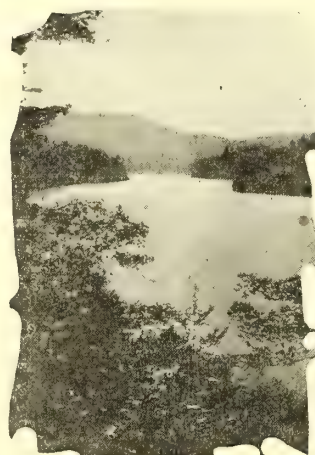
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VOLUME LXXXIII.

RICHMOND, VA., THURSDAY, SEPTEMBER 10, 1931.

NUMBER 37.

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

GREAT MISSIONARY PASSES.—

Charles George Sparham was a greatly beloved missionary in China for forty-four years. He retired from his work there to undertake in old age, a responsible job for the Religious Tract Society, and he died suddenly in London, the first of August, this year. Sparham was a close friend and son-in-law of Griffith John, one of the apostles of China. In the school of daring faith which gathered around Griffith John, he learned lessons which he came himself to apply in after years. He was a very modest man, content if he could be a helper to Griffith John. But he was called to leadership in the London Missionary Society, and in a large measure in the whole missionary enterprise in China. The life of such a man should be an inspiration to the many missionaries of the far-flung battle line of the mission fields of all lands.

STARVATION IN CHINA.—

Another vast welter of death and suffering was slowly being revealed today as President Chiang Kai-Shek estimated that fifty million Chinese flood victims were on the verge of starvation. While national effort was being made to relieve Hankow, Wuchang and Hanyang, where a quarter-million persons were estimated to have died of flood starvation and exposure during August, attention was diverted to Northern Kiangsu province, where the once happy and fruitful basin between the Grand Canal and the sea has been transformed into a death trap for scores of thousands. The flooded area there approximates 5,000 square miles in which 10,000,000 persons dwell. The most intense misery has been inflicted upon five rich farming counties, each supporting 1,000,000. Mission work here would give immediate relief where help is needed.

KAGAWA VISITS AMERICA.—

This saint, prophet, evangelist and social worker of Japan, who believes in the practical working of the Law of Love as a working principle for the whole world and the whole of life, has recently visited our country, and this visit represents one of the outstanding events of this period. Not often does one make contact with so great a soul. He has many speaking engagements at important meetings of national proportions. He has a message that will grip the world, for it is the message of the Gospel of Christianity, representing the working power of the Golden Rule, not only in theory but in fact and practical application. He lectured under the auspices of the divinity school of the University of Chicago while in that city and will visit many other institutions

of higher learning and leave his message with the leaders of thought in our intellectual centers.

"PEACE CARAVAN."—

The Women's International League for Peace and Freedom, which is making a trans-continental tour with its "Peace Caravan" passed through Chicago last month. This caravan originated on the Pacific coast. It is moving eastward toward the Atlantic, and is gathering, on the way, thousands of supporters for international disarmament. The caravan is intended to call attention dramatically to the World Conference on Disarmament to be held at Geneva, in February, 1932, and is securing signatures to petitions urging world disarmament at this time, to be presented to President Hoover when the caravan completes its journey. Such agitation and creation of public sentiment in favor of disarmament and peace will prepare the world consciousness for good will, conciliation, and the brotherhood of man. The movement is in the direction of the Christian ideal for the whole world which Christ came to establish as a reality.

DRINK DECLINING IN INDIA.—

The general economic depression has contributed to the decline in revenues from drink; but the anti-drink campaign carried on by the national congress and its thousands of volunteers all over the country is an important factor in bringing about this decline in the revenues from drink. The total loss for one year in all the provinces is 34,845,000 rupes, Bombay province being the one most affected, evidently because the anti-drink movement of the congress has been most active there. The question is now asked, "Who is going to make up this loss in revenue?" Is it by reduction of expenditures in the military and other departments of the government or is it by increased taxation? It is not a sad situation for any country to be in, that if the inhabitants of that country decide to become virtuous and abstain from drinking, there is an enormous drop in the public revenue and it becomes difficult for the administration to be carried on?

TWO SEMINARIES MERGE.—

"The Newton Theological Institution, Baptist, and the Andover Theological Seminary, Congregational, have joined their titles, faculties, libraries, and administrations, and will be known henceforth as the Andover-Newton Theological School. The combination consolidates two of the oldest seminaries in America. (Andover was founded in 1807, Newton in 1825.) They have a common background in Calvinistic theology, the same congregational polity, and the same educational standards." The trend of the times is in the direction of union in Christian service, Chris-

tian education, church organization and Christian fellowship. We are all working for the same Kingdom, for the evangelization of the world, the redemption of the whole human race, and there is nothing gained by dividing our forces over small differences nor in remaining apart when our differences are minor and our common purposes are the same. The whole church should face a common foe and co-operate for a common goal.

UNION SEMINARY IN INDIA.—

Three Lutheran churches in India and four missions supporting them have joined hands in establishing at Madras a union Lutheran theological seminary which opened its doors last month. Each co-operating body furnishes one professor, either Indian or foreign. The organizations co-operating are the Danish Lutheran Church in South India and the Danish missionary society, the Lutheran Church in the Andhra country, and the United Lutheran Church mission, and the Tamil Evangelical Lutheran mission, and the church of the Swedish mission. As soon as possible, churches doing mission work in foreign countries should promote such ideas in the preparation of native ministers and place the responsibility of promoting the missionary program by native leaders. No people will ever do much for self-development, individual initiative, or personal responsibility as long as they are kept dependent upon others for leadership and responsibility. Responsibility and confidence inspire people as well as individuals to develop and measure up to the best that is in them.

SUFFERING IN CITIES.—

During the coming winter the probability is that there will be more real suffering than usual. The unemployment problem still stares us in the face and grows more desperate as fall and winter approach. In Chicago, Governor Emmerson's commission on unemployment relief is being reorganized, and is getting down to work. The commission will undertake to raise a fund of \$8,000,000. Last winter the commission raised \$5,000,000 by subscription, and ministered to the needs of more than 138,000 families. It is fully recognized that the job will be a bigger one this winter. This is the condition in most of the larger cities, and similar situations exist in the smaller cities throughout the country. We have had abundant crops of food stuff and can supply all the needs of all the unemployed with the necessities of life if a proper distribution can be made to those who cannot support themselves. The Christian and charitable people of America have an excellent opportunity to render service where service is needed in devising some means whereby the abundance of bread stuff may be made available for the hungry millions.

NOTES-PERSONALS

Dr. C. C. Ryan, pastor of First Church of Richmond, is assisting Rev. J. F. Morgan in revival services during this week. He will return to Richmond for services Sunday.

Elon College has its opening day for the registration of freshmen on Saturday, September 12th, and the opening day for upper classmen, Tuesday, September 15th. The college plant is being put in good shape for the opening, and busy hands are getting ready for that event.

Rev. J. L. Neese, the pastor of Palm Street Church, Greensboro, N. C., was a pleasant visitor at the editorial offices of *THE SUN* the past week. He is engaged in evangelistic service with Rev. Roy D. Coulter at Haw River, and is rejoicing in the work and the prospect of a good revival at this church.

The following is gratefully acknowledged: "Mr. and Mrs. Oscar Summers announce the marriage of their daughter, Fleda Estelle, to Mr. Starlin Castles Whitaker, on Saturday, the 15th of August, 1931, First Presbyterian Church, Durham, N. C. At home, 17 Cobb Terrace, Chapel Hill, N. C."

Many of the faculty and employees of Elon College have returned to their homes and the campus at Elon, and the spirit of a new school session, and the work of another academic year, is in evidence in and about the college. All report a pleasant summer either in study or rest, preparatory to the strenuous year before them.

Dr. and Mrs. W. A. Harper were visitors for two or three days at the college the past week, but left the last of the week for New York, whence they sail for a trip abroad for several months. We wish them bon voyage, health and happiness in all their journey and pursuits, and a safe return when the months of their travels abroad are ended.

Prof. J. W. Barney, Chairman of the Faculty of Elon College, has spent the summer at the University of Virginia, where he is pursuing a course in summer work, and expects at an early date to receive a degree from that institution. Prof. Barney is an able scholar and teacher, the son of a Christian minister, and is deeply interested in Christian Education and all that goes to Christian culture and kingdom enlargement.

Rev. A. W. Hurst, pastor of Elon Church, issued to all his members last week a real "love letter," inviting all members and friends to be present on Sunday, September 6th, which was the first Sunday of the Church year at Elon, thus telling through the mail how glad the pastor would be to greet again and lock into the face of those with whom he labors and whom he has learned to love, and, it may be added, who have also learned to love him.

Rev. Stanley C. Harrell of the Durham Christian Church preached for Dr. Ryan, in Richmond on last Sunday evening. Mr. Harrell was accompanied by Mr. R. J. Kernodle, superintendent of the Durham Sunday School. Both were welcome guests in the home of the managing editor while in Richmond. Mr. Harrell was compelled to return to Durham on Monday, but Mr. Kernodle remained until Tuesday, when he left for Washington where he has relatives.

Rev. W. T. Scott, pastor of our Salisbury Church, has visited this summer many of our people in Winston-Salem, where we should have had a church long ago. Brother Scott has appointed a meeting in the Y. W. C. A. Building, First and Church Streets, Winston-Salem, for Sunday evening, September 13th. He hopes to have from 100 to 150 present for this meeting. Dr. Bloom of the Congregational Board and our Mission Secretary, J. O. Atkinson, are to be present for this meeting.

Rev. J. H. Dollar, pastor of our Reidsville, N. C., Church, has resigned, his resignation, we are advised, to take effect the close of the present Conference year. Brother Dollar has done a great work at Reidsville and has built up one of the largest Sunday Schools of any church in that city. The church has gone forward tremendously under his consecrated and capable leadership. There is deep regret at his expressed feeling that he should make a change. That will be a fortunate church and pastorate that secures him as its minister and spiritual leader.

Rev. S. E. Madren, pastor, writes under date of September 3rd: "I am now carrying on a meeting at Elk Spur. It has been going on for over a week. I had ministerial help promised, but circumstances prevented, therefore it falls to my lot to do the preaching. There have not been any converts as yet, but the audience is very large and well behaved, and I am preaching mainly to 'The Church.' We had a house full last Sunday night for service. This was the first time we have had that large an audience for quite a while. Everything seems to be going well in the work at present." Rocky Ford Church was dedicated this summer, and this gave impetus to the work there, while the meeting at Elk Spur gives encouragement there. We have some very faithful and loyal members at both churches, whose hearts and lives are in the work, and this will count for much in the future.

DR. AND MRS. HARPER SAIL.

Dr. and Mrs. W. A. Harper sailed from New York on September 5th, on the *Leviathan* for Cherbourg, France. They will spend a few days in Paris enroute to Istanbul, Turkey. They will also, before reaching Istanbul, visit Rome and Athens, and perhaps Florence and Venice.

Dr. and Mrs. Harper are to spend four months in the Near East where as special representatives of the American Board of Commissioners for Foreign Missions, they will study Religious Education in Moslem lands. The schedule as arranged for them, includes a special study of the educational institutions of Turkey, Persia, Syria, Palestine and Egypt. In particular they will visit all the colleges in the Near East and the main mission stations of the several denominations. Superintendents of public instruction will also be interviewed in the effort to discover the character building influences that are now operative in Moslem lands.

Dr. and Mrs. Harper are scheduled to sail from Alexandria, Egypt, on the 24th of November for London. It is likely that they will, after spending some time in London and Scotland, visit Germany and Belgium before returning to this country.

RALLY AT WINSTON-SALEM.

There will be a Congregational Christian Church Rally at Winston-Salem, North Carolina, Sunday night, September 13th, at 7:45 o'clock, in the Y. W. C. A., located at the corner of First and Church Streets. The purpose of the rally is to get an expression from Congregational and Christian Church members living in that city

as to their desire to have a Congregational Christian Church there. There are some 85 or 90 former and present Christian Church members in the city who have been favorable toward and desirous of a church. There are doubtless a number of Congregationalists there also, and effort is being made to locate them and have them present for the rally.

The idea of the rally grew out of work done in Winston by Dr. W. C. Wicker last year and visitation recently made there by Rev. W. T. Scott, Dr. W. C. Wicker, and Rev. Milo J. Sweet. Dr. J. O. Atkinson for sometime has had Winston in mind as a new project for the Southern Convention, and it was out of his plans to do something that Dr. Wicker went there last year.

The rally will be of a high quality program, for Dr. W. Knighton Bloom of Washington, D. C., will be present to meet any Congregationalists, and Dr. J. O. Atkinson will be present to greet the Christian Church folks. It is especially urged that members of Salem Chapel and Belevs Creek Churches be present for this interesting meeting.

Announce the rally to your friends. Be present yourself.
W. T. SCOTT.

NOTICE.

To the Ministers and Churches of the Alabama Christian Conference.—

The next session of the Conference will meet at Pisgah, Alabama, on Tuesday after the second Sunday in October, at 3 o'clock p. m., instead of at 10 a. m. This will give our ministers and delegates time to get to the Conference without undue worry or anxiety. Now let every minister get ready to go, and let every Church prepare to send a delegation. Where two or more of the churches are conveniently located, they might divide the expenses, which will be a small item, and every church can be represented. Let us show the Pisgah Church that we appreciate their invitation by going. The program will soon be announced. We invite all of our Congregational brethren to attend this meeting.

G. D. HUNT.

NOTICE.

The Mission Board of the Southern Convention will meet in annual session at Suffolk, Va., 9:30 a. m., September 16th. Those having affairs to present to the Board should send the same in writing to the Chairman, Col. J. E. West, Suffolk, Va., or to the Secretary, J. O. Atkinson, Elon College, N. C.

CONFERENCES MEET.

Eastern Virginia Conference meets at Cypress Chapel, Nansemond County, Wednesday before the first Sunday in November, 1931, at 10:30 A. M.

Georgia and Alabama Conference and Southern Association will meet jointly—

Alabama United Conference meets at Phenix City, Ala., Second Tuesday morning in November, 1931.

Eastern North Carolina Conference meets at Shallow Well Church, Tuesday after the third Sunday in November, 1931.

North Carolina and Virginia Conference meets at Mt. Bethel Church, Rockingham County, on Tuesday after the second Sunday in November, 1931.

Western North Carolina Conference meets with Shiloh Christian Church, Randolph County, Tuesday after the first Sunday in November.

NOTE.—Secretaries of Associations and Conferences will please supply omissions and make necessary corrections to the above.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. INSMINGER, and REV. M. J. SWEET, *Associates*.

REV. DON G. HENSHAW, who went to New York for summer studies at Union Theological Seminary, has returned to the church at Coral Gables, where he has been pastor for the past three years.

MR. CHARLES B. FULTON has completed his service as Student Summer Service pastor at Holly Hill, Florida and returns to his home in Lake Worth. The church was so well pleased that they asked him to continue in the pastorate of the church, which he was unable to do.

MR. JOHN RAE CHAPMAN, who has been Student Summer pastor at Coral Gables has completed his work and has returned to his home in Massachusetts, after which he will continue his studies at Union Theological Seminary. Mr. Chapman's work with the church was greatly appreciated.

THE BEST NEWS the associate editor from Georgia and the Carolinas has heard in months is that Dr. Edwin C. Gillette is back from his vacation. His associate in the Jacksonville office has done wonderfully in handling the work and we give her a hearty vote of thanks and appreciation.

SOUTH GEORGIA held a Young People's Conference at Friendship Church near Baxley, Saturday and Sunday, August 29th and 30th. Miss Annie R. Campbell was the leader and many others participated. She is also preparing for a week end retreat or Young People's Leadership Conference to be held at Brunswick on September 11th, 12th and 13th, in a cottage which has been given free of charge to them by a fine friend at Waycross.

REV. ORVILLE D. ULLOM arrived in Melbourne, Florida, to begin his pastorate there, but was taken seriously ill and spent about ten days in the hospital. He has recovered and has begun his work with the church. Mr. UlloM was the pastor at Holly Hill for one season and later was assistant pastor in the Miami Beach Church, where he rendered especially fine service in work with the young people. He succeeds Dr. George L. Hanscom, who has retired from active service and moved to Mount Dora, Florida.

REV. FRANK ATKINSON has begun his service as pastor of the Union Church at West Palm Beach. Mr. Atkinson comes to the church after a notable pastorate in Houston, Texas. During his pastorate there a beautiful new church was built and dedicated. Dr. Atkinson comes to West Palm Beach with faith in the future of that church and is welcomed by a very loyal and devoted membership. Mr. Atkinson is married and has four children, three sons and one daughter. He is cordially welcomed to the Florida fellowship.

ST. PETERSBURG, FLORIDA. Attended by approximately one hundred and twenty-five young people, a Christian Endeavor Echo Rally was held at the Congregational Church recently. The meeting included morning service with a sermon by Rev. Oscar H. Denney, acting pastor, and a pot-luck supper with a fine musical program followed with vespers in North Shore Park. There were representatives from Coral Gables, New Port Richey, Sanford, West Tampa, Tampa, and Haines City. Alex Pasetti of West Tampa was "Echo of Camp," featuring Camp Immoka-

lee songs. Marie Weir was "Echo of Miami." A talk, "Echo of Blue Ridge," was given by Carol Cushman and the Rev. Ralph Krout of New Port Richey. Plans were made tentatively to meet next fall in Coral Gables.

THE CENTRAL ALABAMA ASSOCIATION held their meeting at Liberty Church, East Tallassee, of which Rev. J. L. Barker is pastor. Rev. Andrew J. Holman became Moderator and Rev. Joseph E. Each continued to serve as Scribe. Lay delegates made full and satisfactory reports for Churches, Sunday Schools, Young People's and Women's Societies. They took part in discussions. A high point was the report of the Rural Pastors' School at Nashville, by Pastors Dopson, Each and Nelson. There was a thrill in the report that Liberty Church has already paid its missionary apportionment for 1931 and has eighty-two people who expect to make quarterly gifts to denominational benevolences. This church and the one at Thorsby made donations of canned goods to Thorsby Institute. Most of the churches are actively engaged in the effort to can fruits and vegetables which are to be sold to secure money for missions. Rev. and Mrs. A. C. Nelson have secured the largest number of cans from the people of their churches.

COUNTRY LIFE ACADEMY.

Country Life Academy took up its work this year on September 1st, instead of October 1st, as in years gone by. The new dean, Mr. George Colclough, formerly connected with Elon College, as financial agent, and before that a very successful superintendent of schools in North Carolina, began work August 15th. He is enthusiastic over the prospects. Of course one of the leading features this year is the connection of the Academy with the Star-Ether High School. By special arrangement with the trustees these schools are able to unite in certain departments and so to cooperate as to give the community a full-fledged department of scientific agriculture and another of home economics. In other ways the tendency seems to be in the direction of establishing a vocational and religious education school of high rank on the side of the work of the Academy, and at the same time furnish the entire community with exceptionally well organized scholastic advantages in all lines of regular high school preparation for college entrance. The president and trustees, as well as the dean and other members of the faculty, are greatly pleased at the prospects. The promise of a large increase in the student body is good.

FRIENDSHIP MEETING.

Liberty Church, of the Macedonia Larger Parish, did itself proud on Sunday, August 30th. It was the second great Fellowship Meeting of the four churches belonging to this group. Rev. Theodore L. Leverett has been the pastor of this parish since last March. His far-seeing leadership and refined qualities of spirit and kindness of disposition make him loved by all. Each church, Liberty, Macedonia, Sardis and New Trinity, has developed beyond what any of them dreamed, and each is happy. Liberty, where this meeting was held, was thoughtful to the last detail and had prepared well for the gathering. They have an inspiring Sunday School, a fine Christian Endeavor Society and a good church.

People came from Sardis and Macedonia, each about eighty miles distant.

The sermon was given by the pastor at large, Rev. M. J. Sweet. It was his first meeting with this parish since he assisted in organizing it. He was highly pleased at the changed life of the communities represented and feels that this parish is highly demonstrating what can be done in our rural churches where they are working in contiguous territory and are willing to unite even at some sacrifice in certain directions. As he sees it, the only hope for some of these outlying rural churches is to unite in a group and engage some man who can devote all his time to the pastorate of the whole group.

A great dinner was eaten out of doors around heavily laden tables, and in the midst of a beautiful grove of fine old trees. The afternoon service was in the hands of the Young People, directed by Jean Fullington and David W. Shepherd, S. S. S. workers in Georgia. They presented a pageant which inspired all.

At the business meeting Sardis Church, near Oxford, was chosen for the next meeting to be held on the fifth Sunday in November.

It was voted to ask the minister to work out a system of points to guide the four churches in holding a friendly contest during the last quarter of the year. Much is to be expected from this good natured rivalry.

METHODS CORNER

By REV. ELISHA A. KING, D. D.
Miami Beach, Fla.

In my last "Corner" I wrote about church attendance and promised to take up some methods of increasing attendance. It is not easy to get people to church during the summer time. In warm climates it is quite uncomfortable for men to dress up and wear coats, and sit for an hour and a half in a warm church building. Many churches have made it a rule that men come to church without their coats. That has made considerable difference. Then the church may be supplied with fans. These may be had of numerous advertising firms, but if churches prefer they can buy fans without advertising. If the janitor will see that the windows are open and the ventilation is free that will help. So far as possible the hot air of the morning service should be disposed of before the evening service. Electric fans may be used in strategic places. Ice water with individual paper cups at the church entrance helps. The pulpit and chancel may be made beautiful with flowers. Thoughtful ushers help a lot.

This is about all the lay-man can do. The minister has something to do about it also. He can plan to shorten the service without spoiling its dignity or spiritual unity. The sermon ought not be more than 20 minutes long. Congregational singing will also help. Then there is this to be said, the people who do come should not be scolded because other people do not come! And the sermon should be a thoughtful one. The people who go to church in the summer time deserve good sermons and the ministers should prepare carefully though the temptation is to "let up" in preparation because it is summer time.

It is sometimes thought that just because it is summer time there is no need of spending money on publicity. The truth is that is the time good publicity pays. We mean that it helps to bring people to church, they increase the size of the congregation, and they contribute more money than the publicity costs. A larger congregation encourages the minister and he preaches better sermons and the larger congregation gives him a better chance to reach the people with his message.

E-D-I-T-O-R-I-A-L**EDITOR****J. O. ATKINSON, ELON COLLEGE, N. C.****ASSOCIATE EDITOR****E. C. GILLETTE****117 W. Forsyth Street, Jacksonville, Fla.****CONTRIBUTING EDITORS****W. W. STALEY****W. A. HARPER****S. C. HARRELL****J. E. McCAULEY****NEWS EDITOR****W. C. WICKER****PRINCIPLES OF THE CHRISTIAN CHURCH.**

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

OUR ELON AND HISTORY.

September 12-15, 1931, marks another epoch in the history of our Christian Church in the South. This is the period when the fall semester of our own Elon College begins. Opening her doors for the reception of students, for the first time, in September, 1890, the term to begin, September 12-15, of this year, will mark the forty-second year of her history and deeds on the field of culture and Christian education.

Elon has, indeed, an honorable career and a notable history; for the career of our College and her history are one with the career and history since that date, September 1, 1890, of the Southern Christian Convention. Into this institution our our membership and thousands of friends of our Church in the South have put their prayers, their sacrifices, their services, and in many instances, their lives. One cannot think of Elon College without at the same time thinking of unselfish service, deep devotion, noble sacrifice, consecrated effort and splendid achievement.

In writing such lines, one's mind flashes in many directions, and the temptation, as well as the desire, is to indulge the impulse to name persons and pay tribute to souls sincere and devout, who have done their best for Elon College. But there is no end, if one begins in that direction, for their name is legion from the day the College began until this good hour. Elon College, like any other enterprise of the Church and of almighty God, has its foes and its adversaries. It would not have the human side, and be directed

by human beings, if it did not make mistakes, beget antagonisms, and develop critics. Since the day our Lord Christ, with supreme and infinite love, battled His way even to a cruel cross, and endured the nails driven through His hands by hatred and opposition, even till this good hour, every enterprise and institution in His name, and existing for His sake, and carrying on the righteous cause He championed, has had its foes, developed its animosities, fallen heir to prejudices and encountered opposition. This seems to be the way of righteousness and righteous enterprises beneath the sun. But the cause of righteousness goes marching on, and institutions and enterprises founded and fostered in His name, and for His sake, have in them that life that will not die, that courage that cannot be conquered, that supreme virtue that refuses to be vanquished.

Elon College is no exception to these historical facts and stands out today as an institution beloved, esteemed, honored, revered, because of the deeds of righteousness it has wrought, because of the lives it has inspired, because of the motives that have guided it, and because of her high and holy achievements for the Church and the world. Practically every pulpit in our Southern Convention has been occupied, or is today occupied, by ministers who have received their instruction and inspiration, cultural and religious guidance at Elon College, and every church in the Convention has felt the power of its impact and the quickening influence of its leadership. Practically every home in the churches of the Southern Convention, and in many directions outside of the Convention, has been blessed and benefitted directly or indirectly by the life and labors of Elon College.

Every term of the College, therefore, marks an epoch in our history. September 12, 1931, is registration day for freshmen, and three days are to be given to the freshman period of instruction for new students. Then old students will register on September 15th, and the classes will begin on the 16th. A force of workmen have been busily engaged for the past two weeks cleaning and preparing the campus and buildings, and putting the dormitories in shape for the opening. The registrar says: "While it is expected that the depression will cause a small drop in enrollment this year, nevertheless a good student body is anticipated, and the college authorities are looking forward to a good year of college work. Several of the teachers and faculty members have already arrived to prepare for the opening after their attendance at summer sessions in various schools and universities."

Friends are putting forth their best efforts and hundreds are offering their prayers daily and doing everything within their reach to make the coming year the very best of all the years so far, hoping that the opening on September 12th-15th will be an auspicious occasion, and one to carry joy and gratification to all friends of the College and throughout the Church.

Again let the editor say that Elon College is our College. It may not be as large as some other colleges, but we love it just the same. It may not be as pretentious as some, but we honor it; and it may not have achieved as much as some, but we esteem it, for it is what we have made it, and it is the best that we of the Southern Convention have as our own up to this good hour. It is ours. Its success and growth mean success and growth for our Church, especially throughout the South. Its failure is unthinkable, for it would spell ruin to, and the undoing of every enterprise and institution in the Southern Christian Convention. We cannot think of ourselves without thinking of Elon College, and we cannot respect and honor our history and our achievements without respecting and honoring Elon College. Too many prayers have been put into this institution, too

many lives have been consecrated upon her altars, too many souls have been inspired by her sacrifices, and too much depends upon her present and her future, to think one moment of her failure or of a discontinuance of her progress, her prestige and her power. God bless Elon and help one and all of us to pray more devoutly for her progress, give more liberally to her support, and rally more hopefully to her banner and her courageous leadership

J. O. A.

SACRIFICING LUXURIES.

It may be strange, but it is nevertheless true, that people will sacrifice necessities before they will sacrifice luxuries; they will give up some necessities before they will forego luxuries. Some one has pointed out that if our "English cousins" had been aware of this characteristic of human nature, they would have put a tax on some necessity of life and not on tea, which is a luxury, and which tax and which unfortunate incident precipitated "the Boston tea-party" and the Revolutionary War. People will fight for luxuries. Ask a member to give up smoking a cigarette or a cigar for the sake of the Church or the cause of the Kingdom, and that person will turn a deaf ear to your request. Ask that same person to give up some necessity of life, some portion of his daily food or convenience or comfort, and he will more likely yield, for then he feels that he is making a sacrifice.

Possibly this, in a measure, explains why it is that the American people, in this time of depression, stick to their habits of indulging the luxuries while they forego many of the necessities of life. In a recent front page article in one of our great dailies, Thomas L. Stokes, of the United Press, Washington, gives the following:

"The American sticks to his habits despite the depression. He continues to smoke about as many cigarettes as ever, to play cards just as eagerly, to consume about the same amount of pop, to eat nearly as much candy, to drink more coffee, to find recreation in golf, baseball and tennis, and to file into the moving picture show about as often as before the business slump began, according to government and industrial figures. A grand total of 115,379,197,000 cigarettes was sold last year, compared with 117,963,870,000 in the boom year of 1929, according to figures compiled here. Moving picture theatres took in a billion dollars in 1930. This was \$300,000,000 below 1929, but more than 1928, when the total was \$900,000,000. Candy consumption dropped just a bit from a total of 1,570,251,790 pounds in 1929 to 1,545,387,563 in 1930. The per capita consumption of candy incidentally is largest in Nevada, the playground of divorce, and lowest in South Carolina, where there is no divorce. The comparative per capita figures are 23.62 pounds in Nevada and 6.25 pounds in South Carolina, annually. Coffee imports into the United States for the first six months of this year were far above those of the corresponding period of 1930."

These facts can only be explained by the psychological phenomenon, that people who are undergoing hard times seek and will have the relaxation or the indulgence, the forgetfulness or the pleasure, that comes from luxuries. Here is the deeper fact that shows the weakness of human nature in a time of depression. Thousands of good people, not foregoing or sacrificing their luxuries, will cut off their contributions to church, to charity, to the cause of righteousness. Here is a plea that may be made: In a time like this when we are sacrificing the necessities for the luxuries of life, why not sacrifice some of the material and physical necessities for the moral and spiritual necessities? In this way the spiritual life will be enriched, while the economical life is being impoverished. And what our world

today needs is a deepening of the spiritual life, a quickening of moral perception, a reverence and devotion to things supreme and divine. The kingdom of righteousness is supported and enlarged through self-denial.

J. O. A.

INDIVIDUAL RESPONSIBILITY.

One of the weak links in organized Protestantism is the sense of individual responsibility for the work of the Church. Within recent years it has been a favorite sport of those both within and outside of the Church to enlarge upon the responsibilities of the Church. Much of this discussion has been of great benefit. It has enlarged the vision of the possibilities that may be accomplished by organized religion. It has given the leaders in religion a larger sense of responsibility.

But between the ideal of what the Church ought to be and do, and the responsibility that is accepted by the average church member there is a great gulf fixed. It is impossible to adequately account for the lack of sense of responsibility as it is found in so many church members. There are those within most every congregation who feel that their responsibility goes no further than their own personal interest. They will lend their support to those enterprises in which they have an interest, but beyond that they will not go. There are others who feel that separating themselves from the church relieves them of all personal responsibility whatever. They will blandly tell you that they are no longer attending church, as if that absolved them from every obligation.

It is possible that the striving after numbers is responsible for much of this lack of a sense of obligation. Churches are quick to accept all comers without much questioning. This is the case when members are transferred from one organization to another. It is generally true when members are being received into the church for the first time. It may be the fact of church membership being so easily acquired is responsible for its being so lightly held. If it were made harder for people to get into the Church, they might be of more service once they are in.

It is also true in most democratic organizations that when an individual has been elected to office, those who have elected him feel that they are relieved of any further personal responsibility. This is certainly true of the church. It is true of denominational enterprises. Conferences consider the things that need to be done, appoint a secretary or a committee and charge them with the responsibility and straightway forget all about the matter until it is time for a report on what has been accomplished. That is why so many church enterprises are one-man affairs. Great enterprises can only be accomplished by the cooperation of all those who are concerned. There is more potential energy going to waste in the church than any other institution in the world.

The facts that we have been discussing above throw a tremendous task upon the shoulders of the preacher. But they also open the door to a tremendous opportunity. It has reached the point that if the work of the Church is to go on, that the preacher must be able to do the work of an expert in vocational guidance. He must be able to recognize the abilities and the adaptabilities of his membership and in the light of these facts seek those whom he may call to places of responsibility. The preacher must also be constantly engaged in the task of enlarging the interests of his members. This may be done through personal conversations, through sermons, and through enterprises which are presented to the local congregation.

There ought to be, however, a sense of responsibility resting upon each individual of which he is definitely aware. There is something funda-

mentally wrong with the message of the Church when individuals can thus ignore all sense of personal responsibility. An awareness of personal salvation ought to carry with it a sense of obligation to serve. Fellowship with a suffering Saviour ought to be a perpetual challenge to self-sacrifice.

It is doubtful that we shall ever recover an adequate sense of personal responsibility until we get back to the realization of a Church led by the Holy Spirit. Whatever may be the true status of affairs the average church member feels that the program of service is essentially man-made. The realization that the call for service is the call of God does not carry over to the average individual. We have too much confidence in the wisdom of our own plans. There is not enough earnest prayer that the will of the Lord may be revealed to the congregation; and as a consequence we are not aware of divinely ordained objectives. No individual is equal to the task of serving God through the Church unless he be Spirit-called, Spirit-led, and Spirit empowered. And for the average church member this state of which he is so pitifully unaware that he is not even seeking it.

S. C. H.

WHAT THIS COUNTRY NEEDS.

To obey the fourth Commandment: "Remember the Sabbath day, to keep it holy." Nothing is more neglected and violated than this command given by God for human welfare. Recreation is as necessary as work, and nothing gives rest to mind and body like spiritual worship. The body rests by mental enjoyment, and the mind and body both rest by spiritual worship. The human life cannot exercise body, mind and spirit, all the time. Each one has its own function and is at its best when it exercises in its own field. A community that does not keep the Sabbath is a low community and its citizenship is low in the scale of civilization. The same is true of a family, or an individual. The State renders business unlawful on Sunday. A deed given on Sunday would be useless. If citizens *must* obey the fourth Commandment, church members should by their own volition.

To attend church as well as Sunday School. Many go to Sunday School, and then leave the church and go on some run for pleasure. They overlook the fact that there would be no Sunday School, if there were no church; and that there would be no place to meet, if there were no church. The church opens the doors, furnishes the heat in cold weather, the pianos and organs, and welcomes all who come—grown people and children. The poorest enjoy the same privileges as the richest; all share alike. The Sunday School cannot live without the church, and the Sunday School should remain for the regular services. That would be the ideal church, and that is the reason the country church furnishes the leading members of the city churches, as well as the preachers. That is the fact, and the reason is that all remain for the preaching service. The ideal church will be the church in which the Sunday School remains for the regular service in the town and the city.

To live within their means. There is entirely too much going in debt, by States, cities, churches, families, and individuals. Debt is the chief cause of hard times. When wages, prices, salaries, are all high in flush times, people imagine that such conditions will continue; and they go in debt to realize when conditions change that they are in a strain. The only safe time to go in debt is when business is flat and people are crying hard times. There is as much money in the country now as when times were prosperous; but it is idle. Money is a circulating medium, but when it is tied up, it cannot circulate, and times get hard.

Most of all, the country needs a great spiritual

revival to soften human hearts, strengthen human wills, and improve human behavior. There is too much intellectual preaching, too much head religion, too much outward forms in worship, and not enough of the Biblical and Spiritual in the church. Many sermons hardly touch the Bible, and many Christians think their religion without real experience. Emotion, stirred by the Spirit, experience, felt as a new life, "a conscience void of offence toward God and man" (Acts 24: 16), spirituality rather than intellectuality, experience rather than education, loyal hearts rather than mental attitudes, seem to be the need of this country at this time.

W. W. S.

WAS HE IN HIS RIGHT MIND?

A man died, partly from the effects of starvation, the other day; a man who had inherited and given away a great fortune and who persistently spent as little as possible on himself.

By no fault of his own he left an estate estimated as worth \$500,000 to \$1,000,000 which will be used "for the sole use and benefit of the workers of the world, and especially for the education of the unemployed."

He was a theological graduate, an M. D., and "the millionaire hobo." As a giver of himself and his possessions, he has had no equal in our time.

Even in his student days he repeatedly gave away his hats, coats, gloves, to poor folk he had met on the street. He would mend broken fences and rotten sidewalks, take care of the sick, tend babies, and do any sort of menial work that nobody else seemed willing to tackle.

He was an indiscriminate giver; he was rather more interested in the unworthy than the worthy; and undoubtedly he was at times a little crazy by all our standards of prudence.

The papers said little about him when he died, and his memory will be kept green chiefly by the down-and-outs to whom for so many years he dedicated himself. While he lived he was always sure of a paragraph when he would gather his hoboes about him and let them take full advantage of his undiscourageable bounty.

Most people who heard of him thought James Eads How a fool, or a crank, or plain lunatic. Perhaps he was a little of all three.

And yet, when you read the details of his life, you are startled to discover how much of the story could be described in the very words once used to tell of another rich young man who for the sake of others became poor.

Almost one could go so far as to say of James Eads How, "He saved others; himself he could not save."

Who knows? Maybe there is something trifling out of gear in a society which can think of such a man as mentally deranged.—*Northwestern Christian Advocate*.

JOSEPH COOK'S HOROLOGUE.

Near the close of his long and eventful career as a scholar and lecturer, Dr. Joseph Cook of Boston wrote the following summary of life. It recognizes the solemn fact that life at last brings us to stand before God to give account. Happy shall we be with Him then.

"Man's life means

Tender teens,
Teachable twenties,
Tireless thirties,
Firey forties,
Forcible fifties,
Serious sixties,
Sacred seventies,
Aching eighties,
Shortening breath,
Death,
The sod,
God."

CONTRIBUTIONS

SUFFOLK LETTER.

SEATTLE.

Tuesday, June 30, 1931, was spent in meetings of the Home Boards, lecture by Dr. Albert W. Palmer, Chicago Theological Seminary on "Paths to the Presence of God"; and an address by Rev. H. C. McDowell of Angola, West Africa.

Wednesday, an Animated Edition of "The American Missionary," monthly magazine number of the *Congregationalist and Herald of Gospel Liberty*, was presented by the Home Boards through young people in an interesting fashion.

Thursday was occupied largely in the discussion and voting upon the Seminar Findings in the subjects which they had discussed. A bird's-eye view of our Denominational Set-up and Program was introduced by Secretaries Drs. C. E. Burton, W. H. Denison, and C. E. Merrill. At the evening hour, Dr. Wynn C. Fairchild delivered an address on "Facing the Facts in the Far East"; and Col. Raymond Robbins delivered a marvelous address on "The Constitution—Shall We Scrap It." It was, in many respects, the most outstanding address delivered during the Convention.

Friday, the closing day, was occupied by fine addresses, business, and a great address was delivered by Dr. N. W. Pendleton of Grace-Trinity Center United Church (Congregational-Methodist-Presbyterian) San Francisco, on "The Morale of Unity." Fraternal Greetings were brought from the United Church of Canada by Rev. Geo. O. Fallis, B. D., C. B. E., of Vancouver, British Columbia.

The meetings all the way through were characterized by order, unity, and a search after truth for the church and all its purposes and undertakings. It was very unique as it was the first union of separate denominations on the basis of equality without any doctrinal agreement. It represented the union of two denominations similar in their government and their position. The chief difference was in their names: one the *Congregational Churches*; the other, the *Christian Church*. The name for the united organization is to be worked out as early as possible in the future. It is to be hoped, at least by this writer, that the name *Christian* will be the surname. Let *Congregational* be the *given* name and *Christian* the *surname*. Then it will be the *Congregational Christian Church*, not churches. That would be a denomination, as it should be, and not simply churches. The name *Christian* is the name that is universally used by all people when speaking or writing of the Church of Jesus Christ. It is the Christian Religion, the Christian Era, the Christian Doctrine, the History of the Christian Church; one may claim to be a member of the Catholic or of any Protestant Church, but the first and main claim is that of being a Christian. (Acts 11:26.) "And the disciples were called Christians first in Antioch." That name has never been changed, and it never will. Disciples are born of Jesus Christ. He is our spiritual Parent and He gives us our surname. Any name other than *Christian* is not derived from birth, but is a *given* name, as *Congregational*, *Methodist*, *Baptist*, or *Presbyterian*. No other name can furnish the basis for union, but that name furnishes a basis for the union of all denominations. In fact the given name need not be changed, provided the surname is used, and all denominations can answer the prayer of Jesus for unity in John 17:21, "That they all

may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

W. W. STALEY.

ELON COLLEGE TO OPEN SEPTEMBER 12TH.

Preparations have been going forward for the past several weeks for the opening of Elon College for its 42nd Session, and everything will be in readiness to receive the new students on September 12th. Three days will be given over to the freshmen period of instruction, and then the upperclassmen will come in on the 15th for registration.

Most of the faculty members are already at the college at this writing, and the remaining ones will reach the college on Monday, September 7th, so as to have time to get their courses set up and ready for the arrival of students.

Four new faculty members have been added to the staff for this year:

Miss Margaret Shaw of New York City, a graduate of Peabody Conservatory and Columbia University, will take charge of the Music Department of the College while Professor Velie is away on a year's leave of absence. Prof. M. J. Benyumes, who has had a wide experience in music work, especially violin, band and orchestra teaching and directing, will teach these subjects at the college this year.

Miss Naomi C. Brady becomes teacher of Home Economics and dietician for the college dining hall. Miss Brady holds her A. B. degree from Oklahoma College of Women, and her M. S. from Columbia University.

Prof. H. L. Snuggs becomes a member of the English Faculty, and will take some of the freshman and sophomore courses as well as offer two courses for juniors and seniors. He is a graduate of Wake Forest College, and holds his M. A. from Duke University. He has taught English and Latin at Boiling Springs College before coming to Elon. He is now working toward his Ph. D. degree in English at Duke University.

Many of the faculty members have been away for the summer attending summer school and teaching in summer work. Professor J. W. Barney, Chairman of the Faculty at Elon this year, has just returned from the University of Virginia, where he spent twelve weeks in graduate study. Others who have engaged in summer educational work and research are: Dr. T. C. Amick, Prof. T. E. White, Prof. A. R. VanCleave, Dr. J. A. Clarke, Prof. L. G. Bryngelsson, Prof. C. J. Velie, Miss Lila Newman, Miss Margaret Shaw, Miss Naomi C. Brady, and Prof. H. L. Snuggs.

Saturday, Sunday and Monday will be given over to freshmen registration, orientation and instruction. During these three days they will study with faculty advisers their relation to the college, and how to get started on the right foot in their college duties. This period will start off with an assembly in the auditorium after the registration is completed in the forenoon, and a reception for the freshmen and faculty members in the Y. W. C. A. hall. Such subjects as the student's religious life while a member of the college student body, their social life, and the student activities will be discussed during this period. Also such items will be taken up as to how the students may make the best use of the library and other facilities of the college, as well as a wise use of their time and their money.

The college authorities are optimistic and are looking forward to a good year. While the general depression and stringent financial conditions

of the students are expected to have their effect upon enrollment figures, it is hoped that at the last minute many students who are in doubt about returning to the college will find that they can come. Applications from new students have come in as well as could be expected during the summer, and even yet many are being received. It is expected, however, that there will be a drop in the enrollment of 367 last year to something between 325 and 350 this year. This will, however, in no way affect the work of the college, as a full line-up of courses will be offered, and there will be no special curtailments along any line.

C. M. CANNON.

FRIENDS THAT HELP.

It is a common experience that we are not ourselves in the company of some people. One man stimulates our thoughts, quickens our faculties, sharpens our intellects, opens the floodgates of language and sentiment, while another dampens our enthusiasm and depresses all our faculties.

Some people act like a tonic or an invigorating and refreshing breeze. They make us feel like new beings. Under the inspiration of these presence we can say and do things it would be impossible for us to say and do under different conditions.

From others emanates an atmosphere which paralyzes thought, dwarfs expression and destroys naturalness.

To grow, we must cultivate the society of those who stimulate us along the line of higher endeavor, who open up visions to our inner eyes, who make us long to be more, to know more and to do more; who make us conscious of greater powers, make us believe more firmly in ourselves, and arouse in us a determination to do the very best of which we are capable.

Those who appreciate the good in you and help to build you up instead of destroying your self-confidence, double your power of accomplishment. Your best friends never embarrass you with your inferiority or accentuate your weaknesses.

We can never forget those who help us to unfold our possibilities. The discouraged pupil never forgets the teacher who sees in him that which his parents and other friends failed to see; and nothing else so spurs him on to make the most of himself as his desire not to disappoint the teacher who has confidence in his ability to do something when no one else believes in him.

Beecher said he was never the same man again after he had read Ruskin. Fortunate is the man all through life who in the formative period of his youth had one broad-minded, whole-souled, optimistic friend. His soul-vision will be clear and the things of his life will be things worth while. Storms may blow his ship out of its course, but his compass stands true and the rudder steady, and the ship will ride safe home. More fortunate still is he who remembers that the formative period of life never ends, and always selects friends who direct his thoughts and ideas upward, never downward.

And what our friends can do for us in this respect we can do for them.—*Selected.*

"All Gaul is divided into three parts" countless Latin students will be reading within a few weeks. All time should be divided into three parts—time for sleep, time for work, and time for play. He who lives best and wisest observes this grouping for his time.

Christian Endeavorers from Dendron and Waverly went to Wakefield, Va., each evening last week to cooperate in a Christian Endeavor Expert Class. The three societies enjoyed the fellowship together and look forward to "Greater Things Than These" in the new year's work.

NOT A TIME FOR "ISMS."

No one questions the present period of depression. Yet, it is not a new development in economics. Since history began there have been periods of inflation, followed by those of deflation. In spite of all modern legislation, theories, research and plans, the centuries-old laws of supply and demand continue to exert themselves. A shortage in the supply means higher prices. Higher prices are a stimulus to production. A stimulated production soon meets the shortage. Consumption cannot be increased beyond a certain extent. Soon there is a large surplus—money becomes scarce. A period of depression exists.

All these steps were recently taken. During and after the war, sources of supply in Europe were crippled. A large demand was created for American products. Factories sprang up over night. Wages were doubled and redoubled. Prices soared and practically everyone was endowed with plenty. Then the inevitable. Conditions in Europe were restored to normal. Consumption in this country could not be further increased. There existed a decreasing demand—an increasing supply. As a result, the present depression.

In retrospect it appears surprising that very few during prosperity foresaw the likelihood of a change in conditions or made any preparation for a rainy day. The majority went ahead spending beyond their means, living from day to day, with perfect assurance that such prosperity would continue forever. For them there appeared no tomorrow to be prepared for, but like grasshoppers they sang and frolicked in the sunshine of plenty with no thought of a possible winter.

Many suffer during the present times and the deprivation seems doubly difficult after having experienced a time of comparative ease. Though there is no doubt that the times are hard, it is wondered if the reports are not exaggerated to an extent. It appears forgotten that there has always existed a certain amount of unemployment. There was never a time when there were not some who were more fortunate than others in the possession of worldly goods.

One of the real dangers of the present period is that many will be carried to extremes by present conditions and be brought to accept unsound theories. Certain organizations, representing sinister influences, are taking advantage of conditions to spread their propaganda and make converts to their cause.

An example of one that has come within the sphere of such influence is evidenced by a letter recently received in this office. The writer for some time has been conducting an unsuccessful search for employment. He writes of his contemplated return to his home: "I will be passed by large new automobiles driven by men who through greed are in part responsible for my present plight—men who have not been necessary to the production of things of life. I will be in towns that have as officials those whose positions and luxuries are the products of blood money which they have sucked like vampires from the life work of producers. Under such conditions," he continues, "if Bolshevism or any other kind of ism presents itself and offers relief, what would be the natural effect on me? . . . Now allow me to say in the voice of millions of 100 per cent Americans who are hungry, that Russian Bolshevism is not the worst menace we have in our midst but Americans who propagate and sponsor a system that makes millionaires and paupers out of American citizens through the same processes of industry.

"Banish the vampires of industry, the gangsters of the stock markets, the blood suckers of our treasury. Give to the producer a more equitable portion of his product. Give him a chance to surround himself with a security that assures him the necessity of life with sufficient leisure and lux-

uries. Compensate him for his productive ability and Bolshevism will find no place in his life and thinking."

It is not wished to criticize the writer of the letter quoted. He was merely quoting the possible thoughts of a hungry man and stated that he did not yet subscribe to those views. Nor is it very hard to guess the origin of such expressions. Similar propaganda is being poured forth by paid foreign agents throughout the country with but one thought in mind—the disruption of the American Government. They are envious of this, the most fortunate of all nations, and long for the opportunity to exploit its riches. With lurid adjectives they draw distorted pictures of conditions in this country and attempt to excite the use of force to aid their ends by awakening greed and avarice in the minds of men. Do they give logical reasons why conditions would be better under the systems they urge? Can they point to Russia with its bread lines, forced labor and unrest, and truthfully show that the working man there is living in ease and luxury? Can they explain the want and poverty of that country? Is it desirable to be summarily evicted from one's home—to have one's

goods taken without any compensation—to live herded together in barn-like structures—to have someone else dictate what one may wear, eat or own?

Admitted that in this country during the present depression there are instances where men who are willing and able to work suffer from the lack of employment. But they do not bear the burden alone. The examples are just as many where former employers are in want. Last year there were 1,345 bank failures and 26,355 business failures. Employers lost not only the lack of an opportunity to work but their business, which was often the fruits of years of labor. The employer, usually referred to in uncomplimentary terms by agitators, seldom occupies a "bed of roses." Generally, after the employees' day is over, the employer must lay awake wondering and worrying how bills are to be met and the business kept going. It is the employer of labor rather than the laborer who is most often driven to suicide as a means of escape from worry. It is true that there are those who have amassed fortunes but it was generally by saving while others spent, by denying

(Continued on page 15.)

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of the children of Israel,
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eth for the courts of the LORD: my
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10 Mercy and truth
kissed; righteousness
gathered
11 Truth shall spring
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look upon the face of thine anointed.
10 For a day in thy courts is better
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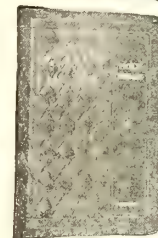
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8 7 2 Jē-hōi'-ā-chin was 6
years old when he began t

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grave; death shall feed on th



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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

Almighty God, how corrupted and squandered are the strength of youth and the wisdom of years! We look to Thee for the healing of the nations and we bless Thee that not all the people have forgotten thy eternal precepts. Bring Thou to naught every issue that tends to displace thy holy law. Turn back the nations from surrendering righteous concepts. Cause governments to uphold the Sinai banner, "Remember." Restore in believers the faith and zeal by which Christian foundations are preserved. And may thy Kingdom come, we humbly pray. Amen. "L."

INDIA'S LATEST CENSUS.

First information is now available regarding this year's census of India. The total population of this great land is now 351,000,000, an increase of 32,000,000, or ten per cent in ten years. Judging by the preceding census, the Christian population, including Protestants and Catholics, probably will show a thirty per cent increase, bringing the present total to over six millions. Rejoicing is tempered by the fact that there are 30,000,000 more to be evangelized now than there were ten years ago. Add to this the fact that nearly all of the large mission boards find their finances reduced to such an extent that retrenchment on a large scale has been forced upon them.—*Missionary Review*.

NEWS ITEMS.

Mrs. W. M. Jay.

Here is a news item that will be of interest to all, and one in which we rejoice.

On August 11th, Mrs. W. K. Saunders of the Antioch Church near Zuni, Va., invited about twenty ladies to her home to meet her guest, our missionary, Mrs. D. P. Barrett, who is here in our midst convalescing from an operation. The day was stormy, so only about half came, but a pleasant hour was spent together talking over the work in Porto Rico, and discussing plans towards reorganization. This society had disbanded about a year ago because of financial stress, but the general testimony of the members was that they had very much missed their monthly meetings, and had not gained by disbanding. Plans were made to meet Sept. 1st at the home of Mrs. W. E. Garrison, and the following is the result of this meeting. After a short program of worship and study, the society was reorganized and the following officers were elected: President, Mrs. E. B. White; vice-president, Mrs. H. E. Pierce; secretary, Mrs. J. H. Godwin; treasurer, Mrs. W. E. Garrison; pianist, Mrs. W. N. Bland. These women are to lead in the responsibility, and each member is asked to assume her share in the spiritual and financial program of the year. They are hopeful of a good year of work and study together, and with Mrs. Barrett in their midst, they are sure of plenty of help. Here's hoping for a successful year for them, and we want to congratulate them for this fine determination. Hurrah for Antioch!

MISSIONARY OFFERINGS.

(Received since September 1, 1931.)

September first, each year, begins a new year with our accounting, and with disbursements and receipts for missions. Quite a few churches have

not yet sent in their offerings, though we know the offering, in some instances, has been taken. These offerings, when they come in, will be counted on the year beginning September 1, 1931. As recorded in last week's SUN, we received from Sept. 1, 1930 to August 29, 1931, \$24,622.18.

We are grateful for every dollar that has come in, and we feel that many have made sacrifices in order to help carry forward the work. Our Mission work, like all other work for the Church and the kingdom of righteousness, feels keenly the general depression and suffers from economic conditions. It should not be so, but many cut off their offerings to the Church, to benevolences and to the cause of the kingdom even before they cut off anything in expenditure for luxury, comfort or necessities. On the other hand, very many make sacrifices that they may help to carry on the work of their Lord, and these are they who are building up the kingdom on earth.

WEEK ENDING SEPTEMBER 5, 1931

Sunday Schools.

Holland, Va.	\$ 10.00
Reidsville, N. C.	6.58
Henderson, N. C.	3.44
Christian Endeavor Society, Roanoke, Ala., Christian Church	1.00
First Christian Church, Norfolk, Va.	12.91
Providence-Memorial, Graham, N. C.	1.33
Elm Avenue, Portsmouth, Va.	2.09
Piney Plains, Cary, N. C.	1.00
First Christian, Greensboro, N. C.	15.89
Hebron, Nelson, Va.	.43
Holy Neck, Holland, Va.	8.00
Total	\$ 62.67

Individual and Church Offerings

"A Friend," Elon College, N. C.	\$ 25.00
"A Friend," Elon College, N. C.	10.00
Mt. Bethel, Summerfield, N. C.	1.00
Rocky Ford, Fancy Gap, Va.	4.00
Total	\$ 40.00

Dollar-a-Month Club.

Mrs. Sallie S. McCauley, (Damascus Ch.) Chapel Hill, N. C.	\$ 1.00
Miss Jewell Hatch, Burlington (N. C.) Church	1.00
John A. May, (Antioch Church), Lynn- wood, Va.	2.00
Mrs. M. A. and Miss Edith Walker, Burl- ington (N. C.) Church	2.00
Mr. and Mrs. Floyd Dunn, Lynchburg, Va. B. F. Frank, (Catawba Springs Church), Raleigh, N. C.	1.00
Mrs. B. A. Knight, (Mt. Olivet Church), March, Va.	1.00
E. S. Morris, (Mt. Olivet Church), March, Va.	4.00
Total	\$ 14.00

Specials.

E. S. Morris, (Mt. Olivet), March, Va. ..	\$ 15.00
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Summary.

Sunday Schools, Regular	\$ 62.67
Individual and Church Offerings	40.00
Dollar-a-Month Club	14.00
Specials	15.00

Total to date \$ 131.67

J. O. ATKINSON,
Secretary.

THE CHAMBERSBURG CONFERENCE.

No. 2.

By Mrs. J. CARTWRIGHT.

The welcome by Dr. Warfield, president of Wilson College, exemplified the spirit of the conference.

When I think of persons, I have in mind Miss Martha Hartman of Philadelphia, Pa., chairman of committees. She handled the conference affairs capably. So attractive every one wanted to know her, she met that desire naturally. She presided on all formal occasions and was so friendly that we were loath to say good-by when the conference closed.

It is surprising how much of work, study and play can be packed in seven days, when following a schedule. When 380 women and girls arrive for intensive training and preparation, and things run smoothly, I am wondering how much thought is given the committees whose hard work made such workable programs possible. It was a constructive schedule. Some were disappointed because Mrs. Helen Barrett Montgomery could not be present; she is said to be a whole conference. But it was not hard to pass that over when other things crowded in so fast.

Speakers and teachers came to us burdened with the message of this new day, and as we listened, we knew that Christ was walking the "American Road." This is such a beautiful world given us to tend, we cannot think of women and children not knowing our Christ. So this matter of missions is a very personal matter. We have sent the Gospel to the uttermost parts; missions have been tremendously successful; but there remain great fields to be conquered. The plan of approach must be changed in this age of materialism, for the whole world is changing rapidly. It is going to be hard work to reconstruct, but Christian men and women have met the challenge in the past ages, and we can now. We must first give ourselves—personal salvation—purse and all. The local church is the key to the Home Mission problem—a necessary link. It matters not what you do or where you work, I wish you to remember a motto which was used so often at Chambersburg: "Remember Jesus Christ."

Dr. Chas. N. Arbuckle, Boston teacher and minister, lectured each morning on "Religion and Life." He drew pictures and analyzed a great many things in our every day life which we do not stop to analyze. He told us how religion would help solve problems. It gives the right scale of values. We should carry the twenty-third Psalm in our hearts. His was a wonderful contribution to the conference.

The Book of Amos was taught by Miss Betsy Hopkins, Professor of Bible at the Biblical Seminary of New York. We would do well to read this book through. It has messages for us today. We miss much if we do not get the Old Testament background for the New.

There were twenty-two missionaries present, most of whom were young women, representing fields in Burma, Africa, India, China, Japan, Bagdad, Egypt. There were others from the home field. You would scarcely believe that these women had been away from the United States. They are advanced thinkers in international relationships. In educational problems, they know the countries in which they work. The little lady from Bagdad said she was amazed at our smug complacency, that we did not take time to study international affairs.

Buddhist or Mohammedan, they discuss us freely. We are not studying peace movements, we do not spend enough time reading good books. We must remember Jesus Christ—He is tremendously interested in world affairs. I would like to have made such a contribution as any one of these missionaries made.

During the evening Miss Hannah Miller gave echoes of the North American Congress held in Washington in 1930. We realized the remarkable developments which had taken place in Home Missions in recent years, but we are far short of the ideal of Christ. Our greatest need is the development of personal religious life. Communities are still untouched, millions are still unevangelized and unsaved, and many human needs are imperfectly satisfied. "Remember Jesus Christ."

Maggie Simpson, of Greensboro, N. C., a Negro worker in Migrant Camp, Houston, Delaware, spoke freely on the problems of a negro girl trying to be a Christian. We were impressed with her personality, her ability, and her sense of fairness.

Whether the messages came from Migrant Camp, the Mountains of Kentucky, or North Africa, they were roads leading from home—millions of homes where mother and child should be the center and Christ a welcome guest. Of these homes we shall soon begin to study, and how we are affected by them.

Two attractive young women brought their contribution from Vellore, India. They represented the Woman's Union College of South India and St. Christopher's. Christian education for the leadership of India is at stake. There are not enough colleges, and those we have are inadequately equipped. A great opportunity faces American women. We are facing facts. We must take forward steps based on conviction and consecration, for "When we know, we care; when we care, we serve."

Dr. Oscar Buck, Professor of Missions, Drew Theological Seminary of New Jersey, was a most interesting speaker. His mother has for sixty years been a missionary to India, and though now in her 87th year, is still active. He had recently returned from India, having been sent there as a member of a commission to study the Christian colleges in relation to the life of the men of the universities of India. He visited forty-three colleges in India, Burma and Ceylon. He sat in the presence of presidents and governing boards, directors of public instruction, university faculties, governors of provinces, the Viceroy, and natives of all descriptions, and talked over problems. While there he paid two visits to Gandhi. He was filled with his experiences as few speakers seem to be. He visits India every five years, and part of his life has been spent there as a missionary. As he related facts, we realized how badly India needs the Christian leadership which must come through our Christian colleges.

We have got to face the new day that is dawning. We must do more than repair—in Christian missions—we must rebuild—rebuild in our attitudes and our technique. Things may be right for what the world has been, but things are not right for what is coming. We must get our lamps trimmed and be ready. We women of America are standing in front of an avalanche. The women of the Orient are going to demand higher education. Shall we give them Christian leaders? Are you looking for romance? you will find it in missions. If you will use your imagination rightly, you may see the invisible, you may see the beauties of the unknown.

The challenge of change thrills and appeals. The best speakers and teachers brought lessons at the Sunset Service, using "And Jesus grew in wisdom and stature and in favor with God and man." They pictured His early years in the home, His growth to manhood, as He went out in the world to active work, the period of preparation.

It was brought to our minds that Chambersburg Conference was a place of vision and privilege, it was a time of preparation and as privilege and responsibility are so closely associated, we felt that we were responsible to God as to how we received His messages and from responsibility of

hearing we come to the responsibility of sharing, for as we share, there comes back God's promises fulfilled, that truth shall be revealed to us as we share that truth with others. The lessons about vision, privilege, responsibility, sharing, personality, were ever in the foreground. Then our bodies are temples, and should be kept clean within and clean without. I am again reminded that Dr. Arbuckle told us we could not control the things that fly about over our heads, but we were responsible for the nests built in our hair. Now if we have given an impression worth while, I am glad. I am hoping some girl or woman may begin now to think of going to Chambersburg next summer.

CAMP MEETING REPORT.

The great Camp Meeting held at the new tabernacle, Wakefield, Va., camp grounds, which came to a close on Sunday night, August 9th, was a wonderful success, notwithstanding the odds of depression, a bank failure in the vicinity and the extreme hot and oppressive weather.

Rev. O. B. Newton, pastor of Asbury M. E. church, Richmond, Va., a great preacher and teacher, and Rev. H. C. Caviness, pastor First Christian Church, Portsmouth, Va., also an evangelist of power, brought wonderful gospel messages, which produced great conviction for sin, and hunger for the deeper things of God.

Dr. W. D. Harward, of Windsor, Va., and Rev. T. N. Lowe, of Hopewell, Va., also brought great messages during the meeting.

A large number of seekers came to the altar with a heart-cry for the need of their souls. At the closing service on Sunday night, there were 20 professions of conversion, and some for heart purity. The Holy Ghost was manifestly present to execute His office work in every hungry seeking heart.

There were a number of campers on the grounds from various cities and towns. Two pianos were loaned us by R. C. Bristow & Son, Petersburg, Va. Mrs. Otho M. Cockes, Elberon, Va., and Mrs. F. S. Traylor of Wakefield, Va., officiated as pianists, with Otho M. Cockes as music director and song leader. Several contributed by service with cornets and violins, and specials in vocals that added wonderfully to the effectiveness of the music, which was soul-stirring.

Rev. and Mrs. H. B. Hall and daughter, Dorothy, of Richmond, Va., had charge of the dining hall, furnishing delicious food, and Miss Emma Hedd, of Washington, D. C., was matron of the grounds, doing her best to make everybody comfortable.

All told, it was one of the best meetings in the history of the camp. "C."

DENDRON VA. MISSIONARY SOCIETY.

The Young People's Missionary Society at Dendron meets regularly every third Sunday morning, at the Church, immediately after Sunday School. We have very interesting meetings which are planned by some member of the society assisted by the superintendent.

We have been represented at the missionary conferences by delegates, also at the "Youth's Congress."

We are very proud of our work here at Dendron and hope that we can continue doing our part of the work successfully during the coming year. B. BARRETT.

That person is wise indeed who knows what to say, and says it at the right time. Do not just think that you know, watch yourself and see. Then try to improve upon this, a truly Christian virtue.

JUST TRY.

Do you feel an urge to do a task,
A something you've not tried,
Yet somehow have a lurking fear;
To fail would hurt your pride?
Cast off the doubt that holds you down,
Bid timid fears good-by;
You know not what you may attain,
If you but "up and try."

The way that looks so dark ahead,
Will open to your view;
Each step will show a progress made,
And help you "carry through."
Don't think of failure, but instead
Just hold your courage high;
And do the very best you can,
At least you've made "a try."

Suppose you fail, well, try again
Others have done the same;
Practice makes perfect, don't you know,
Stick to it, wins the game.
Don't quit because you loose a point,
Just seek the reason why;
You'll make it surely in the end,
So don't give up—just try.

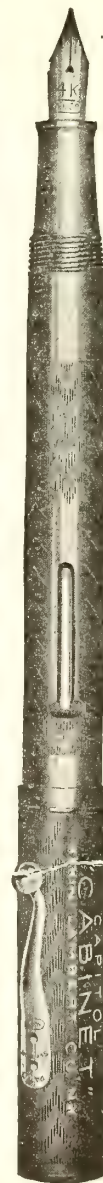
F. W. Workman.

"You can tell how much of the Bible a man believes when you know how much of it he lives."

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SUBSCRIBERS TO THE CHRISTIAN SUN

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Waverly, Virginia.

WHY YOUNG PEOPLE ATTEND CHURCH.

By RUBY PILAND.

(Delivered before the Young People's Conference at Suffolk, Va., August 20, 1931.)

Have we, as young people, ever stopped to think why we attend church?

How easy it is for older people to forget the thoughts that occupied their minds when they were younger. How often they overlook the fact that each year that has crept on may have changed their way of looking at different things that are a part of life. How easy it is for them to convince themselves that the young people of today are different entirely from what they were in their early youth, that when they were young, they were settled in their ways of thinking, while the youth of today are not, and have no goal or purpose in their minds. Why is this idea settled in the minds of our elders? Simply because they are not able to see from the viewpoint of youth and understand their motives in dealing with problems of life.

Search history, if you will, to see if the world has ever brought to light a generation of young men and young women who were so willing and anxious to help in the great tasks that lie before church and society. Search and study church records, and see if young people have ever before held such responsible positions in the church or rendered any service that is comparable to the service the youth of today are rendering in the life and activity of the church.

Today the question is asked, "Why do young people attend church?" Some who do not thoroughly understand the motives of youth have given answers which are not correct. We find all types of young people, and according to the types are their reasons for attending church.

Some have said they go to church because of curiosity—to see and be seen. This answer will not bear questioning. If young people wanted to see sights and to be seen, certainly they would not choose the church. Instead, on Sunday they would go on excursions and to beaches where they would see hundreds more than can be possibly found at one church. In the case of this reply, false judgments and answers are given which are unrealized by youth.

We find a few who attend to cover their sinful doings and to pretend to be what they are not.

We admit that some attend church because they were brought up to attend regularly, and finally it became a habit. We do not continue to go to school because we were brought up to go to school until it became a habit. Those who go to church simply because it is a habit are soon to be found breaking that habit.

There are some who go to discuss daily topics and to see their friends. This situation is found chiefly in country churches.

Some go to try to get others linked to Jesus Christ, and with each other, through the church, in a great Christian venture to spread the good news of His kingdom. If only there were more of us who went to church for this reason!

We will not hesitate to say in all truth and sincerity, after finding out the real motives of youth, that young people are persuaded in their own minds to become a part of the church from the motive of service. The youth of our day are full of life and energy. They like to see things making progress and moving along. They are full of power which needs to be used, and if it

can only be connected with the wheels of progress, it will make things go! That church which will give its young people places of responsibility and service is the church whose young people are most active in attendance. Responsibility in the church will also cause them to get others to go to church.

Let me illustrate with twelve young people who may be in any church. Give six of them places of responsibility and service. Just let the other six stay in the church. Which group has the best attendance record at the end of the year? In most cases the ones who held the positions of service. This shows that some attend church to serve.

When young people have high, lofty and noble ideals, they are full of energy and want to be doing something. If the church will take them in, give them a place to put that energy to work and something to do, they will by means of a suitable program interest them and cause the church's interests to be their interests, else they are going to some place not so wholesome, where they may exert themselves. Then we hear people say, "Our young people are going to the bad." Who is to blame?

C. E. PROGRAM ADOPTED.

At the recent Annual meeting of the Young People of the Reformed Church in the United States in the state of North Carolina, the Christian Endeavor program was adopted as the agency for this group. The Reformed Church has always stood for the World Wide Christian Endeavor Movement, but through this action, the Young People of the churches which are located in North Carolina have determined to definitely use Christian Endeavor as their major instrument for development. They have done this because they believe that there is power to be gained in the wider outlook and broader fellowship of this great movement for God and youth. Christ must have the best that young people can offer. This can be found in a great united effort. Since this is true, the Reformed Church Young People's Conference in this Southern state took action that all Young People's Societies in their Classes affiliated with the state C. E. Work. Societies were urged to join city and county unions, and where there are none, to aid in forming such.

Not only did the youth of the church adopt Christian Endeavor, but the committee on young people's work of the North Carolina Classes in making their annual report recommended that the Pastors and Delegate Elders take similar action. This was done in order that the young people might know that they have the sanction and backing of the ministry of the church. It is hoped that these youths will help Christian Endeavor and that Christian Endeavor will help them and all for God.

No one can fill exactly the place you are supposed to fill, so you must learn to fill your own place and stand on your own mental, moral and spiritual feet.

CHRISTIAN ENDEAVOR.

September 20, 1931.

OUR SHARE IN MAKING CHRIST KNOWN TO THE WORLD.

This meeting May well be a time when plans for the future missionary activities and programs of the Society may be discussed. The share of

our denomination may be studied, as well as our local church's share in making the Gospel of Christ known to others. A definite goal towards which to work will help the Society in accomplishing something definite and tangible.

At the meeting some one may give the following facts, in regards to things accomplished for missions in your local church for the past year:

1. Amount church gave to missions last year.
2. Amount young people gave to missions last year.
3. Per capita amount for each church member.
4. Per capita for each young person.
5. How many people in the church actually contributed anything to missions?
6. Did the young people lead, or lag behind, in this work?
7. How many people in your local church gave time and effort to local home-missionary work?
8. How many young people help in this work?

As an incentive for better giving among your Society members for the coming year present these figures to the Society: \$50.00 will pay a native pastor's salary for six months in Africa, India or Tibet; \$5.00 will care for an orphan for a month in either of these countries; \$2.00 will support a mission hospital bed for a month. Similar figures may be found in our missionary magazine *The Missionary Herald*.

About fifty per cent of Christian Churches in the South contribute regularly to Missions. This means at certain regular times. Of this fifty per cent, many give very small sums. Of course, money is not all the contribution we can, or must, give if our missionary enterprise is to succeed. We can give of our time and prayers, too. But some money is necessary. If we are not willing to give our money the chances are almost always against our working or praying. Every church should be on the list of liberal givers to the work of spreading the Gospel of Christ.

The influence of Christian personality and living in home, school, and community counts in making Christ known. It is a "pet theory" of the writer of these notes: That if every Christian lived the kind of life it is possible for Christians to live, and which they should strive to live, that Christianity would win its own converts. Under these conditions other nations would probably send people to Christian countries to study Christianity as they now send educators to study educational systems and projects.

One fact that some Christians manage to overlook is that Christ left this work of telling the Gospel to His followers. He did not say that a few were to do the task. It is true that only a few will go to other countries, but there is telling to be done at home. Many who may live near your own door have not heard the Gospel in a soul-satisfying way. And a statistician has given us the fact that less than fifty per cent of the mothers and children of the world know the story of Jesus well enough to tell it to their own children. Indeed, some of our share in making Christ known to the world needs to be done at home. But the Story of Jesus does not and should not stop there. It should be shared with the world, and we who know it are the ones to share it.

Daily Readings.

September 14th, Acts 10:24-48.

September 15th, Acts 8:1.

September 16th, I Corinthians 2:1-5.

September 17th, Philippians 4:10-19.

September 18th, Mark 5:35-51.

September 19th, John 1:35-51.

JEWEL TRUITT.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

THE COUNCIL IN JERUSALEM.

LESSON XII—SEPTEMBER 20, 1931.

GOLDEN TEXT: "For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another."—Gal. 5: 13.

LESSON: Acts 15: 1-35; Gal. 2.

An Acute Problem.

Christianity was facing the crisis. There was a certain group which insisted that the only way in which a man could become a Christian or could be saved was by observing all the laws of Moses, that is by law. They were boldly declaring this in the church at Antioch. Paul with his inspired insight saw this was a denial of the very heart of Christianity and of the spirit of Christ. He insisted that faith in Christ's atonement is the only condition of salvation. The issue was clear-cut and vital. It is the question of today also: What is essential to Christianity?

A Sound Suggestion.

These people used common sense in the matter. They decided to go to Jerusalem where many of the apostles and church leaders who had known Christ in the flesh were still living. How much better it would be if when folks had differences they would meet in a friendly spirit to discuss these differences. What an encouraging sign it is that nations are coming to see the wisdom of sitting down to consider their differences and to study their problems in friendly council and in common purpose to find a way out. The League of Nations and the World Court are becoming increasingly effective.

A Friendly Council.

This was the first council, Paul and Barnabas and those who came with them told a small group at the sitting. But there were those in that group who believed that salvation was the law of Moses. In a friendly spirit, therefore, they called a full meeting of the church, and proceeded to hear the evidence. Simon Peter gave a very striking testimony. He told of his experience with Cornelius and the power of God himself, who put his seal upon salvation by faith by sending his spirit upon the Gentiles. He suggested, therefore, that it would be inconsistent for them to refuse to accept the Gentiles on that basis that he was saved.

Paul and Barnabas then spoke to the question. They declared the miracles and wonders which God had wrought among the Gentiles by them. And they had not preached the law—everywhere they went they had exalted Christ and insisted that men believe on Him, and be saved. One of the most stubborn facts that the opponents of Christianity has to deal with is the transformed lives of those who have come under the influence of the gospel. There is evidence that cannot be denied or ruled out of order.

A Satisfactory Solution.

When the evidence was all in there was but one verdict. James, the brother of Jesus himself, who had become a believer when Christ rose from the dead stated that verdict. The Gentiles were to be accepted on the basis of faith in Jesus Christ. Circumcision and conformity with ceremonial law was made unnecessary. But in the interest of harmony and out of respect of Jewish feelings Gentiles were to refrain from their old indecencies of their old idolatry especially fornication, and should yield to Jewish laws by not drinking blood or eating animals that had been offered to idols. It was a compromise in which no principle was violated, and that was a very satisfactory solution to the situation.

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

LIVING PHILOSOPHERS. By Twenty-two Representative Modern Thinkers. Simon and Schuster; pp. 334; \$2.50.

It is the fashion now-a-days in the book world to gather together a hodge-podge of opinions and palm the result off as scientific. The procedure is certainly not psychologically sound when it presumes to secure from each contributor his "credo about the universe." But every such contributor will strut and pose rather than present a photographic account of his philosophy. The writers in this book, chosen from all parts of the world, are guilty of this practice. The reader feels it as he mulls over the several chapters—invariably feels it. A far better method of ascertaining the life philosophy of these writers would be to read what they have said, and said on occasions entirely removed from the stage-play for philosophic discussion. The true philosophy will then be found.

Then again of what particular value philosophically and religiously speaking (and most of these 22 slip over into religion unconsciously) is the opinion of such men as Einstein, Mencken, Haldane, Babbitt, Dreiser, Russell? John Dewey is a philosopher, and a good one, but the others are scientists or literateurs, iconoclasts, or what not. Dean Sage is the only minister whose opinion is sought, and, too, is not so gloomy on this intellectual strut as he is known to be elsewhere. One feels especially the omission of such leaders as Gandhi, Rufus M. Jones, Kagawa, Fosdick, to mention only a few.

The men chosen are neither religionists nor philosophers, and though they are mighty interesting men and women, the book is valueless for scientific purposes. It is nevertheless interesting reading.

W. A. H.

An Abiding Principle.

In Paul's letter to the Galatians, second chapter, we have another account of this battle for Christian liberty and freedom. Paul saw that everything was at stake and he used all his powers of mind and heart establishing once for all the principle that men are to be saved by trusting in Christ's atoning death and not in any "works of the law," anything that they can do for themselves.

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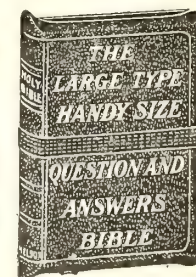
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"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

LIP OR HEART SERVICE.

Lesson: Mark 7: 6-13.

This people honoreth me with their lips, but their heart is far from me. . . . Making the Word of God of none effect." Verses 6 and 13.

This may be true of anyone who goes to church, reads his prayers, sings the songs, takes the communion, leads a decent life; yet is spiritually dead and has no consciousness of sin nor grace, and will not admit the necessity for repentance and a new birth. It is too bad, there are many such, even among those who are regarded as patterns of piety,—they are without the daily knowledge of sin and the grace of the blood of Jesus Christ. They are severe in their pronouncements upon the children of the world, but they give short measure, top a basket of little berries with large, luscious ones, are willing to profit at the expense of others, and drive hard bargains. These are the greatest hindrance to the Church and the advancement of the Kingdom. Let none think that such are the truly pious.

It is time for us all to examine ourselves in the light of God's Word as in the sight of God. We should study to shun the very semblance of hypocrisy as the lowest of satan's works. It is time we had a keen sense of obedience to God's Word and a conscience void of offense.

Prayer.—Help us, O God, that our hearts may fear Thee, and that we may in truth honor Thee. Grant us grace to live true holiness, in holy charity. *Amen.*

TUESDAY.

SWEET WORD.

Lesson: Psalm 119: 97-105.

"O how love I thy law. . . . How sweet are thy words unto my taste!" Verses 97 and 103.

We ponder and we wonder sometimes how many Christians felt as David did about it. We ponder just how much we ourselves find God's Word our greatest treasure. Then, when we find ourselves reading it on and on with delight, and suffering heart aches when observing so many about us who not only know nothing of its sweetness, but who know nothing of it at all, we begin to realize somewhat of its precious delights to us, and we pray God to make His Word a delight to us as it must have been to the writer of this Psalm.

Thousands read the newspapers, the magazines, and books ravenously, play cards all day and all night, and the Word of life, happiness and peace lies covered with dust, or packed away for safe keeping. They have time for balls and banquets, but they are too busy to read His Word or to go to church; and when they do go, it is not for the purpose of hearing what the Lord will say unto them.

What is wrong? They are not partakers of the blessings of the Holy Ghost. When so blessed, they will love the word and would not miss its truths for anything.

God's word is our only source of light; it shows the Father's tender love and leads us to our home above. Meditate upon it when you are not obliged to spend your thoughts with other work and do not forget that God is present. Then, walk faith-

fully in the light, hating every false way, and undertake nothing without inquiring for the light. There are those who never tire of this and their lives bear the glory of transfiguration and they love the gospel.

Prayer.—Merciful God, grant us the favor of delight in thy word. Enlighten us by thy spirit, and make it our holy desire to live according to thy precepts. *Amen.*

WEDNESDAY.

"THOU SHALT LOVE."

Lesson: Matt. 22:34-46.

What a beautiful commandment! Love is the best thing in life and there is no salvation without it. Love God above all things. and thy neighbor as thyself; this do and thou shalt live. (Luke 10:27, 28.)

What a just thing it is! It embraces everything that is good. All the other commandments are but reflections of this one.

Have we that love or have we lost it? If we have it not, we are unhappy, discontented, condemned and lost. Would that there were some way in which such hearts could give up their resistance, agree with God's law that the love and will of God might become their wills and desires. Yes, there is a way: By the gift of the Holy Ghost, through Jesus the Son, any one can be begotten anew—made a new creature and realize that love. Christ has fulfilled the love for us, has loved us with a perfect love, and has secured pardon on the cross that whosoever believeth on him might live. The Holy Ghost gives us grace to believe this, to act upon it and partake of it. Thus we are in Christ and He in us. So born again, we can and will practice love by obedience to all the commandments and all that is to the contrary, love of self, hate, covetousness and all the lusts of the flesh—will die, that we may sit in the heavenly place of love.

Prayer.—Dear Lord, enable us to make diligent use of the power which Thou hast given us, obey Thy voice, conform to Thy spirit, and take Christ in our souls. *Amen.*

THURSDAY.

WITHOUT BLAME.

Lesson: Eph. 1:3-7.

"That we should be holy and without blame before him." Verse 4.

God has given us His son, and by his life, death and resurrection, redeemed us from death and the devil; received us into his fellowship; forgiven us of our sins; created in us a new heart; given us spiritual light; and keeps us by his power unto the appointed end of glory. All believers are included in this salvation wherein "the spirits of just men are made perfect." "That we should be holy and without blame."

Prayer.—Dear Lord God, we are deeply sensible of our unworthiness, but we are deeply thankful that in thy good pleasure Thou hast redeemed us through Christ and adopted us into thy family. We will, then, by Thy grace, serve Thee with all our souls. So help us by Thy spirit. *Amen.*

FRIDAY.

IMPERATIVE THANKSGIVING.

Lesson: I Cor. 1:4-8.

"I thank God always on your behalf." Verse 4.

We are told that Paul wrote to the Corinthians with a sad heart because of the wickedness of the church, yet his love for them, his incite into their lives, is occasion for continuous thanksgiving.

In like manner we should be able to see that the numerous infirmities of the Church should never for one moment interrupt our thanksgiving.

The Scriptures with their enriching life are open to us; we walk nowhere in darkness; we have all the knowledge necessary as a key to the highest life; there are many everywhere upon whose hearts the Holy Ghost has placed the seal of salvation; all of which should hearten us.

There may be reason for complaints, as Paul had, but likewise with him we have fellowship with God. Pure eyes look upon that which is pure and rejoice in every virtue. It is by this kind of life that society shall be delivered. All shall become perfect in holiness and the Church shall stand at last an undefiled bride at the Lord's side.

These are things, it appears, which were continually before Paul and for which he gave thanks always.

Prayer.—Give us, O God, the humble and grateful spirit of faith; and confirm us in the truth unto the end, for Jesus' sake. *Amen.*

SATURDAY.

GATHERING TOGETHER.

Lesson: Eph. 1:8-14.

"He might gather together in one all things in Christ." Verse 10.

Causing "all things to work together for good" and the gathering together all things in Christ, and to bring all things ultimately to praise him, seems to be the unquestionable pleasure of the Lord.

He who sees this cannot let Him go. He expects salvation at His hands, worships with child-like love and confidence; and has his peace and joy in Him. The longing after God, and the joy in God's love, is our seal which cannot fail to be valid.

Let not imperfection create any doubt. He shall not fail until every enemy is destroyed and the perfect is come.

Prayer.—Our Father, praise be to Thee. Enlighten us that we may know the excellence of Thy way through the maze of this wicked world. Give us grace to gather together with Thee all that be of Thee and unite all in Christ. *Amen.*

SUNDAY.

WITHOUT CONDEMNATION.

Lesson: Rom. 8:1-4.

"There is . . . no condemnation to them which are in Christ Jesus." Verse 1.

What a secure and happy feeling it is to have a clear conscience—to be guilty of nothing in which we can be condemned! To have; a clear conscience void of offense presupposes of course, that we have a conscience, or that, having one, we have not seared it beyond feeling, or sand-bagged it into unconsciousness. There are some who fall into the ways of the world and reach the state where they have no sense or compunction of conscience about sin any more. May God be merciful until they come to life again. Frivolous, carnal, pleasure-bent, self-righteous persons do not know that they are condemned, and thus remain unmoved when they read or hear the words of life. Of course they have no spiritual difficulties as the devil does not assail their faith. It is dead. At the same time, it is a fact which every one can reasonably know that he who feels no condemnation and has no knowledge of the fight of faith, there is nothing for him. It is like closing the eyes to the beyond and glory of a full bloom flower garden and saying "there are no flowers."

The fact is, we have to forget and lose ourselves in all that we do and say and look to Christ only for the light, for the life and for the uplift. We may be able to find some comfort in our own feel-

(Continued on page 13.)

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

THE SANCTUARY OF SOLITUDE.

By REV. WM. F. SAYE.

"And in the morning, rising up a great while before day, He went out into a solitary place, and there prayed."—Mark 1: 35.

There are two great sanctuaries of the religious life. One is where we gather together to publicly worship God as one unified body of Christian believers. Here is where we initiate the commandment to love our fellow-men. The other sanctuary is where and when we go "out into a solitary place, and there pray." It is to be found wherever the individual meets God alone in prayer and meditation. Truly this sanctuary can be called the Holy of Holies of our religious lives. It is upon this sanctuary, the sanctuary of solitude, that I wish to speak for a while.

In the latter part of the book of Psalms there are fifteen short songs which show us the thoughts and feelings of a good religious Jew at various stages on his pilgrimage to Jerusalem to keep one of the great feasts of a religious holiday. Says Dean Sperry of Harvard Divinity School, commenting on these songs, "They begin in solitude and end in society, as does all true worship. The pilgrim starts from the far country of Divine discontent and ends in the temple which is the place of Divine grace."

But do we begin in solitude? It would probably be embarrassing, I know, for me to personally ask each one of you this question, "Do you ever withdraw into a solitary place for prayer and thought?" Jesus did. If the truth were actually revealed on this matter it would be very embarrassing for the majority of us Christians. The church is the only place in our lives for worship. I suppose from this fact alone the church has a legitimate place in society, for without it there would be little attention paid by the most of us to the worshipful side of religion. Few are they who worship God in the beauty of nature. Fewer still are they who worship God in silence. If only we would learn to begin the journey of worship in solitude, what a great change would take place in the sanctuary of public worship. A sense of Divine presence would come into the collective service which would be incalculable and immeasurable.

May we ask ourselves why is there this lack of the real in the sanctuary of solitude? In the first place, is it not true that we have been taught and have learned to depend upon public worship to deepen and enrich and spiritualize our religious natures? Few of us would worship in song if there were not those to sing with us. It is so much easier to lift one's voice heavenward in the crowd. How many of us pray the Lord's prayer alone with God? O yes, we repeat it, as we say. It is to us too often a repetition of so many unmeaningful words. Yet what meaning we have in these words, and what little use we make of it! Were we to destroy all our religion but this prayer with the knowledge of the person who first prayed it and who lived out its teachings, we would still have enough to yet build the greatest religion ever known or ever to be known.

Still another reason for our lack of the real in the sanctuary of solitude is, we are too busy with the day's work and pleasures. The long day's work, that is if we work, and the night's pleasures exhaust our bodily and mental strength until we stand barren before the great God of strength. Night calls our weary eyes and tired

bodies into unconscious sleep. The brain and the body are too completely overpowered with fatigue so that we cannot concentrate upon Reality Divine. Like the disciples of old we sleep while the Master calls, "Could ye not watch with me one hour?"

Jesus' whole busy life, though, was connected with the sanctuary of solitude. "In the morning, rising up a great while before day, he went out into a solitary place, and there prayed." Jesus always withdrew apart to renew his strength from the source of the All-powerful. When He chose his vocation as Saviour He spent forty days alone with God in the wilderness. When He asked men to follow Him, He spent the whole night before in prayer. Facing the crucifixion, He took his disciples apart in the garden of Gethsemane, while He withdrew into a sanctuary of solitude, and there He prayed as if drops of blood were flowing from his sorrowful brow. Never get the idea that Jesus was a hermit who withdrew from the world in a monkish fashion, but too remember He connected his work with the sanctuary of solitude.

If anyone had an excuse for rest from a busy day's work, it was Jesus. His entire ministry was filled with work. But instead of gaining refreshment in unconscious sleep altogether, He drew apart in conscious fellowship with God. Religious fellowship with God will often bring restful quietude as unconsciousness will not. "God is our refuge and strength, a present help in time of need."—*The Christian-Evangelist*.

FAMILY ALTAR.

(Continued from page 12.)

ings. But that is pharisaical and shallow. That is the rocky soil the sower sowed seed in, said the Master. But they who are taught to believe and who are taught to launch out on the deep, to cast over the net, to do so then shall find themselves free from the load of sin and death.

Prayer.—Dear God, our Father, help us in this most important of all concerns. Teach us and guide us, that Jesus may be to us the way, the truth, the life. *Amen.*

FROM ALABAMA.

Dear Bro. Editor:

On the second Sunday in June I went over to LaGrange, Ga., to assist Bro. C. W. Hanson in a two weeks revival. We had a splendid meeting from the beginning, the interest and cooperation was just splendid. I enjoyed every moment of my time while there.

I came from there to my work at Lowell, Roanoke, and began our revival the fourth Sunday night in June. Bro. C. W. Hanson preached each night and I preached each day, for ten days. Had a real revival with 47 additions to the church, 10 upon profession of faith. I am expecting more to come soon.

Beginning the first Sunday in August, we enjoyed a real revival at Mt. Zion. We appreciated having Miss Sallie Poose to do the preaching. There were four additions to the church.

After being engaged in revival work for eight weeks, I had the pleasure of attending the revival at the first Christian Church, Roanoke, Ala., Rev. G. D. Hunt, pastor, assisted by Rev. C. C. Ryan, D. D., of Richmond, Va., who did the preaching in a most excellent way.

We are looking forward to the time when Bro. Ryan will be with us again.

I have enjoyed my work this year very much despite the hardships and difficulties that were my own to overcome. I thank my Lord and my Christ for all this. I am requesting the SUN family to pray for me that I may become a more successful pastor and preacher.

W. T. MEACHAM.

Lowell, Roanoke, Ala.

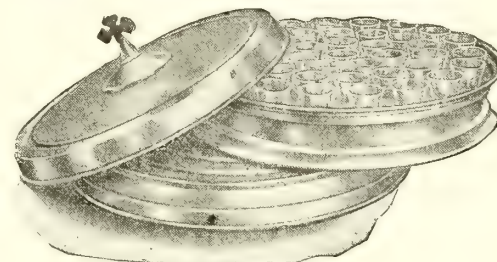
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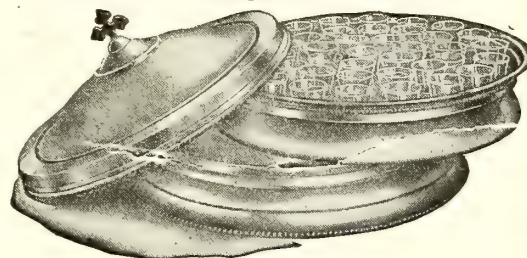


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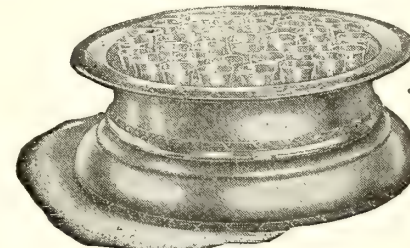
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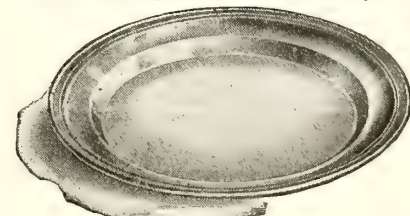
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

The Orphanage had a good day on Sunday, August 30th. It was the meeting of the "Home Coming Day Society." A number of the former children came home. The devotional services were conducted by Dr. J. O. Atkinson, and the principle address was delivered by our good friend, J. M. Darden, who is president of the society. Mr. Darden is deeply interested in the Christian Orphanage, and he gives it of his time as well as financial aid. He is loved by every child in the institution, and when he comes to talk to the children, he always brings a message that is inspiring and gripping. It is interesting to notice the undivided attention they give him—they almost forget to breathe. His message was timely and to the point.

Lunch was served in picnic style, and the orphanage family and visitors mingled together and had a good day. In the afternoon the society held its annual meeting and elected officers for the ensuing year.

We trust that the interest of the children who have been reared here and gone out will grow as time goes on and that in a few years we will have a large membership.

The orphanage is feeling the depression very keenly, and the income has been far below the expense account. We cut every item of expense that is possible and stretch every dollar to the limit. The children eat and wear as much when money comes in slowly as they do when it comes in bountifully. Let every one come to our aid at this time.

The Octagon soap coupons have been coming in nicely. If every Sunday School would send a thousand, we could get our refrigerator.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 10, 1931.

Brought forward	\$10,352.93
Sunday School Monthly Offerings.	
North Carolina and Virginia Conference:	
Greensboro First	\$ 9.70
Salem Chapel	1.35
	11.05
Western North Carolina Conference:	
Providence Memorial	1.65
Eastern Virginia Conference:	
First Norfolk	\$ 4.72
Holland	10.00
Antioch	1.35
	16.07
Valley Virginia Central Conference:	
Mt. Lebanon	.70
Special Offerings.	
Mrs. Newberry, support Lavalette ..	\$ 5.00
C. A. Penn, support Miller children ..	50.00
Mr. Blizzard, support of children ..	5.00
"A Friend," Chapel Hill, N. C., support of Thelma Long	10.00
C. M. Horner, support of Hazel ...	20.00
Christian Church, Roanoke, Ala. ...	1.00
Interest	57.16
Mrs. J. U. Newman	1.60
Mrs. Maynor, support of Rebecca ..	10.00
Refund on gasoline by State	60.24
	220.00
Total for the week	\$ 249.47
Grand total	\$10,602.40

The annual report of Rev. Clark Williamson, General Secretary of Young People's work for the Cumberland Presbyterian Church, shows that there have been 118 societies added during the year. There was a net gain of 69 and there is now a total on roll of 463 societies. These 463 societies are found in 377 churches. There was a gain of 72 churches. This year 193 societies contributed \$1,339.72, where last year 151 societies contributed \$1,112.84, showing a gain of 42 societies contributing.

ORIGINS.

By ANNA LLOYD.

I am surrounded by such primal things:

This desk that shares my songs was once a tree
Nurtured by sun and rain. The lamp that brings

Me cheer is linked with lightning's majesty;
And I am pillowed on the breasts of birds.

My sheets are flowers and my blankets lambs;
And in my rugs I see the camel-herds

On Orient hills in deep-hued diagrams.

I play upon the tusks of jungle beasts,
And loop the sea in corals round my throat;

Silver is mined to ornament my feasts;

Cocoons concerned in fashioning my coat.

I would live reverently, encompassed by

These sacrificial things—for who am I?

—New York Times.

NOTICE.

I am making a change in churches this Conference year, and will be glad to correspond with any church or churches desiring my services in regards to church work.

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APPROVAL

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Size, 2 5/8 x 4 1/2 inches



Specimen of Type.

AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Je'sus was

The VEST POCKET is, beyond question, the most popular Testament published. In size, 2 5/8 x 4 1/2 inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

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2103K. Morocco Grained Binding, flexible limp, gold edges and titles.60
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VEST POCKET TESTAMENT AND PSALMS
2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.10

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With all the words of our Lord and Saviour printed in red.
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The JEWEL is the latest and most attractive Pocket Testament made. The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller. It is printed exclusively on the famous Holman India paper, noted for its opaque quality and unusual tensile strength. One advantage of this India paper is that the leaves do not cling together. The size, 2 1/4 x 4 1/4 inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 The three wise men
carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen

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CHAPTER 23.

THEN spake Je'sus to the multitude, and to his disciples,



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GIVE US JESUS.

"Give us Jesus," said a Hindu to me, "just Jesus. Do not be afraid that we will make a human Jesus out of Him, for His divinity will shine out of its own accord."

At any rate there was never a situation in which Jesus was not master, and never more so than when He was upon the cross, and even in the tomb. He will be master upon the Indian Road—yes, even at the crossroads of India, where rival creed and clashing thought flow—

"Where cross the crowded ways of life,
Where sound the cries of race and clan
Above the noise of selfish strife,
We hear thy voice, O Son of Man."

—E. Stanley Jones.

AN EXPERIMENT IN REGULATION.

Many of our cities prohibit the sale and the use of Fourth of July fire works. This is "absolute prohibition," enforced in the interests of the safety of the people, and for the prevention of fires with the consequent destruction of thousands of dollars of property. But most particularly it is a prohibition to protect the "life and limb" of young America. And young America does not fancy it. He may never have heard of that precious shibboleth of the wets, "personal liberty," but whether he can express himself in this term or not he has a feeling that his rights are being interfered with.

Since our cities have adopted this absolute prohibition policy there has been a remarkable decrease in Fourth of July fatalities and property loss. Here prohibition is proving to be the best solution for the Fourth of July worries of several decades ago which used to drive anxious parents frantic.

Pittsburgh's experiment with regulation, therefore, is interesting. A majority of the city council of Pittsburgh decided that license is superior to prohibition in promoting a "sane Fourth." The arguments of the wets in their plea for the license of liquor were the same arguments used by the Pittsburgh city council in behalf of licensed sale of explosives.

"License retailers of fire works and thereby drive out of business those fellows who are selling fire works surreptitiously; the licensed dealer would be operating under a permit for which he would pay the city \$50, thereby bringing in a handsome revenue, but would be under strict supervision of the authorities, therefore, the explosives he would sell would be robbed of their power to maim or to start fires," were the arguments used. It was a beautiful theory but it didn't work.

The *Pittsburgh Post-Gazette* of July 16, in an editorial, tells why. The following are excerpts from the editorial:

"... The noise and the inevitable casualty list left no doubt of the general sale. The total of the casualties, indicated in the preliminary reports as heavy, may not be known for more than a month. One of the most saddening features is that the outcome in some of the cases of injury is yet in doubt."

But that is not all. Regulation did not prevent bootlegging of fire works for the editorial says:

"... The total fireworks sales permits reported in the city to date is only around seventy-nine, whereas there are claims that the explosives were purchaseable at from 1,500 to 2,000 places. The aggregate of the seventy-nine licenses, at \$50 each, is \$3,950. ... If fireworks were sold at 1,500 places within the city instead of only seventy-nine, then the municipality should have collected \$75,000 instead of \$3,950."

But that is not all. The *Post-Gazette* speculates

as to who is responsible for this bootlegging of fire works and strongly intimates that the same power that protects bootleggers of prohibited liquors has got in its work in this case. The editorial says:

"... Suspicion would be directed toward political leaders for the ignoring of the permit requirement."

All of which confirms the belief that regulating an evil or a menace to public welfare by a revenue partnership arrangement with the government and the sharing of the profits with the government is not a cure for that evil. There is only one remedy. That remedy is prohibition.

NOT A TIME FOR "ISMS."

(Continued from page 7.)

themselves luxuries and ease, by working while others slept, and by being always ready to take advantage of opportunities.

The solution of this country's problem does not lie by way of revolution. A betterment of conditions will not be attained by the adoption of isms and the radical doctrines of foreign agitators. It is a time when co-operation between labor and capital is needed for the benefit of both. It is a time for peacefully pulling together to bring about the solution of economic problems. — *Supreme Council Bulletin*.

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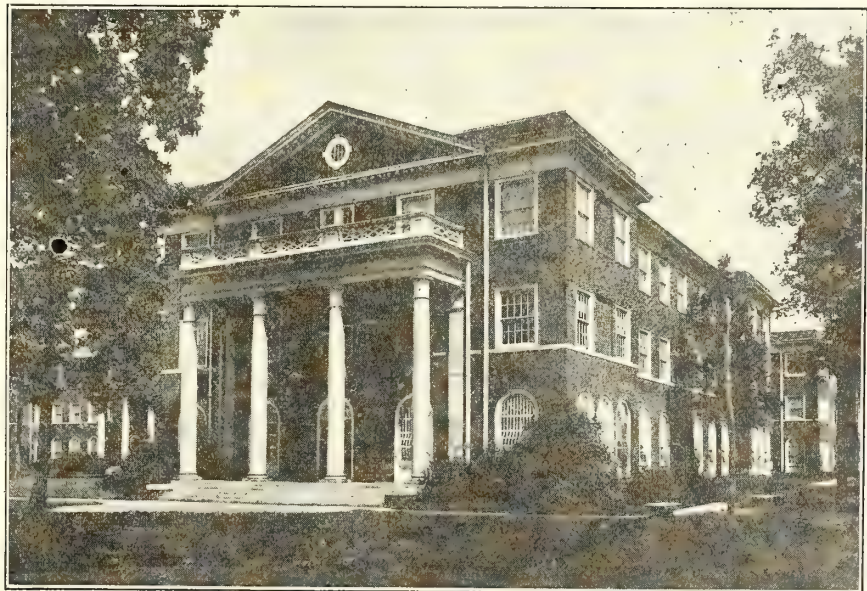
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OBITUARIES.

ORNDORFF.

Anna Eliza Orndorff was born February 1, 1862, and died July 17, 1931. She had lived to the age of 69 years, 5 months and 16 days, and died in the faith that saves, and in the enjoyment of the highest esteem of a host of friends. She was a faithful member of the Timber Ridge Christian Church. She is survived by six sons, four daughters, and six grand-children, her husband, Bro. Ed. Orndorff, having died several years ago. Funeral services were held at Timber Ridge, July 20, 1931. A. W. A.

CAMPBELL.

Mary C. Campbell was born March 12, 1852, and departed this life August 16, 1931, making her age, therefore, 79 years, 5 months and 4 days. She was a consistent member of the Newport Christian Church, where she united at the age of sixteen. She was faithful to the Lord and loyal to her church, and interested in all

its interests. She is survived by two sons, three daughters and several grandchildren. Funeral services were held Aug. 18th at the home of her son, David, where she spent her last days, and interment in a family burying ground near by. A. W. ANDES.

ZIRKLE.

Benjamin Franklin Zirkle was born September 20, 1844, and died July 14, 1931, at the age of 86 years, 9 months and 24 days. Bro. Zirkle was a faithful member of Antioch Christian Church, and was held in high esteem by all who knew him. The last thirty years of his life were spent in total blindness; but in spite of this and other afflictions, he was usually cheerful, and always full of faith in the Lord. The death of his faithful wife eleven years ago was a great loss

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to him. The last nine years of his life were spent in the home of Bro. W. C. Wampler, of Antioch, where he was well cared for, and given every attention that kind hearts and hands could give. Funeral services were held at Antioch July 16, 1931. A. W. ANDES.

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THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXXIII.

RICHMOND, VA., THURSDAY, SEPTEMBER 17, 1931.

NUMBER 38.

THE SUN'S OBSERVATORY

By DR. W. C. WICKER.

PROHIBITION IN RUSSIA.—

"Total prohibition has been ordered on all railways in the Soviet Union." The preceding quotation is from a recent news item. That is one good step that has been taken by the Russian government. The country evidently has found out that the Five Year Plan cannot possibly succeed without sobriety. Liquor drinking must be ended if progress is to continue. A drunken nation the engine of progressive civilization. It is even possible yet that Russia may really awake from her lethargy of sin.

POPE PIUS DISTURBED.—

The laying of a corner-stone of a large Methodist church at Taliacozzo, near the city of Rome, has caused considerable irritation at the Vatican, it was recently learned. The elaborate ceremonies, with many Methodists from Rome attending to swell the crowd, was claimed to be a direct challenge to the Roman Catholic Church which regards itself protected as the Italian State religion under the Lateran Treaty.

The ceremony was conducted in Italian, during which a copy of the King James Version of the Bible was placed in the corner-stone and a telegram of devotion was sent to Mussolini.

Now that the Ital-Vatican difficulties are reported to have been settled it does not indicate that the Protestant churches will be relieved of the discrimination practiced toward them.

American Methodist pastors in the town of Anticoli, Carrado, distributed Bibles to the people and the priest at that place asked the residents to bring them to him, after which he publically burned the sacred volumes.

FURTHER CHURCH UNION.—

At the recent meeting of the Ohio Universalist convention in Cincinnati a resolution was passed requesting the Central Convention of Universalist churches which meets this fall, to create a commission to meet with a similar commission of the Unitarian churches to consider steps looking to organic union of the two fellowships. The Congregational and Christian churches have set the pace and the example of the organic union of churches of different policy and doctrines and there will likely be many other communions which will follow until we shall have a united Protestantism which shall present a solid front against the forces of sin and paganism and hasten the coming Kingdom of God upon the earth. We cannot think that the prayer of Jesus that the church might be one will not in His own good time be answered and the spirit of union be realized even if organic union may never be reached in our day. The Christian world was never

more united in spirit than at the present time and all who unite in our Lord's prayer will rejoice to see the forces of righteousness united against the forces of evil.

FREE GUIDE SERVICE.—

Free auto caravan guide-service for week-ends has been inaugurated in the Yorktown section of the Colonial National Monument, Va. This new feature, it is stated by acting Director of the National Park Service of the Interior Department, is the first definite step to provide local visitors to the Colonial National Monument with a background of local history, and is in line with the service furnished by ranger naturalists in the scenic parks of the West.

Those desiring to attend the tours are requested to assemble at 3 o'clock, p. m., Saturdays, and 10 a. m. and 3 p. m., Sundays, across Main street from the Court House, at which periods a brief lecture is given on the colonial background of Yorktown and the significance of the Surrender Field, where the Susquicentennial Celebration will be held on October 16-19. Many lovers of American History will visit here during the Centennial Celebration and see the exhibits from practically all of the National Parks, and the motion pictures of some of the best-known Parks, which are all world-famous for beautiful scenery, and which will be shown in the third National Park service tent.

DROP IN CHURCH RECEIPTS.—

A decrease of \$4,876,682 in contributions to church causes for the year ending March 31, 1931, has just been reported by the Presbyterian church in the U. S. A. Total contributions were \$58,171,381; the major decrease was that of \$4,079,496 in local congregational receipts. An increase of 15,023 was reported in the communicant membership, which at the end of March totaled 1,999,131. An increase of 27 ministers brings the total up to 10,014. In support of the official boards of the church, the benevolence contributions totaled \$8,240,235, a decrease of \$550,742 from the preceding year. This condition holds true in most of the churches and indicates that the depression is felt in the church as well as in business. Many people make heavier cuts in their contributions to the church than they do in luxuries, amusements, and in the necessities of life. If the divine plan of religious support is the tithe as many hold to be true, the contributions for the support of the church should be increased rather than decreased because few churches are contributing one tenth of their income for the support of the Kingdom now. Many ministers will have to look to other lines of employment for a support than the ministry for before the decrease many of them were forced to engage in secular employment for the bare necessities of life.

REPORT ON CRIME.—

The National Commission on Law Observance and Enforcement made a report recently to the President on the cost of crime, which confirms the belief that crime imposes a tremendous economic burden on the country. The following recommendations were included in the report: First, that steps be taken to lessen the economic burden which now falls on those members of the public who are required to serve as jurors and attend as witnesses in criminal cases; second, that steps be taken to develop accurate comprehensive statistics as to the cost of administration of criminal justice by the Federal Government and by the states; third, that a comparative study of municipal cost of criminal justice with which the investigators have made much progress but which they were unable to complete, be completed along lines they have indicated; fourth, that a scientific study of racketeering and organized extortion and of criminal fraud be made. The Christian religion seeks to head off crime by bringing about a change in the person before the crime occurs; the law courts seek to correct crime after the crime is committed. The church should put forth its utmost efforts to save our country from the growth and development of criminals by beginning with children in the home, the Sunday school the church and religious education.

UNEMPLOYMENT STUDY.—

Many groups in our churches will wish to study the unemployment situation during this fall and winter. To do this effectively some kind of outline or text-book is needed. Anticipating this need the Associated Press has just published "Unemployment: A Discussion Outlined," which has been prepared by Harrison Elliot, Erdman Harris, Nellie M. Day, and James Myers. This is a small pamphlet of something over 40 pages with leading questions, source material and bibliography. It should prove of real help to the groups in our churches who recognize the necessity of a thorough study of this critical question. It would be well for study groups to be organized in our churches, young people's societies, and other organizations to study the unemployment situation so as to have an intelligent conception of the real conditions among the unemployed in our country which the churches will be called on to help to handle during the coming winter. The economic, industrial, and business conditions of the country have created this situation but Christian people will be called upon to provide against human suffering by large contributions from the membership. There is plenty produced in our country to provide amply for all if proper distribution were made, but those who have ground down upon the laboring people with an iron heel will be slowest to contribute to the alleviation of the situation.

NOTES-PERSONALS

THE CHRISTIAN SUN certainly does need some renewals and new subscriptions now. How about sending that \$2.00 today?

Rev. W. J. Edwards, 429 Willowbrook St., High Point, N. C., is open for work as pastor for any church desiring his services the coming year.

Rev. J. W. Fix, Franklin, Va., has accepted the pastorate of Urbana, Illinois, Church, we are advised, and will move to Urbana at an early date.

Mr. and Mrs. Luther E. Carlton of Paces, Va., proved their love and loyalty to Elon by coming on opening day and bringing two new students for matriculation.

The Georgia and Alabama Conference meets with East LaGrange Church, LaGrange, Ga., October 6th and 7th. Rev. J. D. Dollar, Lanett, Ala., is president and is hopeful of a good session.

Elon College is having its 42nd annual opening when this is being written. New and old students are coming in, teachers and helpers are on hand, and Elon again puts on the appearance of life and activity.

Rev. J. E. McCauley, First Church, Norfolk, Va., has been called to the pastorate of First Church, Richmond, and has accepted. Dr. C. C. Ryan, pastor, Richmond, we are advised, goes to Elkhart, Indiana.

Surely Rev. G. D. Hunt is a man abundant in labors and full of fervor for the church. If one doubts, let one read the "Roanoke Letter" this week. It is through the life, labors and sacrifices of His faithful servants that our Lord's work goes forward.

A friend in the time of need is a true friend indeed. By this token, Elon College now needs the support, sympathy, patronage and sacrifices of its friends. The financial strain is great, but not too great, if her real friends will give the helping hand.

Supt. C. D. Johnston, of the Orphanage, and also Circulation Manager of THE SUN, in brief, our "beloved Uncle Charlie, God bless him," has been taking a much needed rest, trying to recuperate a bit at Fuquay Springs, N. C., the past week. We had to make him go, for since when did that man ever have a day's or a week's rest?

Elon College community church starts off the new year well. It enjoyed the largest attendance and the most enthusiastic church meeting on Wednesday night, September 9th, we have witnessed at Elon. Pastor Hurst is beloved by his entire membership and he is proving himself a capable and competent leader in spiritual things.

Our good friend, Bro. John C. Dean, writing from Quicksburg, Va., September 9th, says: "Rev. B. J. Earp, our pastor, has just closed a two-weeks' meeting in our church (Whistler's Chapel), and twenty-seven members were added to the church roll. Brother Earp is a great instrument used of our Lord for building up the church. We love him."

Rev. G. C. Crutchfield, with the close of the present Conference year, will close his pastorate

at United Church, Lynchburg, Va. Bro. Crutchfield will move with his family back to Guilford County, to be near his father, to whom he feels he owes now a first duty. Should there be churches needing his service which he may reach from his home near Guilford College, he will be glad to correspond with them.

Miss Jewel Truitt, who has rendered such valuable aid as field secretary to the Board of Religious Education, has resigned her position. We understand that it was lack of funds and income to the Board that caused her to lay down the work she had so faithfully pursued. It's a pity that in time of general depression and economic stringency, church activities have to be curtailed and suffer. The field of Religious Education needs an active worker to keep up contacts and lead the Sunday School and Christian Endeavor forces to greater efficiency and achievement.

The Alamance County Sunday School Convention is to meet at Union Christian Church, Union Ridge, N. C., for a morning and afternoon session, Friday, Sept. 25th. This meeting will be held under the auspices of the Alamance County, and North Carolina Sunday School Associations and is for all Sunday School workers of all denominations. The theme: "A Trained Christian Leadership." Mr. J. B. Robertson is president and Mrs. R. L. Walker is secretary of the Association. Union Church may be depended upon to extend the hand of good fellowship and cordial hospitality.

Dr. H. Shelton Smith, who came from Hines Chapel Christian Church in Guilford County to Elon College and graduated from this institution some years ago, has accepted appointment as head of the Department of Religious Education in Duke University, Durham, N. C. Dr. Smith, after graduating from Elon, took his Doctor's degree from Yale Divinity School. After his graduation from Yale, he became a secretary of the International Council of Religious Education with headquarters at Chicago, and after some years there returned a year or more ago to the Yale Divinity School Faculty. Duke University offers great opportunity for consecrated talent, and so Dr. Smith enters a field of great promise for kingdom service.

Rev. H. S. Hardcastle, because of continued illness from a stubborn fever, is compelled to give up all outside work, and thus will be unable to supply his Sunday school notes for the Christian Sun beginning with the first issue of October. When Bro. Hardcastle was taken ill the first of August, by habits of industry and energy he had prepared the notes for two months ahead. He has done splendid work, as those who read his department in THE SUN from week to week will testify. Rev. S. A. Bennett of the Department of Religious Education of Elon College, though not accustomed to writing for the public, has kindly consented to furnish the Sunday School notes for the time being, and will begin with the first week of October. We are sure that Prof. Bennett's notes will be helpful to Sunday School teachers and pupils who turn to this department for help and instructions in the Sunday School lesson.

NOTICE.

I am making a change in churches this Conference year, and will be glad to correspond with any church or churches desiring my services in regards to church work.

W. B. FULLER,
313 Greene St.,
Harrisonburg, Va.

NOTICE.

To the Ministers and Churches of the Alabama Christian Conference.—

The next session of the Conference will meet at Pisgah, Alabama, on Tuesday after the second Sunday in October, at 3 o'clock p. m., instead of at 10 a. m. This will give our ministers and delegates time to get to the Conference without undue worry or anxiety. Now let every minister get ready to go, and let every Church prepare to send a delegation. Where two or more of the churches are conveniently located, they might divide the expenses, which will be a small item, and every church can be represented. Let us show the Pisgah Church that we appreciate their invitation by going. The program will soon be announced. We invite all of our Congregational brethren to attend this meeting.

G. D. HUNT.

PROGRAM OF THE GEORGIA AND ALABAMA CONFERENCE.

The Eighty Sixth Annual Session of the Georgia and Alabama Christian Conference will meet with the East LaGrange Christian Church, LaGrange, Georgia, Tuesday and Wednesday, October 6-7, 1931.

The program follows.

FIRST DAY—MORNING SESSION.

Called to order at 10:30 o'clock.
Devotionals by the President.
Words of Welcome—Richard Vinson.
Response—Rev. C. C. Hamilton.
Report of the Executive Committee.
Adjourn for Lunch at noon.

AFTERNOON SESSION.

Called to order at 1:30 o'clock.
Devotionals by Rev. A. H. Sheppard.
Report on Education—Rev. W. C. Carpenter, Chairman.
Address by Dr. Frank E. Jenkins.
Report of Christian Orphanage—Chas. D. Johnston, Superintendent.
Reading of Ministerial and Church Reports.
Business Session.
Adjournment.

EVENING SESSION.

Meeting of the Missionary Association, Rev. C. W. Hanson, President, at 7:30 o'clock.

Devotionals by Rev. W. T. Crowder.
Report on Superannuation—Rev. A. H. Sheppard, Chairman.
Report on Moral Reform—Rev. H. M. Gray, Chairman.
Report on Foreign Missions—Rev. T. W. Gray, Chairman.
Address by Dr. J. O. Atkinson.
Preaching by Rev. G. D. Hunt.
Adjourn for Lunch.

AFTERNOON SESSION.

Devotionals by Rev. Bro. Prince.
Report on Religious Literature—Rev. W. C. Carpenter, Chairman.
Report on Sunday Schools and C. E. Societies—Rev. C. W. Hanson, Chairman.
Report on Home Missions—Rev. J. D. Dollar, Chairman of the Board.

The Program will be interspersed with music. We hope to have every church in the Conference represented by a full delegation. Let's do our best on our apportionments.

Come praying that the Lord may direct in all that may be done, that we may have a real feast of spiritual things.

Please come on time, and come to stay until the work is finished.

J. D. DOLLAR, President,
MRS. J. O. MABRY, Secretary.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

MR. AND MRS. GERALD SMITH conducted a Vacation Bible School at Caddo church near Trinity, Alabama. This young married couple, with their enthusiasm for the work, is quite helpful to the church life.

MR. JAMES HENRY WOODS, the Summer Worker associated with Rev. N. A. Long, has been working on the parish house and library program at Blackwoods church. Mr. Theo Brackin is librarian.

MR. LAWRENCE ROBERTS, as Summer Worker at Glanmany, Tenn., was called upon to officiate at the funeral of a man who died suddenly. He cleaned the church, tolled the bell, sang a solo, played the piano and made the sympathetic address which comforted the mourners.

MISS AZELIE JOHNSTON of Chattanooga, who was a Summer Worker with Mr. and Mrs. Osborne at Tennessee Ridge, Tenn., went to Stearns, Kentucky, to help establish a Sunday School at Barren Forks, a mining community. She also has club work for the girls there.

REV. DON G. HENSHAW, pastor of Coral Gables Congregational Church, during the summer not only took courses in the summer school of Union Theological Seminary but also took a special course of study in the studios of the National Broadcasting Company. He also attended the International Convention of Lions Club in Toronto, Canada.

MISS CAMILLA MacCALLOM, of West Florida and a student at Thorsby Institute, has been the efficient helper of Mr. Sidney Davies in West Florida. Mr. Davies covers an astonishingly large territory, helping Rev. Wm. H. Tillman and the associated pastors in revival meetings and conducting Bible Schools in churches, school houses and homes.

REV. C. ARTHUR LINCOLN, pastor of the church at Daytona Beach, Florida, during his vacation, which was spent at a lake in Connecticut, supplied several important pulpits. Among them were the Center Church, the Asylem Hill Church and South Church of Hartford, Conn., and the Presbyterian Church at Rye, Conn. The Hartford Courant in two successive Monday issues printed extracts from Mr. Lincoln's sermons. Mr. Lincoln and his family have returned to Daytona Beach.

GEORGIA STATE CONFERENCE meets with Fredonia Church, Barnesville, Ga., Oct. 27-28, 1931. Do not forget this. It is hoped every church, Christian as well as Congregational, will be well represented. Will pastors please notice and urge congregations to share in this great movement? And let South Georgia not forget the Congregational-Christian Association of South Georgia meeting at the Ambrose Christian Church, October 2nd, 3rd and 4th. All churches of these two groups now united as one please be on the alert to promote these meetings.

THE SPIRIT OF UNION breaks out again. This time it is the definite decision of the Vanceville Christian Church and the Enigma Church to unite with the New Light Congregational Church in a group which will have one man to be pastor. The New Light Church has called Rev. C. W. Carpenter to be their pastor. This completes the third group of churches which have determined to work for greater efficiency by the grouping method. In this connection perhaps it

should be said that Rev. Thomas Richter closed his pastorate at New Light Church with the month of August. He is still the pastor, however, of the Poplar Arbor Church and has recently held some successful meetings there.

FORT MYERS, FLORIDA. Rev. O. T. Anderson, the pastor of this church announces that the church is completed, and they are now purchasing the necessary pulpit and other furnishings for the building. It is expected that the church will be used for the first time on Sunday, October 11th, which is the sixth anniversary of the of the beginning of service in the present building, which is a combination community house and parsonage. Mr. Anderson is the organizer of this church and to him belongs the credit of leading it to its present achievement. The new building is the first unit of what is hoped to be eventually a fine plant, beautifully located in Edison Park, surrounded by trees and shrubs, and facing the homes of Thomas A. Edison and Henry Ford.

REV. E. LYMAN HOOD, D. D., passed to his eternal reward on August 14th. Word of his death has recently been received. Dr. Hood was at one time pastor of the Union Congregational Church of Jacksonville and was the first president of Atlanta Theological Seminary and was responsible for the securing of the Atlanta Campus and the building of the two principal buildings there. Dr. Hood has been a man of great usefulness in the Congregational denomination and had rendered a varied and interesting and vital service in several different fields. He had retired and was living at Pilgrim Place, Claremont, Cal. A man of indomitable spirit he had attended the General Council but was taken sick on the way home and never recovered. The Congregational Churches of the Southeast owe him a great debt of gratitude and pay tribute to a great leader.

FLORIDA MINISTERS' CONVOCATION.

The annual Florida Convocation of Congregational Ministers will be held at the Seaside Inn at Daytona Beach, beginning on the evening of October 5th and ending on the morning of October 8th. The same arrangements for entertainment have been made as obtained last year. The ministers are urged to bring their wives.

Dr. Hugh Vernon White of Boston, Mass., is to be the principal speaker, delivering five addresses and leading the discussions on the subject, "Vital Religion in the World of Modern Thought." Dr. White was for eight years pastor of the important Congregational Church at Stockton, California, is a deep student and thinker, and has a vital interest in the world-wide Kingdom, having recently accepted the call to the secretaryship of the American Board to serve with special responsibility in the field of missionary education. By special request Dr. White will also conduct an evening of discussion on "The Modern Criticisms of Missions."

Rev. Watson L. Lewis of New Smyrna will deliver three sermon lectures on the subject "What Has Civilization Done to Us." Dr. Elisha A. King and Dr. J. Delman Kuykendall will present the General Council and lead the discussion of some of the important problems considered at the Council. There will be also a period for the presentation of summer vacation experiences. In connection with the Convocation there will be a meeting of the directors of the State Conference.

METHODS CORNER

BY REV. ELISHA A. KING, D. D.
Miami Beach, Fla.

I am going to continue the subject of how to get more people to attend church. This time I call your attention to the value of "Rally Day" in September (or any other suitable month). After the summer time something is needed to arouse the people and get them started once more on their regular winter round of duties (if duties they are). I am writing out of personal experience in parishes of different sizes and kinds. They are all alike in respect to the need of arousalment.

We first set a Sunday far enough ahead so as to work up to it. Next we arrange a program. The program is the most important part of the day. To make it effective it ought to include the whole church. If the Sunday School is held before the church service it may be possible to have a combination service one running into the other. Generally speaking, Rally Day emphasizes the Sunday School and its importance.

One of the most interesting and successful programs we ever had was built on the idea of a Railroad Excursion. We issued a long ticket using paper that the printer secured such as railroad tickets are printed on. The name of the church with its location, etc., was printed at the top. Then came the "time table" beginning at 9:30 a. m. and running through a carefully graduated series of events with so many minutes allotted to each item.

The minister of the church was Superintendent of the road and the S. S. Superintendent was conductor. Other positions were designated. There were hymns, solos, scripture reading, talks by the pastor and others and numerous other things all calculated to carry out the railroad excursion idea.

The tickets, of course, constituted the invitation and at the bottom of the ticket we had a perforated coupon on which every person who came signed their name and address and this coupon was placed in a box by the door. We had ushers at the door with tickets and pencils to make sure that everyone registered. This we considered a very important point. After the rally was over we examined the coupons carefully and discovered changes in addresses and a few old pupils that we had lost track of turned up.

In sending out the invitations we included every one we could think of who might be interested in attending. This included all the members of the School, the Church, the attendants on the young people's societies and the constituency list. Then, of course, we advertised in the newspapers.

Someone may say that this is too expensive, but we inclosed with every invitation an offering envelope and the gifts received more than covered all the extra expense. The usual offering was taken this way and that was larger. No one need hesitate on account of the cost, it cares for itself.

Anyone interested in having a Rally Day would do well to write to The Pilgrim Press, 14 Beacon Street, Boston, Mass., or to the Chicago office, 418 S. Market Street. Both of these stores have a supply of Rally Day material. Some splendid ideas may be secured from Duplex Envelope Co., Richmond, Va. The Standard Publishing Co., of Cincinnati, Ohio, have many helpful devices and Goodenough and Woglom, 296 Broadway, N. Y., always has a lot of helps.

The purpose of Rally Day, of course, is to get everybody back into the regular program of the Church and to win just as many new people as possible. If the arousalment is followed up with calling and enlisting it will have been a great success.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CHRISTIAN CHURCH.

The Christian Church did not come into existence just to be one among denominations, or to make another denomination. It came because of denominations, and a protest against denominations, certainly as divided into sects and isms. Taking James O'Kelly and his followers, as an example, one finds a determination not to create a division in church forces, but to cure such division; not to divide and separate the followers of Christ, but to unite and to consolidate the forces of righteousness, in and through the Church. True, the churches of the various denominations have come a long way in their thinking, and in their practices, since the Christian Church began its career. It is likely that if the denominations had been as tolerant and as liberal in their attitude toward each other in 1800 as they are in 1931, the Christian Church may not have had its beginning, certainly not such a beginning as history tells us it had. But such was not the case. The theology, the thinking and the attitude of the church people in 1800 were far different from what they are today, and there was certainly need for tolerance then, as there is now, and for charity to all, and animosity to none. The Churches, as well as our national and state governments, have changed in their attitude. We no longer have a Thomas Jefferson to build a platform for democracy, but certainly there is as much need for the spirit of democracy in government today, as there ever has been, possibly more need. And so while the churches have become more tolerant and liberal in their attitude one to another, the end of

the journey is not reached, and the necessity for unifying the forces of righteousness on the broad principles of tolerance, charity, brotherly love and Christian attitude, is as pressing today as it ever was. There are yet those in the world who feel that if you do not believe even about non-essentials as they believe, you cannot belong to their sect or creed; there are yet those who feel that if you cannot submit to their kind of church government, you cannot be one with them in church membership and Christian fellowship.

Our Christian Church may have drifted into denominationalism through tradition and through short-sighted legislation, but the spirit of its founders is yet alive in the world, and, that which is more to the point, the spirit of its founders is as necessary in the world as it ever was, and more so. There is yet room in the world for a people who believe that the forces of Christendom should be united on the broad basis of Christian fellowship, with Christ alone as leader, and with His spirit of toleration for universal brotherhood as the supreme guiding principle of life and conduct.

One looks about, after more than one hundred years, and finds weakness, slow growth, failure in many undertakings and enterprises of our Christian Church. If one will read the story of democracy in government, one will find the same to be true. When the German Imperial Government in the early stages of the World War was functioning with absolute efficiency and with seemingly assured success and victory, Ambassador Bryce of England pointed out in an American journal that democracies were always slow, and very often fumbled, tottered and fell, but with all their weaknesses, heartaches and tragedies they, democracies, finally arrived and achieved. Ambassador Bryce in that statement was not only repeating history, but was proving himself a prophet. England and France and the United States and the others seemed quite impotent and insufficient in comparison with the unerring aim and efficiency of the Imperial German Government, but they finally arrived and achieved, and German efficiency did not avail.

The fact is, democracy in religion is like democracy in government. It is an ideal ever to be sought after, and a program ever to be pursued, rather than a plan to be perfected or a task to be finished. There is something better in the world than efficiency, and that something is effort in the right direction, and determination not to give up in that effort, because results are not immediately apparent. This Christian Church of ours, always Congregational in government and thoroughly democratic in polity and purpose, has made a vast contribution to history and the cause of righteousness, and it seems destined now to make a larger contribution than it has ever made. A great church that emphasized its democracy, liberality and tolerance, by declaring through its name that the local congregation was the supreme power, viz: The Congregational Church, realizes that our Christian Church has always had the same spirit of toleration, and liberty, and the desire for broad fellowship that it has had. And this Christian Church of ours which has emphasized by its name the spirit and the life of its Founder, the Lord Jesus Christ, has ever insisted that the right of authority was in the local congregation, and that the congregation was the supreme unit, and that it was willing at all times to be governed by the spirit of individual Christians, composing the local church, when that spirit was the spirit of our Lord and His Christ. These two great churches have always stood for church union, on the broad basis of Christian fellowship, and church government through genuine democracy in the local congregation. We have a long way to go yet before all the churches will come to this spirit of fellowship and toleration. The Christian Church, is not ready to go out of business and

has a mission in the world, and that mission is the salvation of the world through Jesus Christ, and unifying the forces of righteousness in an attempt to make all one even as He and His Father are one. Once in a dark, trying, and to some, quite a doubtful hour, a great general was called upon to surrender, and in reply to that call he issued that famous slogan: "We have just begun to fight."

The army of the Lord under the sole and supreme leadership of Christ has great battles yet to fight and in His name has great victories to win. And not the least of these battles is that for tolerance, and a fellowship that includes all who are sons and daughters of God. J. O. A.

CHINA CALLS.

Other nations and people are talking about hard times, and unemployment. While the rest of us are talking, China undergoes the experience.

We have a storm that sweeps away a few hundred homes and carries to a watery grave a thousand or more lives, and we lament the awful visitation of such a fate. But it is reserved for poor suffering China to be called upon to show how millions lose their homes and their lives by inundations that, over-night, sweep away villages and wipe out cities. We are told that ten million people either lost their lives or were rendered homeless by the recent flood in the Yantze River. The nation, already impoverished by civil war and internecine strife, is damaged by the recent flood, to the extent of \$300,000,000.00. In the wake of such flood, famine, pestilence and death stalked abroad and swept thousands of helpless victims to an untimely grave.

It was estimated recently that five million people in America were either unemployed, or facing the prospect of unemployment at an early date. The Chinese Minister of Industry tells the world that the number of unemployed in China is more than the total population of the United States—200,000,000 in fact, or nearly half of China's population. We are told that we are suffering in this country from over-production, and that the reason why products are so cheap is because there is an over-supply. At this very time millions are on the verge of starvation in China because they have not, and cannot secure, the barest necessities to sustain life. We have more wheat than our markets can handle while millions are suffering in China because they have no bread.

It is recalled that a few years ago there was a Boxer Uprising in China in which thousands of lawless people murdered foreigners and destroyed property belonging to foreigners. When the Chinese government got possession of the situation, an indemnity of several million dollars was paid to the government. And then our government did the magnanimous thing in giving back to China every dollar that she paid as indemnity. From that day till this, China has been our friend and not our foe. It would seem that the time has arrived when our government with its millions of bushels of surplus wheat and other food products could do the magnanimous thing again with little hurt, if any, to ourselves and with great help to China and her starving millions. Why may not governments be magnanimous as well as individuals?

There is no call quite as clear and distinct as the call of need, of suffering, of starvation. The Chinese people may have inadequate laws, and may practice poor economy, and may be ignorant of the ways of cultivation, production and exchange. She may be and she is bound down by superstition, the idolatry and the strange worship of ancestry. One day she will embrace, as many of her people have already embraced, the teachings of the better way, and the practice of the only principles of economy by which the people may

be safely guided and governed, viz: The practice of economy laid down by, and wrought out in the life of our Lord Jesus. Until she learns that better way, a call will go out to the rest of the world, and the world of Christian charity and benevolence will not turn a deaf ear nor a cold heart to that call.

J. O. A.

MAKING TIMES GOOD.

"How long before these hard-times will be over?" "How long before the return of prosperity?" "How long before we are to have good times again?" These are the questions that many are asking and few, if any, seem to answer.

There is one phenomenon that is evident everywhere. We seem to think that governments can legislate good times, and that the government must be depended upon, independently of our own individual conduct, to usher in prosperity. We seem to think the government has a magic wand which it may wave mysteriously, and prosperity will immediately return. What a delusion and what a snare!

We have hard-times, physically and materially, because we have practiced poor economy. And we will not have a return of good times until we learn to practice a better economy. If Bill Smith earns, or has an income of \$1,000.00 a year for himself and family, and by the indulgence of creditors lives as if he had an income of \$2,000 a year, and actually spends upon himself and family \$2,000 a year, then that man is practicing poor economy and is headed for hard-times. If Joe Brown has an income of \$3,000 a year and by the indulgence of creditors, whether on installment plan, or long time promise, consumes on himself and family \$5,000 a year, then Joe Brown is headed for hard-times. And it will never be good times and prosperity for Bill Smith and Joe Brown, until they face about and practice a different principle of economy. They need not expect the government to legislate them into easy living and prosperity. If the government does that it has injured rather than helped them. Hard-times are always just around the corner for those who live beyond their income, and that is exactly what thousands and millions were doing in our land and in other lands. We had over-purchased, spent faster than we earned and pay-day had to come. It has come and come with a vengeance.

That which the writer wishes to say in this line is that prosperity cannot come by the wave of some magic wand, even by the government, and it will come through individual efforts at economy, sane living and safe conduct. The father may work hard and pay the gas bill for his son, while his son rides around and earns nothing. That son and the father both are headed for hard times unless the income of the father is more than the gas bills for which the father is responsible. It will be hard-times for that son until he learns that what he spends must be made or saved by himself and some one else. It is up to us as individuals to restore good times. It cannot be done in a day, but it can be done. We as individuals must get on to that line of economy that will enable us to pay our obligations as we make them, and restore confidence of those who have indulged us, and this must be done throughout the nations before hard-times are abolished.

It may be poor economy, but all economy is poor, that does not consider the interest and the rights of the other fellow along with our interests and our rights. When we consider only our interests and use up our own income and, through credit and courtesy, use the savings and the income of others, we are practicing poor economy and poor morals. After all the only safe economy in this world is the Golden Rule, "Do unto others as you would have others do unto you." The noblest and the best Economist that ever taught,

preached or lived was none other than Jesus Himself, the only Hope and Redeemer. We must as individuals learn to follow Him, for in His life there is more power, safety and security than there is in the magic wand and mysteries of government.

J. O. A.

THE EVIDENCE OF A CHRISTIAN.

One of the most frequent questions asked during a series of meetings is, "Do you think an individual knows when he is a Christian?" This thought is sometimes perplexing to the church member and non-church member. In answering the question for yourself and others, it is not hard to answer in terms of the scripture which is more desirable than any answer that the writer or any other human being might give.

The first answer to this question is to be found in the first Epistle of John, ch. 3, v. 14: "We know we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."

The second evidence is that of doing right. In John 2:29, we find these words: "If ye know that he is righteous, ye know that every one doeth righteousness is born of him."

In the third place as an evidence, we go back to John 3, ch. 9, and we find these words: "Whoever is born of God doth not commit sin; for his seed remaineth in him, and he can not sin, because he is born of God."

The above quotation is taken from the King James version. We find in the Greek this quotation: "He that is born of God doth not practice sin." This is an easy means of judging as to whether we have tasted of the love of God or not. Any individual is likely to err in life. But the individual who is born of God will not make a practice of wilfully committing sin or the same sin. He will profit by the former mistakes. An individual may stumble and fall, but if he is born of God, he will not continue to fall into the pitfall.

Another evidence of one's knowledge of his birth from above or birth of the spirit, is that of his belief in Christ. Not as a historical Christ but as a personal Savior. In St. John 3:18, we have these words: "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God."

If I believe in a person fully, I do not hesitate to trust that individual. I would especially trust him to do something that I could not do if I believed he could. That is just what Christ wants His children to do to Him. We cannot save ourselves. So He wants us to believe in Him and trust Him to that end. If we do that, we do not have to wait until death to know, but according to His own statement, we may know now that we are His and have been born of Him. It seems to the writer that the above evidences are enough to convince anyone as to whether he has been born of the spirit or not. These quotations are not taken out of their sitting to prove a conclusion. They are the words of Jesus and the Holy Spirit's warning from the pen of the beloved disciples. It is conclusive evidence of a Christian.

J. E. Mc.

THE PRAYER MEETING.

The mid-week prayer meeting is the heart of the Church. The Bible says, "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. If it is important to keep the heart of the individual, it must be just as important to keep the heart of the church. There is too much provision made for and too much effort to train the head rather than the heart. Many par-

ents not only spend more money for the education of their children, but more time in helping them with their school lessons than with their Sunday School lessons and the development of their hearts. Prayer is neglected and head education is emphasized. The result of increased schooling and neglect of church worship accounts for many losing interest in the Bible and the church. As the head is trained and the heart is neglected in the individual, so is the Sunday service cultivated to the neglect of the mid-week prayer meeting. In fact it is the current report that the prayer meeting is growing less. Moreover, when people speak of church attendance, they are thinking of the preaching service.

When physicians examine a patient for any special ailment that report favorably if the heart is in good condition. There is such a thing as heart-disease, and when that is discovered, it is cause for alarm. As long as the heart is in good condition the doctor is hopeful of successful treatment and recovery. If that is true of a patient, it must be true of the church. A good prayer meeting is a source of hope for the church; but when the heart ceases to function, all the organs fail to do their part; when the prayer meeting, the heart of the church, ceases to function, it weakens all the organs of the body. There would have been no Pentecost had there been no prayer meeting for ten days. "They were all with one accord in one place." Acts 2:1. The Church was born in a prayer meeting and it cannot live without prayer. Even a sermon would lose its place and power if there were no prayer at the service. Prayer is essential to the life of the church, the preaching of the gospel, and the songs of praise. "Pray without ceasing." I Thes. 5:17, and "men ought always to pray, and not to faint." Luke 18:1, indicate the importance and value of prayer. In great stress and great trouble, Christians resort to prayer, and even the nation, in great calamities, ask the churches to pray. Members of the church should regard the prayer meeting as a great privilege and a great obligation.

W. W. S.

A SUNSET.

In a certain locality, I was told that the most beautiful sunsets in all our country could be seen, if one cared to observe. I cared. For four evenings my vigil was keenly kept, only to say, in the deepening twilight, "I see nothing spectacular or unusual about the sunsets here!" Those were clear days and not a cloud, even the size of a man's hand hovered about the place of the departing King of day. The fifth evening was different. A long bank of cloud, more like a mountain range than a cloud, slowly lifted its blue, bulky body just above the peaks and doons of the high mountains and separated them and the intervening earth from the face of the sun. Then a miracle happened. The whole horizon in the west became transfigured, and one indescribable blinding and riot of rare rich coloring took place. The heavens then declared the splendor of God, and the glory of His hand was reflected in a picture, the like of which no artist will ever rival or approach.

And then like a voice out of the blue, I heard a speech which recited, "This is life. Your sunsets the few past evenings could not be beautiful or unusual because all were clear and there was no cloud. Your sunset now is beautiful, filled with gladness, joy and glory, because there were clouds on which the sun could show its power and its richness." That was all. Does it require some shadow, some sorrow, some disappointment in life that the glory of the sun itself may be seen, and the radiance of life itself may be apparent? Elsewhat is the meaning of a beautiful sunset only when and if there are clouds? J. O. A.

CONTRIBUTIONS

SUFFOLK LETTER.

Protracted meeting is a United States phrase to express meetings which are usually called revival meetings. Four of these were recently held in four churches near Suffolk. One at Cypress Chapel by Rev. R. E. Brittle, assisted by Rev. H. E. Crutchfield, of Henderson, N. C.; Bethlehem by pastor, Rev. R. E. Brittle, assisted by Rev. J. E. McCauley of First Church, Norfolk, Va.; another at Liberty Spring Church by pastor, Dr. I. W. Johnson, assisted by Rev. J. F. Morgan, Rosemont Church; the fourth at Oakland Church by pastor, Dr. I. W. Johnson, assisted also by Rev. J. F. Morgan of Rosemont. These meetings were all well attended with two services a day, in the afternoon and at night. The singing was good, the sermons were spiritual, and the meetings more of the old-time meetings than are usually conducted.

The results were good in conversions, re-consecrations, and additions to the churches, and the impression upon the communities was really religious. The religious atmosphere in a revival in a country church lasts in the community. People think about the meeting, the preacher, and talk of it for weeks afterward. It is that after conversation that plants the seeds of a good revival in the hearts of people, which seeds sprout, grow, blossom, and bear fruit. The value of a country church is rooted in these annual revivals and then in regular services that run through the year in which whole families attend church, including the Sunday School, and that puts the religious interest in the whole community. In the cities, religious opportunities are so divided, and so few Sunday School attendants remain for the Church services, and all are so occupied with other things, when they leave the church, the religion has only a fraction of time, thought, and conversation. It is a real inspiration to get out into a country revival and to hear people talk in the church yard before they go to their homes. That is the reason why the leading workers in city churches come from country churches. Time is important in religion as well as in education. No doubt that was in the mind of Geo. C. Stebbins when he composed "Take Time to be Holy." This age is so rapid in its thought, its action, and its decisions, that religion, social life and business all suffer in the hurry and neglect of things that require time and patient consideration.

Much is said and written in these days about the decline in religion, the waywardness of young people, and hard times. These all result from recklessness, extravagance, neglect of the church, and the love of money which is the root of all evil. The altar of prayer, keeping the Sabbath day holy, liberality toward missions, care for the poor, obedience to law, and love for mankind, all in operation, would change the times because it would change the people. Society needs something like a country revival moved by prayer in concert, preaching in simple gospel of the Biblical Spiritual type. There is no love without feeling and the command is to love one another. Love is of God, for God is love. Intellectual progress has shut out spiritual emotion and religious zeal. The pulpit, the altar, and the pew, must unite in penitence, faith, and reconsecration for service for the unsaved.

W. W. STALEY.

SOUTHERN UNION LETTER.

A REPORT OF PROGRESS AND PLANS.

Southern Union College opened on Wednesday, Sept. 9th, with a body of students of as fine qual-

ities and as great possibilities as those of any college in America. A strong Faculty of twelve members with Bachelor's, Master's and Doctor's degrees, educated in twelve states and twenty-five universities and colleges, is entering upon its work with enthusiasm and delightful cooperation.

The Administration Building with its large auditorium and seventeen commodious class rooms and office rooms has been completed throughout and is a joy to faculty, students, and friends alike. The woman's dormitory has been thoroughly renovated, decorated and adequately furnished; the Wadley Hotel has been taken on a five year lease, with an option to buy, for a men's dormitory. It has been thoroughly renovated, reconditioned and supplied with all modern conveniences, including running hot and cold water, an abundance of baths and steam heat, about \$6,000 being expended on these repairs and additions. The campus grounds have been graded and are to be covered with green lawns and beds of flowers all laid out by a landscape engineer.

We invite all friends of the Christian institution to visit it, see the improvements that have been made, catch the prevailing feeling of progress and coming development; and thus realize something of what the Southern Christian Convention started when it chartered "Bethlehem College," June 2, 1922, which has now become Southern Union College, a Memorial of the Congregational-Christian Union.

The writer has been working as President of the Board of Trustees for some months; first, to save the college from bankruptcy and then to develop it for its larger work. The financial problem has been a difficult one to solve in the face of the present conditions throughout the country and world. Our Christian constituency seems to have lost either confidence or interest and has not been supporting it. I have raised for it during these past few months \$11,015.50, \$500 of which came from a Baptist, \$10,475.50 from Congregationalists and \$40.00 from Christians.

The Board of Trustees, after the resignation of Dr. Beougher, elected me President of the college. It was not in my plans to assume again the full responsibilities of the headship of a college. Another line of work, which I had been urged by the American Association for Adult Education and by the United States Expert and Head of the Government Bureau for Adult Education to undertake was claiming my attention. However, I saw the possibilities of linking up Adult Education as a department of the Southern Union College and its extension work, and I declared to accept the election to the presidency to this college, as Acting President, until the college should be financed and developed to a degree that will command the services of someone adequate to the further development of a growing college with a vast field.

As President of the Board of Trustees and Acting President of the college, I am undertaking to finance a Budget of \$35,000 together with the management of the debt that I found threatening the bankruptcy of the college. I realize that it is a large undertaking in the face of the present financial conditions of the country and I bespeak the hearty sympathy of, and all possible help from, Christian people of these Southern States, whose Southern Christian Convention owns and officially controls the Southern Union College. I have laid my plans to secure from Congregationalists \$30,000 with the hope that the people of the Christian Churches will supply at least \$5,000 more. I earnestly ask each one who reads this to pray for

this Christian College in its large field of educational need and possibilities.

FRANK E. JENKINS,
Acting President.

ROCKY MOUNT, N. C.

The brethren of the First Christian (Disciple) Church at Rocky Mount, N. C., are expressing their delight in having Prof. A. R. Flowers with them for four engagements recently. Bro. Flowers is well known in this section of North Carolina and has no trouble in finding all he can do with the leading churches of the different denominations. Most of his time is spent in the interest of the young people, especially in the matter of making it possible, so far as he can, for deserving poor boys and poor girls to be educated for the high calling of Christian service. He is a firm believer in the fellowship of all true Christians, a thing that I have preached and practiced, myself, through all my Christian ministry for thirty years. I have found much pleasure in reading copies of THE CHRISTIAN SUN that have been sent to me by Bro. Flowers, however, this periodical is the organ of a branch of the Christian Church of which little is known by the average person in eastern North Carolina. But I bid them God speed in the great work they are doing.

B. F. DIXON.

*The Freewill Baptist Church,
Rocky Mount, N. C.*

REVIVALS.

My revivals began the fourth Saturday in July with Rock Stand Christian Church. We have a splendid band of young people here who had charge of the devotional services through the meeting which added much to the success. Rev. W. T. Meacham came to us here on Monday evening and did splendid preaching. The attendance was good until the close of the meeting.

We came to Bethany on the first Sunday in August. Rev. C. W. Carter came to us here on Tuesday and gave us some good gospel sermons, which were helpful to all who heard them. The services closed here Thursday night with three accessions to the church.

We went to Antioch the second Sunday in August. Rev. C. C. Ryan was with us there from Tuesday until Friday night. The interest was good from the beginning until the close of the meeting. Dr. Ryan did some splendid preaching and made many friends in the community. The meeting closed here Friday night with the church greatly revived and thirteen accessions to the church.

A. H. SHEPPARD.

REV. H. S. HARDCASTLE.

Rev. H. S. Hardcastle has been in the hospital in St. Albans, Vermont, since the first of August with Undulant Fever.

Dr. D. L. Harrell of Lake View Hospital, Suffolk, Va., his wife, and E. H. Rawles, Treasurer of the Suffolk Church, were sent by the church to visit their pastor. Upon their return, Dr. Harrell reports that Brother Hardcastle's condition is not serious except for the long period required for Undulant Fever to run its course.

The following telegram from Mrs. Hardcastle is the latest information I have received:

St. Albans, Vt., Sept. 5, 1931.

Dr. W. W. Staley,

Hardy's condition same as when Dr. Harrell was here. Had visit from Mr. and Mrs. George Earl Rogers and friends yesterday. Children and I with friends at camp. Hardy sends greetings to choir and congregation upon entering Fall service. MARY M. HARDCASTLE.

W. W. STALEY.

(Received too late for last issue of THE SUN.)

ROANOKE, ALABAMA.

On the first Sunday in September, our meeting began at Shady Grove Christian Church, in Clay County, Alabama. Brother G. R. Walker preached the sermon at 11 o'clock that day. Rev. J. E. Amerson of the Congregational Methodist Church was also present.

Monday following, Rev. J. D. Dollar and I appeared on the scene, and I preached at 11 o'clock, Monday. Brother Dollar preached three times and I did the remainder of the preaching. We had a good meeting.

Shady Grove Church is one of our weaker churches, having been without a pastor for two years, and they as well as others in that section, were anxious for a meeting. New Harmony and Spring Hill united with them and a great meeting was the result.

On Wednesday we held a united conference of the three churches. They formed a group pastorate and called a pastor for the ensuing year. Cragford having already called Bro. G. H. Veazey, these three other churches did likewise, and extended him a unanimous call. Arrangements are being made for their pastor to live in their midst. It is understood that if for any reason Bro. Veazey cannot accept the call, some one else will be offered the work. This is a step in the right direction. It should have been done long ago. I have rarely ever seen people so happy as these people were. An expression of joy was upon every countenance, and at the closing service, on Thursday at 11 a. m., God's name was praised aloud in the sanctuary. It was good to be there.

We have in this immediate territory the three churches, not including Cragford, and these will be a desirable pastorate, conveniently situated, and will afford a fine opportunity for some good, consecrated preacher. This was one of the best meetings that I have attended in all the nine weeks of revival work of the summer.

Bro. Dollar and I were very kindly remembered by the people when we were ready to take our leave. Our car was loaded with many things that were good to the taste and sweet to the smell, and pleasant to the eye. There must have been twelve or fifteen dollars worth of provisions, including fruit and canned goods, and six dollars in cash in addition. God bless everybody who had a part in the contribution.

I am now at home for a day—tired, worn and dusty—but will leave tomorrow for Richland, Ga., my last trip before Conference meets. This year has been my hardest year, and the best year in my memory, of service to the church. Our churches are in fairly good condition, spiritually, but financially very much discouraged. I am still trusting my Father to lead.

G. D. HUNT.

HOW TWO LIVES BECAME AS ONE.

In the charming days of school life attachments were formed which were never to be broken. Each was reared in Christian families. The natural beauties of the country homes made lasting impressions upon their young lives. The love that binds hearts together awakens within them ties of friendship, while life's varied experiences only unites them closer and closer.

She came to find in him a friend which filled her life with the richest of life's blessings. The passing years brought weakness and affliction, and the sad departure one by one of the inmates of the old homestead. Where love, joy, peace and plenty once smiled upon that happy circle around the old hearth-stone, these brought sad memories. Not that the lives of its members were evil, but disease fastened itself upon them. Separation and silence overshadowed the old home, and she was

the only remaining member of that happy home. She was comforted, however, with the growing attachment which filled her life and his with lasting peace. Her life was of that pure, unselfish, gentle, kind, noble and true type which enabled her husband to safely trust in her. While her confidence in him grew with her years until she was willing to commit all she had, and all her physical well-being into his hands, for he had always been honest, truthful, sympathetic and reliable in taking care of her, and all her earthly possessions. In her last illness, she commended him many times for the good care he had taken of her, and how good he had been to her. Long years have come and gone since she passed to the Home Beyond, but lasting comfort and peace have been given him, and the assurance and hope that fills his heart as he approaches the sunset of this life, and is cheered with the dawning of that new day which is to come, fills his soul with delight.

Like Victor Hugo, he says,

"Winter is on my head,
But Eternal Spring is in my heart."

B. F. VAUGHAN,

Centerville, Ohio.

WILLING TO WASH WINDOWS.

A neat, rather prepossessing young man applied to John Wanamaker for a job a number of years ago, in Philadelphia, and when told there was no job for him, said, "I am willing to do anything."

Thinking to get rid of him, Mr. Wanamaker said, "The only job I have is a job of washing windows." "I will take it," said the young man. He washed those windows as they had never been washed. In time he became manager of the great store.

When this manager died, after twenty-five years of splendid service, Mr. Wanamaker said, "I am willing to pay as high as one hundred thousand dollars a year for a manager who can fill the place of the one I lost."

What the church needs is men and women who are willing to "wash windows" for the sake of the Kingdom.—*Canadian Churchman*.

Have the courage to do without that which you do not need, however much you may admire it.—*King Stanislas*.

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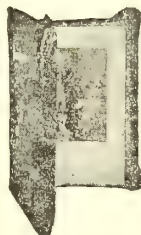
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11 Truth shall spring

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9 Behold, "O God our shield, and look upon the face of thine anointed."
10 For a day in thy courts is better
a Gen. 15. 1.
b Ps. 56. 1.
c 57. 1.
d or, all

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8 9 "Jē-hōi'-ā-chin was 6
years old when he began t

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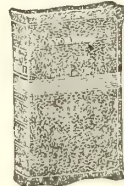
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14 Like sheep they are laid in
grave; death shall feed on th



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MISSIONS



REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

Almighty God, how corrupted and squandered are the strength of youth and the wisdom of years! We look to Thee for the healing of the nations and we bless Thee that not all the people have forgotten thy eternal precepts. Bring Thou to naught every issue that tends to displace thy holy law. Turn back the nations from surrendering righteous concepts. Cause governments to uphold the Sinai banner, "Remember." Restore in believers the faith and zeal by which Christian foundations are preserved. And may thy Kingdom come, we humbly pray. Amen. "L."

MAKING THE MOST OF LIFE.

Some years ago Dr. Sam Higginbottom received the following letter from Prof. N. A. Nitale:

"I am an assistant professor of biology in Wilson College, Bombay. The doctor has just told me that I am a leper and must give up my work here at once. Will you receive me into your institution and let me do some work for my suffering fellow men while I have yet strength?"

He was admitted and immediately set up a laboratory where he has worked out several valuable tests. He has discovered that most lepers have hookworm, malaria or some form of intestinal trouble, all of which must be eliminated before there is any hope for cure. Not content with this great service, he has organized a training school composed of young men and women who have been cured of leprosy. These young people are being trained in laboratory work so that they can go out and help in other institutions where they are sorely needed. In order that the training, which requires about three years, may be as thorough as possible, Professor Nitale requires the study of English, mathematics, physiology, sanitation and the elements of chemistry and biology, all of which he himself teaches.—*Missionary Review*.

FLOODS IN CHINA.

Some thirty years ago we listened to an illustrated lecture by a representative of the state forestry department of Pennsylvania, in which the matter was strongly emphasized that the uplands of our country must not have the forests cut away and killed off if we would avoid the floods and famines that mark China in recent centuries. The lecture was enforced by pictures of hill country without a spear of grass or a tree, and with no soil in which they could grow if planted. Now, the reports from China are once more telling of floods and famine, with the lives of thirty millions of people imperiled by the loss of property, starvation and pestilence. One who has traveled over the uplands where the great river systems of our country rise, and observed the waste and recklessness of the timber-cutting customs will not be surprised to read of the consequent floods down on the Ohio and Mississippi. The remedy: plant trees and keep down forest fires, and cut out of the forests the matured trees without ruining the stand of young timber. Are you a lover of trees? If not, you have something to learn yet, for trees represent some of the finest handiwork of God.—*Editorial in Wesleyan Methodist*.

A Christian without trials would be like a mill without wind or water. What place should we have for patience, meekness, readiness to forgive, if we had nothing to try us?—*John Newton*.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 12, 1931.

Sunday Schools.

Previously acknowledged, since Sept. 1st.	\$ 62.67
Spring Hill, Lineville, Ala.	.30
Mt. Auburn, Manson, N. C.	2.37
United Christian, Lynchburg, Va.	1.78
Smithwood, Liberty, N. C.	1.05
Friendship B. C., Oakland, Suffolk, Va. .	2.25
Antioch, Harrisonburg, Va.	2.41
Elon College, N. C.	18.75
Whistler's Chapel, Quicksburg, Va.	1.00
Linville, Va.	6.35
Roanoke, Ala.	1.10
Newport, Stanley, Va.	1.96
Turner's Chapel, Sanford, N. C.	1.50
Liberty (Vance), Henderson, N. C.	3.57
Suffolk, Va.	25.00
Bethlehem, Suffolk, Va.	1.35
Moore Union, Sanford, N. C.	2.00
Wadley, Ala.	1.48
Noon Day, Wedowee, Ala.	1.10
Noon Day C. E. Society, Wedowee, Ala. .	.25
Palm Street, Greensboro, N. C.	4.81
Elon College, N. C.	25.00
Total	\$ 168.05

NOTE.—These last four offerings should have been acknowledged in last week's Sun.

Individual and Church Offerings.

Previously acknowledged, since Sept. 1st.	\$ 40.00
Burlington, N. C.	10.00
Barretts, Wakefield, Va.	.80
Turner's Chapel, Sanford, N. C.	3.50
Miss Birdie Wilson, Virgilina, Va.	1.00
Ocean View, Va.	25.00
Total	\$ 80.00

Dollar-a-Month Club.

Previously acknowledged, since Sept. 1st.	\$ 14.00
Mrs. B. W. Fields' Class, Reidsville S. S. .	1.00
Miss Stella Sharp, Summerfield, N. C.	5.00
Total	\$ 20.00

Specials.

Previously acknowledged, since Sept. 1st.	\$ 15.00
Mebane S. S., Mebane, N. C.	2.00
Grover C. Stoneberger, Stanley, Va.	2.50
Total	\$ 19.50

Summary.

Previously acknowledged, since Sept. 1st.	\$ 131.67
Sunday Schools, Regular	105.38
Individual and Church Offerings	40.30
Dollar-a-Month Club	6.00
Specials	4.50
Total to date	\$ 287.85

J. O. ATKINSON,
Secretary.

NEWS ITEMS.

The Woman's Missionary Society of the Holland Christian Church has held its monthly meeting regularly with a splendid attendance and an increase of membership. The most interesting and instructive feature of the year has been the study of the book of Romans. The mission study book "The Cloud of Witnesses" was greatly enjoyed using the mission study class method. The Society held one public entertainment in connection with the Berta Rowland society. Mrs. B. J.

Beale is the president and Mrs. L. J. Daughtry secretary of this thriving society. They have just closed the year's work with their apportionment. All met and with a greater zeal for the new year. This society together with the Berta Rowland society is looking forward to entertaining the Woman's Conference in October.

MISSION STUDY.

STUDY BOOKS AND PARELLEL MATERIAL FOR 1931-1932.

I have said little about Teachers who taught the Mission Books at Chambersburg. They were outstanding women. They came to us with minds filled with the challenge of changed conditions, with new thoughts for this new age, with new experiences after close study and much travel. They talked about a larger Christ which we must discover anew. They taught by the pouring in process (lecturing), and they used the discussion method. The last method best.

The program is education as to world conditions, world need. We must develop the outlook and appreciation of other people and nations, as we think in times of no more selfishness and no more racial prejudice.

Our consciences will be awakened as we study world movement tendencies. But before going forward we must have a definite heart experience. I quote Stanly Jones, "We cannot go forward until we go deeper."

Doors of opportunity are open, enter, discover, enjoy. Get ready to brighten your lights.

As you get your Mission material for the year, try to use the books suggested and taught at all Mission Conferences. Close study is necessary if we are to serve. If we cooperate, we must not neglect it. The books are background for the future.

This is a year when every one will be interested in the Home Book. It is a mirror showing what the church has accomplished and challenges us to go forward and make America a Christian nation. It must be studied in the light of the findings of the North American Congress, Washington, 1930. Christ threw wide open the windows of the world, and through these world windows we are to see the village life and interpret the Rural Billion—home, mother, child. This subject should be studied in the light of the finding Jerusalem Conference. The books are new in this approach to the Mission problem.

For Women and Young People, Foreign Missions: "Christ Comes to the Village." Price 50c.

Parallel Reading: "The Rural Billion." 60c.

Home Book for Women: "The Challenge of Change." 60c.

Home Book for Young People: "God and the Census." 60c.

Willing Workers: "Open Windows." 50c.

Leaders' Helps for the books, each, 25c.

Program Suggestions for Women's Societies. Free.

Miscellaneous Programs, etc. 10c.

Teaching Pictures on Rural Life, set of 8. 50c.

Order your books from the Commission on Missions, 14 Beacon Street, Boston, Mass.

I have a supply of leaflets bearing on the above subjects. Use the Bulletin Board to give Missions to the Sunday School and the church. Get your young folks to make attractive posters. I will be glad to aid in any way. Ask me.

MRS. J. CARTWRIGHT, *Lit. Supt.*,
1732 La Salle Ave.,
Norfolk, Va.

WHAT MAKES A COLLEGE CHRISTIAN?

To call a college "Christian" obviously does not make it such. The fact that a college was founded by men of Christian faith or that it is sponsored by religious organization may give promise, but not assurance, that the institution is Christian.

Compulsory chapel and required courses in Bible or Ethics are tokens of religious emphasis, but they cannot guarantee the Christian character of the institution where they exist. Christian Associations on the campus are wholesome influences, but they may easily become merely forums for the discussion of economic and sociological questions, duplicates of classroom performances under another name, with any distinctively spiritual value wholly absent. We can hardly hold these student organizations responsible for making or keeping the college Christian.

Formerly it was the practice to select college presidents almost wholly from the ranks of the ministry. To put a college under the leadership of a Christian minister might be the strong earnest of making the college a Christian institution. Yet a minister, trained in the technique of religious leadership, when transferred to the president's chair, cannot, single-handed, make his college Christian.

What, then, makes a college Christian? We shall all agree that no college, any more than a church, can be expected to be one hundred per cent Christian. Our real question is not what makes a perfectly or ideally Christian college, but what, with all the inevitable human limitations, will give the college such an atmosphere and such a tone, that, in its ideals and in its practices, will enable it, without a misapplication of the term, to call itself a Christian college.

Whether a college thus can qualify will depend in the first place on the ideal of education for which the college stands. There are two pretty clearly recognized ideals extant. If a college fosters the idea that an education is to be sought primarily for its own sake or for the personal profit of the student, it fosters a pagan idea and therefore cannot be called a Christian institution. When the ideal is a pagan one no amount of religious machinery and no amount of campus activities, practiced in the name of Christianity, can succeed in making the college Christian. The ultimate purpose of education and therefore of the entire educational program must be interpreted and executed in terms of the Christian philosophy of life, if the college is to be thought of as a Christian college.

Another qualification of a Christian college is to be found in its attitude toward truth. Over the doorway of every college that calls itself Christian should be written the words, "Ye shall know the truth and the truth shall make you free." The same passion for reality that marks the founder of Christianity should mark every institution that dares to take his name. The Christian college should be the synonym for the open mind. Classrooms, libraries and laboratories should be open doors leading to the discovery of the truth. The Christian college must have respect for tradition but reverence for truth. Intellectual suicide leads to moral suicide. Both are unchristian.

Again, to be Christian, a college must be honest. It must not advertise one thing and sell another. It must not cheat the students by offering them an inferior article. It must not invite them to an educational banquet and then attempt to conceal the omission of the main course by a long and eloquent invocation or by the fervent interjection of the dear old college hymn. To change the figure, beautiful stained glass in our chapel

windows cannot serve as a substitute for shoddy goods on our educational counters.

But the most significant factor in making the college Christian is the teacher. The men and women who, through the subjects they teach, are far more significantly revealing their own philosophies of life, their own responses and attitudes and ideals—these more than anybody else or anything else determine whether or not the college is Christian. The note struck again and again by the teacher in the classroom finally becomes the dominant note in the student's thinking. There may be no such thing as Christian chemistry or Christian mathematics or Christian history, but chemistry or mathematics or history taught by a man with a Christian experience and from a Christian point of view interprets to the student a quite different world from that revealed by the same subjects taught from an atheistic or a pagan point of view.

The teacher, therefore, is the key to the situation. No catalogue declarations, no campus religious organizations, no inspirational chapel talks, no church vigilant committees, no traditional faith of the founders, can avail in making a college Christian in the presence of a daily classroom contact of students with teachers who, in spirit and attitude, are either indifferently Christian or positively pagan.

The spirit of the college is largely the expression of the personalities of the teachers of that college. If these be Christian personalities, the dominant tone of the campus will be Christian. Other influences and factors there are, tangible and intangible, but the most potent influence and the most determining factor in the Christian life of an institution is the teacher. In the last analysis, then, it is the Christian teacher that makes the Christian college.—*Congregational Herald of Gospel Liberty.*

THE MASSANETTA BIBLE CONFERENCE.

A number of our ministers for the past four or five years have been greatly interested in the helpful programs put on at Massanetta Springs under the direction of the Synod of the Presbyterian Church of Virginia.

For the past session of the Bible Conference there were present from the Christian Church Revs. I. W. Johnson, J. F. Morgan, W. M. Jay, O. D. Pythress, E. B. White, J. W. Fix, B. J. Earp, W. B. Fuller, A. W. Andes, R. L. Williamson, L. E. Smith and a number of laymen. All of us who were there were greatly benefited and are anxious that a large number of our ministers and laymen take advantage of this splendid program for the coming year.

During the month of July there are Assemblies and Encampments for the young people representing practically all denominations in Virginia. During the month of August they have a music school under the personal direction of Dr. J. Fenley Williamson, which cannot be too highly commended. If the choirs of our churches could come under the influence of this school, it would certainly be a blessing and a benediction to our people at worship.

The Bible Conference program is one of the strongest and most complete programs of its kind presented in this country, having on its roster men like Drs. Hutton and Holden of England, Drs. Evans, Zwemer and Spear and Bishop Moore of this country. The music for the Bible Conference is usually under the direction of Mr. Hammetree, who is an interpreter of sacred music and always brings an evangelistic atmosphere to the Conference that is inspiring.

Dr. William E. Hudson is the manager of the Encampment and is largely responsible for the

pronounced spiritual atmosphere that literally pervades the grounds.

I trust that many of the readers of this article may begin now to prepare to spend at least two weeks at Massanetta Springs for the coming year. Those in charge will be glad to have you and will give you every possible consideration and advantage and you will make a contribution to this most needed work. But, in addition to all this, you will be able to bring away much more than you can possibly contribute. I am sure that the ministers and laymen of the church who were present at the recent session of the Bible Conference will concur with me heartily in these expressions and solicitations.

L. E. SMITH, President,
The Southern Christian Convention.

NOTICE.

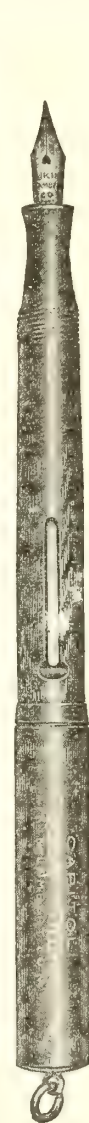
The Eastern Virginia Woman's Missionary Conference will meet with the Holland Christian Church Thursday, October 15th. The morning session opens at 10:30.

The pastor of each church is invited, and each society is earnestly requested to meet its requirements, and have a large representation present.

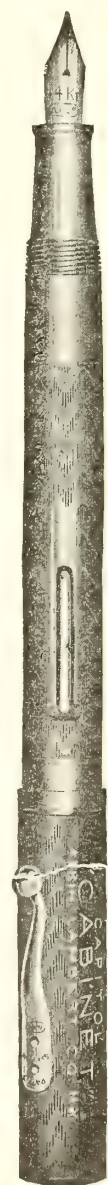
Mrs. F. I. Johnson, President of the Woman's Federated Boards of Foreign Missions of America, will be the speaker.

MRS. W. L. STAGG, Secy.

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SUBSCRIBERS TO THE CHRISTIAN SUN

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."
JEWEL TRUITT, Editor, Waverly, Virginia.

YOUNG PEOPLE AND CHURCH MUSIC.

Do young people demand "jazzy" songs in church school and church? Or do some of their elders think they demand it, when they themselves are satisfied with or appealed to by this type of music? If young people do not like real music, it is not because the church has failed to train them to an appreciation of it? Questions like these should be taken into account by the committee on Religious Education, or better still the Music Committee.

What is the opportunity of the church with reference to music? First, only good music should be used. But, in addition there should be some instruction in the meaning and value of it. Part of the Church School curriculum for young people should deal with, develop appreciations: appreciation of music, of art in general, of religious literature, of nature.

The National Bureau for the Advancement of Music is able to be of considerable help to church groups. It has a booklet, "Young People in Church Music," which discusses the opportunities in general, and lists a considerable number of ways in which the understanding and use of good music may be fostered. They also offer a number of other materials which will be found helpful. Write to this organization at 45 West 45th St., New York City.

"RAINBOW PROMISE MEETING."

By MRS. W. B. WILLIAMS.

(This program was worked up from ideas gotten from a book of plans for Prayer Meetings.)

Prelude:—"A Rainbow on the Cloud."

Call to Worship:—Genesis 9:12-17.

Hymn:—"If Your Heart Keeps Right."

Prayer:

Topic:—"A Rainbow Promise Meeting," "Learning to Trust God's Promises."

Scripture:—Matthew 5:1-12.

Talk:—"The Significance of the Rainbow." (Tell of the first rainbow.)

Hymn:—"A Rainbow on the Cloud."

Bible Verses of Promise:—Before the meeting find verses in the Bible relating to 'promises,' form a rainbow in the Bible by having a color of the rainbow to mark the place where the verses are to be found, give to six members each one a color to match the ones used as a book mark, call for the verses by color. Use the Bible as a centerpiece on the leader's table instead of flowers.

Period of Directed Prayer:—Pianist play softly, "God Will Take Care of You."

Pray:—

1. Thank God for His Promises.
2. Thank God for sending His Son into the World.
3. Thank God for the Promise of Eternal Life. Close with prayer by leader.

Talk:—"The Master has promised, 'Lo, I Am With You Always.'"

Special Music:—"I Know God's Promise is True." (Have a girl dress in white, tie rainbow colors around her head for a band—most any bright colored scarf will do—stand in a background of ferns—turn out all lights and focus a flashlight on her while she sings this as a solo.)

Leader's Talk:—"Learning from Jesus to Trust in God's Promises."

Consecration Period:—Have a tall white candle to represent Christ. Turn out all lights. Leader says: "And God said, 'Let there be light,' and there was light," while she lights the candle. Ask for reconsecration of all. Have a small candle on the table for each—call for them to come forward by groups of colors (that is, as each one comes to the meeting, hand them a slip of paper the color of one part of the rainbow—that is, give one red, orange, yellow, green, blue, violet—and then start the colors over again so that an even number of each color will be distributed) and as each lights their candle, repeat a verse of scripture and form in a circle, during this part of the program, pianist plays softly, "Tis So Sweet to Trust in Jesus." After all candles are lighted and the circle complete, offer prayer, after which sing from memory one verse "Tis So Sweet to Trust in Jesus."

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Benediction.

SALEM CHAPEL C. E. SOCIETY.

Salem Chapel Christian Endeavor Society held a unique and very inspirational out-door meeting last Friday evening.

In the midst of a beautiful natural setting, a picnic and watermelon feast were enjoyed by 30 members. Following this, the young people gathered around the campfire and discussed the subject of missions. The discussion was led by Miss Josephine Valjato, of Schauffler College, Cleveland, Ohio.

The evening was completed with singing at the home of Mr. Silas M. Johnson. F. M.

YOUNG PEOPLE, NOTICE.

The Eastern Virginia Young People's Missionary Conference will meet on October 9th, at 8:00 p. m., in the Suffolk Christian Church. An interesting program is being planned with an outstanding young person as speaker. It is hoped and urged that the attendance be larger than ever before. Missions has a vital interest for each one, and we, the young people, are deeply concerned about conditions, and are looking toward the future when the whole world shall know of the Savior.

Remember the banner which will be given to the society having the largest attendance. This means those who are members of the society, and all others that they bring from their church.

Let us make October 9th a gala day in the life of missions when we come together for our fourth annual Young People's Meeting.

MARY LEE WILLIAMS,

Pres. Young People's Missionary Conference.
Franklin, Va.

A HOBBY.

Doctor Mayo, one of the world's most eminent surgeons, in addressing an audience of medical students on his recent tour of British hospitality, gave a word of advice which ought to be heeded by all young people. He said that every one ought to adopt a hobby, not for the profit it might bring him, but as an interest for his leisure hours. True education, he explained, enables one to enjoy his own society; and one of the evils of the day is that few persons are contented to be alone. The best real rest from labor is a change of work, which is as good as play. Youth is the time to choose what this is to be; and the best choice is one which keeps us in touch with nature.—*Selected.*

A RALLY DAY PROGRAM.

FOR THE YOUNG PEOPLE'S SOCIETY.

THEME: Jesus as Our Leader.

PRaise HYMN: "Praise Him! Praise Him!"

PRAYER OF DEVOTION TO JESUS CHRIST by the leader.

HYMN: "I Would Be True."

READING BY TWO LEADERS:

First Reader, Read Matthew 21:6-9.

Second Reader:

It is still true that "the most part" of the people do honor Jesus—by an occasional singing of hymns, by saying that they believe in Him, by according Him a high place in history. But more is demanded! How many do "as He appoints?" How many walk in His paths, think His thoughts, do His work? What place does Jesus occupy in our lives? Is He a great hero in whom we believe, or is He the leader who determines all of our imaginations and actions?

First Reader, Read Matthew 7:21 and Luke 6:46.

Second Reader: Jesus depended upon His disciples to carry forward His work. In spite of their many faults and weaknesses, the eleven were faithful. They suffer all manner of hardships in order to do the will of Jesus. In each generation, others have taken their places. If Christianity is going to save the world, we—who call ourselves Christians—must give Jesus the place of leadership in our lives. And we must be willing to follow Him as our great leader. Jesus alone answers the needs of our own lives, your life and my life, and the needs of the whole world.

ADDRESS: "Youth's Opportunities in Christian Citizenship."

ADDRESS: "Youth's Opportunities in Christian Leadership."

DEDICATORY HYMN: "Follow the Gleam." "A Charge to Keep." "Lord, speak to Me That I May Speak."

CHRISTIAN ENDEAVOR.

What our society plans to do this year (Rally Day)

SCRIPTURE READING: Ecclesiastes 9:10; 11:6.

In planning this year's program of work, it will be well worth while to consider the program which is guiding the whole group of Christian Church youth during this year. A committee appointed by the President of your society should get informations and materials from Miss Lucy M. Eldridge, Young People's Secretary, C. P. A. Building, Dayton, Ohio, or from Miss Jewel Truitt, Glen Raven, N. C. These materials will include a chart of suggested work to be done by each Young People's group in Christian and Congregational Churches during 1931-1932. This chart includes work in Study, Fellowship and Recreation, Devotional Life, World Fellowship, Leadership Training, and Organization. Under each heading, or "Pathway," several items are listed. The Society is to try to accomplish these designed things. All of them will not be new to any Society, and a careful study of these suggested "aims" of goals for the year's work will doubtless result in a better prepared and more inspiring program. Write for the chart at once.

Daily Readings.

- | | |
|----------|-------------------------|
| Sept. 21 | Romans 12:1, 2. |
| Sept. 22 | Romans 10:1-13. |
| Sept. 23 | Romans 15:26-33. |
| Sept. 24 | I Thessalonians 1:2-10. |
| Sept. 25 | 17:10-12. |
| Sept. 26 | Malachi 3:7-12. |

JEWEL TRUITT.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

THE SPREAD OF CHRISTIANITY IN ASIA.

LESSON XIII.—SEPTEMBER 27, 1931.

GOLDEN TEXTS "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."—Acts 14: 27.

Pentecost.

Pentecost is the birthday of the church. To use a proper expression as a birthday gift to the church God gave the Holy Spirit. This Holy Spirit was the secret of the power of the early church, and it is the secret of any power that the church may have today. It is not by organizations or by numbers or by programs, as good and as desirable as these may be, that the church is to make progress, but by the spirit of the living God.

Plain Preaching.

The apostles were very bold in proclaiming their message. They knew that Jesus was alive, and they knew that he was with them. They, therefore, determined to obey God rather than man. They preached with a boldness that was inspiring to believers and disturbing to opponents. But with all their boldness they had a sympathetic heart for those who were in trouble. The Holy Spirit made them fruitful as well as courageous.

Helping Others.

The early church was compelled to face a situation in which there were those who were in need. They recognized the supreme importance of the ministry of prayer and preaching, but they also recognized the importance of ministry unto the bodily needs of the children of God. Their social service was prompted by genuine sympathy and was rendered in a personal way.

Persecution.

The early church thrived on opposition and persecution. As a matter of fact, the life of the church has been most vital when the going has been roughest. Woe unto that church or person who has too easy a time.

Phillip.

The man who puts himself under the orders of the Holy Spirit as Phillip did will always find profitable work to do. He may be sent on seemingly strange errands and to out of way places, but if he obeys he shall find meaning back of it all and fruitfulness in the Master's service.

Saul and Paul.

God had a good work for Saul to do. One of the most vital factors in his preparation for his work was his conversion. In a way it seemed sudden, but as a matter of fact it had been long in preparation. Ministers and Sunday School teachers must not be weary in well doing, for if they sow the seed which is the word of God, God will eventually give a harvest. When Paul was converted, he gave all that he had to the service of the Master. We can do as much.

Sowing and Reaping.

There is a law of the spiritual world. A man reaps what he has sown, and in proportionate measure the man who gives to the world the best that he has eventually will find the best coming back again. Furthermore, the glory of life is to share with others.

A Gospel for All Men.

The gospel was for all men and for all time. Cornelius had prayed for more light, and he received it. Peter had not prayed for more light,

but he followed the light when it came. This was the beginning of that long process by which the gospel finally came even to those of us who read these notes.

Missionaries.

The Holy Spirit moved on the church at Antioch, and it responded by giving its best for the Master's service. The first missionaries went forth as a result of and in the spirit of prayer. The missionary enterprise is primarily a spiritual enterprise. The reason why the church is not doing more for missions today is because the church is not filled with the Holy Spirit.

Forfeited Privileges.

The Jews had the first opportunity to receive the gospel but as a race they rejected it. Paul and Barnabas, therefore, turned to the Gentiles. It is a law of life that privilege rejected means privilege forfeited. The Christian Church has a large responsibility to the Jewish people as touching the gospel of Christ.

Courage and Perseverance.

The story of the work of Paul and Barnabas in Asia-Minor is the story of courage and perseverance in the things which we must face and do.

Seeing Things Right.

When a very vital issue was at stake the apostles gathered in friendly council to seek a solution. Many difficult situations come in life, but are happily solved when groups and individuals have the spirit of good will and the purpose to come to an understanding. It is inevitable that Christians should have different sides of the truth and find divergent opinions. But though minds may be at variance, hearts may and should be as one.

A PRAYER.

Give me, O Lord, that quietness of heart which makes the most of labor and of rest. Save me from passionate excitement, petulant fretfulness, and idle fear, keeping me ever in the restful presence of Thy love. Teach me to be alert, and wise in all responsibilities, without hurry and without neglect. Tame Thou and rule my tongue, that I may not transgress Thy law of love. When others censure, may I seek Thine image in each fellowman, judging with charity as one who shall be judged. Banish envy from my thought, and hatred from my lips. Help me to be content amid the strife of tongues, with my unspoken thought. When anxious cares threaten my peace, help me to run to Thee, that I may find rest, and be made strong for calm endurance and for valiant service, in the name of Jesus Christ my Lord. Amen.

B. F. V.

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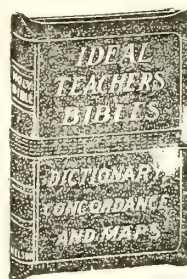
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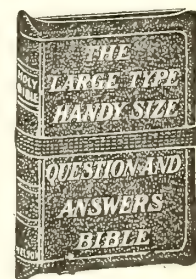
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FAMILY ALTAR

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One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

By DR. AMOS R. WELLS.

MONDAY.

LAW HAPPINESS.

"When there is no vision, the people cast off restraint, but he that keepeth the law, happy is he."—Proverbs 29:7-18.

The Bible on which President Hoover took his inaugural oath was open at this verse, which is appropriate to the high office Mr. Hoover entered. Back of law enforcement and law observance is the vision of what the law seeks to gain.

For example, back of the Prohibition law is the vision of a pure humanity; of men with clear heads and true hearts; of women whose lives are sweetened with love and confidence in an assured future; of children reared in an atmosphere of honor and affection.

Happy are we if we have clear vision of right, and if we observe the laws of God and man through which the ideal is made actual. Fortunate are we if we combine insight with practicality, religion with morality, theory with common sense, purpose with action.

Prayer.—Ever blessed Son of God, we rejoice that Thou, the supreme source of law, madest Thyself obedient to law. And we pray that we, having seen the heavenly vision, may not be disobedient to it on earth. *Amen.*

TUESDAY.

THE HIGHER VISION.

"Now we see in a mirror, darkly, but then face to face."—I Cor. 13:4-12

The Indians of Arizona, in pre-historic days, constructed hundreds of miles of irrigation canals which have since been filled up and can no longer be discerned on the ground; but aviators two thousand feet in the air can map the canals with their cameras, and sometimes can trace their long-forgotten courses with their own eyes.

Many think that they must get close to a thing to understand it, but the reverse is often the case. People that puzzle us or fret us when we are near them become comprehensible and likeable at a little remove. Problems that seem insoluble now will clear themselves up after a few years. Much that we cannot see in our lives here on earth we shall see clearly and understandingly from the view-point of heaven.

Prayer.—And may we not, O Father, look at all things all the time with this upper vision? The sight of earth is confused and indistinct. Clarify it, we pray Thee, by placing our souls on high. For Christ's sake. *Amen.*

WEDNESDAY.

"NOT BUSINESS."

"That thy goodness shall not as of necessity, but of free will."—Philemon 8-14.

One of the great Jewish merchants of the country is Louis Bamberger, of Newark, N. J. Not long ago he sold out to a leading firm of New York City, and proceeded to express his appreci-

ation of the employees who had been with him fifteen years or more by giving them checks ranging from \$200 to \$18,000, the total gift being no less than \$1,019,000. The most striking thing in the whole splendid act was Mr. Bamberger's saying, "It isn't business, it's just a personal matter."

Truly such a monumental deed of kindness is not business, as business is ordinarily understood, but it is the "Father's business" of which Christ spoke, the "King's business" of the Old Testament. It is business of the highest sort, the kind of business that is transacted in the Kingdom of heaven. It is the fashion of business that Paul recommended to Philemon when he urged him to receive kindly the runaway slave, Onesimus—not business of necessity but business of freewill.

And if this is the sort of business in which we are some day to engage, the business of the next world, why not accustom ourselves to it in this world?

Prayer.—Our Father who art in heaven, Thy kingdom come, Thy will be done in this world as it is done in heaven. Here and now and forever more. *Amen.*

THURSDAY.

THE MEANING OF THE CLOUD.

"As they were looking, He was taken up, and a cloud received Him out of their sight."—Acts 1:1-11.

We have reached Ascension Day, forty days after Easter. He had been accustoming them to His absence by appearances at longer and longer intervals, and it was necessary for their good to break off altogether His presentation to the senses that the spiritual world might be more real to their souls.

For think how it is with us when some dear one leaves us for a distant city. What importance at once every bit of news from that city assumes in our eyes!

So is it when any dear one follows Christ to the world of spirits. How near that world at once appears to us! How often we think of it, and wonder what the beloved is doing there!

Prayer.—Yes, Lord Jesus, ever with Thee. And ever with the earthly friends from whom we are separated for only a short time. It is our heaven now it is Thine, and Thou art preparing a place for us. *Amen.*

FRIDAY.

SICK SOULS.

"Heal my soul, for I have sinned against thee."—Psalm 41:1-10.

Ancient bronze statues, coins and other metallic objects are subject to sicknesses which are much like the infections of human beings. They crumble away as with tuberculosis. They are eaten as with cancers. They suffer as from ulcers. And each of their many diseases requires a different method of treatment, which properly applied, brings back their former accurate lines, the shining of their beauty, the charm of expression, the delicacy of form.

In human beings sin is a sickness, the soul is diseased. It suffers from many different maladies, requiring many different treatments. There is only one Physician of the soul, and that is the Son of God. When on the earth He healed fevers, restored lepers, and brought back to life corpses that had been lying in the grave. What He did for sick bodies He did also for sick souls, and does for sick souls today.

Sick folks know they are sick. If their bodies are sick, how they rush to physicians of known

skill! Why not to the proved Physician of souls? Why seek to heal the spirit ourselves, when we would not dare attempt to heal the body?

Prayer.—Heal Thou my soul, O Christ, for I have sinned against Thee. Be Thou, and Thou alone, my strength, my purity, and my peace. *Amen.*

SATURDAY.

SILLY COURAGE.

"They were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words."—Jeremiah 36:20-26.

When King Jehoiakim cut up the prophecy of Jeremiah and burned that message of Jehovah piece by piece in the fire, the prophet was amazed at his hardihood and the hardihood of his servants. He himself so revered the word of God that he could not understand how any one would dare such a deed. Jeremiah would sooner defy an earthquake than thus deride the law of the Most High.

There is a courage which so far being admirable deserves only contempt. Instead of exhibiting heroism, it displayed idiocy. In human affairs the silliest and most childish of men would not be so foolish as men venture to be in confronting the Lord of the universe.

We speak of "daring sins," but sins are not daring; they are the product of despicable cowardice. Men sin because they are afraid of silly sneers, or because they have not manliness enough to have it out with the devil, to face temptation and overcome it. There is never any real courage in evil doing.

Prayer.—Endow us with Thy might, O Thou overcoming Christ! May we be wise enough to flee before iniquity. May we never dare to do what Thou dost condemn. *Amen.*

SUNDAY.

CAR PAINTING IN AN HOUR.

"He made haste, and came down, and received him joyfully."—Luke 19:1-10.

Before 1922 thirty-one days were required to paint an automobile in first-class style; now the job is done, and well done, in one hour. A special lacquer was invented and blown on with an air brush, and thus what was considered impossible was accomplished.

Similar quick work is often done in Christian evangelization. Who would have said, an hour before Jesus went to dine with that unscrupulous cruelly oppressive chief of the tax-collectors that before the setting of the sun that day he would be promising to give half of his fortune to the poor, and use the remainder to restore fourfold what he had exacted from his victims? Yet that is exactly what happened.

Prayer.—We believe in Thy miracles, O Thou restorative Christ! We know that Thou canst instantly make a good man out of a bad man, if he comes to Thee in faith. Time is nothing to Thee, and there are no difficulties with Thee, but faith is omnipotent, and in Thee we place our confidence. *Amen.*

"No Christian and civilized community can afford to show a happy-go-lucky lack of concern for the youth of today; for, if so, the community will have to pay a terrible penalty of financial burden and social degradation in the tomorrow."—Theodore Roosevelt.

The less a man thinks of his soul, the more he is concerned with people's opinion of him—*Thoughts of Tolstoy in Unity.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

THE VICTORY OF CHRIST.

By JAMES REID, D. D.

"Blessed is the man . . . who passing through the valley of Baca make it a well!"
—Psalm 84: 5, 6.

Was not this victory over circumstances the victory of Christ? Look at life as he went through it! Look at the spiritual country in which he lived and through which he went going to Jerusalem! Weariness, failure, hatred, opposition, disappointment, temptation, loneliness, and Calvary at last! Was there one of these places in which he did not open up wells of inspiration? That is, in point of fact, one of the great meanings of Christ for the world: that he took life just as it met him, walking the way you and I have to walk, shunning nothing, fearing nothing, and so faced it with God that he made of every dark and desert place a place of springs where you and I may drink today as we pass along that self-same road. Christ was always the master of the situation. Nothing was ever too much for him. He touched no hard or bitter road without leaving there some shining track that takes away the fear and the bitterness for those who will follow him there. And there was Calvary at last, that dreary place with not a single surface spring of human fellowship to drink from, no friends, no sense of success, no gratitude, nothing but God the Father: and he went into that valley and made it the place of springs, the spring of love divine, redeeming, awakening, whose very waters are nothing less for a human heart than life from the dead.

As we look through history and through our own lives, does it not seem that this is indeed God's way of leading us to make the place of our failure and weariness and spiritual poverty the very place of vival, so that when we come to such a place we may begin to lift up our hearts with hope? That is the lesson of history and experience. The darkest hour, we say, comes just before the dawn, and there is meaning behind the phrase. It means that God's grace is always near, and nearest of all, perhaps, when our very need and trouble, and it may be our sin, have forced us to dig deeper and to believe more desperately so that we are thereby laid open to his reach.

If it be so, there is not a hope here for the days in which we live? What of the outlook for the future? There are pessimists abroad as they scan the spiritual horizon. That need not dismay us, for it is the part of a true messenger of God always to speak to men from a constant sense that we live in a world which but for the grace of God is threatened with disaster. No man who does not see that it is fit to be listened to for a spiritual message. But is this valley of spiritual dryness through which we are passing not the very place where at last we may expect the springs? Can we not see the signs of them, indeed, not of mere expediency but of Christian outlook, in the new thoughts of international life, for instance, that have awakened the new vision of world brotherhood, the demand for real religion, the new interest in Jesus Christ which has never been so vital as it is today among many thinking people, in the kind of outlook which makes a modern writer in a popular magazine put it down in black and white that "the ideas of the kingdom of heaven and the fatherhood of God are sound, fundamental social and political ideas, and while they mean nothing more than pious phrases to us, we cannot run a business properly or invest

money righteously or cast a proper vote without them."

What is our business as Christian men and women today? Is it not to dig deep, to believe in the spiritual possibilities even of this age of disillusionment and moral inertia? The springs still run though the surface is dry. God still reigns.

THE THINGS THAT HIT YOU IN THE HEART.

So little counts in a world like this,
With its varied interests high and low,
And someone's grief is another's bliss,
And this is the way wherever we go.
But now and then in the plunge and spring
Of the daily moil as play our part,
There is something seen as long we fling,
That hits us right in the heart.

You're a busy man and you have no time
For sentiment or emotions keen,
And what do you care for a minstrel's
rhyme,
Or a rose's leaf, or a violet's sheen!
But rough and ready or smooth or sweet,
To all of us ere we depart,
There comes from a voice or a face in the
street,
The thing that hits the heart.

And when we have counted at life's dear
end
The joys and the triumphs we've known,
How many have fallen in the dust, my
friend,
How many have faded and flown!
But over them all as memory pours
There arises—to make us start—
The nameless something from far-off shores
That once hit us in the heart.

It is all men's fate, it is all life's will,
It is better than all we may win;
It is more than a beauty that haunts us
still,
It is something that's sunken within.
A mother's hand as we left that day,
A baby's face in the mart—
A maiden's smile or a minstrel's lay—
That hits us in the heart.

—Folger McKinsey.

SUCCESSFUL REVIVAL CLOSES AT BISCOE.

The tent revival campaign conducted in Biscoe by Evangelists W. Sykes Smith and B. G. Rollins of Greensboro, N. C., came to a close last night.

Biscoe realized a spiritual awakening during this revival which has been in progress for the past two weeks. As a result, scores of people sought and found the Lord at an altar of prayer in the old fashioned way, the revival reaching its climax during the last week with the large tent filled to its capacity and many were forced to stand on the outside.

This is the second annual campaign staged here by these evangelists, the members of the Christian Church of this place taking the initiative last year in securing the services of the evangelists which was followed by the cooperation of members of three other churches in town. A result of the last year's meeting, they accepted an invitation to

return this year and since this year's campaign has been even more successful than last, they were given a hearty invitation to return for at least a month's meeting beginning August 1, 1932. The invitation was accepted.
O. H. L.

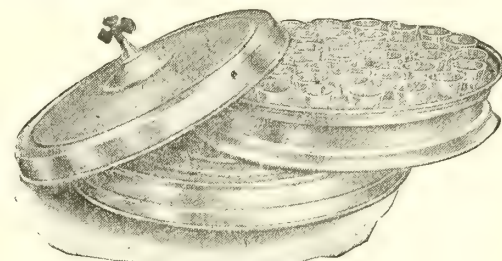
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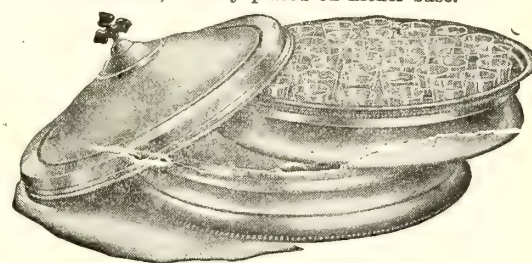


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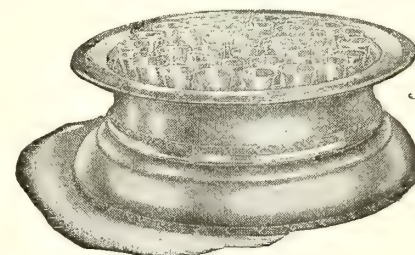
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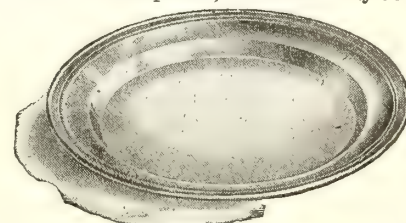
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Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



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Filler—Silver lined 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

The singing class had a real happy trip the first Sunday. They gave their program at Zion Church near Sanford, in the morning and had a splendid audience. Their program was well received and we hope did good. They also gave the program at Turner's Chapel at 7:30 p. m. A large audience was present and showed by the marked attention they gave, that the message the children carry was appreciated. Our little alto singer (Doris Renegar) attracts attention wherever she sings. She has a wonderful voice for a little child. It seems to be a natural given talent to her. The good people of Hanks Chapel had placed a box of twenty-one nice chickens on the side of the road for us to pick up on our way back for which we were very grateful. If we could persuade the people from our churches to visit the orphanage, they would see the need and the opportunity to do much good by helping in this work. but as that is an impossibility, we are taking a sample of our work to the churches, so a large number of our people may get some idea as to what the Christian Orphanage is doing. To be able to do the work it should do, it needs the support of every member of the Christian Church. How much have you contributed this year to support the 105 children in its care? Have you measured up to your Christian duty? Are you satisfied with what you have done?

CHAS. D. JOHNSON,
Superintendent.

REPORT FOR SEPTEMBER 17, 1931.

Brought forward \$10,602.40

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Happy Home	\$ 2.31	
Durham	17.20	
Lebanon	1.00	
Hopedale	2.50	23.01

Eastern North Carolina Conference:

Turner's Chapel	\$ 1.50	
Catawba Springs	9.25	
Plymouth	3.50	
Mebane	2.00	16.25

Western North Carolina Conference:

Burlington	\$47.19	
Hanks Chapel	2.77	
Pleasant Hill	4.03	
High Point	4.20	
Ramseur	4.00	62.19

Eastern Virginia Conference:

Franklin	\$ 5.00	
South Norfolk	5.64	
Holy Neck	10.00	
Suffolk	30.00	
Bethlehem	5.00	55.64

Valley Virginia Central Conference:

Concord	\$ 1.14	
Antioch	2.92	4.06

Alabama Conference:

Roanoke	\$ 1.10	
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Wadley	1.22	

Special Offerings.

Friendship B. C., Oakland S. S. ...	\$ 2.25
R. J. Miller, support of children ...	50.00
Mr. & Mrs. Floyd Dunn, Lynchburg.	2.64

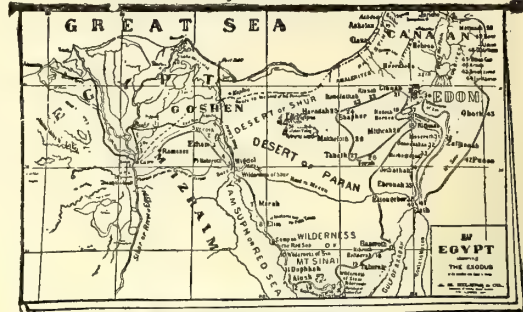
Mr. Blizzard, support of children ..	6.00
S. M. Watson, Jr., Sanford, N. C. ...	1.00
Zion Church, special offering	21.44
Turner's Chapel, special offering ...	10.23
	93.56
Total for the week	\$ 257.88
Grand total	\$10,860.28

JEWES AND THE MOVIES.

When the moving picture industry began to rise to prominence the Jews of America got into the business early, and every since they have kept the lead in its control and profits. Our estimate of that industry is that it is a school of crime, social vice and marital infidelity. It is significant that the notorious gangster, Al Capone, after pleading guilty to numerous crimes in a federal court, claimed he would try to reform and stated that the movies constitute one of the most active agencies in inciting children and youth to bad habits and criminal practices. While we do not intend to make any wild charges against the Hebrew people, it is a fact that, having rejected the world's only hope, the Messiahship of Jesus Christ, they have no power or purpose to make the world better, rather to drag it down to their own Christ-rejecting and world-possessing ideals of life. The moving pictures as advertised on the billboards contain such diabolic and lecherous and vicious ideas of life that the facts as stated above seem to be needed to explain what it is all about. Thomas Edison hoped this invention in photography would be an asset in education, but instead of a portrayal of something educational and wholesome the average moving picture is a portrayal of smoking, drinking, petting, love triangles and gangland.—*Wesleyan Methodist.*

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ALL SELF-PRONOUNCING

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OBITUARIES.

HATCH.

Miss Mary Eliza Hatch was born Nov. 16, 1834, and departed this life Aug. 24, 1931. Age 46 years, 9 months and 8 days.

She was converted in early life and united with the Church at Pleasant Ridge. She was a consistent member till death. She leaves to mourn her going, a mother and many friends. She lived a beautiful life and was respected by all who knew her. She was laid to rest beneath a great mound of flowers.

The funeral was attended by a large congregation, the services being conducted by the writer, assisted by H. N. Cox and B. H. Lowdermilk.

JNO. M. ALLRED.

CAGLE.

Jesse H. Cagle was born May 29, 1868, and departed this life Aug. 26, 1931. Age 63 years, 2 months and 27 days. He leaves to mourn his going, a wife and three daughters, and a host of friends and relatives. He was patient in his sickness.

He was a member of Pleasant Ridge Christian Church. There was a large congregation at the funeral. May the good Lord bless the bereaved.

He was laid to rest beneath a mound of beautiful flowers. The funeral was conducted by the writer.

JNO. M. ALLRED.

KELLEY.

On August 24th, Sister Nannie Kelley, a faithful and beloved member of Zion Christian Church near Sanford, N. C., finished her course in this life, the last few weeks of which were spent in much pain and suffering.

Sister Kelley, notwithstanding her suffering, was patient to the end, always expressing a willingness that the will of the Lord be done. How blessed it is for God's children to be reconciled to His will. May the blessings of God be upon the friends who mourn.

The funeral was conducted from Zion Church Aug. 25th, by the writer, assisted by Bro. J. Ray Dickens.

J. A. DENTON, Pastor.

TUCK.

Elizabeth Josephine Murray, daughter of Richard and Nancy Murray, was born in Halifax County, Va., January 15, 1847 and died near Virgilina, Va., August 22, 1931, at the age of 84 years, 7 months and seven days. Just after the Civil War she was married to J. B. Tuck, who died a few years ago. Two sons, Ernest and C. B. Tuck of Virgilina survive. The only daughter, Victoria, was twice married and died about twenty years ago. In addition to the two surviving sons, there are twenty-five grand-children, twenty-eight great grand-children and nine great, great grand-children. The funeral and burial were in the town cemetery August 24th.

Sister Tuck was a devoted mother and grand-mother. After rearing her own

children, at three different times, she had grand-children left motherless. These she took in her home, twelve in all, and reared them. She was industrious, economical, and very generous. Her faith in her maker was strong. She died triumphant in the faith.

C. E. NEWMAN.

KING.

Mrs. Julia A. King, widow of H. C. King, died August 31, 1931; aged, 86 years, 4 months and 6 days. Surviving

her are three children: Mrs. S. A. Horne, for some years, but her love waxed not cold for Christ and the advancement of His Kingdom.

Funeral services were conducted from Long's Chapel by the writer, assisted by Dr. J. O. Lankford, and her body was laid to rest in the church cemetery when the church was organized Nov. 10, 1887. She was a devoted wife and mother and she loved her church and was a regular contributor to church and missions. She had not been able to attend church

the living Christ comfort the bereaved.

P. H. FLEMING.

Burlington, N. C.

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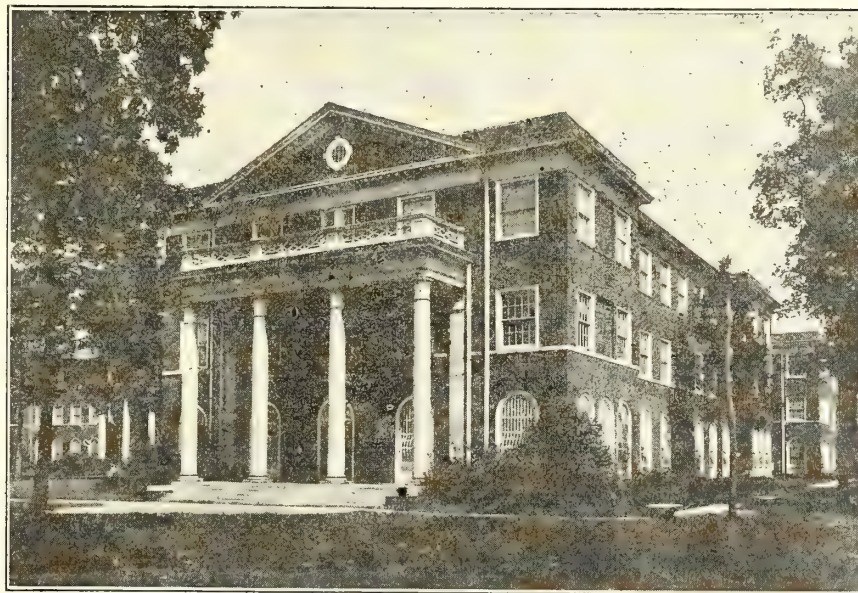
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BROWN.

Uncle Bowden Brown, as he was familiarly known, was born October 7, 1846. He departed this life August 30, 1931, aged 84 years, 10 months and 23 days. He married Miss S. J. Kitchens, January 20, 1867. To this union were born eight children, six of whom are still living, one son and five daughters. Mrs. S. J. Brown, the first wife died Feb. 15, 1900.

On March 10, 1901, he was married to Miss Nannie Cadenhead, who, with his children, grand-children, two brothers, and two sisters, survive him. These all, with a host of friends, mourn his departure.

Bro. Brown joined the church at Antioch on Monday, after the second Sunday in August, 1874. He had been a member of this church 57 years. He was senior deacon of the church at the time of his death. He was attentive to his church, and shortly before he died, he attended a few services, and heard Dr. Ryan, of Richmond, Va., preach. He attended probably more annual conference meetings than any other man among us. I am sure he enjoyed reading the Christian Sun as much as any person who has read it. He subscribed for it 55 years ago. Just a few days before he passed away, he tried to read the short letter I had

sent to the paper, but could not.

A great man has fallen among us, and a great soul has passed on before. God rest his soul and comfort the bereaved.

A. H. Sheppard, his pastor, was present and took part in the services. Rev. G. H. Veazey and Rev. B. R. Layton, of the Baptist church and Rev. Martin of the Methodist church were also present at the funeral. Amidst a large concourse of friends and relatives, and under a large floral offering, we deposited his body in the cemetery of Antioch church to await the resurrection morn.

G. D. HUNT.

NELSON.

Arnold Lee Nelson was born Oct. 1, 1929, and died Sept. 1, 1931. He leaves a father and mother, two brothers and two sisters. The funeral was conducted in High Point Christian Church and the

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body was carried to old Union Church and placed in the cemetery there to await the resurrection. His parents live in High Point. The funeral was conducted by the writer assisted by the pastor of the Holiness Church at High Point.

JNO. M. ALLRED.

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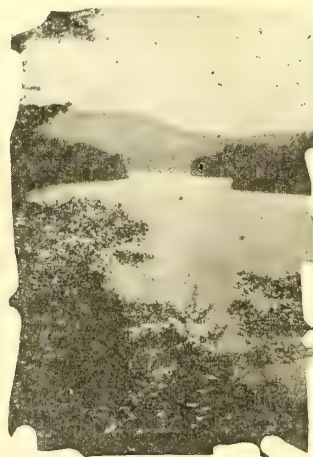
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THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

IN ESSENTIALS, UNITY

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VOLUME LXXXIII.

RICHMOND, VA., THURSDAY, SEPTEMBER 24, 1931.

NUMBER 39.

Southern Christian Convention Called to Meet in Extraordinary Session

Christian Church, Burlington, N. C., October 20, 1931.

The Board of Trustees of Elon College deeply desire that every conference, every church and every member in the Southern Christian Convention, shall know exactly and fully understand the present status, financial and otherwise, of Elon College. The Trustees have done their best and are ready to make an accounting to the Southern Christian Convention, whose representatives and servants they are as Trustees for the College, which belongs to the Convention. The Convention founded the College, has fostered it from the beginning, and to it the College belongs in fee simple.

It has been no easy matter to carry on the College through the years of its history, and now, in a time of general depression, the task is more difficult than ever, and it is the desire of the Trustees that the Convention shall know just how the College stands and take such steps as the Convention may decide to carry on this institution, which has meant so much to the Convention, and on which our future as a Convention depends.

The financial affairs of the institution are now in the hands of the Business Administration Committee, which committee is composed of the following: L. E. Smith, *Chairman*, P. J. Carlton, H. A. Carlton, Stanley C. Harrell, J. Edward Kirby, J. E. Rawls, C. D. Johnston.

At a called session of the Board of Trustees of Elon College, September 18th, this Business Administration Committee recommended the following, which was adopted:

"That the Board of Trustees of Elon College request the Executive Committee of the Southern Christian Convention to call an extraordinary session to be held in October or November—for the specific purpose of facing the whole College question and to decide to what extent it is willing and will support the College financially and otherwise.

"Resolved further, that we request the Convention in session assembled to nominate three men for president of Elon College from whom the Trustees may elect a president to begin his duties as soon as the Trustees may deem it advisable.

"Resolved further, that the present Nominating Committee for the Board of Trustees be asked to submit to the Convention names of persons that have been filed with them as applicants for the presidency, allowing, of course, any further nominations made by the Committee to be made at the close of the Convention.

"Resolved further, that it is the feeling of your Committee that it is time for this whole responsibility

to be laid on the heart of the Church at large and let the Church act through its regularly constituted and corporate body."

This Resolution was unanimously adopted, and the Executive Committee was requested to call an extraordinary session of the Southern Convention at 10:00 A. M., October 20, 1931, at the First Christian Church, Burlington, N. C.

Therefore, we, the Executive Committee of the Convention, issue this call for the extraordinary session at the time and place designated, earnestly urging all members of the Convention to be present.

All delegates elected to the last session of the Convention held in Raleigh, N. C., in May, 1930, are by the Constitution members of the proposed extraordinary session and duly constitute the same.

So anxious are we that the whole matter of the present status of the future of Elon College be brought to the attention and laid upon the hearts of the people of the Southern Christian Convention, that every church in every conference of the Convention is urged, and will be urged, to send at least one delegate to the proposed extraordinary session on October 20th. The College is the creature of the Convention, and the time has come, in our judgment, when the responsibilities and opportunities, the present and the future, of the institution should be brought vividly to the attention of the members of the Convention and to all our constituency, and should be made a personal concern of every member of the Christian Church, and to the friends of the College everywhere.

To this end, we crave the prayers of our constituency and a coming together on October 20th, that we together may face our common problem and take upon our hearts the responsibility as well as the opportunity of service of this institution, which is one of the very life, existence and future of the Convention and of all the churches composing the conferences of the Convention.

Respectfully submitted,

THE EXECUTIVE COMMITTEE,

L. E. SMITH,
Chairman.

I. W. JOHNSON,
Secretary.

W. W. STALEY.
E. E. HOLLAND.

NOTES-PERSONALS

Have you sent in your renewal for THE SUN? It is very much in order now. There are those who have been receiving it now a long time and have just forgotten to send in their renewal.

A 'phone message Sunday afternoon from Dr. G. O. Lankford, pastor, said, "Burlington Church voted today to invite the extraordinary session of the Southern Convention, called for October 20th, to meet with us." Count on Burlington Christian Church, with its beloved pastor, to do the magnanimous thing every time, and to arise to meet every emergency.

During the past week the 8 o'clock devotional hour over broadcasting station W C S C, located at Charleston, S. C. have been under the direction of Chaplain H. E. Rountree. This is in a line with the work of his life, as he writes the "Family Altar Page" of THE SUN, in addition to his work among the sailor boys. He says that he enjoys it.

Information comes that Miriam Love Allen, the seven weeks old daughter of Rev. and Mrs. M. F. Allen, Newport News, Va., died at their home on Friday, August 21st. Funeral services were conducted August 22nd from the home by Rev. A. E. Sims, pastor of the 24th Street Church of Christ (Disciples). Brother and Sister Allen have our sympathy in their bereavement in the going away of their beloved child.

Chairman of the Faculty, Prof. J. W. Barney, was the speaker at the 11 o'clock service, Elon College Church, Sunday, September 20th—the first Sunday after the present school term. A large audience of students, faculty and citizens, listened with interest and profit as the speaker discussed "The Value of Good Intentions," using as a basis I Kings 8:18, "Whereas it was in thine heart to build a house unto my name, thou didst well that it was in thine heart."

In this issue Rev. S. A. Bennett begins his Notes on the Sunday School Lesson for CHRISTIAN SUN readers. In his first installment he sets a high standard for himself, in the exposition of the lesson, and SUN readers may expect from week to week real values and helps on the lesson. We feel that a worthy successor has been found to take up the work so well done by Rev. H. S. Hardcastle. It may be added that Brother Hardcastle is still in the hospital, and will be unable for some months to resume his work.

The women of the Eastern Missionary Societies will hold their annual Conference at Holland, Va., October 15th. The Woman's Board of the Conference was in session at Suffolk, September 17th, in an all-day meeting, planning the program for the Conference and the work for the coming year. Mrs. L. W. Stagg, the secretary, writes: "The Board had one of its most encouraging and enthusiastic meetings." Despite the depression the women of this Conference are hoping and expecting to reach their goal of \$7,500.00.

Dr. L. E. Smith, President of the Southern Convention and Chairman of the Business Administration Committee of the Board of Trustees of Elon College, writing under date of September 19th, says: "The Board of Trustees in special session yesterday, voted requesting the Executive Committee of the Southern Christian Convention

to call the Convention in extraordinary session, on October 20th, at 10 A. M., at Burlington, N. C., for the purpose of facing the problems that confront Elon College, and to formulate a constructive plan for the College for the future." All members of the Convention, and every pastor in the Convention should make ready to attend this extraordinary session. Our people love Elon, and are united in the desire and determination to carry on, but they should know the status and the needs of the College.

The Mission Board was in annual session at Suffolk, Va., Wednesday, October 16th. It was found that the Board had raised \$24,653.34, the past year, which lacked \$1,214.79 of being as much as was raised the previous year. This money has been distributed for the purposes for which it was collected on a basis of one-half to Home and one-half to Foreign Missions, except in instances where Specials were designated either in the Home or Foreign field. The amount contributed for missions the past year was less than an average of \$1.00 per member for the membership of the Church, under whose auspices the Board works. It was voted by the Board to ask the churches the coming year, as was done the past year, to make contributions to Missions the amount of one-third paid on pastor's salary. It would seem that any and all churches would accede to this, thus showing a desire to pay at least one-third as much to give the benefits and blessings of the gospel to others as we pay to have it preached to ourselves.

Sunday night, September 13th, between sixty and seventy-five of those interested in the Christian Church in Winston-Salem, N. C., met in the Y. W. C. A. hall in an introductory service and get-together meeting. The program was in charge of Rev. W. T. Scott, Salisbury, N. C. Dr. W. Knighton Bloom, Mission Secretary of the Congregational Church, Washington, D. C., and Rev. Milo J. Sweet, pastor-at-large, Salisbury, and our Mission Secretary, J. O. Atkinson, were the speakers on the program. The meeting was quite a delightful one, and there was manifest an enthusiastic interest in a movement for a Congregational Christian Church in Winston. Rev. W. T. Scott was to hold another service Sunday night, September 20th, and if the prospect seems promising, at an early date the church will be organized. We have waited through the years on building at Winston, and many members have been lost from our fold. Some fifty to sixty members of Christian and Congregational churches have been found in this city, most of whom expressed a great desire for a church home.

As stated in THE SUN, Rev. J. W. Fix, Franklin, Va., has accepted a call to the Christian Church at Urbana, Ill. This field presents an opportunity of very large service for both Mr. and Mrs. Fix, and we have the faith to believe they will measure up to all the opportunities afforded there. The Franklin correspondent of the Norfolk *Virginian-Pilot*, under date of September 7th carries the following. "The Rev. J. W. Fix, pastor of the Franklin Christian Church, has been called and has accepted a position, and leaves in a few days for the Urbana Christian Church in Urbana-Champaign, Ill., where the University of Illinois is located. The Urbana Christian Church is the largest in the Illinois Central Conference. Its former pastor was Dr. E. A. Kempt, now traveling secretary of the united church. The church has a membership of 300. Mr. Fix is an A. B. graduate of Elon College, and holds M. A. and B. D. degrees from Vanderbilt. Mr. Fix came to Franklin Christian Church October 1, 1927, from Vanderbilt University School of Re-

ligion, Nashville, Tenn., to succeed the Rev. F. C. Lester. Since then he has seen the indebtedness of the church paid in full and has received 51 new members. As organizer of the Boy Scout troop, he has been affiliated with many community movements."

ALABAMA CHRISTIAN CONFERENCE. PROGRAM OF THE THIRTY-THIRD ANNUAL SESSION.

HELD WITH THE PISGAH CHRISTIAN CHURCH,
BEGINNING OCTOBER 13, 1931.

AFTERNOON SESSION.

2:30 o'Clock.

Call to Order—Rev. G. D. Hunt, President.
Scripture Reading and Prayer—Rev. J. H. Hughes,
Pastor Pisgah Church.
Enrollment of Ministers.
Enrollment of Delegates.
Election of Officers.
Filling of Vacancies on Standing Committees.
Reception of Fraternal Visitors.
Assignment of Homes.
Adjournment.

EVENING SESSION.

7:00 o'Clock.

Report of Executive Committee—Chairman.
Discussion.
Annual Address—Dr. Atkinson. Rev. G. D. Hunt,
Alternate.
Miscellaneous Business.
Adjournment.

Second Day.

MORNING SESSION.

8:30 o'Clock.

Call to Order by the President.
Devotional Service—Rev. C. W. Carter.
Report of Committee on Moral Reform—Rev. W. T. Meacham. Discussion.
Report of Committee on Schools and Colleges—Dr. F. E. Jenkins. Discussion.
Report of Young People's Work—Klein Hood and Miss Eunice Stevens. Discussion.
Report of Committee on Religious Literature—Rev. J. H. Hughes. Discussion by Dr. Atkinson, and others.
Report of Home Mission Board and of Committee on Foreign Missions—By Chairmen of Committees.
Discussion by Dr. J. O. Atkinson, Mission Secretary.
Adjournment.

AFTERNOON SESSION.

1:30 o'Clock.

Call to Order by the President.
Prayer—Rev. A. H. Sheppard.
Report of Committee on Superannuation—Rev. C. W. Carter, Chairman.
Report of Committee on Nominations—D. W. Sheppard, Chairman.
Unfinished Business.
Report of Treasurer.
Adjournment.

The pulpit will be filled at the 11 o'clock service, and also at 8 o'clock at night, by speakers selected by the Conference.

We know something of the depression of the times, but we trust that we may have a fair representation of both ministers and churches. If churches or ministers are located near each other, pool your expenses, and the cost will be small, and we will have a pleasant trip and a good Conference.

The Pisgah Church is expecting you.

G. D. HUNT,
C. W. CARTER,
Committee.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

FIRST CHURCH, MIAMI, FLORIDA. Rev. Helen F. Lanham received four members into the church on September 13th, making more than thirty new members received during the summer. A remarkable record.

REV. KERRISON JUNIPER, D. D., pastor of the First Congregational Church at St. Petersburg, Florida, has returned from his vacation. During July, Dr. Juniper supplied the First Congregational Church of Evanston, Illinois, and in August, the First Congregational Church in San Francisco, California.

MIAMI SHORES, FLORIDA. Rev. Francis D. White, who served this church last season and who has been in the North this summer, expects to return to the church beginning October 1st. Rev. and Mrs. White were at their old home in Robbinsdale, Minnesota, and also attended the General Council at Seattle.

THE RIGHT SPIRIT. One pastor of a small church writes: "My time is fully occupied, my only difficulty is there is not enough of it. I could use several more days each week. A little town and a little church, but it commands most of my time. I like the challenge here. It is great to be alive. Get blue sometime, but that is in the bargain."

COLLEGESIDE CHURCH, Nashville, Tennessee, reopened on September 13th with a very large congregation present. Dr. Jason Noble Pierce has returned to the church and has moved his family into the parsonage. The church members and all interested in the church rejoice in the return of Dr. Pierce to this work and also to the Theological Seminary.

REV. GEORGE D. OWEN and family have returned to the parsonage at Ormond, Florida, after a vacation spent largely at Northfield, Mass. During the summer the Sunday School in this church reported an unusually large attendance. Few churches in this region have so well an equipped Sunday School building or so well an organized school.

DR. C. REXFORD RAYMOND, pastor of the Pilgrim Church, Chattanooga, Tennessee, had a very busy summer, preaching every Sunday at some church. For three Sundays he preached at the First Church in Washington. Other churches supplied were at Jamestown, N. Y., Buffalo and Angola, N. Y., and on August 2nd, he conducted the Communion Service at Blue Ridge, North Carolina, returning to Chattanooga to open the season's work. He reports growing attendance in the two Sundays and that a large volunteer chorus choir has been organized under a capable leader. The choir is being greatly enjoyed by the congregation.

GUEST BOOK. Samples of the Guest Book, the interesting annual missionary pamphlet, have been sent to all pastors. This is the third issue and has many improvements over those of preceding years. This is the first one issued for the United Church. Miss Pattie Lee Coghill is one of the guests, and happily represents the United Fellowship. Other guests in whom the churches of the southeast are interested are Miss Helen Disney, American Board Missionary Nurse in the Taiku Hospital in North China, and Dr. M. J. Walter White, missionary in the Philippine Islands, who is a graduate of Elon College. Pastors are urged to send their orders for the Guest Book and to make plans for its use in their

churches as effectively as possible. The issue this year is being limited to two hundred thousand copies and there will be no second printing. Order early in order to insure the supply for your church and plan for their effective use.

UNION CHURCH, JACKSONVILLE, FLA. September 13th was an important day with this church. The pastor, Dr. H. Samuel Fritsch had returned from his vacation and the day was made a special rally, not only in the Sunday School but for all members of the church at the morning service. Evening services were also resumed after the summer program of united evening services with other down town churches. The September issue of the Congregational Tidings announced a series of Sunday morning sermons by Dr. Fritsch, discussing the questions so often raised in these days "What's Wrong with the Churches Today?" "What's Wrong with the Preachers Today?" "What's Wrong with Religion Today?" At the evening services he will again discuss moral and religious problems which perplex people and especially invites questions and problems to be discussed. The Tidings has an interesting editorial on "Liking the Minister."

PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA.

Mrs. Corwin writes:

"At home again after a delightful vacation of visiting relatives and friends in Wisconsin. We also spent the first week of our vacation at Wheaton, Illinois, enjoying the wonderful Christian spirit of the College, visiting with old and new friends, and especially being happy witnesses of the graduation of the younger daughter of Mr. Corwin.

While in Wisconsin we received the sad news of the death of one of our trustees, Mrs. Ella L. Harrington of St. Petersburg, Fla. She was a warm friend of the Institution and bequeathed to it her house-hold furniture, linen, dishes, and silver-ware; and a thousand dollars which is to be paid when her house is sold. Arriving home Saturday night, Aug. 15th, we lost no time in going over to one of the school rooms and "sky parlor" rooms to inspect as much as possible of the legacy. The teachers had already fitted up their rooms, and Monday morning found me at work. In a week we had the furniture all arranged in the parsonage, and, as one lady from the neighborhood said, "Now the parsonage looks as a parsonage should look." The teachers are also delighted with their "sky parlor" now. If any reader comes to Tampa, we would be pleased to have him or her visit us and enjoy the comforts of the "Mrs. Harrington Guest Room" and the rest of the parsonage. We are always glad to welcome both old and new friends.

During the summer vacation the meetings were in charge of two teachers and were kept up with good interest. During this year seventeen new members have already been welcomed, and the missionary apportionment has been nearly all paid in. It is hoped to make the missionary giving considerably more than the apportionment before the end of the year. The members of the church are encouraged to give largely to missions, so being trained for the "World Vision," and at the same time to pray for gifts to come in that the urgent needs of the Mission be supplied for repairs and running expenses, and the salaries of the missionary teachers.

A year ago an additional lady teacher was engaged, giving the Mission four instead of three assistant lady teachers. Now by a step of faith, a fifth teacher, a young man, has been engaged for the Institute, the four lady teachers of the last school year are all being retained for the coming school year. Plans are not fully arranged yet, but it is expected that the new worker will teach in the room of the fourth and fifth grades of the Church Day School, and, out of school hours, direct the recreational activities of the boys, young men, and older men of Tampa, who may become interested in our Church, as well as engage in active evangelistic work among the boys and men.

One of the young ladies is to be released from teaching to give special attention to language study and visitation. The Church Day School began the middle of September. Daily Vacation Bible School was carried on for two weeks, and there was an enrollment of about seventy-five, with special attention and interest.

METHODS CORNER

BY REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

In most churches the best work is done during the fall and winter. How much of that program is planned before hand is hard to tell, but we are convinced that the main outline of the work should be planned during the summer. We have heard of ministers who strenuously objected to plans covering a considerable period of time because it interfered with their sense of freedom. They preferred to allow the weeks as they came to determine what should be done. No one can object to that arrangement if it suits the minister and the congregation, but we feel very sure that planned work is best.

So far as the minister is concerned, he may survey in advance his field for months to come and determine what he thinks will be the best thing to do. For example he can lay out a series of sermons for a month, select titles, texts and the general method of treatment, and he can announce the series through the newspapers or by means of printed cards or folders. Then he can begin preparation and have a definite challenge before him. In this way he does better work and produces more because here is his task before him.

In the Sunday School our lessons are usually arranged for the whole year by the quarter, and the teachers accept this layout and are guided by it. If there were no plans and no lessons laid out schools would drift and work at cross purposes. In a similar fashion prayer meetings go much better if a series of topics is worked out ahead and followed.

I have found it helpful to take a large sheet of paper and mark it off into months. Each month was then divided into the proper number of weeks. Dates of all Sundays were then inserted. Each Sunday was divided so as to include all the services or meetings of the day. Then another part of the sheet was used to indicate in a similar way all of the societies in the church, the months and days of meeting. Looking over these, and trying to visualize each one, it is possible to think through tentative programs even in detail. This paper becomes a work-sheet and as it is studied with great care while there is some leisure, it can be filled in. Naturally the minister will consult with the key people of his parish so as to make the outline worth while and of real value. Anyone who has never tried this plan cannot realize its value. It saves a lot of worry and anxiety during the busy part of the year and serves as a guide-book for the work of the church.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE SOUTHERN CONVENTION AND ELON COLLEGE.

Elsewhere in THE SUN this week the Executive Committee of the Southern Convention issues a call to the people of the Convention to come together in extraordinary session to consider frankly and fully the affairs of Elon, and to determine the future of the institution. As the call states, the Trustees of the College are ready now, as they ever have been, for the Church to have the fullest and most complete knowledge of the affairs of the institution, and shall realize both the gravity of the present situation and the sacrifices that must be made, the steps that must be taken, if the College is to continue in its great work of educating the youth of our Church and the future leaders in the Church.

Our history reveals the fact that the present leadership of the Church, in all its varied activities, are for the most part graduates of Elon College, or in one way or another beneficiaries of its service and sacrifices.

From the day that the College was founded until this good hour, the assistance and support of the College have required sacrifice on the part of the faithful, and the loyalty and co-operation of those who realized that the Church must have an institution of higher learning. It has been difficult to carry on the College at all times, but it is, in a time of such financial stringency more difficult than ever, and the only hope now is the support and the sacrifice of the people who owe the College and who love the Christian Church.

The Trustees fully realize that the strictest

economy in every branch of the College must be practiced, and a program of economy has been adopted by the Trustees, and the Trustees are determined that the College shall live within its income, that all legitimate creditors shall be paid, that the good name of the institution and of the Church shall not suffer, and that every moral, as well as legal obligation shall be met, provided the creditors are reasonable and time is given and opportunities accorded for working out the present financial embarrassment.

The opening of the College for this term has been very gratifying. Not as many students have enrolled as were enrolled a year ago at the present time, but this was expected, because the Trustees had adopted a plan of requiring a larger financial payment by the students upon entrance and to conduct the College on a cash payment basis. The following statement from the registrar of the College to the Greensboro *Daily News*, September 18th, reveals the situation, which we regard as exceedingly gratifying:

"Elon College opened this week with a registration of 235 students, 57 of whom are members of the senior class. This is one of the largest senior classes in several years. The other classes, however, show a small drop in enrollment, and the total enrollment is some short of last year's registration for the equivalent period.

A number of the students have been delayed for one reason or another in arriving, and late registration is expected to send the enrollment to 260 or more for the fall term. This is as good as was expected by the college officials, and it was announced by them that it was considered a very fair opening in view of the fact that the college has been raising its standards for entrance and has been requiring a larger financial payment by the students upon entrance."

In view of the history of the College during its forty-one years of existence, of the sacrifices and prayers and efforts that have been put forth by the constituents of the College to bring it to what it is, and in view of what the College means to the Church, and especially in view of the crisis that the College now faces, every member of the Convention now called in extraordinary session should make a determined effort to be present on October 20th, that we together shall face the whole College problem, and take to heart, in hope and faith, the grave problems that confront us and the possibilities for the future that the College offers us. The Church must have the College, and the College must have the support of the Church. Loyalty now, and hearty co-operation mean life to both.

J. O. A.

NO TURNING BACK.

It is very easy to criticize people and enterprises who "keep on." There are those in the world who are impatient. They want change. They delight in novelty. Their only encouragement is in something new. Take a case in point: The Church, through its Mission Board, is often criticized for keeping on in a work begun. The Board has been helping certain churches at some places for years. Thoughtless ones are ready to criticize and to say, "Why not quit?"

Well, the Mission Board wants to quit; it wants to undertake new things; enter into untried fields, but it cannot quit. God does not quit, and when you begin to build up institutions and enterprises in the kingdom of God, you have to exercise patience, persistence, determination and faith. The Bible tells us that when Lot's wife turned even to look back, she was changed to a pillar of salt. God could not approve of looking back with longing when the face had been turned toward a right journey and a proper course.

The Mission Board has had to vote appropriations to churches that have been struggling for

five or ten or fifteen years. Many do not realize that in those struggling churches there are heavy hearts, burdened minds, anxious souls. They, too, have been sacrificing and giving and serving for years, and they, too, in faith are carrying on through persistence, determination, courage and faith. To quit would mean to lose what has been done and to throw away efforts and investments which were made in good faith and according to the light of the best wisdom to be had. This writer is well aware that there are those in the Church who criticize the Mission Board for giving to some of the same places year after year. Such critics do not stop to consider the facts in the case, and those inevitable and driving facts compel people of sane mind and judgment not to quit or to turn back, but to go forward till the work is finished. God is no quitter, once begun, He does not turn back. He makes a mushroom over night, but in patience He takes a century to build an oak, and decades to people the forests and the fields with the giants that stand there. A supreme example of patience and persistence is that of God Himself and the building of His kingdom on earth.

It is easier to criticize than to help, and often easier to quit than to carry on. God's work, though slow, goes on, and through patience carries to achievements and results.

J. O. A.

ELON COLLEGE.

Since the Board of Trustees meeting in May, and the resignation of Dr. W. A. Harper as president, many questions have been asked as to who will be President and how Elon will get along in the future. A heavy debt and hard times discourage many who would like to see Elon continue to prosper and do the work for which it was founded and opened forty years ago. Most all Church Colleges pass through hard places and then continue to do good work. Hardly any institution or any individual that has not had trials and discouragements. But prayer and faith and hard work can overcome many difficulties, and sometimes such experiences strengthen purpose and achieve progress.

The children of Israel came to a dark place in their effort to escape from Egyptian bondage. When they came to the Red Sea, and the Egyptian army was approaching them, and mountains were on either side of them, it looked as if they would fail. In that dark hour "the children of Israel cried out unto the Lord;" and "Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show you today." Exodus 14:10-13. "And the Lord said unto Moses, speak unto the children of Israel that they go forward," and they did, and they went over on dry ground. What the church needs in this time of trial for Elon College is faith to trust God and courage to go forward. Faith is needed in three things: faith in God, faith in the cause for which the college was founded, and faith in the church. God is able to do abundantly above all that we can ask or think. The cause of Christian education is worthy of our courage and our support. The Israelites made their best progress in that dark hour; but they wavered and complained after they had crossed the sea. They lost confidence in Moses and complained because they had lost their faith in God. What Elon College needs at this time is faith enough to obey God and go forward.

The Christian Church needs more faith and obedience to cultivate a liberal loyalty to the institution and to leave out discouragement, adverse criticism and doubt. The institution is essential to the growth of the church and the progress of the principles for which the church stands. Now is the time for faith, courage, and action.

W. W. S.

THE SUN'S OBSERVATORY

By DR. W. C. WICKER.

CALL TO PRAYER.—

In connection with the Labor Sunday message of the Federal Council of Churches an inspiring call to prayer has been issued by its president, Bishop McConnell. This call, as well as the message, points to the need for building an economic order more in harmony with the spirit of Christ. As Dr. McConnell truly says, "It is not for a return of prosperity in the old sense that we pray. God forbid. Our prayers must not be selfish petitions for our own individual and material success. The blessing which we seek from God must rather be the coming of a new spirit into society, which will be concerned for the common good, and will make brotherhood and justice fully prevail in our economic and industrial life."

MANNING ON DIVORCE.—

Bishop Manning has come out most vigorously against the proposed amendment to the divorce law of the Episcopal Church. This proposed change, which would permit the remarriage by the church of an innocent party to a divorce after a year, with the approval of an ecclesiastical court, is to be voted upon at the general convention to be held in Denver. The bishop, in a letter to some of the church's publications, says that this contemplated change is a sign of the times and rejects the plain teaching of Christ himself. He concludes his letter with these words: "I do not for one moment believe that such a proposal, or anything resembling it, will be adopted by the general convention. The amazing and shocking thing is that such a canon can be proposed by those who should be the upholders of Christian faith and morals."

ENGLAND DISCARDS GOLD STANDARD.—

On Monday of this week, the news was flashed around the world that England had been compelled to relinquish the "gold standard." In response to this, stock markets were closed all over the world. However the New York exchange was one of the few to remain open, and stocks on that exchange reached new lows. We cannot predict what the result of England's action will be. It was certainly a bitter pill for the British government to swallow, but they have taken one dose after another, and they have done it like real men. This action comes as a result of the attempt on the part of those in control to balance the nation's budget, and we hope that they may be able to do so. What is needed throughout the world today is confidence, and confidence only comes through brotherly love, mutual understanding, and the practice of the teachings of Christ.

DISCIPLES CUT MISSIONS.—

Because of the deficiency in the gifts and the increased deficit for the missionary year, the executive committee of the United Christian Missionary Society, Disciples of Christ organization, has voted that an adjustment of \$175,000 must be made in the budget. This will involve the reduction of salaries of officers of the society and workers in the home land, reduction of the headquarters staff and economy in home missions and benevolence. In the field of foreign missions, the reduction will involve the withdrawal of missionaries from Tibet and Jamaica, and most of the workers in the Philippines—placing the bur-

den in the Philippines largely on the shoulders of Filipino leaders. With many people, the first reduction in times of depression, is made in the work of the kingdom. This is a great mistake for, no doubt, God withholds from those who withheld from Him.

JAMES BLACK REMAINS IN SCOTLAND.—

Scotland had a few weeks of anxiety as to whether she was going to lose her premier preacher, Dr. James Black, of St. George's, West Edinburgh, who had been called to the Marble Collegiate Church, New York. At the close of the morning service on July 12th, he announced that he had sent a cable declining the invitation to America. This statement was greeted with fervent exclamations of gratitude, women broke down completely under the emotion following their relief, and the congregation burst into loud and prolonged applause. Probably never in the history of that congregation, and seldom in Scottish Presbyterianism, have people clapped in a service of worship, so this was really a great demonstration for reserved Scotland. Dr. Black has been in Edinburgh for twenty-four years, the last ten of which have been spent in this church.

HOOVER'S COMMITTEE ASKS AID.—

President Hoover's committee for unemployment relief has asked the Federal Council of Churches to co-operate in the attempt being made to keep young people in school. The census figures show that nearly 350,000 persons between the ages of 16 and 19 normally employed are out of work. It is hoped that a large percentage of these may be persuaded to go back to school and thus diminish the ranks of the jobless. The churches are asked to urge upon boys and girls, and upon their parents, the importance of longer school training. It is requested that this matter be taken up in our pulpits. It is understood that the President's committee will ask the further co-operation of the churches as the various parts of the committee's plans are perfected. The trouble here seems to be with our economic rather than with the religious or educational condition of our country, but the churches are called upon to solve these economic problems.

AMERICAN CHURCH DEDICATED IN PARIS.—

The American Church of Paris, whose first building was dedicated in 1857, dedicated its new million dollar edifice on September 6th. The minister, Rev. Joseph W. Cochran, formerly of Philadelphia and New York, announced that the church is entirely free from debt. Arthur C. James of New York City contributed one-quarter of the million, and John D. Rockefeller, \$100,000. One of the architects of the new building was Ralph Adams Cram, who designed the gothic tower. Many of the stained glass windows are gifts of American friends of the church. It was the writer's privilege, with a number of American Sunday School workers, on our way to the World Sunday School Convention at Zurich, Switzerland, to worship in the old church the first Sunday in July, 1913. It was delightful to hear the American preacher and attend a service where Americans were welcomed with a warm American welcome.

CALL TO ALTRUISM.—

Bishop Sherrill having started for the general convention, Rt. Rev. Samuel G. Babcock, suf-

fragan bishop of the diocese of Massachusetts, says on the problem of depression, "The world depression, causing unemployment and poverty, brings to the Church of Christ new opportunity to succor the needy and partake of the joy of conquering difficulties. Loss of material possessions cannot separate from the love of Christ. Our industrial system reveals its defects and we are stimulated to order it more in accord with the Christian ideal. The international action to save Germany illustrates the blessedness of co-operation among nations, and brings home to every individual the duty of extending help to others, our Lord's plan for human life relations in every sphere of human contact." After all, the great message of Jesus finds its realization in sacrifice for human suffering and unless we are willing to suffer with and for Him, we shall not reign with Him in glory.

RE-HEARING THE MACINTOSH CASE.—

The general conference of Seventh Day Baptists, in session at Alfred, New York, August 18th to 23rd, passed a resolution asking for a re-hearing of the Macintosh case, on the ground that "our nation must not put itself in the position of demanding that incoming citizens give up the right to be conscience-led, when by the constitution, by legislative enactment, and by the Kellogg-Briand treaty, this very thing is safeguarded and encouraged for native-born citizens." Any other position on the part of our government or our courts seems to contradict the fundamental principle of complete separation of church and state. This question of the relation of church and state has given trouble in the history of the world since the beginning of the Christian era, whenever either seeks to dominate the other. Perfect freedom of conscience in each sphere so long as they do not interfere with each other, should be accorded to those who constitute our constituency in both church and state.

HEALING CONFERENCE.—

Religion and health will be the dominant note of a nine days' conference to be held at St. Mark's church, Denver, Colorado, Sept. 17-25, during the sessions of the general convention of the Episcopal church. The conference is to be held under the auspices of three societies now working in the church for the promotion of spiritual health and healing: the Life Abundant Society, the Society of the Nazarene and the American Guild of Health. Christian healing has engaged the attention of the Episcopal church since the triennial meeting held in Portland, Oregon, in 1922, when the subject was popularized by the work and presence in this country of James M. Hickson, an English layman, who conducted a series of missions in this country. Are the other churches neglecting this ministry of healing or do they believe there is nothing worthwhile in it? What is the relation of the spiritual life to the health of the body? What part of the diseases of the body are 'functional' and subject to mental and spiritual healing, and what part are 'organic' and, therefore need physical treatment? The World War resulting in shell-shock cases which have been successfully treated by psychiatrists has raised the whole question of the influence of the spiritual life to the physical health. Study what Christ and the disciples did in this field of service and draw your own conclusions.

CONTRIBUTIONS

SUFFOLK LETTER.

The protracted meeting looms again as this pen begins to write; and nothing has added more to the spirituality and membership of the Protestant Church than Protracted meetings. They have generated a spiritual atmosphere, inspired the composition of spiritual songs, and brought into the pulpit spiritual messages that regular preaching never produced. This summer seems to have revived that form of meetings in this section and four more meetings came into view. Oak Grove, near Sunbury, Rev. J. M. Roberts, pastor, with H. H. Powell, of Suffolk, assisting. A letter from a woman reports that the meeting had great effect on the community; Holy Neck, one of the oldest and most useful Churches, with N. G. Newman as pastor, was assisted by Rev. John G. Truitt of Dayton, Ohio, as preacher, and the old church and congregation were lifted up into an emotional atmosphere that improved the prayers, the singing, and the faith of the congregation; Mt. Carmel whose pastor is Rev. W. D. Harward, enjoyed the messages of Rev. T. N. Lowe of Hope-well, and the church was revived and sinners were converted. It was a week of real worship in song, prayer, sermon, and re-consecration; At Isle of Wight, the pastor, Rev. E. B. White, did the preaching and the results were fine. Very large congregations, deep spiritual interest and additions to the membership of the church. These four meetings are indexes to what has been going on in these churches located in centers of communities where they exert spiritual influence the whole year through. Many people get religion in these churches and move to the city and become leaders in the churches in these centers of population.

Country preachers carry the keys to the church's success and the kingdom's growth. That church in the grove is the place where many souls were born again. The mourner's bench, the altar of prayer, the regeneration experienced by the newborn souls are not so antiquated as to lose their value in the salvation of men.

There is a heart-hunger in most congregations for the word of God in simple and earnest delivery and more of the emotional than is usually felt. This is true not only in revival meetings, but in regular services. There is enough of the literary and historic in books and magazines, which are read more and more, to satisfy that need and that desire and the real Biblical truths presented in an earnest way will satisfy this hunger and this necessity of the soul. The head is too full already, but the heart needs spiritual food. These revival meetings with formality left out, and real spiritual food served in love, meets a response that fills the heart with peace and the church with praise.

In the good old summer time, when the crops are laid by, and leisure is enjoyed a few weeks on the farm, then the community can crowd the church and take time to pray and fill the yard, after service, with religious conversation that helps to revive pure and undefiled religion in their hearts and homes. There is nothing that so unifies a community as a protracted meeting of the revival type. Neighborhood is a great word and what it represents is greater still. It represents more social contacts, more friendships, more hospitality, more genuine religion, and more unbroken ties than any other place on earth; and there is no such conditions without a church. So, after all, the church and the revival, the human ties that are born in religion and cultivated in the

neighborhood, are the fountains of character, the beauty and strength of society and the hope of the nation and the world.

W. W. STALEY.

BEREA (NORFOLK) CHURCH.

In THE SUN of September 3rd, I read the history of Ingram Christian Church, given by Mrs. C. V. Dunn. As secretary of my church, and knowing its history so well, Mrs. Dunn's write up of her church was very interesting to me, and I thought that probably the readers of THE SUN would like to have the history of my church. Therefore, I have decided to give it.

Berea was built in 1855 by the Methodist Protestant Church, and for sixteen years, or until 1871, it continued in that denomination. During the Civil War, the Federal soldiers camped on the church grounds, entered the church and in various ways abused it. The members became very much discouraged, and for some reason they considered it difficult for them to continue in the Methodist Protestant faith, but wished to unite themselves with the Christian Church. So on August 15, 1871, they got in touch with Rev. J. N. Manning, told him of their wishes, and their willingness to transfer their property and themselves to his denomination and to comply with the principles of his church.

Bro. Manning accepted their proposition, and proceeded to get the transfer legally fixed in the Norfolk County Courts. At the time they transferred themselves and organized with our church, there were twenty-nine charter members to come into our church, fourteen men and fifteen ladies.

That has been sixty years ago, and none of those members are living today, but we highly cherish their memories, for the writer knew them all, and knew their fine Christian Character. We have had fourteen pastors to serve us in these sixty years. The first, as already mentioned, was Rev. J. N. Manning, who served just one year. Rev. R. C. Tuck took his place and was pastor for six years. Next was Rev. H. H. Butler, who as a licentiate supplied for Rev. Tuck in 1879, and was recommended by the church for ordination to the annual Conference, and was extended a call to be our pastor. He accepted, and labored with us for eight years.

Next to come to our rescue was Rev. J. T. Kitchen, who dutifully supplied for three years. Then our hearts were made glad by the presence of Dr. J. P. Barrett, who remained with us for five years. Following Dr. Barrett, was Dr. W. S. Long. We had the pleasure of his services for about three years. After Dr. Long, Rev. M. W. Butler truly served us. Then M. P. Porter came on the scene for two years also. Next, our last preacher, Dr. J. W. Harrell, whom we learned to love, stayed with us for thirteen years, as long as any other two pastors' time together. After Dr. Harrell, came Rev. H. E. Rountree, and so revealed himself that he won our love and still retains it. He served us three years.

The next pastor to command our attention was Dr. G. O. Lankford, and for four years he just kept the membership looking up to him. Then Rev. W. C. Hook was looked for, found, and graciously accepted a call extended him which made us glad for two years. Then Rev. B. F. Black for two years, and seemingly nearly always in a feeble state, won our sympathy, esteem and appreciation. With somewhat sorrowing hearts we gave him up.

Well, just listen, here is the last, but by no means the least of our pastors. Rev. J. F. Mor-

gan has been with us six years. I don't know how to express the sentiments of the brotherhood regarding him, but just slip in the midst of the members and make a few inquiries, and they will tell you quickly.

Only six of our fourteen pastors are living today. They are Dr. J. W. Harrell, Dr. G. O. Lankford, Rev. M. W. Butler, Rev. H. E. Rountree, Rev. W. C. Hook and Rev. J. F. Morgan. We have twenty years more of church history than Mrs. Dunn has, but I am glad I can say with her that for all of these sixty years we have never had a church trial, nor any contention or ill feeling, by which the church was in any way affected. May the Lord be praised for such a sweet, Christ like fellowship and leadership in His name.

M. W. HOLLOWELL,
Secretary.

ANOTHER BUSY SUMMER.

When school closed last spring I prayed that the Lord would keep me busy through the summer and I have had no cause to be disappointed. Immediately after the close of the Duke University Pastor's School, I went to Antioch as a "Singing Master." We had a profitable week spent in the singing. Antioch is to be commended, for these good people have built an elevated choir loft which lends dignity to the church and encouragement to the singing.

During the first week of July, I assisted Rev. H. E. Crutchfield at Fuller's Chapel. Never have I spent a more pleasant week. We had more than a meeting—we had a revival. I would like to predict a glorious future for Fuller's, for they have a splendid group of capable young people who have recently been organized into a Christian Endeavor Society.

The following week I preached at Martha's Chapel. Miss Elizabeth Parrish, of Raleigh, was our pianist, and the singing was an attractive feature of the services. There were three additions to the membership.

My next revival was at Beulah. We had a real spiritual harvest. Mr. B. F. Morton, of Franklinton, was with me to direct the singing. Sixteen young people united with the church.

I also did the preaching at Amelia and Antioch. Six young people joined Antioch church.

We began the revival at Hank's Chapel the fourth Sunday in August with three services. It is indeed a privilege to work with the good people of this community. We closed the revival with one of the best services I have ever attended. Eight people united with the church. Hank's Chapel, with its new and well equipped church, is now in position to do a great work.

We had a good week at Bethlehem. However, no members were added to the church. Then it was my privilege to be with Rev. E. M. Carter at Mt. Gilead. This is a church in which real harmony prevails between pastor and the church. We closed the revival on Friday night, but went back on Sunday night and organized a Christian Endeavor Society. The society was begun with a large membership, and we believe it will be a great asset to the church.

Thanks be to the Father for the privilege of working and for any good which may have been accomplished.

ROBERT LEE HOUSE.

Consider how reasonable it is that our diligence should be answerable to the ends we aim at, to the work we have to do, to the shortness and uncertainty of our time, and to the contrary diligence of our enemies.—Baxter.

We praise God at intervals with our words, but our whole life should be a ceaseless song of praise to Him.—Augustine.

WHAT EVERY COMMUNITY OWES ITS YOUNG PEOPLE.

By C. E. WARRINGTON, *Youth Speaker at Youth Congress Meeting, Suffolk, Virginia.*

Every community owes its young people three very vital things: adequate training in childhood, protection and education in youth, and the right to be free men and women.

According to Dr. Frank Crane twelve thousand children were arrested in New York City during one year for a crime which consisted in doing the only thing children can and should do—playing.

In many communities a child's play and a child's wrong-doing are punishable under the same law, without distinction between play and wrong-doing.

When children play baseball in a vacant lot they disturb the neighbors, when they play tennis in the streets they block the traffic, and when they play cowboy in lanes and alleys they trespass. Still, cities are built so that there are inadequate playgrounds, and while thousands are spent on schoolhouses the more important subject of play and proper instructions are overlooked.

Money is set apart and spent for police courts and jails, but, if the communities took care of their children as they should their jails and courts would not be needed. And it isn't in the schoolhouse that character is moulded, that dispositions are made, that fair play is learned. In school they get "book learning" but the greater training for the child is gotten on the playground. Therefore the community owes its young people this greater training in childhood.

Greater care in the protection and education of our youth is badly needed.

In a few years the young people of today will be taking over the duties of citizenship and the great task of bettering and furthering civilization. They will be subjected to criticism and ridicule. They will be tried and tested. On every hand there will be people willing to rip up and tear down whatever good works they might do. Great will be their responsibility.

Today the youth must settle the most important questions in the world. They must decide the questions which will affect the future of our father's past endeavors. They must decide what course in life the men and women of tomorrow will follow. They must decide what tomorrow's men and women will be. In their youth they must decide, in many cases without experience and without sufficient guidance, the ideals which the man and woman of forty will follow.

It is the decisions the young people make which decide what the men and women of a few years will be.

With so much responsibility resting on the shoulders of its youth a community owes to its young people the greatest protection and best education which it can afford. Youth at every turn is tempted to do this or that. He is tempted to break this law or that. He is tempted to try this or to try that. And the greatest temptation the youth of today is having to meet is the temptation that is thrust upon him to break the Eighteenth Amendment and defy the authorities who are supposed to enforce it. And what are the communities doing about it? A great deal less than communities owe to its youth to do. What can and will be done about it? The communities hold the answer. More and better laws are not going to change this. There is only one way as I see it and that is to protect and educate your youth. Protect them. Guide them until they feel their own way. It is seldom that a man goes wrong after he reaches manhood. "Teach every young person the truth about school and keep him in temperate environment until he is mature and your 'drink evil will vanish,'" said Dr. Frank Crane.

Protection and education of youth would be a world's greatest insurance policy against future wars, would mean a lessening of depressions, and would guarantee greater happiness to our future civilization. But their education must be founded on truth. Not on the theory that a little learning will prepare any man to sit still and wait for happiness and success to come to him. Teach them thoroughly the problems of life and the best methods yet learned for overcoming them. The communities owe it to their youth to protect and educate them.

Every young man and woman has a right to be free.

"Conceived in liberty and dedicated to the proposition that all men are created equal" this great country of ours was born long ago. It was to be a free land with an equal opportunity for everybody. Thousands of men with the vision of such a country gave their lives that such might be. Today has that spirit weakened? Have we forgotten the trust they placed in us when they paid such a price and left the country in our hands? Many of us seem to have. In large and small cities, in town and borough, in state and national govern-

ment bribes are made and paid, fees are levied and split with higher ups, public funds are misused, "protection" is charged to operate in certain sections, and these are not lawful fees and lawful protection nor lawful taxes, but fees paid to such men as Doctor Doyle of New York City who amassed a fortune of over \$2,000,000 in a few years time by splitting fees with higher ups and bribing officials, and to men like the North Carolina Justice of the Peace who admitted collecting monies unlawfully and unrightfully, and to men such as those who control the milk trusts and who charge protection to merchants.

They are making our people a spineless bunch of jelly fish who would rather pay these fees than to fight back and see that evils are corrected. Folks, is this fair to the young people? This is not the freedom and equal opportunity for which our forefathers died. It is not fair to them, it is not fair to the present, it is not fair to the future and it is not fair to the young people.

Give your youth adequate training in childhood, protection and education in youth and the right to be free men and women. It is the debt of the community to its young people.

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10 Mercy and truth gathered together; righteousness kissed each other.
11 Truth shall spring

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8 9 'Jē-hōi'-ā-chin was 6 years old when he began t

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

Almighty God, how corrupted and squandered are the strength of youth and the wisdom of years! We look to Thee for the healing of the nations and we bless Thee that not all the people have forgotten thy eternal precepts. Bring Thou to naught every issue that tends to displace thy holy law. Turn back the nations from surrendering righteous concepts. Cause governments to uphold the Sinai banner, "Remember." Restore in believers the faith and zeal by which Christian foundations are preserved. And may thy Kingdom come, we humbly pray. Amen. "L."

MISSIONARY OFFERING.

WEEK ENDING SEPTEMBER 19, 1931.

Sunday Schools.

Previously acknowledged	\$ 168.05
Winchester, Va.	3.31
Wake Chapel, Fuquay Springs, N. C.	10.09
Bethlehem, Timberville, Va.	1.95
Bethel, Union Ridge, N. C.	1.28
First Christian, Richmond, Va.	6.89
New Elaf, Pittsboro, N. C.	4.17
Antioch, Zuni, Va.	2.00
Woman's Missionary Society of Enigma Christian Church, Enigma, Ga.	3.25

Total \$ 203.04

Individual and Church Offerings.

Previously acknowledged	\$ 80.30
Third Avenue, Danville, Va.	53.99
Reidsville, N. C.	86.00

Total \$ 220.29

Specials.

Previously acknowledged	\$ 19.50
Christian Temple, Norfolk, Va.	300.00

Total \$ 319.50

Summary.

Previously acknowledged	\$ 287.85
Sunday Schools, Regular	34.99
Individual and Church Offerings	139.99
Specials	300.00

Total to date \$ 762.83

J. O. ATKINSON,
Secretary.

PROGRAM.

19TH ANNUAL SESSION OF THE
EASTERN VIRGINIA WOMAN'S MISSIONARY CON-
FERENCE, HOLLAND CHRISTIAN CHURCH,
THURSDAY, OCTOBER 15, 1931.

Theme—"Our Father's Garden."

Morning Session 10:30 o'clock.

Call to order by President, Mrs. R. T. Bradford.
Hymn—"Take Time to be Holy."
Worship Service—Mrs. O. M. Cockes.
Recognition Period—Districts, departments, vis-
itors and ministers.
President's Greetings.
Report of Treasurer—Mrs. W. V. Leathers.
Report on Literature—Mrs. J. E. Cartwright.
Appointment of Committees.
Offering.

Vocal Solo—"The Beautiful Garden of Prayer,"
by Mrs. Vernon Holland.

Address—"God Planted a Garden and Left It in
Our Care," by Mrs. F. I. Johnson, President
of Women's Foreign Mission Boards of A-
merica.

Afternoon Session—2 o'clock.

Call to order.

Special Music—Choir of Holland Church.

Address—"Watering the Garden God Planted,"
by Dr. J. O. Atkinson, Mission Secretary,
Southern Convention.

Memoirs—Mrs. J. W. Manning.

Reports of Committees.

Presentation of Banners—Dr. L. E. Smith.

Closing Service.

*"Father, help us to keep with care
Thy garden of treasures rich and rare;
And may our harvest ever be
Souls of Thy children, saved for Thee."*

PROGRAM.

ALABAMA WOMAN'S MISSIONARY CONFERENCE.
FIRST CHRISTIAN CHURCH, ROANOKE, ALA.
SUNDAY, OCTOBER 11, 1931.

Theme—"Love."

Morning Session—10 o'clock.

Call to order by President, Mrs. V. E. Kitchens.

Song—"Let the Lower Lights be Burning."

Devotionals—Mrs. O. H. Orr.

Reports of District Superintendents—

Lineville, Mrs. E. C. Devaughan.

Wadley, Mrs. G. L. Stephens.

New Hope, Mrs. O. L. Royston.

Roanoke, Mrs. G. H. Veazey.

Reports of Department Superintendents—

Young People, Mrs. V. L. Carter.

Willing Workers, Mrs. Paul Beiard.

Cradle Roll, Mrs. O. L. Royston.

Literature, Mrs. L. H. Liles.

Life Membership, Mrs. O. H. Orr.

Treasurer's Report.

President's Message.

Introduction of Visitors.

Song—"O Love that Will Not Let Me Go."

Address—Dr. J. O. Atkinson.

Appointment of Committees.

Offering.

Afternoon Session—1 o'clock.

Song—"Jesus Call Us."

Devotionals—Mrs. W. C. Morris.

Young People's Program—Lead by Mrs. V. L.
Carter.

Address—Miss Sallie Poor.

"How to Make Our Association More Effective,"
Miss Marguerite Davison.

Business Session.

MRS. V. E. KITCHENS,
President.

*"Go forth, go forth, ye workers—
Ye heralds of the Lord,
And spread through all creation
God's mighty saving Word;
With lavish hand cast forth the seed,
The time is short, and great the need."*

MONTHLY MISSIONARY PROGRAM. OCTOBER, 1931.

WOMAN'S MISSIONARY SOCIETY.

Opening Thought.

"Consecration and Information the only firm
foundation on which we can build."

Devotional Service.

Hymn—"O Beautiful for Spacious Skies."

Scripture—Matthew 13: 24-41.

Sentence Prayers.

This being the first meeting of the Conference
year, the time should be given largely to organ-
ization and plans for the year's work. Let us
have more definite aims and put more time and
effort in our work. Good meetings do not just
happen, it takes united effort. For this reason
it is well to place some responsibility on just as
many women as can be enlisted. Each society
should have at least three committees—Program,
Publicity, and Membership. To these might well
be added a Visiting Committee and a Social Com-
mittee.

This is the time for the installation of officers,
and it makes an impressive feature for a pro-
gram. An appropriate program should be fol-
lowed, and we will be pleased to send a copy of
such program on application. Request for same
should be addressed to Mrs. W. M. Jay, Holland,
Va.

Should there be time, it would be well to have
a brief review, at this meeting, of our mission-
aries and their particular work, or "Findings of
the Seattle Convention," or reports from Summer
Schools and Conferences.

Requests have come in that six of this year's
programs be based upon that wonderful and all-
inclusive theme—"Christ Comes to the Village."
The remaining five will be miscellaneous, and
will deal with our own work and some of "Amer-
ica's Home Mission Problems."

This poem seems appropriate for an autumn
meeting. It was written by a young girl, and won
the New York Chautauqua prize over a large
number of contestants, of which she was the
youngest.

*"Beautiful autumn foliage,
Yellow and brown and red,
Do you put on your best apparel
Knowing you'll soon be dead?"*

*"Does it give you real pleasure
To have humanity see,
Before you are gone forever,
How beautiful you can be?"*

*"If so, it were well if mortals
Would ever be gay and bright,
And, clad in robes of beauty,
Pass on to a world of light."*

*"O, should not we all be happy
To have humanity see,
Before we are gone forever,
How beautiful we can be?"*

YOUNG PEOPLE'S SOCIETY.

Theme—"Prayer and Missions."

Opening Song—"Sweet Hour of Prayer."

Prayer—Led by Superintendent.

Installation of New Officers.

Leader—"The members of this society have
expressed their confidence in the following mem-
bers to serve during the ensuing term as officers
of our Missionary Society."

Ask all officers to come forward.

Leader—"As faithful officers, pray with and
for each other, and endeavor to create a spirit of
co-operation and loyalty among the members, so

that there may be the most effective missionary results."

Prayer—Leader.

Leader—"By electing these members as your officers, you have shown your trust in them, and now may we repeat the words of the Apostle Paul to the Corinthians. 'We are laborers together with God.'"

Prayer by New Superintendent.

Song—"Love Divine."

Worship period by new Superintendent.

Call to Worship—"Teach me to pray, not only in the morning gray or when the mountain's silver ray falls on me, but at high noon-day, when pleasures beckon me away. Teach me today."

Song—"Just for Today."

Scripture Lesson—Luke 21:30-36.

Short Talk—"What is Prayer."

Solo—"The Beautiful Garden of Prayer."

Offertory.

Prayer and Benediction.

WILLING WORKERS.

Theme—"God is Love."

Topic—"Open Windows."

I.—"Worship Period."

1. Call to Worship—"Thou shalt love thy neighbor as thyself."
2. Song—"Jesus Loves Me."
3. Bible Reading—Matt. 6:26. (Explained in simple words by the leader.)
4. Prayer.
5. Song—"God is Goodness, God is Love."
6. Offertory.

II.—"Study Period."

1. Chapter I. of "Open Windows."

The leader should introduce the first chapter. Give the idea of the world as God's garden with all the races as the flowers which fill the garden, and that we are going to visit this garden and meet His children. If possible have pictures of children from every land.

2. Song—"In Christ There is No East, No West."

3. Benediction.

—Mary Lee Williams.

NEWS ITEMS.

MRS. W. M. JAY, Editor.

The Willing Workers of the Holland Christian Church have had a very successful and profitable year. The attendance has been very good and notwithstanding the fact that several members were lost, enough new members were added to take their places.

The mission study courses proved to be very interesting, and the books used were "The Treasure Hunt" and "Pedro and the Bells."

They have raised their apportionment plus the ten per cent. asked for by the Board, making a total of \$55.00.

Mrs. G. G. Holland and Mrs. I. H. Luke are the superintendents of this society and have made it most interesting for the boys and girls.

The Woman's Missionary Society of Bethlehem Christian Church, near Suffolk, Va., has had a very favorable year, and they are hoping to meet all their requirements and be a standard society. They have placed much emphasis on the spiritual part of their programs through their Spiritual Life Superintendent, Mrs. J. W. Folk, who taught the book of Romans. Plans are being made for a real rally day at the last meeting of the year, when they will elect officers and lay plans for the new year. Mrs. C. W. King is the efficient president of this thriving society.

The Young People's Missionary Society of the Holy Neck Church has closed a most successful year's work, under the capable leadership of Miss Lillye Holland. They put on a pageant Easter which meant so much to the society as well as to the Sunday School and church. They have met all of their missionary obligations, completed their study book, and put on helpful programs. They feel that they are just closing one of their most successful years, and are earnestly looking forward to taking up the new work for the coming year.

The Franklin Church held its yearly mite box opening program on September 7th, with Mrs. Fix as leader.

After the worship program, one of the members told of the "Personal Benefits in the Use of a Mite Box." The leader then presented a most impressive pageant. A large mite box was opened, from which emerged a small girl representing "Love," who touched the five nations: Japan, China, Africa, India, and Turkey, represented by girls in costume.

The offering was a generous one, and everyone agreed that it was one of the most attractive programs of the year.

MISSION STUDY.

STUDY BOOKS AND PARELLEL MATERIAL FOR 1931-1932.

I have said little about Teachers who taught the Mission Books at Chambersburg. They were outstanding women. They came to us with minds filled with the challenge of changed conditions, with new thoughts for this new age, with new experiences after close study and much travel. They talked about a larger Christ which we must discover anew. They taught by the pouring in process (lecturing), and they used the discussion method. The last method best.

The program is education as to world conditions, world need. We must develop the outlook and appreciation of other people and nations, as we think in times of no more selfishness and no more racial prejudice.

Our consciences will be awakened as we study world movement tendencies. But before going forward we must have a definite heart experience. I quote Stanly Jones, "We cannot go forward until we go deeper."

Doors of opportunity are open, enter, discover, enjoy. Get ready to brighten your lights.

As you get your Mission material for the year, try to use the books suggested and taught at all Mission Conferences. Close study is necessary if we are to serve. If we cooperate, we must not neglect it. The books are background for the future.

This is a year when every one will be interested in the Home Book. It is a mirror showing what the church has accomplished and challenges us to go forward and make America a Christian nation. It must be studied in the light of the findings of the North American Congress, Washington, 1930. Christ threw wide open the windows of the world, and through these world windows we are to see the village life and interpret the Rural Billion—home, mother, child. This subject should be studied in the light of the finding Jerusalem Conference. The books are new in this approach to the Mission problem.

For Women and Young People, Foreign Missions: "Christ Comes to the Village." Price 50c.

Parallel Reading: "The Rural Billion." 60c.

Home Book for Women: "The Challenge of Change." 60c.

Home Book for Young People: "God and the Census." 60c.

Willing Workers: "Open Windows." 50c.

Leaders' Helps for the books, each, 25c.

Program Suggestions for Women's Societies. Free.

Miscellaneous Programs, etc. 10c.

Teaching Pictures on Rural Life, set of 8. 50c.

Order your books from the Commission on Missions, 14 Beacon Street, Boston, Mass.

I have a supply of leaflets bearing on the above subjects. Use the Bulletin Board to give Missions to the Sunday School and the church. Get your young folks to make attractive posters. I will be glad to aid in any way. Ask me.

MRS. J. CARTWRIGHT, *Lit. Supt.*,
1732 La Salle Ave.,
Norfolk, Va.

NOTICE.

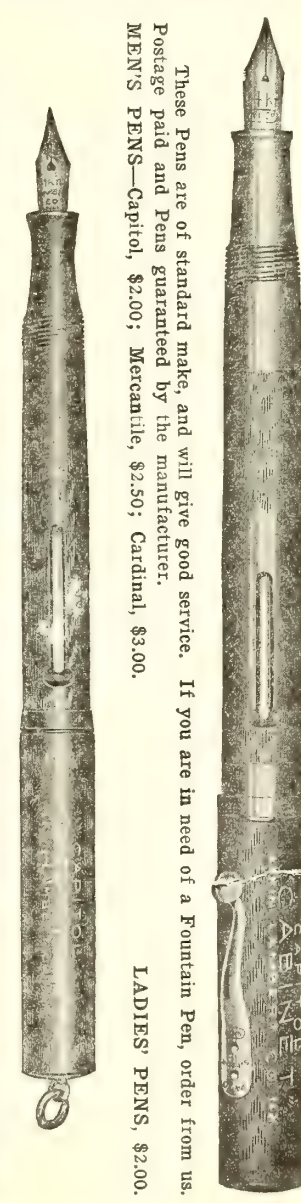
The Eastern Virginia Woman's Missionary Conference will meet with the Holland Christian Church Thursday, October 15th. The morning session opens at 10:30.

The pastor of each church is invited, and each society is earnestly requested to meet its requirements, and have a large representation present.

Mrs. F. I. Johnson, President of the Woman's Federated Boards of Foreign Missions of America, will be the speaker.

MRS. W. L. STAGG, *Secy.*

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

YOUTH AND THE CHURCH.

What does the church expect of young people? Not, what a church or some churches expect, but what the church expects? What the church expects—not what the church wants, or even what it hopes for, but what it looks for with confidence from the young people of America and the world. And, why does the church expect things of young people? Because through the past generations, by painstaking and loving study, it has discovered that youth can give to it certain gifts that no other group has the power to give.

In the first place, the church expects something of the individual. In this day of so much harsh criticism, it can hardly be out of place to say that the church expects purity, cleanliness in thought, word and deed. The church expects healthy minds controlled by pure and lofty thoughts, trusty consciences which urge to deeds of love and courage, and bodies under control and capable of expressing the spirit within.

The church expects of young people ideals, visions, dreams. It expects ideals which are a standard by which they are constantly measuring themselves and toward which they are ever striving, visions in which they see the true purposes of their lives, and dreams which are brilliant enough to force them to lifetime service in making those dreams come true.

It expects them to find in life about them opportunities for service and then, sometimes, go out of their way to do that service. It expects them to reverence the church and find delight in it. It expects them daily to live the best they know and yet to forgive the mistakes of others by seeking the motive behind the weakness.

But the church in the larger sense expects the young people to see in it more than buildings, organizations, and people; that they shall understand that it is no finished product, but is like some great structure which requires the foundations of the past and the building of many generations to make it complete. In this each has his own part. Some will be fated to work in safety near the floor; others with sheer nerve and skill must climb ahead alone to begin a new part; some may lift heavy timbers, while another only holds a light for others to work, or sing a song in passing. Yet all will have a part. It is a labor which requires skill and strength, daring and patience, tears, laughter, faith, hope, and love.

Service! Hear that word!

It holds the hope of all the world;
It means ten thousand clean, young lives
Given along with countless tithes;
Hours of prayer and years of toil,
But a steadfast faith that none can foil.

So onward march with courage high,
The motto now is, "Do or Die!"
The field is open, the work is there.
It's call to youth is, "Do or Dare!"

(LOIS BRYSON.)

(From address by Miss Beth Twitchwell.)

SALEM CHAPEL VACATION CHURCH SCHOOL.

Our Vacation Church School began on Aug. 17th, and closed on Aug. 28th, meeting every afternoon from 2:00 to 4:30. The school was directed by Miss Josephine Valjato of Cleveland, Ohio, assisted by Miss F. Marshall.

Twenty-nine children were enrolled in the

school. We have never had a school before and the season in which we were able to have school this year was the best, on account of the work the children had to do in the tobacco fields. But all the time we had a remarkable attendance and from the number enrolled under these conditions, we know that we shall have many more, if we can have the schools earlier in the summer next year. However, we all enjoyed the school very much indeed.

The school was divided into four activities: instruction, in which we learned new hymns, learned the Psalms and the study on the Carribean Islands.

Then we had a game period on the church lawn. We played with bean bags, ball, and learned new games.

This period was followed by handwork. The older girls sewed and the boys made a large map of the Carribean Islands. The smaller children worked with clay, made picture books, scrap-books and other constructive things with colors and scissors.

We closed each day with a worship program. At this time we listened to music of the Islands which was played softly on the Victrola. A worship story was told, a hymn was sung, we had a prayer and then we would sing,

Vacation School is over,
And we are going home,
Good-bye, Good-bye,
Be always kind and true,
Good-bye, Good-bye,
Be always kind and true.

Wednesday afternoon we had a candy party. We studied about sugar which is grown in these islands and then we decided we would like to use this sugar from the Islands in having a little party making candy. We had a good time. On Friday afternoon we had a watermelon feast. This was thoroughly enjoyed by every youngster.

We closed our Church school with a program Sunday evening. The exercises were well attended. The program for the evening was appropriate, well rendered, and seemingly much appreciated.

HOLIDAY YOUTH MEETINGS.

Plans are being made for a Young People's leaders' meeting to be held during the Christmas holidays. This will be the second meeting of this nature in the South. Last year a very successful and helpful meeting was held on the Elon College campus. It is hoped that the meeting this year will be even better than the one held last year. Herman Truitt, Glen Raven, N. C., President of the Youth Fellowship of the Southeast Convention of Congregational and Christian Churches, is heading up these plans. Besides delegates to the conference and field secretaries, a limited number of visitors may attend. Those interested in this meeting should write him for information as to delegates and expenses of the meeting.

Word comes to Southern young people that the seventh annual Leaders' Holiday Conference will be held again this year. This meeting has been at Dayton, Ohio, for five years, and last year met for the first time at Defiance College. All the leaders in our church should look forward to this meeting each year and gain cheer and encouragement from the constructive work done at the Conference.

CHRISTIAN ENDEAVOR NOTES.

October 4, 1931.

"WHAT JESUS TEACHES ABOUT OBEDIENCE."

SCRIPTURE READING: Matthew 7: 20-27.

(Consecration Meeting.)

In the parable which is the scripture reading for the lesson this evening, Jesus is showing the value of obedience. True Christians will obey God's commands. Those who obey are happy; those who disobey suffer. Many of the stories of the early part of the Old Testament, back in the time when the world was young, deal with the attempt of man to learn obedience. Obedience is best learned early in life. If it is neglected, and other habits are formed, it is very hard to learn. Drunkards, dope-fiends, intemperate persons, gangsters, etc., have not learned to obey. Those who do not obey the laws of God and nature can surely be likened to the foolish man who built his house upon the sand.

It is a divine plan that calls for the learning of obedience early in life. In the family happiness depends upon singleness of purpose of the members of the family. This is best obtained by obedience to certain ideals. In striving for the same goals obedience becomes necessary.

Obedience brings knowledge and power. Those who seek the discovery of natural laws, and after they have found them, obey them, soon obtain valuable information which helps them in the discovery of other natural laws and gain power in the things of nature. Obedience to spiritual laws brings similar knowledge and power. We cannot understand God's laws and His will by study alone. We must obey to the best of our ability the best that we know. Obedience in little prepares us for obedience in much. We grow a little at the time, and finally we shall know and understand more perfectly.

In John 14: 21-24, Jesus says that if we love Him we keep His commandments. And those who keep His commandments are loved by God and Him, and God and Christ abide in that person. Obedience to God makes possible the higher communion with God, which is after all, what we seek. Obedience is the road that leads to true fellowship with Christ.

It is not always easy to obey the better promptings of the heart. Others are daily "doing the other things" and walking the other way. We also recall that Satan tempts with little things. He seeks to get us to yield just a little, just on the insignificant points. But the one who obeys does not yield to temptation; he recognizes that it is a temptation and puts it aside. He is armed with knowledge and does the will of God, regardless of passing desires, and trusts God for the rewards that are sure to come to those who obey.

Consecration Service.

Have a soloist sing softly, "Trust and Obey." While she is singing ask those who wish to re-consecrate their lives to Christ to bow their heads in silent prayer during the singing of the solo. Call for sentence prayers at the close of the solo. This part should be entered into by those whose heads are bowed. The leader should close the prayers with Mizpah. All should leave the room quietly.

Daily Readings.

Sept. 28th—Matthew 12:46-50.

Sept. 29th—John 7:14-18.

Sept. 30th—Luke 2:51-52.

Oct. 1st—John 14:21-24.

Oct. 2nd—Matthew 4:1-11.

Oct. 3rd—Matthew 26:36-46.

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

THE MACEDONIAN CALL.

LESSON I.—October 4, 1931.

LESSON TEXT: Acts 16:6-15; Romans 15:18-21.

Introduction.

This lesson marks a turning point in the program of the Christian religion, and a new epoch in its history. Jesus had told his disciples he had an ever enlarging program for his church. Acts 1:8: "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Since Pentecost the gospel had been reaching out in ever widening circles. Now a new epoch in the expansion of Christianity was at hand, and God called the leader by special spiritual quickening.

Men Called of God.

Repeatedly in times of crisis, God has called His leader by spiritual vision. The daily readings give the call of a few such—Abraham, the father of the Hebrew race, called into a great adventure of faith. Jonah was called to be a missionary to the Assyrians of Ninevah. Isaiah was called to preach to his nation at the time of tremendous national crisis. Ezekiel heard the call of God and became the spiritual leader of the Jews in the times of Babylonian captivity, and is known as the father of Judaism. Paul, himself, had been called as a chosen vessel to bear the gospel to the Gentiles. Now he is called to a new adventure in Christian missions.

Closed Fields and Open Fields.

The biblical account says they were "forbidden of the Holy Spirit to speak the word in Asia," and "when they assayed to go into Bithynia the Spirit of Jesus suffered them not."

Personal spiritual experiences, well understood by these missionaries, but not explained in the text, convinced them that Asia and Bithynia were not open for Christian work at that time. For earnest Christian workers, a closed field is likely to turn the attention to some other field that is open. Often a thwarted opportunity opens the eyes for the vision of a greater opportunity.

The Macedonian Call.

"There was a man of Macedonia standing, beseeching him and saying, Come over into Macedonia and help us." This was, in fact, a call to a larger field. The vision led to the open door of a vast continent, where the gospel had not been proclaimed. At Troas the missionaries stood on the edge of large areas in Asia where the gospel of Jesus had not been preached. Luke seems to have joined the party there. Europe had called, and Paul was not disobedient to the spiritual vision.

A Beginning in Europe.

"Straightway" they prepared to sail across the straight and try the power of the Spirit and the gospel message in Macedonia. The first entrance of the Christian message was at Philippi, an important city of Macedonia. There seems to have been no synagogue open for services, so the missionaries take to the open air by the river side.

Lydia, a merchant woman native to Asia Minor, but engaged in business in Philippi, seems to have been the first convert to the Christian message in Europe. She and her household received the gospel, believed its truths, were baptized and extended hospitality to the missionaries from the distant regions of her native continent. Thus a bridge for Christian faith had spanned the straight, and the gospel was headed our way.

We American Christians, along with Europeans, should be especially thankful for this new adventure of faith, because it is the link through which the gospel reached toward us.

Paul, that giant of Christian faith and untiring preacher of the Word, did not like to build on another man's foundation. So he tells us in Romans; but he had an overwhelming aspiration to open new territory to the transforming power of the gospel. His little company of great-souled missionaries pioneered in Europe, opened a new continent to the message, and started one of the greatest chapters in the expansion of the church.

DEADLY FALLACIES.

I know no more deadly fallacy, common to many of our young people, than to think that they must conform to the standards of conduct set by those around them. The old saying, "When you are in Rome, you must do as Rome does" is fallacious. I don't believe it; you don't have to ascribe to the rules of conduct set by others and I am glad you do not. Another fallacy also common to many of our young people, and equally dangerous as the one mentioned, and especially among many young people in the city is expressed in the words, "A fellow must keep up." There is no truth in it; you don't have to keep up, and the fellow who has the right conception of life knows very well that you don't have to keep up. You don't have to dress like others dress, do what others do, go where others go and follow the standards of conduct that others may set. No well meaning young person recognizes any such obligations, especially when it means a compromise with rules of conduct that are questionable ethically. Any conformity to set rules of behavior, at the expense of principle, is an acknowledgement of stupidity as well as being destructive to the making of a great life. The biggest thing in this life is the building of Christian character; and any standard of conduct set up in opposition to this is deadly fallacious and should be discarded by all young men and young women who expect to make good in the worthy objectives of life. I heard a great minister say some time ago that "The manhood standard of value is preeminently the standard set up by Jesus," and this is unquestionably true. A. R. FLOWERS.

Rocky Mount, N. C.

NOTICE.

I am making a change in churches this Conference year, and will be glad to correspond with any church or churches desiring my services in regards to church work.

W. B. FULLER,
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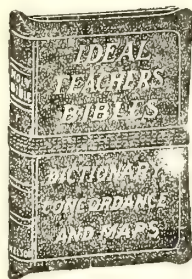
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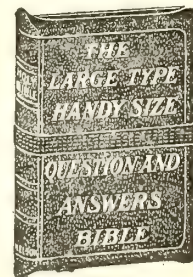
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THE CHRISTIAN SUN

1536 East Broad Street, Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

MERCIFUL GOD.

LESSON: Micah 7:18-20.

TEXT: *"Who is a God like unto thee."*

We are told that the name "Micha" means, "Who is like unto the Lord?" This is Micha's name. It appears that the giver of this name intended that he should be like unto the Lord. That is a wonderful consecration for parents to give and the highest ideal for a child to live by. And it is not too high, because if life's end is to "be like his," we are to try to accomplish that end; and we certainly can keep that ideal ever before us, daily living unto him. He who tries will find that all of life is brought to bear to make it possible.

But in our lesson Micha is writing about the wonderful God who loveth mercy, who "forgiveth all our iniquities and healeth all our diseases," which means this: if we err and fail in our effort to grow in grace and in the knowledge of the Lord, He will have compassion on us. Iniquities may resist us like enemies; they may accuse us; they may attack our conscience; they may try to kill us; but He will have compassion on us and subdue them.

Prayer.—"Into the depths of the sea and into oblivion shalt thou, O Lord, cast all the sins of the people. We come to thee with all the sins with which we have any knowledge. Remove them afar from us, and forbid that Satan shall ever kindle anew the spark which thou hast quenched. We know that thy oath can never fail us. We know that if we dwell with thee we shall serve thee without fear in holiness and righteousness all the days of our lives. *Amen.*"

TUESDAY.

YE THAT FEAR THE LORD.

LESSON: Psalm 25:1-11.

Eccl. 2:5-11

TEXT: *"Unto thee, O Lord, do I lift up my soul."*

Ye that fear the Lord: believe in Him and He will strengthen thee; order thy way aright and He will help thee; wait for Him, and he will give thee everlasting joy and mercy; call ye upon Him and He will lead thee to a glorious issue; await for His salvation and hope in Him, and he will be mighty to help. If the answer is not that which you had hoped for, it is because the Lord makes it much more glorious otherwise. He "doeth all things well to those that love and serve Him." If He does not come to you when you think he should, He will come to you at the proper time. He says "I will not leave you comfortless, I will come unto you." If thou passeth through the crucible of suffering, no doubt that it is to give thee more resplendent glory. He says, "Give all diligence to add to your faith virtue; to your virtue knowledge; to your knowledge temperance; to temperance patience; to patience godliness; to godliness brotherly kindness. If these things be in you, and abound, ye shall not be unfruitful in the knowledge of the Lord Jesus Christ." It is

an unalterable law that "none that wait on the Lord shall be ashamed."

Prayer.—Lord, keep thou our souls and deliver us, for we put our trust in thee. *Amen.*

WEDNESDAY.

HIS FRIENDS.

LESSON: Romans 5:6-11.

TEXT: *"Ye are my friends if ye do whatsoever I command you."*—John 15:14.

In this text we have one of those gospel truths which transcend all others—"Christ died for us." Scarcely for a righteous man will one die, yet Christ died for us. Thus He has proven His love for us. This is enough to lead us to commit ourselves wholly unto the Lord; to cause us to fall down and worship Him and make us fearless to confess Him in the face of sin and Satan. We are His friends.

If we are saved by His death, much more shall we be saved by His life, for He now lives for us. This is the rock whice He has given us to build our faith upon.

Prayer.—Lord God, we are ashamed of our unbelief. Thou knowest how difficult it is for us to learn the way of life. But we thank thee that He hath called us friends and that we have the death and the life of Jesus to live by. Help us to do this. *Amen.*

THURSDAY.

MORE OR LESS, WHICH?

LESSON: Psalm 63:1-7.

TEXT: *"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."*—Matt. 5:6.

Such Psalms as this, David sang in the desert. May we not aspire to the same glorious estate? To David, every spring of human comfort had run dry, but he thirsted more and more for the well of salvation. This is the mark of a true child of God. Children of the world give up, and the love of God dies in them, but a child of God sticks, and hungers more and more for Him. Shall we test our souls that way?

Prayer.—O Lord, point out to us the way to holiness, and give us the key which will open the gates. We desire admittance into thy realm to see and taste of thy power and thy glory. As David saw into the holy of holies where it was pitch dark to the eye, help us to see with spiritual eyes thy glories that are not revealed to the world, and teach us, as thou didst teach David, to see our Lord Jesus Christ who is as truly present among us in means of grace as he was in him. Preserve us unto the end and mercifully pardon us of all our sins. Let nothing in the world keep us from thee. In Christ's name we ask it. *Amen.*

FRIDAY

THE WEDDING GARMENT.

LESSON: Matt. 22:1-14.

TEXT: *"How comest thou hither?"*—Verse 12.

The kingdom of heaven, or the church of Christ, is the kingdom of grace in this world and the kingdom of glory in the world to come.

Jesus likens it unto a marriage feast because it surpasses everything else in splendor. In this kingdom, like as unto the principals in a marriage, we are united through Jesus with God, in which union we receive all of the soul's needs, righteousness, peace, joy, love, life and salvation.

But all this depends on our having on the wedding garment. That garment is righteousness, purity and holiness, without which we shall not

see him. Paul says, "As many as have been baptized into Christ have put on Christ." So Christ is our garment, and it is he who imparts to us his righteousness and holiness. It thus becomes more than a garment. It is his whole grace unto salvation which presents us undefiled before him in the sight of God.

Therefore, if we are to stand before him, we must put on the Lord Jesus and trust only in his merit. Then in the words of Isaiah (6:10), we are "clothed with the garments of salvation and covered with the robes of righteousness, as a bride adorneth herself with jewels."

Prayer.—O Lord, help us to put off our own righteousness, and put on Christ, fully cleansed unto his own likeness, and help us to make thee the Treasure of our hearts. In his name we ask it. *Amen.*

SATURDAY.

WALKING CIRCUMSPECTLY.

LESSON: Ephesians 5:15-21.

TEXT: *"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil."*—Verse 15.

The religious outlook is not very optimistic. Pitfalls to the soul increase. There are secret snares at every footstep. Infidelity and false doctrines, worldliness and stupid carelessness, pride and self-aggrandisement are passions and stronger temptations than ever before confronted us. "The days are evil."

"See then that ye walk circumspectly!" Do not be enticed from the true ways of humanity and service. Covet and strive earnestly for a heart full of love, abounding with Christian virtue. "Redeeming the time," means: do not neglect to make use of that which can promote the salvation of your soul; grasp the precious hours of grace, and use them, that you may have the fruit thereof!

Prayer.—God, give us grace thereto according to thy promise in Jesus Christ our Lord. *Amen.*

SUNDAY.

GOD'S GLORY MAN'S DOMINION.

LESSON: Psalm 8.

TEXT: *"Thou madest him to have dominion over the work of thy hands."*—Verse 6.

When we consider the splendor of the heavens, and reflect that nearly all the stars are suns looking down upon us with their wonderfully gentle and kindly light, we are compelled to feel with David that they declare the glory of God, and that they proclaim the unchangeable truths of the Lord.

What shall we say of the inconceivable goodness of God, in that he has made man to have dominion over all these works? All we can say is: know the Lord and his mercy, and become humble; so shall you become great.

Prayer.—O Lord, with the trust of a child, we come to thee and say: "O Lord, our Lord, how excellent is thy name in all the earth!" Make us all thou wouldst have us be. *Amen.*

You are missing a lot if you do not have the conquering habit. Did you ever notice how better you feel after you have solved that Algebra problem that seemingly, "wouldn't be solved?" That is because you conquered it instead of letting it conquer you. A conqueror does the thing every time. He does not "go around" or "put it off." There's a real thrill in conquering even small things, and it is the conqueror who has the opportunity to conquer the big things. Think it over!

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

THE HONEST DOUBTER.

By REV. J. W. FIX, B. D.

"Be not faithless, but believing."—John 20: 27.

There is a story of an old controversy between two men. One said the fence was black; the other one affirmed that it was white. Each one doubted the other's statement, and they almost came to blows; but the real facts were that both men were right—one side of the fence was white-washed, the other side was weather-beaten and black. They had viewed it from different angles, and both were correct.

Some of the elements of Christianity arouse honest doubts in the minds of some men. Some view religion one way, some another. Some sincere men see the black side of the fence; others see the white side. Often one man may see it darkly, and then suddenly his eyes may be opened and the white will become apparent. At one time he becomes faithless; at another time a believer. Such was true of that member of the twelve who at one time was an honest doubter, or a faithless man, but later a devout believer.

We know the man Thomas mainly for his faults. The words "Doubting Thomas," have become so proverbial that one is inclined to think that "Doubting" was his first name, and that he was "Mr. Doubting Thomas." Being one who doubted his Lord, Thomas became a man of great despondency. On the other hand he possessed some of the richer qualities of Christian character. His ways seemed paradoxical. Let us consider these conflicting elements of doubt and belief.

1. *A man of doubts.* That side of his life which portrays his gloom and doubt is so pronounced that we almost refrain from any discussion which will make it more apparent. Of the four gospel writers, only one endeavors to cite these morose moments and actions. Matthew, Mark and Luke barely mention his name. John alone gives the record. In the upper room, Jesus said, "Let not your hearts be troubled: ye believe in God, believe also in me. . . . I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also. And whither I go, ye know and the way ye know." To these words of hope Thomas made no favorable response. As long as he doubted his Lord's words he was faithless. "Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?" Even though he had been with his Lord constantly and had heard his wonderful words of life and spirit, they meant little to him because he doubted. Thus it was that Jesus said unto him with special emphasis, "I am the way, the truth and the life: no man cometh unto the Father but by me."

After the resurrection, Jesus granted the disciples the privilege of being with Him in secret. It was indeed a rare opportunity for all, but Thomas was elsewhere. When the other disciples saw him they testified unto Thomas of the risen Lord, but Thomas doubted, saying, "Except I shall see in his hands the prints of the nails and put my fingers into the print of the nails and thrust my hand into His side, I will not believe."

A few days later some of the disciples were assembled in an upper room with Thomas. They were relating some of their experiences relative to the resurrection, when Thomas reaffirmed that he

will not believe unless he actually see the Christ. At that moment, we read, Jesus appeared, and, looking into the face of this honest doubter, says, "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." From that moment forward, this honest doubter became "not faithless, but believing."

He had seen the folly of doubt, even honest doubt; and after seeing Jesus and hearing Him speak, he became a believer. To this phase of his life we now turn.

2. *A Believing Christian.* The words of the Master, "Be not faithless, but believing," take on new meaning, now that he has seen the Christ. He falls down at His feet and, with a most touching confession of faith in Him, exclaims, "My Lord and my God!" He has seen the white side of the fence. Doubts were now dispelled, and Thomas could well say with the old father, about whom Mark speaks, "Lord, I believe; help Thou mine unbelief."

Where once Thomas doubted, he now believes and is ready to help his Lord in all things. Where once he allowed discouragement to enter his life, he is now filled with courage. "Doubting Thomas" now takes the role of "Courageous Thomas."

As we study the record of the Christian religion, we become fully convinced that it has won its way repeatedly in the face of questioning and uncertainty. From what has been said, we see that it had won the complete devotion from this man Thomas, who was once a doubter. That which counted so largely in his victory was that he faced his doubts and slew them, not by accepting the dogmatic pronouncement of some foreign or external authority, but on the strength of his own religious experience and the competent evidence gained therefrom.

Having seen his Lord, risen from the grave, he believed. On this fact, Christianity makes its final appeal, for it stands or falls upon the ground of a personal experience of those verities which are unseen, yet are eternal.

It seems that there is a striking lesson in the story of Thomas, the Doubter, who heeded the words of his Lord to "be not faithless, but believing." Many of us become honest doubters; we know nothing of the life beyond, and we ask with Thomas, "How can we know the way?" There is but one answer: Jesus is the Way, the Truth, and the Life. May we never allow moments of grave doubt to alter our Christian living but rather let us brush aside all tendencies of fear and confess Him, saying, "My Lord and my God." Then may we hear, "Because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed."

A TRUE STORY.

"I have a hero I want to mention. He is none other than a large police dog owned by a woman in Springfield. He located a cat out in a back lot with its head in a tin can that it could not get off, so he went to the house for help. At first members of the family did not know what he wanted, but he kept on until he got them to go with him and he led them to the poor cat. It would have been impossible for the cat to have gotten the can off its head. The people called me and I soon had it out of its bad fix. The dog acted as though he was glad to get help. However,

they were not friends, for as soon as the cat was liberated it wanted to put up a fight."—*Our Dumb Animals.*

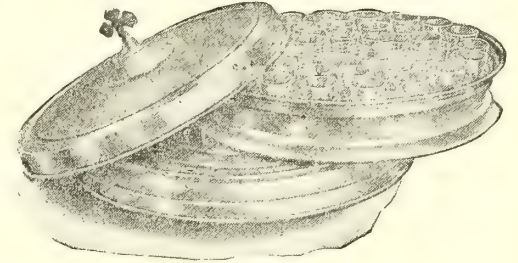
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

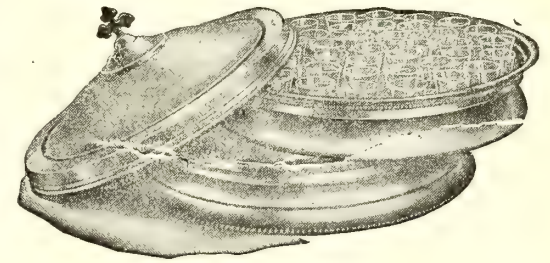


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses \$7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

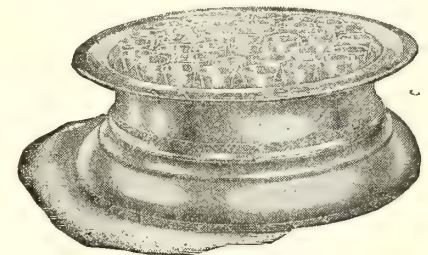
SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.



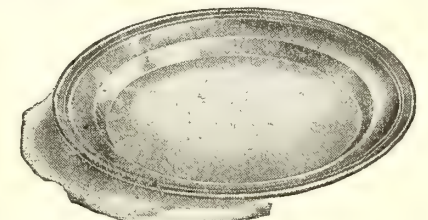
Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses.\$22.00
Base No. 1—Silver-plated; fits Silver Tray 85. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).\$22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow rim.....\$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

The Lord is good to us. He has given us the finest seasons this year that we have experienced for a number of years.

Our hay crop has made a wonderful growth, and the weather to cure the hay could not have been better. The ground has been dry and the sun shining hot and the thermometer standing nearly at the top. The boys have forked hay till they don't want to see any more hay. We have about fifteen acres more to cut, and they will be through, and then they will be happy.

The boys have been faithful in their work and have been real men. They work hard and do lots of hard work, but they do it in play and really enjoy it. This year the Lord gave us four acres of fine hay free. Last year we had a four acre lot in beans, and we sowed it in wheat. A good stand of beans came up in the wheat, and we harvested a good crop of wheat and let the beans grow. We cut five tons of extra good hay from this same land.

Our school opens Monday. Then it will be books, tablets, pencils, and many other things. It takes a lot of supplies for 105 children. We use every means we know to preserve every book and tablet. We check every child on the supplies we give him and make him account for them. If he loses a book or a tablet, we must know the reason why?

Our Sunday Schools and friends have stood by us loyally this year; but the offerings have been smaller than in former years, and we have cut our expenses as low as we can well cut them, and still our income is far less than expenses. But we are looking forward to our Thanksgiving Offering pulling us through. Let every Sunday School come to our rescue. If we ever needed your support, we need it now. Don't forget the fatherless.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 24, 1931.

Brought forward \$10,858.28
Sunday School Monthly Offerings:

North Carolina and Virginia Conference:
Berea \$ 3.00
Long's Chapel 1.37
Shallow Ford 2.15
Mt. Zion 1.80
Berea 2.54
United, Lynchburg 2.88
Howard's Chapel 2.00
Hines Chapel 3.72
Third Ave., Danville 3.93
Union (Va.) 4.35

27.74

Eastern North Carolina Conference:

Elam \$ 5.23
Piney Plains 6.16
Shallow Well 1.00
Wake Chapel 6.25
Cary 2.26

20.90

Western North Carolina Conference:

Ether \$.75
Biscoe 2.68
Randleman 1.20
Pleasant Ridge 2.89
Pleasant Cross 2.00

9.52

Eastern Virginia Conference:

First Richmond \$ 4.93
Rosemont 8.34
Johnson's Grove57

Windsor	4.41	
Wakefield	2.50	
		20.75
Valley Virginia Central Conference:		
Palmyra	\$ 1.44	
Dry Run	3.88	
Bethlehem	2.17	
		11.78
Alabama Conference:		
Noon Day	\$ 1.00	
Mt. Zion	3.20	
		4.20
Special Offerings.		
Mr. Walter Blizzard, sup. of child ..	\$ 5.00	
R. J. Morgan sup. Morgan child ..	30.00	
W. A. Lee, support of children ...	7:50	
A Friend, Durham, N. C.	15.00	
L. S. Holt Endowment Fund	150.00	
		207.50
Total for the week	\$ 302.39	
Grand total	\$11,160.67	

NOTICE.

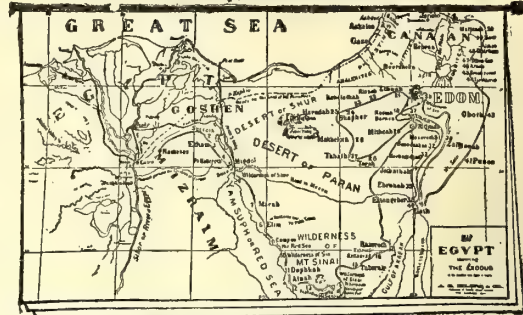
To the Ministers and Churches of the Alabama Christian Conference.—

The next session of the Conference will meet at Pisgah, Alabama, on Tuesday after the second Sunday in October, at 3 o'clock p. m., instead of at 10 a. m. This will give our ministers and delegates time to get to the Conference without undue worry or anxiety. Now let every minister get ready to go, and let every Church prepare to send a delegation. Where two or more of the churches are conveniently located, they might divide the expenses, which will be a small item, and every church can be represented.

G. D. HUNT.

Eilers Sunday School Maps.

On a Revolving Adjustable Steel Stand



The first 5 maps
are in Set No. 1,
with stand,
Price \$15.00

Set No. 2
8 Maps.
Price \$20.00

Fine large Maps. In 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and Cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary for the study of Bible History.

New Testament Palestine. — Old Testament Palestine. — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf. — The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites.

THE CHRISTIAN SUN,

1536 East Broad Street,

Richmond, Virginia.

ALL
SELF-
PRONOUNCING

Holman Testaments

COMMAND
ATTENTION
AND
APPROVAL

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.

AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jesus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, acid titles. \$.50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles.60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.85

VEST POCKET TESTAMENT AND PSALMS
2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.10

RED LETTER VEST POCKET TESTAMENTS
With all the words of our Lord and Saviour printed in red.
13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges.90
15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included. 1.35

Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x4½ inches x¾ inch
The JEWEL is the latest and most attractive Pocket Testament made.
The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller.
It is printed exclusively on the famous Holman India paper, noted for its superior quality and unusual tensile strength.
One advantage of this India paper is that the leaves do not cling together.
The size, 2½x4½ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2 The three wise men
carrying away into Egypt— ing interpreted is, God
y-lonarefourteen genera- with us.
tions; and from the carry- 24 Then Jesus being
ing away into Egypt— raised from sleep did as
into Christ are fourteen the angel of the Lord had

5063X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges. \$1.00
5015PX. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges, with Book of Psalms included. 1.50
5016PX. Fine Grain Morocco, divinity circuit, leather linings to edge, silk sewed, red under gold edges, with Psalms. 2.60

Holman GEM Testament

POCKET
SIZE
3½x4½
inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jesus to the
multitude, and to his dis-
ciples,

The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance.
In size, 3½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings.

4102P. Black Silk Finished Cloth, gold titles, round corners, red burnished edges, with Psalms. \$.90
4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. 1.35
4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included. 1.90

RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. 1.50
4136XP. Fine Grain Morocco, divinity circuit, leather linings to edge, red under gold edges, with Psalms. 3.00
4136XPRL. Red Letter Edition with Psalms, same binding as 4136XP, but with the Sayings of Christ Printed in Red. 3.25

Old Folks Testament

Extra Large Print

Pica. 16mo. Size, 5¼x7¼x¾ inches

Old folks or those with poor sight will appreciate the advantage of this Testament. The type is a delight to the eye with its wide spacing between the lines.
It is the most readable edition of all large print Testaments.

Specimen of Type.
THE book
of Jesus

PSALMS INCLUDED
2902P. Black Silk Finished Cloth, gold titles, round corners, red edges, with Book of Psalms included. \$1.50

THIN BIBLE PAPER EDITIONS
Same Large Print as Above
2913P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges, with Book of Psalms included. 2.95

RED LETTER EDITION
Same as above, with the Sayings of Christ in Red.
3013PRL. French Morocco Leather, flexible covers, gold side title on red panel, rounded corners, red under gold edges, and with Book of Psalms included. 3.10

All styles sent postpaid at above prices

PROGRAM OF THE GEORGIA AND ALABAMA CONFERENCE.

The Eighty Sixth Annual Session of the Georgia and Alabama Christian Conference will meet with the East LaGrange Christian Church, LaGrange, Georgia, Tuesday and Wednesday, October 6-7, 1931.

The program follows.

FIRST DAY—MORNING SESSION.

Called to order at 10:30 o'clock.
Devotionals by the President.
Words of Welcome—Richard Vinson.
Response—Rev. C. C. Hamilton.
Report of the Executive Committee.
Adjourn for Lunch at noon.

AFTERNOON SESSION.

Called to order at 1:30 o'clock.
Devotionals by Rev. A. H. Sheppard.
Report on Education—Rev. W. C. Carpenter, Chairman.
Address by Dr. Frank E. Jenkins.
Report of Christian Orphanage—Chas. D. Johnston, Superintendent.
Reading of Ministerial and Church Reports.
Business Session.
Adjournment.

EVENING SESSION.

Meeting of the Missionary Association, Rev. C. W. Hanson, President, at 7:30 o'clock.

Devotionals by Rev. W. T. Crowder.
Report on Superannuation—Rev. A. H. Sheppard, Chairman.
Report on Moral Reform—Rev. H. M. Gray, Chairman.
Report on Foreign Missions—Rev. T. W. Gray, Chairman.
Address by Dr. J. O. Atkinson.
Preaching by Rev. G. D. Hunt.
Adjourn for Lunch.

AFTERNOON SESSION.

Devotionals by Rev. Bro. Princee.
Report on Religious Literature—Rev. W. C. Carpenter, Chairman.
Report on Sunday Schools and C. E. Societies—Rev. C. W. Hanson, Chairman.
Report on Home Missions—Rev. J. D. Dollar, Chairman of the Board.

The Program will be interspersed with music.

We hope to have every church in the Conference represented by a full delegation. Let's do our best on our apportionments.

Come praying that the Lord may direct in all that may be done, that we may have a real feast of spiritual things.

Please come on time, and come to stay until the work is finished.

J. D. DOLLAR, *President*,
MRS. J. O. MABRY, *Secretary*.

WHAT WOULD YOU DO?

His wife and two children were sick; one of the children was in the hospital.

And yet this is not a "hard-luck story." But for the facts stated, certain valuable lessons might never have been learned.

A married student at the Moody Bible Institute, Chicago, was confessing that he had not known how to "rest in the Lord, and wait patiently for him." He did not know the meaning of praying with assurance.

"We had been fortunate in our family for a number of years," he said, "in escaping sickness and other disabilities requiring the service of a physician. For this reason, and because of our limited income, we budgeted but a small sum to our health account.

Living as carefully as possible, there yet was barely enough to meet necessary expenses from

month to month. How could a formidable medical and hospital bill be met?

"Satan made capital of our concern," he testifies, "and before long we were in the slough of despond. No extra work was available, and no source of added income apparent. Praying continued for several days, but these prayers were too sadly faltering and lacking in confidence. Nevertheless, victory was ahead.

"One morning God gave us a spirit of assurance that all our needs would be met. From that hour we had perfect rest and confidence."

Four days later a letter came to hand, bearing the date of the day of blessed assurance, written

by a young man whom the student had some years before influenced in a Sunday School class of which he was teacher. This distant friend indicated that he seemed led of the Lord to forward a check to his former teacher, though he knew nothing of the great need. The enclosed check was for a sum sufficient to cover all the expenses chargeable to sickness.

Philippians 4-19 glows with a new radiance for his family.

The best evidence of the Bible's being the Word of God is found between its covers. It proves itself.—*Charles Hodges*.

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

ELON was founded to train Christian leaders for the New South.

ELON has done its task well—one graduate in seven being in the Christian ministry. The other six express Christian leadership in the various professions and vocations. Experience teaches that spiritual leadership must be indigenous.

The South is now a New South ready for an inclusive Church, the type of Church for which Elon has stood for forty years and for which she is prepared to produce capable leadership.

With no Church in the community, save the College Auditorium, ELON has practiced Christian Union for faculty, students, and community for four decades.

Its contribution to Christian Education is nationally known and approved.

Its Christian Education Building, providing laboratory facilities for religious leadership training, is unique and is the first college building of its type in the world.

ELON confines itself to undergraduate liberal arts work with that religious emphasis which befits the Christian College.

In ELON the Congregational-Christian Church has an asset of marvelous hopefulness.

The South needs her Yale, her Oberlin, her Carleton, her Pomona for the intellectual leadership of the United Church. Many regard ELON as strategically located and spiritually endowed to become such a center of illumination and leadership training.



THE CHRISTIAN EDUCATION BUILDING

The Heart of the Elon Program of Christian Education.

C. M. CANNON, *Registrar*

Elon College, - - - - North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A religious Weekly for the Home, devoted to the interests of the kingdom, as represented by the Congregational-Christian Church.

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Six Months 1.00

PUBLISHED EVERY THURSDAY AT
RICHMOND, VIRGINIA.

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Change of Address: Give both old and new address when asking that your address be changed.

When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

Remittances: Make all remittances for subscriptions and renewals to The Christian Sun, C. D. Johnston, Circulation Manager, Elon College, N. C.

Advertising Rates: "Want Ads" 2 cents a word an insertion. Display rates quoted upon request.

Notices: Obituary and marriage notices, limited to 100 words, are published free of charge; all over 100 words at 1 cent a word. Remittance should accompany copy. Write names distinctly.

Remittances for advertising and other business matters will be addressed to the "Managing Editor," 1536 East Broad Street, Richmond, Va.

Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Change in the label will appear on wrapper the first week of month following renewal, provided it is received before the 25th.

OBITUARIES.

COX.

Manley N. Cox was born March 16, 1884, and died Aug. 19, 1931. Age 46 years, 5 months and 3 days.

He leaves a father and mother and three sisters. Manley was afflicted for 25 years and for a good while almost helpless, but he was patient in all his affliction. His parents miss him so much. There was a large congregation at the funeral. He had been a member of Pleasant Ridge Christian Church many years. He was laid to rest beneath a great mound of flowers. Funeral was conducted by the writer, assisted by H. U. Cox.

JNO. M. ALLEN.

THOMPSON.

Mrs. Jessie Anna Smith-Thompson fell on sleep on September 5, 1931. Next November 14th, she would have been 62 years of age.

She and Mr. R. A. Thompson were married May 18, 1898.

She leaves to mourn their loss, her husband and two sisters, Mrs. D. D.

Sutton of Altamahaw, N. C., and Mrs. Richard Simpson of Burlington, N. C.

She was a loyal and devoted member of Bethlehem Christian Church, Altamahaw, N. C., which church she joined in early girlhood.

She was a charter member of the Ladies' Aid Society, and a teacher of the primary Sunday School class for many years. To all of these she was devoted until death.

She taught the children of those who went to Sunday School to her in their childhood, and truly she now lives in the lives of many of the present membership of Bethlehem, as well as the class she has just left.

A godly woman has gone. Who can fill her place? She is not dead, but sleepeth.

It was said that some fifteen hundred people were at her burial. At these rites

I was aided by Revs. Frank Apple, a former pastor, A. P. Hurst, and U. G. Bethea.

The grave was covered with wreaths of beautiful flowers, declaring the resurrection, and saying "She is not dead, but sleepeth."

J. W. PATTON.

666

LIQUID or TABLETS

Relieves a Headache or Neuralgia in 30 minutes, checks a Cold the first day, and checks Malaria in three days.

666 Salve for Baby's Cold

PIEDMONT COLLEGE

A SENIOR COEDUCATIONAL INSTITUTION

OFFERS

Standard Courses leading to the usual Academic Degrees; also Courses in Music and Home Economics.

Thorough Instruction in Speech and in the Commercial Branches.



A beautiful location in the "Foothills of the Blue Ridge"; altitude of 1,500 feet; spring waters and invigorating climatic conditions.

An enviable reputation for sound scholarship, wholesome student life and Christian Idealism.

Expenses exceptionally light: \$318.50 for the College Year. For Catalogue, write,

JONATHAN C. ROGERS, Dean,
Demorest, Georgia

THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

Are helping give the Gospel, which is "the power of God unto salvation to every one that believeth," to the forty thousand Latin people of Tampa. The evangelical forces working among the foreigners of Tampa are by no means covering the territory sufficiently.

Methodists have six preachers, Baptists two, Presbyterians one, Congregationalists one. Church workers and teachers must be supported for this great missionary work. Send check to

LESLIE S. BRAY, Treas.

Route 4, Box 468, - - Tampa, Fla.

Send boxes of clothing to Mrs. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

For literature, write Rev. C. H. Corwin, 2326 Green St., W. Tampa, Fla.



LARGE PRINT TEACHERS' EDITION FOR ADULTS, TEACHERS AND PREACHERS



and all who would study the Word of God intelligently this edition is unsurpassed. The type is large, clear, Bourgeois, Self-Pronouncing, with liberal space between the words and lines, which makes it easy to read.

Size, 8 x 5 1/2 inches.

Specimen of Type
"From that time Jesus began to preach, and to say, 'I the kingdom of heaven'"

Containing New Copyrighted Helps by most reliable Authorities. A Treasury of Biblical Information, Practical Comparative Concordance, Oriental Light on the Bible, Four Thousand Questions and Answers, New Colored Maps.

No. 4712. Divinity Circuit Teachers' Bible, French Seal Leather, red under gold edges, Silk Head bands and Silk Marker.

Our Price—Post Paid..... 5.00

No. 812RL. Red Letter Teachers' Bible. The Words of Christ in the New Testament, Old Testament Passages Alluded to by Christ, Various Prophecies Relating to Christ in the Old Testament, etc., all PRINTED IN RED. Binding same as described above and same large Self-Pronouncing type.

Our Price—Post Paid..... 6.00

No. 733X. Holman India Paper, Algerian Morocco, Leather Lined, Silk Sewed, Divinity Circuit, round corners, carmine under gold edges, silk head bands and silk marker, same type and Helps as above.

Our Price—Post Paid..... 10.65

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FOUR YEAR STANDARD COLLEGE

A Memorial of the Congregational-Christian Union.

FRANK E. JENKINS, Pres.

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Second Semester will open January 27, 1932, with full provision for beginning courses.

Chartered BETHLEHEM COLLEGE

June 2, 1922

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LA GRANGE, GEORGIA.

THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXXIII.

RICHMOND, VA., THURSDAY, OCTOBER 1, 1931.

NUMBER 40.

OUR CHURCH COLLEGE

The call for an extraordinary session of the Southern Christian Convention, carried on this page last week, was issued by the Executive Committee of the Convention at the request of the Board of Trustees of Elon College. This call is important!

The future of our College is at stake! Our forefathers, out of great love for the Church, and with an abiding interest in the ever-widening influence of the Kingdom, founded ELON COLLEGE and gave their sacrificial support to the end of their lives. We who follow in their foot-steps, love the College and are ready to serve. She is looking to us, to every Alumnus and to every member of the Christian Church for help. She challenges us for support and sacrifice. We accept the challenge and offer ourselves, what we have and are. Let every loyal son of the College and of the Church be present at Burlington, N. C., on October 20th, at 10 A. M. Let every individual church in the entire Convention be represented by at least her pastor and one lay delegate.

Anybody can march with the army when there is no battle to be fought; but it takes real soldiers to stand in the thick of the fight.

Any member can vote in Conference, in Convention, and in Trustee Meeting, when there are no personal responsibilities to be assumed; but when service and sacrifices are demanded, character, or the lack of character, is in evidence.

The Christian Church expects every member to do his duty. *Let not one among us fail!*

Brethren, pray, and pray much, for the future of our Church and her institutions.

L. E. SMITH, *President,*
The Southern Christian Convention.

NOTES-PERSONALS

Rev. R. A. Whitten, Reidsville, N. C., has been called to the pastorate of Henderson Christian Church for full time service. It is presumed he has accepted.

The North Carolina Women's Missionary Conference will meet at Elon College, October 23rd. Mrs. C. H. Rowland is president, and is planning a very interesting program. All societies in the Conference are urged to send delegates.

Rev. G. D. Hunt, in his Alabama letter this week, tells SUN readers how they may have a better editor. We suggest that this motion of Brother Hunt's be acted upon at the earliest possible date, so that the editor may feel that he is a real preacher and is not entirely "despised and rejected of men." Meanwhile, we are grateful to Brother Hunt for his magnanimous and timely suggestion.

Mr. and Mrs. Luther E. Carlton, and Miss Sadie Boyd, of Paces, Va., were in Richmond last Sunday to attend the closing services of Dr. C. C. Ryan at First Christian Church. We are always glad to have them "back home," but were much distressed to learn that they had asked that Dr. Ryan give them their letters of transfer before he left for Indiana.

In the passing of Bro. J. R. Shepherd, Bethlehem Church loses one of its most faithful and loyal members. Bro. Shepherd died at his home on R. 1, Elon College, following ten days of illness, at the age of 63 years. The funeral services were conducted by Rev. T. J. Green and Dr. J. W. Patton, with burial following in the church cemetery. He is survived by his wife, one daughter and six sons.

About the poorest policy any church can pursue is to do without a pastor till it "catches up with its finance," as if the church could do much financially or spiritually without a pastor and a leader. A church pays a tremendous price sooner or later, and usually sooner, by trying to straighten its finances before it calls a pastor. Usually the result is a worse financial tangle, since a spiritual as well as a financial leader is needed to marshall the hosts of the Lord. Along this line we commend to our readers Dr. E. A. King's "Method Corner" on page three of THE SUN this week.

Dr. and Mrs. C. C. Ryan left Richmond on last Tuesday for Elkhart, Indiana, where Dr. Ryan takes up his duties as minister to the Riverside Christian Church on the first Sunday in October. On the preceding Friday evening, a Farewell Party was given by the members of the Richmond Church in honor of the departing minister and his wife. At this meeting appropriate remembrances were given them, and they were wished Godspeed in their new work. Dr. Ryan preached at both services on Sunday and communion was served at the eleven o'clock service. There was an unusually large attendance at both morning and evening services.

The services of the Elon College Church, Rev. A. W. Hurst, pastor, were peculiarly impressive Sunday at 11 a. m. It was communion day, and all the services led up to that one sweet and solemn sacrament. Seven members were received

into church fellowship. The sermon topic was "Worship—the Music." The pastor dwelt especially on what that music could and did, when appropriately selected and properly rendered, add to the spirit of praise and the sanctity of worship; and the choir of 24 voices gave an anthem that was inspiring and led the congregational hymns that were fitting. The church life begins the new school year at Elon most hopefully and auspiciously. The Wednesday night prayer-meeting has been revived, with thirty or more faculty members and townspeople in attendance on each of the three past Wednesday evenings. These prayer meetings the pastor is planning with the same care and attention as his Sunday services. The prayer-meeting, if properly planned and carried out has its place in church and community.

This is the way our Burlington Church goes about raising its budget, according to the Burlington *Daily Times*: "Members of the First Christian Church are asked to keep in mind that this Sunday is to be annual budget day in this church, at which time every member is asked to make his pledge for the support of the work for the ensuing church year, which will begin the first of November. Plans for this work of raising the budget are about complete, and the hearty co-operation of all is earnestly solicited in this most important matter. For several years what is known as the "Volunteer Plan" has been in use in this church, and the same will be followed again this time. By this plan members should understand that they are to come to the church Sunday afternoon for the purpose of making their pledges instead of having someone come to their homes to receive the pledges as was the custom some years ago. The committee authorized to receive the pledges will be at the church Sunday afternoon between the hours of 2:30 and 5:00 o'clock, during which time members may come at their convenience. Every one, however, is expected to come. Let members show their loyalty by their co-operation."

Rev. J. E. McCauley, who goes on the first Sunday of this month to the pastorate of First Christian Church of Richmond, Va., receives a high tribute from his brethren in the ministry of other pulpits according to the Norfolk *Virginian-Pilot*, from which we take the following: "The pastors and numerous members of the congregations of four Berkley churches assembled last night with the congregation of the First Christian Church, and passed a resolution expressing their regret at the departure of the Rev. J. E. McCauley, pastor of the latter church, who recently tendered his resignation. Mr. McCauley has accepted the pastorate of the First Christian Church, Richmond. Rev. B. L. Rhodes read the following resolution:

"We, the Protestant ministers of Berkley, have heard with regret the announcement of the resignation of Bro. J. E. McCauley as pastor of the First Christian Church.

"We have delighted in his fellowship, we have noted with pleasure his faithful services as pastor and preacher, we have rejoiced in his broad sympathy, and brotherly co-operation in every good enterprise, and we have learned to love him.

"We pray God's blessings upon the church he has served, and upon the one to which he will shortly go, and upon him as he continues to press forward in the service of our Christ.

"We bid him farewell with the assurance that we shall treasure happy memories of the days spent with him here in the work of the kingdom, and that we wish for him and his loved ones the rich blessings of Heaven through all the years to come."

REVIVAL SERVICES.

The revivals at the churches that I serve have come to a close. We had great meetings at all four churches.

The Carolina Church had nineteen additions, and a great revival of old members.

The Church at Hopedale, had seven members added, and many more professions. Hopedale meetings were conducted by Rev. L. A. Nall of Elon College, N. C.

The meetings at Salem Chapel were conducted by Rev. W. T. Scott, pastor of the United Church at Salisbury, N. C. We had some great preaching at Salem Chapel, but no additions to the church.

The revival at Haw River Church was conducted by Rev. J. L. Neese of Greensboro, assisted by the pastor. We had twenty additions to the church and sixty-two professions. The Master blessed Bro. Neese with one of the greatest revivals that has been held in Haw River, in any church in eighteen years.

Our work in the above four churches for the past year has been a pleasure, and our prayer to God is that we will continue to hold up the high standard of Christian living. We ask the prayers of all Christian people that God will continue to bless our people.

ROY COULTER, *Pastor*.

HOLY NECK.

Revival services were held at Holy Neck Christian Church, Nansemond County, Va., September 6th to 11th, inclusive, with two services each day. Rev. J. G. Truitt, pastor of the First Congregational Christian Church of Dayton, Ohio, was the preacher and leader in these services. His sermons were strong spiritual messages and were a great inspiration to the Christian people to whom his efforts were chiefly directed. There were several new professions and a large number of reconsecrations. Four united with the church.

N. G. NEWMAN, *Pastor*.

REVIVAL SERVICES.

Eleven members have been received at Mt. Olivet (G) since Conference.

There were nineteen members received at Whisler's Chapel instead of twenty-seven, as was reported. However there were twenty-seven converts.

We are in a revival at Christian Chapel this week. Pray for us.

B. J. EARP,
Pastor.

NOTICE.

The Eastern Virginia Woman's Missionary Conference will meet with the Holland Christian Church Thursday, October 15th. The morning session opens at 10:30.

The pastor of each church is invited, and each society is earnestly requested to meet its requirements, and have a large representation present.

Mrs. F. I. Johnson, President of the Woman's Federated Boards of Foreign Missions of America, will be the speaker.

MRS. W. L. STAGG, *Secy*.

NOTICE.

The next session of the Alabama Woman's Missionary Conference will meet at Roanoke, Alabama on Sunday, Oct. 13th, at 10 o'clock. Let every church get ready to send a delegate and let each church be represented. We earnestly desire the presence of as many of our ministers as can attend this meeting.

MRS. V. E. KITCHENS, *Pres*.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

BRUCE BARTON contributed an article about his father in a recent number of the *Christian Herald*. Subject matter and author make it doubly interesting.

MR. P. A. ERVIN, a Smith-Hughes teacher, and Mrs. Ervin, the County Welfare Worker, render invaluable service in this area. They are members of the Community Church at Pleasant Hill.

MISS MILDRED TAYLOR, who worked for the health unit in her Kentucky County, has been doing very effective work in Sunday School organization. She has been assisted by Miss Azilee Johnston.

MISS COGHILL and MISS BONNEY, recently found a neighborhood which had not had services for fifteen years. Young people sixteen or eighteen years old, had not attended Sunday School. A little boy, six years old, walked five miles to see what a Sunday School was like.

DR. W. A. LEATH, of Upper Montclair, New Jersey, recently visited the Corbin and Evarts churches, and endeared himself to their congregations. He plans to return for a week with the churches, as the New Jersey church is interested in this field.

MR. ALLAN KEEDY went with Rev. A. L. DeJarnette from the Blue Ridge Conference to spend the remainder of his time working at Mt. Tabor and at Soddy. One of his adventures in the latter part of the summer was canning large quantities of produce.

MISS HELEN DIZNEY, of China, has her headquarters at Berea, Kentucky, on her vacation from her work as head nurse of the Esther Barton Hospital, Taiku, Shansi, China. She is now speaking in Illinois, but will be available for Kentucky, Tennessee and points in Alabama in the late fall. Miss Dizney is a Tennessean, a graduate of Berea College, and a registered nurse.

THE UNITED CHURCH of LaGrange will hold its first worship service together on Sunday morning, October 4th. Drs. J. O. Atkinson and W. Knighton Bloom, and Pastor-at-large M. J. Sweet, will all be there, and one or two other visitors from out of the State are expected. Every department of a well organized church will be ready to function with courage and great expectancy.

WINSTON-SALEM, N. C., The people are seeking out the way for a new church. Sunday evening, September 13th, about one hundred people met at the Y. W. C. A. building in an enthusiastic rally. Drs. J. O. Atkinson and W. Knighton Bloom, Pastor-at-large M. J. Sweet, and Rev. W. T. Scott of Salisbury, each had a message. The result was a vote to meet again each Sunday night, for a time, with Mr. Scott as leader and speaker.

MELBOURNE, FLORIDA. This church received special notice at the General Council at Seattle through its delegate, Edward P. Branch, whose picture was printed in one of the leading newspapers of the city. He was singled out as the oldest delegate, being eighty-six years of age, and having traveled over three thousand miles. Mr. Branch has attended many Councils, was once moderator of the Florida Conference, and has shaken hands with every President of the

United States since Lincoln. Mr. Branch stopped over at Portland, Oregon, to meet four members of a former Sunday School class of girls he taught when living at Ashland, Oregon, in 1884.

W. C. TURNER, of Evarts, has passed to his reward, loved for his poise and Christian character by the people of Harlan County, Kentucky. "Out of the good treasury of his heart," Deacon Turner brought good things for his county and his people. He was schooled with the old Black Mountain Academy, which the A. M. A. conducted at Evarts for thirty years. The four resident Turner brothers and their families, were the strongest group in the church before the local depression and the general depression, the prohibition fight and the industrial clash. They had resolved to build a new church in Evarts. We hope that the trio can do what the quartette had hoped to accomplish.

SOUTHERN UNION COLLEGE, Wadley, Alabama, opened the year with a strong faculty in force, covering three college years. Rev. E. H. Sperow, who was pastor at Columbia, S. C., where he did a great work, is a professor and chaplain. Miss Verla Barnett was a leader at the college last year. She did splendid work as a summer worker in East and North Alabama. It was a custom, at the end of her Daily Vacation Bible schools, to have her sit in front of the church organ and have the children file by her and drop a coin in her lap. Where the children did not have any money to give, each one dropped a flower. The cash offerings cared for her travel expenses from place to place.

REV. W. CARL PARKER has not had his ardor dampened by six years of service at Center Church, Atlanta. He is a big fellow, with a winning smile which will not come off. These Center folks know this, but they made him smile as never before when they celebrated his "sixth birthday" with the church, recently. Crowds packed the church, and Carl gave one of his best sermons, to the delight of all. His theme was "Co-operative Service," which emphasized the well-known and very important fact that service comes not alone by a faithful ministry, but by both that and hearty and united action of the people. There were about five hundred people present. After the fine morning service, a feast of good things, prepared by the ladies, made everybody happy.

REV. FLORENCE LOWES SQUIRES has been called to the pastorate of the First Congregational Church of Columbia, South Carolina, and has begun work there. Mrs. Squires is a graduate of the Collegiate of Brantford, Ontario, and also of normal school. Graduating from Gordon College, Boston, she then Miss Lowes became assistant to the pastor of a large institutional church in New Haven, Conn. She later entered Harvard seminary, graduating from the department of religious pedagogy in 1914. In 1915, Miss Lowes became the bride of the Rev. Norman J. Squires. Since the death of Mr. Squires in 1919, Mrs. Squires took further training for the ministry in the Divinity School of Yale University. She was ordained April 25, 1924, and since that time has done good service.

REVS. E. E. WHITE and ABRAM NIGHTINGALE are leaders in church and community services on the Cumberland Plateau, Tennessee. The first mentioned is secretary of the Community

Workers' Conference, which had its annual meeting at Pleasant Hill Academy, and its luncheon in the new Community House of the church. His extension work on the plateau is receiving national recognition in being placed as one of the objects for the Thank Offering from the churches next spring. He has been especially interested in boys work this summer. Rev. Nightingale has led a force of community workers in canning large quantities of fruits and vegetables for winter use of the poor. Religious leaders, State and county officers, and community-minded citizens make this Community Workers' Conference significant.

METHODS CORNER

BY REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

It is sometimes a shame to write and talk so much about money in connection with church work, but somehow or other the way we are organized and the program we seek to carry out requires money. Then, of course, giving is a Christian grace and ought to be cultivated and practiced. A church cannot do its best work without ample financial support.

We heard the other day of two churches that are not going to call pastors because they have, or think they have, no money to pay them. Very likely there are laymen in the church who think they can carry on their program somehow, but it is not a good policy. Every church needs a leader who is trained and able to direct the enterprise, or else the church might as well unite with some other church and help to make at least one of them a success.

A new minister, a young man with little experience, faces a situation that startles him! Soon after being called and after beginning work, he finds that the church is in a serious financial difficulty. The treasury is about empty. What shall he do?

The new minister may sit back and say, "Well, it isn't up to me to solve this problem. I am here to look after the spiritual welfare of the people. It is the business of the trustees to bring this matter to a successful issue." I suppose this is true in theory, and perhaps right in principle. However, the minister is there as a leader, and the people have a right to think he has been trained to lead. He should have some ideas on the subject.

Suppose such a case exists now somewhere. I would suggest that the minister arrange with the proper church officers for a Rally Day, or a Home-Coming Day, or if later in November a Thanksgiving Day service. Letters could be sent to every available person in the community, inviting them to come. A frank statement of the financial need of the church should be made in the letter. A return addressed envelope should be enclosed for a reply. Members and friends should get busy with the publicity. Make it a great event. I do not think the minister should preach a sermon on giving or make an appeal for money. Let him prepare and preach the best sermon possible on some vital spiritual need and put his whole soul into it. Let one of the trustees "lift the offering," calling for the envelopes that have been sent out, and say what he may please about the need for financial support. In this way the minister has exercised his duty in leadership, he has co-operated with the trustees and thrown himself into the life of the church. Results will come, they are bound to come, and no one can stop them. When the congregation and the community see evidence of concerted effort upon the part of the minister and the officials, they will respond.

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE SOUTHERN CONVENTION AND ELON COLLEGE.

The call from the Executive Committee in last week's SUN for the Southern Christian Convention to assemble in extraordinary session at Burlington, N. C., on October 20th, should have the care and deep concern of every member of the Convention, and of every friend of Elon College.

Calling this extraordinary session of the Convention to consider Elon College has a fair and fine precedent, since it was in an extraordinary session of the same body that the College had its birth and was started on its pilgrimage through the years. This extraordinary session that mothered Elon, assembled in New Providence Church, Graham, N. C., September 11, 1888, and was presided over by Rev. W. W. Staley, with Rev. J. P. Barrett, secretary pro tem. The session went for four days, the chief, almost the only consideration being the establishment by the Convention "upon a permanent basis an institution of high grade for the purpose of promoting education, morality and religion."

It was in this extraordinary session that a Board of Trustees of fifteen members was elected "to take charge of the enterprise, and that the entire control and management of the (proposed) College shall be entrusted to and exercised by said Board of Trustees." For the guidance of said Board of Trustees, and for the purpose of "setting up the work in order, we submit a Constitution and By-Laws."

The Constitution adopted at this extraordinary session began, "Article I. The said College, with

all its appurtenances, shall be owned by the General (Southern) Convention of the Christian Church.

"Article II. The affairs of the institution shall be under the management of a Board of fifteen Trustees, who shall be members of the Christian Church."

It was at this extraordinary session also that the Trustees of the (proposed) College were instructed to obtain a charter from the "next Legislature of the State in which it may be located," and a committee was appointed to "visit, as a body, each place seeking this College, with full power to choose or select." It was the committee appointed at this time that finally selected the present location and name of Elon College.

Of the original Board of fifteen members elected at the extraordinary session of the Convention in 1888, four still survive: J. H. Harden, Graham, N. C.; P. J. Kernodle, Richmond, Va.; E. E. Holland, and W. W. Staley, Suffolk, Va., and three of the four are at present Trustees of the College.

With what persistence and wisdom these fifteen Trustees acted may be judged by the fact that within two years from the date of their election, a site for the College was selected, a charter obtained, buildings were erected, and on September 1, 1890, two years, lacking twelve days of their election, Elon College was formally opened for students, and its first term had begun.

Bear in mind that that Convention which assembled in 1888 had no land, no property, no money with which to begin. It began on faith and courage and prayer. A supreme need was felt, and our Convention arose through noble sacrifice and service to meet that need.

Once more our Convention faces a crisis. Once more we realize a supreme need. If the Church needed a Christian College in 1888, it needs one a hundred fold more today. Its contribution to the Church, of which it is a vital and necessary part, has been invaluable, beyond all computation, and is worth all that it has cost, and more, in service and in sacrifice.

Now if the Convention, when its entire church membership totaled eleven thousand, two hundred, seventy-five (11,275), had the faith and the courage to build a college, beginning with not a foot of land, not a dollar in money, with what greater courage and stronger faith it should now face the fact of saving its college, paying it out of debt, establishing it upon a firm and solid financial foundation, when the church membership of the Convention is over thirty-two thousand—nearly three times what it was in numbers, and many fold what it was in wealth and resources forty-three years ago. Or, as Dr. W. W. Staley said recently, "If we could begin with nothing in 1888 and build a college, it is folly to think we cannot now in 1931, save the college and have, and carry it on to greater heights of service and usefulness."

This, then, the extraordinary session of the Convention will face when it assembles in Burlington on October 20, 1931, as its predecessor faced a far more difficult and heroic task at Graham, N. C., September 11, 1888. May God help us now as He helped those heroic souls then.

J. O. A.

"THE CHRISTIAN SUN."

THE CHRISTIAN SUN, founded by Rev. Daniel W. Kerr, in 1844, is in its 84th year, and its weekly visits have done great things for the Christian Church. Wherever it has been taken and read, active and loyal families of the Christian Church have been developed. What the paper needs is more subscribers and regular payment of subscriptions. Daily papers are not sent to subscribers who do not pay. Church papers are

too good, or too indulgent with subscribers; and subscribers overlook the matter and get behind in payment of subscriptions. It is too good on the one hand, and too forgetful on the other hand. Both ought to improve, and papers ought to be paid for, as they cannot be printed and mailed to subscribers on credit. The Government does nothing on credit in the Post Office Department. A letter will not go without a stamp; and a stamp cannot be bought on credit, and the postage has to be paid on every single copy of THE SUN before it leaves the post-office. A preacher cannot buy a stamp except by paying two cents in cash; and that is the way all small business should be conducted, on a cash basis.

A church paper should not be sent and received for one year or two years, unless it is paid for. Reader, look up your last payment for THE SUN, and send the money before you forget it.

It is reported that there are three hundred subscribers to THE CHRISTIAN SUN in the Eastern Virginia Christian Conference, who are in arrears; and, no doubt, it is equally as bad in the other Conferences. It would be a great help, if all those who are behind in payment of their subscriptions would send in what they owe, and thus relieve the strain on the paper. A cloud can get large enough and black enough to obscure the sun; and enough of subscribers might get behind in payment of subscriptions to make a cloud black enough and large enough to put out the light of THE CHRISTIAN SUN; but SUN subscribers are not of that type. They will rally to THE SUN, and will send in their \$2.00, or \$1.00, or \$4.00, or whatever they owe, and make THE SUN shine brighter and the editor and publisher feel brighter, and keep the good work going on. To get a good church paper fifty weeks for \$2.00 is cheaper than farm products, because the editors and other writers for THE SUN get no pay.

W. W. S.

WHAT THE NEW BIRTH IS NOT.

There is a distinction between a moral and a spiritual man. A moral man is not necessarily a spiritual man. Neither does morality indicate a new birth. Nicodemus was a moral man. If he had not been a moral man, he could not have maintained his standard as a Pharisee. Yet, the Master said unto him, "Ye must be born again."

The new birth is not just reformation. It is possible for a man to quit his evil habits because it is undermining his health. It is possible for him to quit his evil habits for a business purpose. Then in the last place, it is possible for him to quit because of the loss of his social standing in the community if he does not reform. But the individual who is born of the spirit will reform because of his relation to God. When he is born of the spirit, he will be moral because of that relation. "Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isaiah 55:7.)

To quit a fault is not enough. But when one has reformed, as a result of being touched by the spirit, then reformation and morality follow.

The new birth is not orthodox faith. One may believe in the government and principles of the Christian Church, subscribe to the belief of the Baptist, Methodist, Presbyterian, Episcopal, one or all of the churches, and then be lost. It is not the belief in a creed but the relation of the life of the individual with the life of Christ that constitutes the new birth.

J. E. McC.

Love is said to make the world go 'round; hence, if you want to be powerful, love others and find joy in serving them.

THE SUN'S OBSERVATORY

BY DR. W. C. WICKER.

SOUTHERN CONVENTION CALLED.—

An extraordinary session of the Southern Christian Convention is called to meet on October 20th, at Burlington, N. C., to consider the needs of Elon College, and every delegate, minister and friend of the college should plan to be present and contribute his influence and support to our church and college in this time of stress and strain and economic depression.

OPPOSITION TO WAR BY YOUNG MEN.—

The following declaration has been signed by 3,000 young men in Sweden: "I pledge myself not to take part in or support any kind of war, either between nations or between my fellow citizens, and to work for total disarmament, for the removal of all causes of war, and for a new social and international order, founded upon the pacifist principle of cooperation in the common good." With such a principle governing the young men of a nation, it is headed toward the principles of Christianity as a national policy, quite unlike our country which denies citizenship to those who refuse to take up arms in warfare with other nations to those who seek to become naturalized citizens even though they are Christian gentlemen in all other respects.

PRISON REFORM.—

Sanford Bates, Director of the Bureau of Prisons, in his order to the architects who designed the United States Southwestern Reformatory to be built at El Reno, Oklahoma, this year, called for: no prison walls, rooms instead of cells, an institution having more the appearance of an average small college than a prison. The institution will cost three million dollars, and will provide housing facilities for about twelve hundred persons between seventeen and thirty years of age. There is provided a school building, also an auditorium, a gymnasium and mechanical shops building. The style of architecture is to be early colonial. Buildings will be arranged about an oval, and dormitories spaced about this oval will house most of the inmates.

THE RELIGIOUS MOOD IN EUROPE.—

Bishop George Craig Stewart recently returned from a two months' visit to Europe, reports that he believes that "better times are ahead," and sees the critical experiences of past months as having impressed the nations abroad that "all nations are interdependent and that there is a new spiritual vitality to be found abroad, especially in Germany, where the churches are crowded. "I am happy to report," he said, "that a revival of religious interest and feeling seems to be under way in Europe. I attended many churches that were filled to the doors. This spiritual quickening is the natural outcome of a period of depression and anxiety, making people feel their own insufficiency and their need of God." If people in America would turn to spiritual improvement rather than to complaining when times of depression come, our national life would be greatly improved. It seems that we are too materialistic in our interests to look to "the hills whence cometh our strength."

"WHAT THE CHURCH SHOULD DO."—

The Churchman recently carried a symposium on "What the Church Should Do" toward steady- ing and serving the social order this year. Among those participating were Lawson Purdy, head of the charity organizations in New York City; C.

Rankin Barnes of the Episcopal department of Christian Social Service; Rev. Samuel Tyler of St. Luke's Church, Rochester, N. Y.; Rev. Benjamin Brewster, Bishop of Maine, and Rev. John H. Mellish of the Church of the Holy Trinity, New York City. Among the suggestions offered by them were these: Payment of wages on part-time as a substitute for relief funds; insistence that human values be kept uppermost; that it is a time for the practice of economy regarding luxuries and well-considered spending for staple commodities; persistent education of public opinion toward a recognition of social interdependence. With such a policy and practice as here outlined, churches would not have to curtail their support for the church and the already-too-poorly-supported ministry. Too many Christian people wish to continue their luxuries and begin the practice of economy by retrenching on church contributions.

GERMANY IN DISTRESS.—

In an interview reported in the *Methodist Recorder*, of London, Bishop Nuelson, who is in charge of Methodist work in central Europe, utters this warning: "If Germany goes communist, God help Europe!" Being asked how Germany might be saved, he said: "The first step is to change the clause in the Versailles treaty fixing the sole guilt for the war upon the German people. The clause rankles in their souls and embitters the whole nation. My firm personal conviction is that no settlement of permanent value can be reared on a foundation that is an untruth. Eliminate that unjust statement or admission, and you clear the ground for building up a real reconciliation based on truth and justice. This is the view I hold with the deepest and firmest conviction, and it is shared by all our Methodist people." Bishop Nuelson spoke at the World's Sunday School Convention at Zurich about his work for Methodism in Europe and said that he would have to speak about fourteen languages to preach to all the people over whom he was bishop, and he should have very definite ideas about the consensus of opinion of the Methodists there about the World War.

RETURN TO GOD IS WORLD'S NEED.—

"When the nations of the world get away from God, they always go down," was the word of warning and advice given by Rev. Cortland Myers of Los Angeles, in a sermon preached on September 14th, at First Baptist Church, New York City. "All sorts of remedies have been suggested to end the present universal depression," said Dr. Myers. "Some suggest optimism as a cure; others say that depressions come in cycles. No, it is something deeper than these. Nor can we blame the depression on the war. This country, and the rest of the world, will have to come back to God, and then only will the wrongs be righted. You may say that this is not political economy—but it is the deepest political economy in the world." If there is any reason to depend on God for anything, at any time and under any circumstances, the present time of depression resulting in suffering for multitudes should call the nation to a keen sense of dependence upon the power and wisdom and goodness of God, whose Christ said, "Consider the lilies of the field how they grow, they toil not, neither do they spin"; and yet your heavenly Father clothes them. Will He not more care for you?

KINGDOM OF GOD MOVEMENT.—

The Kingdom of God Movement is entering that phase in Japan which Mr. Kagawa regards as crucial in striving to meet the religious, social and economic needs of modern Japan. Mutual aid has always been the key to Kagawa's program of redemption. According to a recent article from his pen, he had hope soon to launch among the Christians of the empire a system of cooperative production, distribution, credit and consumption which would introduce them to and gradually educate them in social rather than competitive economic order. Finding his colleagues not yet ready for such a radical departure from custom, he has more recently embarked upon what he chooses to call the "Kingdom of God in Medicine," through which he eventually hopes to enlist the leaders and the laity of the churches in a program of mutual aid in sickness insurance, old age pensions, child welfare, maternity allowances, unemployment compensation, and thence to the organization of "producers' utility, credit, and consumers' cooperative unions." The first step in this procedure is the establishment of a series of cooperative hospitals and clinics in Tokyo and other cities, with the contributed services of Christian physicians of ability and consecration. Already four of the country's finest specialists have volunteered in this capacity, and from September the program will be in operation, with future developments as they may come.

OUT FISHING.

By HARRY LEE BURGESS.

"A feller isn't thinkin' men—
out fishin';

His thoughts are mostly clean—
out fishin';

He doesn't knock his fellow-men;
Or harbor any grudges then;
A feller's at his finest when—
out fishin'.

The rich are comrads to the poor—
out fishin';

All brothers of a common lure—
out fishin';

The urchin with the pin and string;
Can chum with millionaire and king;
Vain pride is a forgotten thing—
out fishin'.

A fellow gets a chance to dream—
out fishin';

He learns the beauties of the stream—
out fishin';

An' he can wash his soul in air
That isn't foul with selfish care
An' relish plain and simple fare—
out fishin'.

A fellow's glad to be a friend—
out fishin';

A helpin' hand he'll always lend—
out fishin';

The brotherhood of rod and line
An' sky an' stream is always fine;
Men come real close to God's design—
out fishin'.

A fellow isn't plotting schemes—
out fishin';

He's only busy with his dreams—
out fishin';

His livery is a coat of tan
His creed to do the best he can;
A fellow's always mostly man—
out fishin'.

—*The International Journal of Religious Education*, with permission.

CONTRIBUTIONS

SUFFOLK LETTER.

Elon College is now in its forty-second year, with as many students as last year. People ask me if I think Elon College will continue to go on in its work. My answer is, that it will continue its good work. An institution with a million dollars invested could not afford to close. It is the property of the Southern Christian Convention, represents its educational purposes, its religious aspirations, and its means of progress. It was not founded for show, but for work; and the ministers in the pulpits of the Christian Churches of the South, and some in the northern states, as well, are doing a work that reflects credit upon Elon College as a Christian institution. The churches have made more progress since their pulpits have been occupied by graduates of Elon College than ever before. Many of her graduates are doing excellent work in Sunday Schools, and as teachers in public schools, besides doing work in professional and domestic positions.

The extra session of the Southern Christian Convention, to be held in Burlington, N. C., on October 20th, ought to be attended by all who *are members by election*, and by many others who should go and then return to their Conferences with a message of inspiration and new hope. In that way the true situation and plans for the future would get into the mind of the membership of the entire constituency of the Southern Christian Convention.

What the College needs is the loyalty of the Conferences, churches and members, and, especially, the loyal and active support of the pastors. Nothing helps a pastor's salary as much as real service for the Institutions of the Church. When he goes to the limit in the interest of others, his church will go to their limit to support him in his work.

There is another angle to this question of what is to be the future of Elon College; and that is the monetary question. A few facts should inspire confidence and liberality to the institution. The property has cost at least a million dollars. Much of that has been given by individuals, and some of them not identified with the Southern Christian Convention. Hundreds of thousands of dollars have been given by individuals and others than members of the Christian Church. The church, through its churches, has not given as much as these outside contributors. A thorough investigation of the financial history of the institution would show that others have given more money to Elon than the church, as a church, has given; and yet, the legal title of the property is in the Southern Christian Convention. Hundreds of thousands of dollars have been given to the college by others, and the title is in the Convention. What the College needs, now, is for the Convention to unite and raise money enough to pay off the debts and thereby show real appreciation of what other bighearted individuals and organizations have done. Others have been generous, while we have been slow in giving what the College needed.

Again, there are graduates of Elon, who as pastors have done more for their churches than their churches have done for Elon. Gratitude, as well as loyalty, owes an unpaid debt to Elon, and now is the time to begin to do for others and Elon what they have done for the church. The church is able to do, what she needs is faith!

W. W. STALEY.

FROM ALABAMA.

Sunday, September 13th, was my last appointment at Richland and Red Hill churches, in the Georgia and Alabama Conference, before the conference convenes in annual session. We had a pleasant service at each church.

The Sunday School and Christian Endeavor Society of the Richland Church have missed only one or two meetings during the past year. They are not largely attended, but they are doing fine work. I have rarely seen a more loyal and appreciative people; not large, but faithful; not rich but constant; never overlooking the real need of the church or pastor. It is a delight to see the loyalty of the women of the church. They attend it and keep it as neat as a parlor, God bless them.

The church at Red Hill is out in the country some four miles away. It has been a very strong rural church in former days, but now conditions have changed here as in all other rural districts, and the church has suffered in the change, but some remain faithful. God bless them. It has been a pleasure to serve them, and to preach to them this year.

The heart of the pastor was made glad at the close of the service at Richland Church, Sunday night, when he was invited to the Sunday School room, where he was generously pounded. It was such a complete surprise, that when they began to show me the tokens of their appreciation, I just did not know what to say or how to say it, so I said "Thank you everyone." Among the gifts were flour, lard, syrup, dried fruit, canned fruit, preserves, jelly, rice, etc., all of which is much appreciated.

I wish all of our pastors and some of our editors could be remembered this way. I am sure we would have better preachers, and even better editors.

G. D. HUNT.

REVIVAL MEETING.

Beginning the second Sunday in May, revival services were held for ten days at Biscoe. The interest was good from start to finish, the preaching was done by the pastor. We have received eleven members into the Biscoe Church during the year, and it has really been a good year for the little church. We are aspiring to even greater things for the future, God being our guide.

The services at High Point began on the third Sunday in June. Rev L. A. Nall did the preaching, and his sermons were enjoyed by all who heard him. The meeting was most successful, a goodly number professing faith in Christ, and at the close of the meeting five united with the church. May God bless Bro. Nall.

Revival services at Union Grove began the second Sunday in August. Rev. J. E. Shaw did all of the preaching, and the interest was great all the way through the meeting. Four joined the church and there are others who are expected to join later. The church was greatly revived, for all of which we praise Him.

Beginning the fourth Sunday in August, Bro. Nall began preaching for us at Pleasant Ridge until the fifth Sunday. His messages were wonderfully well accepted by the congregations. The meeting continued till Wednesday night. It closed with forty-four conversions and 18 accessions to the church. All praise to Christ.

The meeting at Ether Christian Church began the second Sunday in September, Rev. J. E. Shaw doing most of the preaching. There was good

interest shown from start to finish and several were converted during the meeting, six of whom united with the church.

JOHN M. ALLRED,
Pastor.

FIELD NOTES.

We held our protracted meeting at Bennett, beginning the third Sunday in August, with Rev. J. F. Apple of Elon College doing the preaching, which was very much appreciated by all who heard him.

We received five members at the close of the meeting and two have joined since. We think we would have had even larger results but we were almost rained out the last two days.

Rev. R. A. Whitten was with us at Pleasant Hill and did the preaching beginning the first Sunday in September. There were nineteen professions, thirteen of whom joined the church. Bro. Whitten did some splendid preaching, and large congregations were present, especially at night, and all seemed to enjoy the services very much.

Our meeting at Pleasant Grove was held beginning the second Sunday in September. Rev. L. A. Nall of Elon College was with us and did the preaching, to the satisfaction and delight of all who heard. As a result there were sixteen who joined the church at the close of the meeting, and five since, making twenty-one accessions in all.

We are much indebted to the brethren who did us such faithful and effective service, and praise God for the splendid results. In all of these meetings we enjoyed the presence of many of our ministerial brethren.

T. J. GREEN.

Ramseur, N. C.

HOLLAND CHURCH AND THE COLLEGES.

The following young people from the Christian Church, Holland, Va., will attend college, or be in special training the ensuing year: Anna Virginia Britt and Virginia Louise Jay, at Elon College; Norman Daughtry at Ferum Academy; Robert Dalton at the University of Virginia; Charles Howel at Hampden-Sidney College, Redwood Councill at Hargrave Military Academy, Antionette Dalton at Randolph-Macon Woman's College, Francis Jolly at William and Mary, Lyman Holland at William and Mary (Norfolk Branch) Addie Lee Parker and Edrey Holland at Farmville State Teachers College, and Dorothy Daughtry at Emergency Hospital, Easton, Md.

In addition to the above mentioned, the following from this church will be engaged in the teaching profession this year: Misses Sarah Norfleet Daughtrey, Marguerite Holland, Mary Sue Parker, Willie Jackson Everett, and J. P. Dalton, Jr., and Ray Reid. The church is justly proud of these eighteen young people in the realm of higher education and wishes them well in their year's work.

W. M. JAY, Pastor.

REVIVAL AT EURE'S.

Eure's Christian Church brought to a close a wonderful old-time revival on Friday night, September 18th. Rev. E. B. White, the pastor, gave us some good gospel sermons, which were a spiritual blessing to all that heard them. Mr. R. F. Pope, evangelistic singer, of Williamston, N. C., conducted the singing. Mr. Pope is a very enthusiastic worker, and his splendid services rendered were a large addition to the revival. The attendance was good until the close of the meeting. Many re-consecrated their lives to God, and there were several accessions to the church.

MRS. SLUGHTER WARE.

In order to help people, we must be able, ourselves, to trust them.

A GOLD-COAST INVESTMENT.

The investor was an elevator operator in one of the towering apartment buildings of the Gold Coast district in Chicago. When leisure permitted he gave attention to the reading of a book which seemed to hold his interest in an unusual way. He was a student of the Moody Bible Institute, Chicago. The book was the Bible.

One evening a young man drifted into the corridor, seeming in no hurry to leave after visiting a friend in the building. A cozy corridor is to be preferred to a storm-swept pavement.

A conversation was soon thriving between the young men. However it started, it led soon to the question of the student operator, "Friend, are you a Christian?"

"No, I never went in for that business," was the response. "Dad says Christians are narrow-minded, and for me to be decent without becoming a fanatic."

"Don't your parents ever go to church, or read the Bible?"

"No, dad says all church folks are hypocrites, and that the Bible is mostly fables and legends."

The student then drew from his pocket a small Testament, and asked the young man to read II Timothy 3-16 ("All scripture is given by inspiration of God") and I Corinthians 2-14 ("The natural man receiveth not the things of the spirit"). He became interested and began turning the pages, reading portions here and there.

Happily, when he left a few minutes later, he had accepted the gift of a Testament, and had signed his name to a Pocket Testament League pledge, promising to carry the Testament with him, and to read at least one chapter each day.

Weeks passed; the incident had been quite forgotten. One evening, in walked the young man again, smiling and affable. Greetings were exchanged, and the operator, eager to know if the pledge had been regarded, asked,

"Well, have you been reading the Testament?"

"Indeed I have, and I have read it through five times!" was the surprising answer.

With a prayer in his heart, the student then advanced a vital inquiry,

"That's fine! Have you signed your name over there within the back cover, declaring your acceptance of the Lord Jesus as your personal Saviour?"

"Not yet, but I am ready to do so, and I came over here tonight so you could see me do it."

Not all Gold Coast investments have turned out so well.

WHAT ONE BIBLE DID.

Commissioner Osias, Philippine commissioner at Washington, lists among the most helpful things missionaries have done in the Philippines is that of "translating and popularizing the Bible." A single instance illustrates its penetrating and transforming effect.

Some years ago a patient in the Tagbilaran Hospital was given a treatment. After recovery he took his Testament with him into the distant mountain barrio. Some time later a colporteur of the American Bible Society was trying to sell Bibles in a nearby hill town, but without success. An inhabitant said to him: "If you want to sell that book, why don't you go up into the hills to a certain barrio, for there they are all asking for that book?"

The colporteur went, asked for the leader of the barrio and found he was the man who had been in the hospital at Tagbilaran. This man had been leading his people in Bible study, and later organized them into a congregation and regular worship was being held every Sunday. Said he:

"We have no teacher, so we just stood up and

read the Bible before the people and let it be our teacher. We had no preacher, so we just let the Bible speak to us. We had no prayer-book and none of us knew how to pray, so we just closed our eyes and talked to God."

The total circulation of the Bible in the Philippines since the establishment of the American Bible Society in the island in 1899 has been 2,616,757 volumes.—*Missionary Review of the World*.

LIVE SOIL FROM DEAD SEA POTASH.

Although the Dead Sea is so full of salt that no fish can live in its waters and nearly all organic life is destroyed, it nevertheless contains a commodity that is life-giving in its very essence, namely potash. Whenever a ton of wheat is grown and harvested it removes from the soil forty-seven pounds of nitrogen, eighteen pounds of phosphoric acid and twelve pounds of potash. If the soil is to be kept from becoming exhausted and unproductive these all-important chemical constituents must be put back into it, and it is by helping in this work that the Dead Sea will soon belie its name and become a life-giver to impover-

ished acres of farm land in all parts of the world.

American companies have sent out engineers to examine the commercial possibilities of marketing Dead Sea potash and it is expected that their efforts will soon bear fruit and add this practically inexhaustible supply of food for tired soils to the world supply. Hitherto, Germany has had a practical monopoly of the world's potash and the development of new sources, with the probable reduction in price that will result, will be welcomed by farmers everywhere.

The surface of the Dead Sea, which is forty-eight miles long and nineteen miles wide, lies 1,292 feet below sea level. Though 6,500,000 tons of water fall into it every day, the intense heat of the sun evaporates it with extraordinary rapidity, leaving the water that is left filled with mineral substances. Of these, common salt constitutes about seven per cent and potassium chloride, or potash, eight per cent. It is estimated that there are nearly one and a half billion tons of potash contained in the Dead Sea, all of which can be inexpensively evaporated and made ready for use on the farm by simply exposing the water to the heat of the sun.—*By Joseph Leeming in Exchange*.

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Type in Junior's Bible
2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

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The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5 1/2 x 3 1/2 inches.

Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

to Mercy and truth gather; righteousness kissed each other.
11 Truth shall spring

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Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6 3/4 x 4 1/2 inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better

a Gen. 25. 1.
b Ps. 56. 1.
a 57. 1.
2 or, all

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8 9 20 Jē-hōi'-ā-chin was 6 years old when he began t

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Specimen of Type

14 Like sheep they are laid in grave: death shall feed on th



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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

God of all mercy, open our hearts to Thee and pour out Thy Spirit upon us. Never didst Thou intend that Thy children should live in any unreal or distant relationship with Thee. We plead for reality, for closeness, for conscious and constant triumph in every heart. For our joy Thou gavest salvation and peace, that in us the Author of peace might be glorified. Forgive our groveling. Put sin under our feet and so exalt in us the day of glory that all our reach may be onward and upward. We pray in Jesus' name. Amen.

THE AMERICAN BOARD.

Boston, Mass. Sept. 18th.

The close of the 122nd fiscal year of the American Board of Commissioners for Foreign Missions shows a deficit of \$74,125.84 reports Frank A. Gaskins, Treasurer. To this sum is added the accumulated debt of the last two years, making a total deficit of \$163,733.02. Total receipts from all sources were \$2,130,839.26 while expenditures were \$2,204,965.10.

"Although the current account shows a deficit for this year, adds Mr. Gaskins, "the total assets of the Board have increased because of capital gifts. The total invested funds are \$8,327,609.43 while the property holdings on foreign fields have a valuation of \$7,500,000."

The total expenditures for the regular work of the Board, excluding specially designed gifts were less than last year. Appropriations for support of native workers, schools and hospitals in nearly every field were cut and the staff reduced.

There were also approximately \$600,000 in gifts to the mission work from the local constituencies and local governments which sum does not appear in the report of gifts received at the Board rooms.

In spite of business and financial depression which naturally caused a shrinkage of income from churches, Board officials are gratified to report that the receipts from individuals were greater than last year showing a deep loyalty on the part of several thousand donors to the work of the Board. "It is interesting to note," said Mr. Gaskins, "that 35 per cent of these gifts from individuals increased over the gifts of the previous year and only 12 1-2 per cent showed a decrease."

Gifts from Congregational and Christian Churches were \$66,039.71 less than last year while receipts from Legacies and Matured Conditional Gifts were \$27,118.54 less than the estimate based on previous years. A slight increase, however, was shown in gifts from individuals and from income of funds. The amount of specially designated gifts increased over those of last year. These do not aid the regular budget but are contributions to the total amount of work carried on by the missionaries on the field.

The tabulated account of receipts from all sources is as follows: Churches, \$902,172.61; Individuals, \$181,812.55; Legacies and Matured Conditional Gifts, \$409,206.22; Fund, \$193,295.74; Specially Designed Gifts, \$407,896.45.

The American Board hospitals and dispensaries alone, (which number 82 in Africa, China, Turkey, India, Ceylon and the Philippines) have served over 174,422 sufferers this past year while its Christian schools from Kindergarten to College have taught 91,221 boys and girls. Over 695 native Christian churches with 105,422 regular members have been planted and fostered.

Agricultural instruction, industrial and trade training, social service and playgrounds are big elements in the program of modern missions, as conducted by the American Board.

HOUSE THAT JACK BUILT.

It's made of sun-dried brick. The floor is of smooth, flat stones with the cracks filled in with cement. Jack is Jack Tabede, of Mt. Silinda, South Africa. He made the floor just as he had been taught at the Mission. When Miss Ivy E. Craig visited him he stood beaming, and raising his right hand said dramatically: "This hand—do you see this hand? It has killed many people, many people. I used to love to go out with the impis (warriors). I liked to fight. I would kill people, let them lie, and go on. Then I came up here and the missionaries taught me to use my hands in a better way. I have built this house. It is the fruit of the missionaries. All that I am I owe to the mission."—*Missionary Herald (Congregational Christian)*.

MISSIONARY OFFERING.

WEEK ENDING SEPTEMBER 26, 1931.

Sunday Schools.

Previously acknowledged, since Sept. 1st. . .	\$ 203.04
Richland, Ga.	2.00
Holland, Va.	10.00
Randleman, N. C.	1.65
Zion, Sanford, N. C.	1.54
Elm Avenue, Portsmouth, Va.	3.22
Newport News, Va.	10.00
First Christian, Portsmouth, Va.	14.75
Spring Hill, Waverly, Va.	1.00
Berea (Norfolk), Hickory, Va.	3.80
Berea (Nansemond), Driver, Va.	3.68
Biscoe, N. C.	2.16
Mt. Auburn, Manson, N. C.	2.51
Durham, N. C.	13.35
Rosemont, Norfolk, Va.	14.81
Leaksville, Luray, Va.	2.05
Happy Home, Ruffin, N. C.	1.73
Pleasant Hill, Liberty, N. C.	3.75
Mt. Carmel, Carrsville, Va.	1.48

Total \$ 296.52

Individual and Church Offerings.

Previously acknowledged	\$ 220.29
Mr. and Mrs. Floyd H. Dunn, Lynchburg	2.00

Total \$ 222.29

Summary.

Previously acknowledged	\$ 762.83
Sunday Schools, Regular	93.48
Individual and Church Offerings	2.00

Total to date \$ 858.31

J. O. ATKINSON,
Secretary.

NEWS ITEMS.

By MRS. W. M. JAY, *Editor.*

Mrs. E. Philip Jones, superintendent of Wilting Workers of the Franklin Christian Church sends us the following. "We have had a most profitable year due to the fact that we have had our meetings each third Sunday at the Sunday School hour. We have reached more children this way and our mission program has gone over in a fine way. We have had two public programs: one at Christmas in the form of a white gifts service, the gifts being sent to the Christian Orphanage, and the annual Children's Day program

in June, when the offering received was for missions.

We have met all requirements and look back on our year's work with much satisfaction, planning to do bigger things the coming year.

The following program was put on July 27th at City Park by the Young People's Missionary Society of the First Christian Church, Portsmouth, Va., and proved to be a most interesting service. The pageant presented consisted of 12 characters and the public was invited.

Song—"Tell Me the Old, Old Story."

Scripture—Romans 10:1-15.

Prayer—Mrs. Capelle.

Topic—"Japan."

Our Progress in Japan—Mrs. Caviness.

Pageant—"The Quest of Japan."

Special Music.

Offering for Missions.

Benediction by Mr. Lee.

PROGRAM.

WOMAN'S MISSIONARY CONFERENCE OF THE
VIRGINIA VALLEY CENTRAL CONGREGATIONAL-CHRISTIAN CONFERENCE.

DRY RUN CHURCH, OCT. 10, 1931.

Morning Session—10 o'Clock

Hymn.

Scripture Reading—Mrs. R. A. Larrick.

Sentence Prayers—Closed by Rev. B. J. Earp.

Hymn.

Roll Call of Churches and Societies.

Roll Call of Members of Woman's Mission Board.

Address.

Hymn.

Address—"Our Congregational-Christian Work Around the World,"—Miss Mary Preston, Home Missions Secretary of Promotion, New York City.

Offering.

Appointment of Committees.

Prayer—Rev. A. W. Andes.

Afternoon Session.

Hymn.

Prayer—Rev. M. L. Weekley.

Pageant by Winchester Society.

Report of Secretary.

Address, "How Far Does Your Church See?"—Miss Mary Preston.

Reports of Superintendents:

Women's Societies—Mrs. R. C. Myers.

Young People's Societies—Mrs. A. F. Kite.

Cradle Roll—Mrs. E. Lena Rothgeb.

Literature—Miss Ella Pickering.

Spiritual Life—Miss Verdie Showalter.

Report of Treasurer.

Reports of Committees.

Miscellaneous Business.

Adjournment.

MISS ORA SCOTT, *President.*

PROGRAM.

19TH ANNUAL SESSION OF THE
EASTERN VIRGINIA WOMAN'S MISSIONARY CONFERENCE, HOLLAND CHRISTIAN CHURCH,
THURSDAY, OCTOBER 15, 1931.

Theme—"Our Father's Garden."

Morning Session 10:30 o'Clock.

Call to order by President, Mrs. R. T. Bradford.

Hymn—"Take Time to be Holy."

Worship Service—Mrs. O. M. Cockes.

Recognition Period—Districts, departments, visitors and ministers.

President's Greetings.

Report of Treasurer—Mrs. W. V. Leathers.
 Report on Literature—Mrs. J. E. Cartwright.
 Appointment of Committees.
 Offering.
 Vocal Solo—"The Beautiful Garden of Prayer,"
 by Mrs. Vernon Holland.
 Address—"God Planted a Garden and Left It in
 Our Care," by Mrs. F. I. Johnson, President
 of Women's Foreign Mission Boards of America.

Afternoon Session—2 o'clock.

Call to order.
 Special Music—Choir of Holland Church.
 Address—"Watering the Garden God Planted,"
 by Dr. J. O. Atkinson, Mission Secretary,
 Southern Convention.
 Memoirs—Mrs. J. W. Manning.
 Reports of Committees.
 Presentation of Banners—Dr. L. E. Smith.
 Closing Service.
*"Father, help us to keep with care
 Thy garden of treasures rich and rare;
 And may our harvest ever be
 Souls of Thy children, saved for Thee."*

PROGRAM.

ALABAMA WOMAN'S MISSIONARY CONFERENCE.
 FIRST CHRISTIAN CHURCH, ROANOKE, ALA.
 SUNDAY, OCTOBER 11, 1931.

Theme—"Love."

Morning Session—10 o'clock.

Call to order by President, Mrs. V. E. Kitchens.
 Song—"Let the Lower Lights be Burning."
 Devotionals—Mrs. O. H. Orr.
 Reports of District Superintendents—
 Lineville, Mrs. E. C. Devaughan.
 Wadley, Mrs. G. L. Stephens.
 New Hope, Mrs. O. L. Royston.
 Roanoke, Mrs. G. H. Veazey.
 Reports of Department Superintendents—
 Young People, Mrs. V. L. Carter.
 Willing Workers, Mrs. Paul Beiard.
 Cradle Roll, Mrs. O. L. Royston.
 Literature, Mrs. L. H. Liles.
 Life Membership, Mrs. O. H. Orr.
 Treasurer's Report.
 President's Message.
 Introduction of Visitors.
 Song—"O Love that Will Not Let Me Go."
 Address—Dr. J. O. Atkinson.
 Appointment of Committees.
 Offering.

Afternoon Session—1 o'clock.

Song—"Jesus Call Us."
 Devotionals—Mrs. W. C. Morris.
 Young People's Program—Lead by Mrs. V. L. Carter.
 Address—Miss Sallie Poor.
 "How to Make Our Association More Effective,"
 Miss Marguerite Davison.
 Business Session.

MRS. V. E. KITCHENS,
 President.

MONTHLY MISSIONARY PROGRAM. OCTOBER, 1931.

WOMAN'S MISSIONARY SOCIETY.

Opening Thought.

"Consecration and Information the only firm foundation on which we can build."

Devotional Service.

Hymn—"O Beautiful for Spacious Skies."
 Scripture—Matthew 13: 24-41.
 Sentence Prayers.

This being the first meeting of the Conference year, the time should be given largely to organization and plans for the year's work. Let us have more definite aims and put more time and effort in our work. Good meetings do not just happen, it takes united effort. For this reason it is well to place some responsibility on just as many women as can be enlisted. Each society should have at least three committees—Program, Publicity, and Membership. To these might well be added a Visiting Committee and a Social Committee.

This is the time for the installation of officers, and it makes an impressive feature for a program. An appropriate program should be followed, and we will be pleased to send a copy of such program on application. Request for same should be addressed to Mrs. W. M. Jay, Holland, Va.

Should there be time, it would be well to have a brief review, at this meeting, of our missionaries and their particular work, or "Findings of the Seattle Convention," or reports from Summer Schools and Conferences.

Requests have come in that six of this year's programs be based upon that wonderful and all-inclusive theme—"Christ Comes to the Village." The remaining five will be miscellaneous, and will deal with our own work and some of "America's Home Mission Problems."

This poem seems appropriate for an autumn meeting. It was written by a young girl, and won the New York Chautauqua prize over a large number of contestants, of which she was the youngest.

"Beautiful autumn foliage,
 Yellow and brown and red,
 Do you put on your best apparel
 Knowing you'll soon be dead?"

"Does it give you real pleasure
 To have humanity see,
 Before you are gone forever,
 How beautiful you can be?"

"If so, it were well if mortals
 Would ever be gay and bright,
 And, clad in robes of beauty,
 Pass on to a world of light."

"O, should not we all be happy
 To have humanity see,
 Before we are gone forever,
 How beautiful we can be?"

YOUNG PEOPLE'S SOCIETY. Theme—"Prayer and Missions."

Opening Song—"Sweet Hour of Prayer."

Prayer—Led by Superintendent.

Installation of New Officers.

Leader—"The members of this society have expressed their confidence in the following members to serve during the ensuing term as officers of our Missionary Society."

Ask all officers to come forward.

Leader—"As faithful officers, pray with and for each other, and endeavor to create a spirit of co-operation and loyalty among the members, so that there may be the most effective missionary results."

Prayer—Leader.

Leader—"By electing these members as your officers, you have shown your trust in them, and now may we repeat the words of the Apostle Paul to the Corinthians. 'We are laborers together with God.'"

Prayer by New Superintendent.

Song—"Love Divine."

Worship period by new Superintendent.

Call to Worship—"Teach me to pray, not only in the morning gray or when the mountain's silver ray falls on me, but at high noon-day, when pleasures beckon me away. Teach me today."

Song—"Just for Today."
 Scripture Lesson—Luke 21: 30-36.
 Short Talk—"What is Prayer."
 Solo—"The Beautiful Garden of Prayer."
 Offertory.
 Prayer and Benediction.

WILLING WORKERS.

Theme—"God is Love."

Topic—"Open Windows."

I.—"Worship Period."

1. Call to Worship—"Thou shalt love thy neighbor as thyself."
2. Song—"Jesus Loves Me."
3. Bible Reading—Matt. 6:26. (Explained in simple words by the leader.)
4. Prayer.
5. Song—"God is Goodness, God is Love."
6. Offertory.

II.—"Study Period."

1. Chapter I. of "Open Windows."

The leader should introduce the first chapter. Give the idea of the world as God's garden with all the races as the flowers which fill the garden, and that we are going to visit this garden and meet His children. If possible have pictures of children from every land.

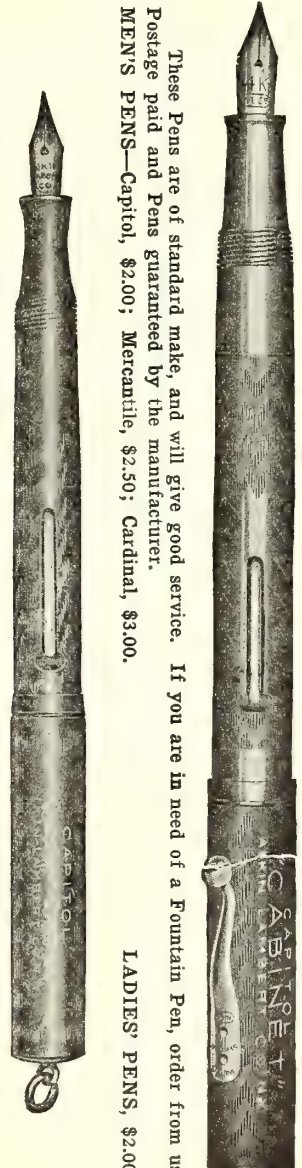
2. Song—"In Christ There is No East, No West."
3. Benediction.

—Mary Lee Williams.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

WHAT IS THE INFLUENCE OF MOVIES ON YOUNG PEOPLE.

By MISS MARY KNOELLER, Waverly, Va.
Bethlehem Young People's Conference,

August 20, 1931.

I would like to say in the beginning that what I have to say on the subject of the influence of movies on young people is my own opinion, so you do not necessarily have to agree with me.

When I first started to think on this subject, I decided that movies had only a bad influence on young people. After thinking a while longer, I decided that this opinion was a mistaken one, for there must be some good in the movies. And there is some good in the movies, but I think that the bad that we get in the movies exceeds the good that we get. Therefore, I am going to discuss that side of the question.

Now comes the question, Why is the influence of the movies on young people bad? There are many answers to that question. To me one of the outstanding ones is that present-day pictures help to establish false standards of ideals and give a false impression of life. What, then, is to be seen in the pictures shown on the screens? Pictures are kept before the mind's eye constantly of the gay dance hall, of wild parties, of cigarette-smoking women, of whiskey-drinking men, of murder, of life as it is lived in the underworld, of low and common moral life, of passion (mistaken for love) existing between men and women. With these and many more like scenes ever before their mind's eye, is it any wonder that young people grow into manhood and womanhood trying always to live up (?) to these standards?

They view the life of the pictures as the ideal life, and far too often, they succeed in living up to it. Many of these young people catch an occasional glimpse of a better, richer and fuller life, but even then they decide that it is far easier to continue as they have gone, under colors they do not admire, than to turn back and seek a better way.

I do not mean to say that movies are the cause of the degraded social conditions existing today, but I do mean that they are a big factor in the problem and that they have played a big part in bringing these conditions into existence. I do not believe that we realize the bad influence that movies have on thousands of young people.

If the influence of the movies is bad, why do young people continue to attend them? The main reason, to my mind, is ignorance. Young people are not ignorant of the things that a public school can teach them, but they are ignorant of that fact that they are wearing out their lives in a wild rush for pleasures that will never satisfy them. They long for life, but they seek for it in the wrong place. The dance-hall and the theatre may suffice for the time being, but always those longings return and there is but one thing that will satisfy. That one thing is to know and love Jesus. William H. Carruth has expressed this thought in the third stanza of his poem, "Each in His Own Tongue":

"Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in—
Come from the mystic ocean,
Whose rim no foot has trod—
Some of us call it Longing
And others call it God."

I do not think young people are conscious of the influence that these so-called pleasures have upon them and will have upon posterity. If they could only look a few years ahead and realize what might be in store for them, I am sure they would think twice before they subjected their minds and bodies to the evil pleasures of the world. I do not believe that it is possible for young men and young women to continually engage in such pleasures and still keep God in their hearts; and we know that without God having first place in our hearts we ourselves are failures and are the cause of many other failures.

"BOUND FOR THE WEST."

Several weeks ago I left all of those who were making the trip West with us by way of the "Christian Sun Special" stranded in Salt Lake City. Perhaps they used this time to advantage looking at the Great Salt Lake, which we visited. I just wish all could really have made the trip, as I cannot do justice to a single part of it. But here goes again.

June twentieth was a busy and a glorious day. We got breakfast in Salt Lake City and then did some shopping. Deciding that department stores might be educational for us, since we were all from a small town, we went into a store that proved to be quite interesting. We just stumbled into it. Most of the time we read our guidebooks faithfully but occasionally we overlooked them. This time we must not have read them, or we must have forgotten this particular store, for surely we should have looked for Zion Co-operative Mercantile Institution. It's a long name, but it is all needed and it all applies. It really is an institution, and it must be co-operative, too, from the huge number of people who work in it and whom they serve—quite a few of both groups are Mormons. Everything from carpet tacks and automobile accessories to ready-to-wear garments and well-served meals can be bought under the roof of this house. We rambled through the store for quite a while. After getting lost on an upper floor, and being unable to find the elevators, we finally came down some stairs marked "Private," with "No Admittance" at the conclusion of them, which happened to be an office with about two dozen stenographers and clerks working in it. When two or three men peered our way, we scrambled for descending stairs. But we were held up just the same. The men were friendly and perhaps recognizing us as very green, one of them volunteered to show us through the store. Although we felt like we had already walked miles, we knew we'd learn a great deal with a guide, so we did it all over. Our guide told us we might have had a guide in the first place! Well, we were learning!

The man who showed us through the store was himself a Mormon. He explained the founding of the store by the great founder of Salt Lake City, Joseph Smith, the founder of the Mormon religious sect. Mr. Smith seemed to have been a genius for starting co-operative enterprises, superintending them in a masterful way, and leaving them to posterity. Most of the great buildings in Salt Lake City and some of the greatest enterprises in Utah can be traced back to his guiding hand. Our guide told us also about the plan of the city, what we should see, and explained the Mormon religion to us. He called attention to the high standards lived up to by the Mormons of today.

After thanking our new friend and host, and bidding him farewell, we went to the grounds of the Mormon Temple. Here a lecturer gave historical facts about the building of the Temple and the Tabernacle. He explained that only the Mormons who deserve it by up-right living could enter the Temple. Not all Mormons have the privilege of entering this, their most sacred building. Gentiles may enter the Tabernacle, and do enter it daily for the famous organ recitals. We saw on the Temple grounds the first house built in Utah, which has been moved there and is kept for historical reasons.

At 11:45 A. M. the doors of the Tabernacle were swung open, and about five hundred men and women entered. Of the three talented organists, Frank W. Asper, Alexander Schreiner and Edward P. Kimball, it was Mr. Kimball's time to play. The organ upon which he played is one of the finest in the world. The acoustics of the huge auditorium is so good that every sound made upon the platform can be heard distinctly in every part of the building. The opening selection was the National Anthem, with which each of the daily programs opens. Each program also contains the favorite Mormon hymn, "The Morning Breaks."

Other selections for the day were: "First Organ Sonata," Rudolf Bibl; "Sonata Pathetique," L. Van Beethoven; Vespers, "Evening of the Plain," Edward d'Every; "Annie Laurie," arranged by the Organist; and the "Fugue in F Minor" by Handel.

The words of the favorite Mormon hymn are:

"The morning breaks, the shadows flee;

Lo! Zion's standard is unfurled.

The dawning of a brighter day
Majestic rises on the world.

"The clouds of error disappear

Before the rays of truth divine;

The glory, bursting from afar,
Wide o'er the nations soon will shine.

"The Gentile fulness now comes in,

And Israel's blessings are at hand;

Lo! Judah's remnant, cleansed from sin,
Shall in their promised Canaan stand.

"Jehovah speaks! let earth give ear,

And Gentile nations turn and live;

His mighty arm is making bare,
His covenant people to receive.

"Angels from heaven and truth from earth

Have met, and both have record borne;

Thus Zion's light is bursting forth,
To bring her ransomed children home."

After the organ recital we went back to Zion's and ate our dinner. For our fifty cents we had one-half fried spring chicken, vegetables, tea and dessert. And none of us ever ate better chicken. Going to our car, we had our farewell look at the Beehive and the Lion House, homes of Joseph Smith's family. Soon we were in our car and on our way. Yellowstone National Park was our next stop.

J. V. T.

CHRISTIAN ENDEAVOR NOTES.

OCTOBER 11, 1931.

"WHAT IS EXPECTED OF US AS GOOD CITIZENS."
SCRIPTURE LESSON: Romans 13: 1-7.

Helps for the Meeting.

The foundation of any good government is God's will. Rulers and governors are God's workmen. They need the help and cooperation of their fellow citizens. A democratic people can get what the majority thinks is the best for their country, provided the majority expresses its opinion. It is the duty of every Christian to be an active, intelligent and helpful citizen. Christians

(Continued on page 11.)

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

PAUL IN PHILIPPI.

LESSON II.—October 11, 1931.

LESSON TEXT: Acts 16:22-34; Philippians 4: 4-7.

GOLDEN TEXT: "Rejoice in the Lord always; again I will say, Rejoice."—Philippians 4:4.

An Effective Ministry.

The missionary party (Paul, Silas, Timothy and Luke) had an effective ministry in the city of Philippi. Some converts were won to the Christian faith. The gospel was established in Europe, but opposition was also stirred. Any new religious venture is especially likely to meet with opposition if it is successful enough to disturb the existing organization. Religious organizations in a community do not like to be disturbed by a new order. Preaching that would change the social customs meets with some reverses as it succeeds enough to be felt.

Vigorous Opposition.

The Christian mission at Philippi was succeeding enough to draw the attention of the people. For "many days" (verse 18) the heralds of the gospel taught and worked among the people. A girl used in pagan practices of divination recognized the work of Paul and said, "These men are servants of the Most High God, who proclaim unto you the way of salvation." "In the name of Jesus Christ" she was released from the spirit of divination. This touched the economic interest. Her masters saw that the source of their gains was gone. Their financial interests were disturbed. They brought charges against the leaders, and Paul and Silas were lodged in the inner prison.

The makers of money oppose the gospel that ruins their business. It takes courage to oppose a successful business, but true preachers seek human welfare regardless of the personal profits of any group or individual.

A Radiant Faith.

Paul and Silas had an enduring and radiant faith. Smaller souls would have complained. Falsely accused, cruelly beaten, miserably imprisoned, and at midnight they make the prison ring with song and prayer. The prisoners listen. What joys an abiding faith can bring! An earthquake shook the prison, and the jailer awakened to find his prisoners free from their bonds. The radiance of such faith reached hearts that had never before experienced the joys of Christian faith or hope. The jailer's family were added to the Christian group at Philippi.

A Constant and Ministering Church.

We do not know how many members composed this church—the first one organized in Europe. But it endured and became a ministering church. The missionaries went on to other fields, but the faithful workers in the Philippian Church kept up their organization and maintained their faith.

Years later the organizer of their church, this stalwart preacher of the cross of Christ, was seriously charged and imprisoned at Jerusalem. After repeated trials Paul's case was appealed to the court at Rome. As a veteran missionary Paul suffered many hardships, but he was glad to be accounted worthy to suffer for his Master.

When the Philippian Church learned of the imprisonment at Rome of their first preacher and organizer, they sent him aid and a personal attendant, Epaphroditus. They were glad to helpfully remember him who had done so much for them as well as other churches of that time.

Paul's Letter of Rejoicing.

Again in prison, the Apostle Paul rejoiced with a radiant faith. Our New Testament letter to the Philippians is the message he sent them from the prison at Rome. They had kindly remembered him and sent him aid. As Epaphroditus returned to Philippi, he bore a letter of good cheer from the ardent promoter of the Christian faith. Paul did not let discouraging experiences dim the faith. He was glad to endure hardship if only Christ could be glorified and his religion permeate the lives of men.

A joyous outbursting of overflowing faith is much more catching than a sorrowful, despondent mood.

Prayer.

Father, teach us the way of an enduring faith. Give us the deeper joys of sacrificial service. Lead thy church to find abiding happiness in closer fellowship with Jesus, our Lord and Saviour.

CHRISTIAN ENDEAVOR NOTES.

(Continued from Page 10.)

should be the highest type of citizens, for they should act from the highest and best motives or reasons.

There is little wonder that so many present-day office holders get into trouble. The general feeling among the people of carelessness in the observance of the law does not boost up an official to do any better than others are doing. Police-bribery and law-breaking by officials reflect the public attitude. Citizens should not allow any such happenings because they do not want it and do not have to tolerate it. When each individual citizen arouses to his duty of being the best possible citizen, he will go a long way in correcting the evil. And may he not forget to help carry the other fellow's burden of temptation.

As long as millions of the world's people lack food and as long as there are so many unemployed in our country, our citizenship is not what it should be. There is something out of line somewhere when hundreds are starving while millionaires become more numerous every year. A solution to this problem may be: Good Citizenship.

Training in good citizenship begins in the family. Honesty, responsibility, love for peace, diligence—all can be learned at home and applied in the larger citizenship.

Daily Readings.

October 5—Titus 3:1-2.

October 6—Romans 14:19.

October 7—Nehemiah 6:1-3.

October 8—Psalms 15:1-5.

October 9—Luke 7:1-10.

October 10—Micah 7:1-4, 7.

Topic for next Sunday: "A Christian Attitude toward Prohibition."

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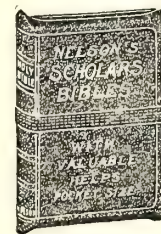
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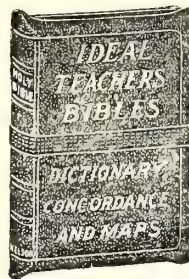
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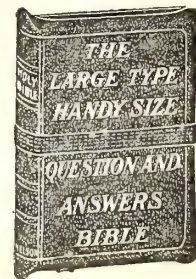
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"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

DARKNESS.

LESSON: I. John 2:4-11.

"The darkness is in the past, the true light now shineth." Verse 8.

"Darkness," as John uses it, means spiritual ignorance and wickedness. Any person who lives in ignorance, deceit, hatred and malice, love is extinguished in his soul, and he lives in darkness. But in Jesus one needs not walk in darkness, for he has the light, and that light is the true light. It is love.

He that sayeth that he is in grace, and still harbors hatred and malice, condemns himself. He who assays to comfort himself in Christ and the Christian spirit and still is angry with his neighbor, is in a state of distress, a state which finally leads to affliction and terror. "He that loveth not his brother abideth in darkness." Christ's whole message to the world is based on the new commandment, "Love one another." Of all things humanity needs in these days it is this love.

He who gives his assent to this, makes his knowledge coincide with it, and keeps His commandments, is undoubtedly in the kingdom of light.

Prayer.—Dear Father, help us to walk in love and to shed abroad thy light more pure, more beautiful, more abundant, day by day. Grant us this in the name of Jesus we ask it. *Amen.*

TUESDAY.

CRUCIFYING DARKNESS.

LESSON: Galatians 2:19-21.

"I am crucified with Christ."

Paul often explains how he is "dead in the law" and "to sin," and "alive in Jesus Christ."

He says, Christ is crucified for us, and that when we take those things about us, which are sin and darkness, and crucify them, we crucify ourselves with Him; and thus, by his grace, we are baptized unto this death, which is His death.

What a beautiful thing this baptism is when we take its sacred obligations and declare through that symbol that we have crucified the sins of our lives, and become alive to Jesus! That is soul action, and, with such soul action, there comes to us a faith through which we receive Him, in which we live in Him, and by which we rise with Him in his likeness. In this way his death is our death and his life is our life. Thus Jesus has taken the place of the law, sin and death; and if we take our eyes from Him, we are lost.

Prayer.—Help us, O God, to believe with childlike confidence; and in all our lives to praise Thee for thy infinite mercy. *Amen.*

WEDNESDAY.

LIGHT SHINING ON DARKNESS.

LESSON: Psalm 102:1-14.

"Hide not thy face from me in the day when I am in trouble." Verse 1.

In temptation, misfortune, or distress, one has

the tendency to feel that God has entirely deserted him. At no time does God seem so far away as then. His soul cries, but it seems that the cry dies away without having reached the ear of God. In happy days and bright seasons he feels love's fellowship, but in trouble, life fades away. It may be that in those prosperous and happy seasons we are lifted up within ourselves, and we keep not the grace of God; or perhaps, we fail to make the right use of it. We exalt ourselves (perhaps unwittingly) and thus lose our places in the family circle of God's children and feel like a "pelican of the wilderness," or an "owl of the desert." In such experiences there are two things we may do: Confess the neglect of faithfulness and vigilance and pray for mercy, and take hold of the promises. If we will do this, before we ask will He answer; and then shall we receive strength, and, in the midst of darkness, have hope.

Prayer.—Have mercy on us, O God; save us, pardon us, and heal us; and when we sit in darkness, be Thou our light. May we ever hope and never grow faint. *Amen.*

THURSDAY.

THE TRUTH FOREVER.

LESSON: Matthew 9:1-8.

"Son, . . . thy sins be forgiven thee." Verse 1.

These are living words which never pass away. They were the message of Christ during his ministry. They were among the last words of the Master on the cross. They go on forever, and are to be heard by every soul through the ages to the end of time.

Every living child of God who has a passion for souls and passes this message on to others, is a mouth-piece of the Lord Jesus, as though the Son himself were saying, "Thy sins be forgiven thee." Every such one may bear in mind that the Lord is with him when he bears such a message.

Remember David when Nathan said: "Thy Lord also has put away thy sin: thou shalt not die." This was God speaking. This is the word which God has given his church in that oft quoted commission, "Go ye into all the world and make disciples of all nations." He who does not believe this repudiates God's word, and his name becomes anathema. This is what happens to those who possess not his grace, who covet the world, whose hearts refuse his gifts, and who blaspheme against his spirit.

How important it is that his true children should speak his forgiveness and salvation, and encourage one another to believe, by declaring for Him. "Him that cometh unto me, I will in no wise cast out." This is an eternal Gospel and remains forever. Our Lord is present in it; on it we can take our stand; by it we can defy sin and hell; in it we can put our trust.

Prayer.—Do Thou help us, Lord, to do this. Thou knowest the unbelief of our hearts. Hold us fast. Draw us to Thee. Give us thy Holy Spirit to believe in Thee, and find rest in thy word of truth. *Amen.*

FRIDAY.

IF ANY MAN SIN.

LESSON: Ephesians 4:22-28.

"I write unto you, that ye sin not. And if any man sin we have an advocate with the Father, Jesus Christ the righteous."—John 2:1.

In our lesson, Paul is writing to those who have undertaken to follow Christ. So even Christians may have such sins as these. Paul makes it plain, however, that newborn souls desire to be

pure, and that if they are grieved when they discover sin in their lives, they need not grieve as those without hope.

All of us have an advocate with the Father, and through prayer to Him we obtain the blessing of forgiveness and the power to rise up in the newness of life.

This experience is what may be called holy zeal; and this zeal should characterize our daily life. Through it and the Spirit of God, we may ever receive new light, new strength, and new desire for that which is good. It brings to us bounding freshness of youth, so that "they shall mount up," David said, "with wings as eagles." Out of this experience proceeds holiness of life.

Prayer.—O Lord, keep us, work in us to will and do thy will. *Amen.*

SATURDAY.

INDUBITABLE.

LESSONS Psalm 130.

"Let Israel hope in the Lord." Verse 7.

Here we learn to wait and hope for the Lord's help and never to cease praying even though we see no answer. In all experiences we may cling to his promise and have the assurance in our hearts that in due season the help will come according to our faith and according to his purpose, will and pleasure. Sometimes it is the way of the Lord to postpone helping us when it seems to us, if He loved us, He would come at once to our assistance. At such times it is the way of Satan to whisper into our souls, "There is no God." But the gospel says, "Hope in the Lord." With the Lord there is mercy, and with Him there is plenteous redemption. Can we? Will we?

Prayer.—Dear Lord, we pray that we may be thy witnesses unto the utmost—waiting and not doubting. By the power of thy word, give us strength of waiting on Thee. *Amen.*

SUNDAY.

GOD'S GLORY IS MAN'S DOMINION.

LESSON: Psalm 8.

"Thou madest him to have dominion over the work of thy hands." Verse 6.

When we consider the splendor of the heavens, and reflect that nearly all the stars are suns looking down upon us with their wonderfully gentle and kindly light, we are compelled to feel with David that they declare the glory and the goodness of God, and that they proclaim the unchangeable truth of the Lord.

What shall we say then of the inconceivable goodness of God, in that He has made man to have dominion over all these works? All we can say is: Man know your littleness, and your greatness! Know the Lord and his mercy, and become humble! So shall you become great.

Prayer.—O Lord, with the trust of a child we come to Thee and say: "O Lord, our Lord, how excellent is thy name in all the earth!" Make us all Thou wouldst have us be. *Amen.*

WEEDING THEM OUT.

This is the way they do it in the Czechoslovakian Church. If members seem unworthy or lose interest in spiritual things, they are weeded out. It is hard to do, but fruitful, says Rev. John S. Porter of Prague. "The world sees that it means something to be in the church. They respect us and are not repelled, but drawn by the careful and prayerful use of Church discipline." There might possibly be church gardens in America that need weeding.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

SONGS IN THE NIGHT.

"In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."—Mark 1: 35.

Jesus Christ, the Son of God, had gone through a busy day wherein the throngs had pressed Him, in their seeking for the Bread of Life and for the healing of their bodies. Even after the sun had set, He ministered to the sick which had been brought to Him; yet very early in the morning He went out to pray. One wonders, if in His humanity there were not times when sleep was far from Him because of the sin and sorrow of this world which He had come to bear. It does not seem improbable, for He had a greater love and compassion than any of His followers today, who are seeking to gather the lost into the fold before it is too late; and how many of them pass sleepless hours after their busy days.

But even sleepless hours may be a blessing in disguise, for ourselves as well as for others, for they come when the world is most free from noise and interruptions; those two factors that are so detrimental to our prayer life. We may have our regular hours for prayer, yet the forces of evil are ever busy to thwart us; for Satan knows the power of prayer, and would keep us from our knees. The hours between midnight and morning are the hours when we are most alone; they have been called the lonely hours, and the lone watchers feel their lonesomeness. How many times have we rebelled against them, yet that only made matters worse; but when we learned to make of them an altar of prayer, what a blessing came. Prayer can obtain for us a quiet, peaceful spirit, attuned to God's will and connecting us to God's power-house through which our faith is strengthened so that we can, with thanksgiving, let our requests be made known unto God who giveth to all men liberally when we abide in Him and His words abide in us.

Oh, how the Holy Spirit will work with us in our midnight prayer service, bringing things to our remembrance that we desire to see accomplished in our own lives and in the lives of others. And the faces of those on our prayer list, how they are brought before our vision with those we have never seen, but who have their place in our hearts just the same. How it thrills our hearts with love and joy and, like Paul and Silas, we have our songs in the night, and the foundation of our prison house of clay is shaken. Spurgeon once said that "we breathe in the atmosphere of heaven by prayer, and we breathe it out again by praise; prayer and praise make up the essentials of the Christian life!" Prayer and praise, at night as well as by day, for the darkness and the light are alike to Him, and we are His children, and He ever abides with His own.

"Alone with God, the world forbidden,
Alone with God, O blest retreat!
Alone with God, and in Him hidden,
To hold with Him communion sweet."

THE NARROW LINE.

Men have found it hard to believe that God will condemn the strong moral man of forceful character and approve the weak Christian man of inactive character. But there is a line of demarcation not wholly dependent on morality. This line may be extremely narrow, but it is a line of separation and as such divides into two classes

men who do not believe. Paul, the Pharisee, was not approved by God; Paul, the Christian, was so approved. Christ, time and again, emphasizes the two classes of men as believers in him and as unbelievers. Of Course, the morally upright man may be a believer in Christ, and for reasons of his own, refuse to ally himself with any church as a member, as for instance, Abraham Lincoln. On the other hand, a man who appears as a believer, may simply profess to be a Christian, and yet lack all the characteristics that constitute a true Christian. When we consider the social, racial, industrial, and political injustice in the world due to the un-Christian conduct of so-called Christians, there are all too many such Christians in the world.

The dividing line is an invisible one, and one that cannot be decided by man. In his opinions concerning his fellow men, even the Christian needs to heed the admonition of Jesus, "Judge not, that ye be not judged," or as Goodspeed translates it, "Pass no more judgments upon other people, so that you may not have judgment passed upon you." The Supreme Judge of the universe will pass the ultimate judgment that will determine the destiny of man. No mere man can detect the essential elements of the judgment that will place one man on one side of that narrow line of demarcation, and another; on the other side. Even in the physical contests between contending athletes the one thing that differentiates the two is often intangible and imprecipitable. An editorial writer in commenting upon the recent golf championship contest between Billy Burke and George Von Elm emphasizes the fact that only one stroke at the end of 144 holes separated them. That one stroke meant honors and a large sum of money for Burke. For 139 holes the men had fought on even terms and at the finish of their three days play, the margin was almost insignificant. But the margin meant success for the one and defeat for the other. The writer goes on to say, "Nevertheless, a margin had to appear, and it was Burke who at last held it. No matter how thin the line between defeat and triumph, there always is the line, and somehow it does make a tremendous difference. . . . And yet the fact remains that it was Burke who ultimately came through, and coming through, by all current values, signifies superiority."

These separating lines appear all through life and classify things and actions and persons into contradictory categories. We either are or we are not. A neutral attitude toward Jesus Christ does not seem possible, and that narrow line that places us in the category of being either for or against him is oftentimes so pitifully narrow and faint. But it is there, nevertheless, and it is placed there by the infinitely compassionate Savior of men, himself—"He that believeth on him is not judged (A. V., condemned): he that believeth not hath been judged (A. V., is condemned) already, because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil."—Editorial in *The Methodist Protestant-Recorder*.

REDEEMED PEOPLE.

A thorough revival of spiritual life seems to have taken place in Adams, South Africa, during the latter part of the past year. Zulu pastors, filled with zeal for the aid of people, report

progress, and the renewal of consecration by many men and women who had grown cold. Reports made at the Annual Pastor's Convention make Rev. Henry A. Stick of Adams, South Africa, say, "It again made us experience the wonders of the gospel in building such characters as were manifest at these meetings, characters of redeemed people whose race was in utter darkness only a few decades ago."—*Missionary Herald*.

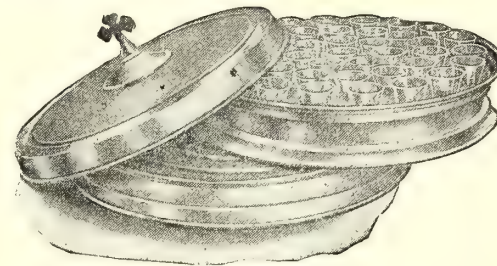
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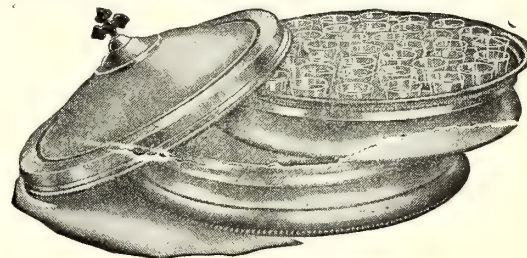


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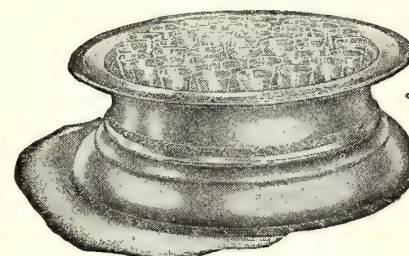
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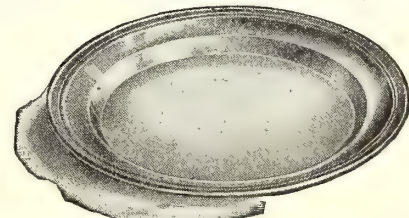
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

We sometimes receive letters that fill our eyes with tears. We know the appeal worthy and the need great, and it hurts to say "No," because we do not have funds to take in more children. If there is any cause that should reach our hearts and cause us to give, it should be that of a little child. I am giving you a part of a letter I received today. Does it touch your heart? It touches mine. This mother has two little children (twins), a boy and a girl eight years old. She has worked and supported them since they were six months old. She says she has done her best to keep them together and with her. She is working on short time and her wages have been cut, and she says she just can't make it. She has been living with her mother, who has now crossed to the other side. "We only have part-time, and I just can't make it. I have started my children to school, but they do not have clothes to wear, and we have not had enough to eat for quite awhile. The children are undernourished, but are getting along fine in school. I want to get them in the Christian Orphanage if possible. I am willing to work hard and help all I can. I am anxious to get them where they won't go hungry and will have protection."

A little child hungry and cold in this land of abundance. My dear readers, do you know the pangs of hunger? Has the wolf ever stood at your door? If so you know how to sympathize with this woman. If God has so richly blessed you that your wants have always been supplied, then don't you want to spare some of your possessions to help needy children in your orphanage?

We have 105 children now, and there are a number of cases, like the one described above, on our waiting list. What are we going to do about it?

The following has been sent in since last report:

Miss Nellie Maye Holt, Burlington, N. C., 18 dresses, 2 coats, 2 sweaters.

Mrs. West, Waverly, Va., 3 dresses, 1 coat, 1 cap, etc.

B. V. May, 10 pair anklets.

Slippers, C. H. Dickey, Class 5, Burlington, N. C., slippers, hose, dresses, hat for Lula May Hunter.

Mrs. J. A. Williams, Franklin, Va., dresses, sweaters, hats, shoes.

Mamie Wilkins, Circle 3, Burlington Church, bath cloths and towels.

Mrs. E. W. Neville, Chapel Hill, N. C., pants and union suits.

Miss Nellie Maye Holt and sister, Burlington, N. C., 13 dresses, 1 cape.

Nancy Branch, Garner, N. C., 1 dress.

Mrs. E. W. Beale, Zuni, Va., 2 dresses, boy's suit, shoes.

Mrs. Strickland, Benson, N. C., package of clothing.

J. W. Burke, Gibsonville, N. C., box of hats.

Mrs. J. F. Stewart, Enigma, Ga., 1 suit, pants.

Junior Class, Vanceville S. S., Tifton, Ga., 1 box of articles for children.

REPORT FOR OCTOBER 1, 1931.

Brought forward \$11,160.67

Sunday School Offerings.

North Carolina and Virginia Conference:
Greensboro, Palm St. \$ 5.63
New Lebanon 2.00
Belew Creek 1.00
Elon College 6.25

14.88

Eastern North Carolina Conference:

Wentworth \$ 9.60
Damascus 3.23
Youngsville 1.00
Christian Light 1.25
Mt. Auburn 2.52
Mt. Hermon 4.00
Auburn 3.70

25.30

Eastern Virginia Conference:

Dendron \$ 3.00
Barretts 1.20
Spring Hill 1.00
Elm Avenue 1.25

6.45

Virginia Valley Central Conference:

Winchester 4.52

Special Offerings.

Walter Blizzard support of children. \$ 6.00
Mr. & Mrs. Floyd H. Dunn, Lynchburg, Va. 2.13
Mrs. Maynor, support of Rebecca .. 10.00
Mr. J. M. Darden, painting main building 233.82
Mrs. Strickland on support of Lavette Weaver 50.00

301.95

Total for the week \$ 353.10

Grand total \$11,513.77

Have you sent in your renewal for THE CHRISTIAN SUN? It is very much in order now. THE SUN has to be printed and sent out each week, and there are those who have received it now many weeks without paying up. Now is a mighty good time to renew your subscription.

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Specimen of Type.

AND the third day there
was a marriage in
Cana of Galilee;
and the mother of Jesus was

The VEST POCKET, is, beyond question, the most popular Testament published. In size, 3½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

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2103K. Morocco Grained Binding, flexible limp, gold edges and titles.60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.85

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.10

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in red. 13RL. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges.90
15RLP. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included. 1.35

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Specimen of Type

ST. MATTHEW 2

The three wise men

carrying away into Babylon for fourteen generations; and from the carrying away into Babylon unto Christ are fourteen

ing interpreted is, God with us. 24 Then Jesus being raised from sleep did as the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges. \$1.00
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Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jesus to the multitude, and to his disciples,



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ALABAMA CHRISTIAN CONFERENCE. PROGRAM OF THE THIRTY-THIRD ANNUAL SESSION.

HELD WITH THE PISGAH CHRISTIAN CHURCH,
BEGINNING OCTOBER 13, 1931.

AFTERNOON SESSION.

2:30 o'clock.

Call to Order—Rev. G. D. Hunt, President.
Scripture Reading and Prayer—Rev. J. H. Hughes,
Pastor Pisgah Church.
Enrollment of Ministers.
Enrollment of Delegates.
Election of Officers.
Filling of Vacancies on Standing Committees.
Reception of Fraternal Visitors.
Assignment of Homes.
Adjournment.

EVENING SESSION.

7:00 o'clock.

Report of Executive Committee—Chairman.
Discussion.
Annual Address—Dr. Atkinson. Rev. G. D. Hunt,
Alternate.
Miscellaneous Business.
Adjournment.

Second Day.

MORNING SESSION.

8:30 o'clock.

Call to Order by the President.
Devotional Service—Rev. C. W. Carter.
Report of Committee on Moral Reform—Rev. W. T.
Meacham. Discussion.
Report of Committee on Schools and Colleges—Dr. F.
E. Jenkins. Discussion.
Report of Young People's Work—Klein Hood and
Miss Eunice Stevens. Discussion.
Report of Committee on Religious Literature—Rev. J.
H. Hughes. Discussion by Dr. Atkinson. and
others.
Report of Home Mission Board and of Committee on
Foreign Missions—By Chairmen of Committees.
Discussion by Dr. J. O. Atkinson, Mission Secre-
tary.
Adjournment.

AFTERNOON SESSION.

1:30 o'clock.

Call to Order by the President.
Prayer—Rev. A. H. Sheppard.
Report of Committee on Superannuation—Rev. C. W.
Carter, Chairman.
Report of Committee on Nominations—D. W. Shep-
pard, Chairman.
Unfinished Business.
Report of Treasurer.
Adjournment.

G. D. HUNT,
C. W. CARTER,
Committee.

PROGRAM OF THE GEORGIA AND ALABAMA CONFERENCE.

The Eighty Sixth Annual Session of the Georgia and Alabama Christian Conference will meet with the East LaGrange Christian Church, LaGrange, Georgia, Tuesday and Wednesday, October 6-7, 1931.

The program follows.

FIRST DAY—MORNING SESSION.

Called to order at 10:30 o'clock.
Devotionals by the President.
Words of Welcome—Richard Vinson.
Response—Rev. C. C. Hamilton.
Report of the Executive Committee.
Adjourn for Lunch at noon.

AFTERNOON SESSION.

Called to order at 1:30 o'clock.
Devotionals by Rev. A. H. Sheppard.
Report on Education—Rev. W. C. Carpenter, Chair-
man.

Address by Dr. Frank E. Jenkins.
Report of Christian Orphanage—Chas. D. Johnston,
Superintendent.
Reading of Ministerial and Church Reports.
Business Session.
Adjournment.

EVENING SESSION.

Meeting of the Missionary Association, Rev. C. W.
Hanson, President, at 7:30 o'clock.

SECOND DAY—MORNING SESSION.

Devotionals by Rev. W. T. Crowder.
Report on Superannuation—Rev. A. H. Sheppard,
Chairman.
Report on Moral Reform—Rev. H. M. Gray, Chairman.

Report on Foreign Missions—Rev. T. W. Gray, Chair-
man.

Address by Dr. J. O. Atkinson.
Preaching by Rev. G. D. Hunt.
Adjourn for Lunch.

AFTERNOON SESSION.

Devotionals by Rev. Bro. Prince.
Report on Religious Literature—Rev. W. C. Carpenter,
Chairman.

Report on Sunday Schools and C. E. Societies—Rev.
C. W. Hanson, Chairman.

Report on Home Missions—Rev. J. D. Dollar, Chair-
man of the Board.

J. D. DOLLAR, *President*,
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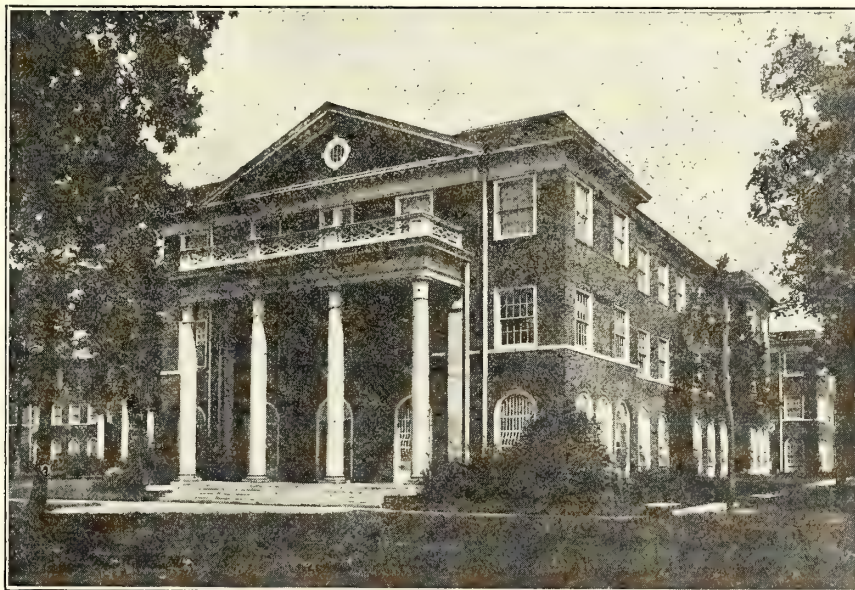
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Remittances: Make all remittances for subscriptions and renewals to The Christian Sun, C. D. Johnston, Circulation Manager, Elon College, N. C.

Advertising Rates: "Want Ads" 2 cents a word an insertion. Display rates quoted upon request.

Notices: Obituary and marriage notices, limited to 100 words, are published free of charge; all over 100 words at 1 cent a word. Remittance should accompany copy. Write names distinctly.

Remittances for advertising and other business matters will be addressed to the "Managing Editor," 1536 East Broad Street, Richmond, Va.

Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Change in the label will appear on wrapper the first week of month following renewal, provided it is received before the 25th.

MARRIAGES

SHIFLETT-COLLIER.

The wedding bells rang out on August 29th, when Mr. Leonard Shiflett and the popular treasurer of the Mt. Olivet (G) Christian Church, Miss Cecil Collier, in company with the bride's mother, motored over to Harrisonburg to the residence of their pastor, Rev. B. J. Earp, where the nuptial rite was observed making the two one. After the ceremony, the couple motored back to the Collier home in Green County, near Nortonville, there leaving the bride's mother, after which they went to Richmond.

Mr. and Mrs. Shiflett will make their home with the bride's parents, Mr. and Mrs. John Collier for the rest of the year. B. J. EARP.

BRILL-SPAUD.

On September 10, 1931, two of my good friends and members of Timber Ridge Christian Church, Mr. Walton E. Brill, and Miss Marie Spaid, came to my home and were united in the holy bonds of wedlock. Both of these young people

are well and favorably known throughout the Timber Ridge community. Bro. Brill is also well known at Elon College, where he has been a student for the past two or three years. It is a pleasure to officiate when two such splendid young people are embarking together upon life's sea. May their voyage through life be happy and useful.

A. W. ANDES.

OBITUARIES.

ALGER.

Charlotte Jane Alger was born July 22, 1856, and died August 22, 1931, aged 75 years and one month. Sister Alger was known for her piety and consecration. She is survived by 7 children, 32 grandchildren, and 27 great-grandchildren.

THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

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For literature, write Rev. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

HOLMAN BIBLES

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and all who would study the Word of God intelligently this edition is unsurpassed. The type is large, clear, Bourgeois, Self-Pronouncing, with liberal space between the words and lines, which makes it easy to read.

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Specimen of Type.
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Our Price—Post Paid..... 10.65

Funeral services were held at Bethel, on August 24, 1931. Many of her host of friends and relatives gathered to pay a tribute of respect. Blessed are the dead that die in the Lord. Their influence lives on for good.

A. W. ANDES.

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LA GRANGE, GEORGIA.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXXIII.

RICHMOND, VA., THURSDAY, OCTOBER 8, 1931.

NUMBER 41.

ON TO BURLINGTON!

October 20th will be an important day in the history of the Congregational Christian Church in the South. More than forty years ago, our forefathers assembled in extraordinary session to face the problem of higher education for the youth of our Church, and the establishment of ELON COLLEGE was the result.

At Burlington, we meet to face the problem of maintaining our College and providing for its adequate support and its future leadership. The proper solution of this problem demands our love, our loyalty, our wisdom, our ability, our resources, our faith, our prayers, and our presence, to the end that our obligations may be met in full, and our College may continue her fine service to the Church and to the Kingdom.

On to Burlington! I hear the voices calling: The voice of the founders of ELON COLLEGE, those who have gone to their reward, and those who still live; the voice of the laymen and ministers who have sacrificed and prayed for its founding and its future, but are with us no more; the voice of the Faculty, noble men and women, who have put their lives on the Altar of Higher Education for the Church, that the youth of our day may be properly prepared for life; the voice of the College, the voice of the Church, the voice of the future, and the voice of God, are calling to us, one and all, to arise and carry on: to combine our wisdom and our resources under sane and directed leadership, for the profitable permanence of the Institution that is dear to our hearts and that holds the future of our Church largely in its embrace. *Can you refuse the Call?*

Lay aside cares and responsibilities, postpone engagements, let business wait — on the 20th of October ELON COLLEGE needs you!

On to Burlington!

L. E. SMITH, *President,*
The Southern Christian Convention.

NOTES-PERSONALS

Rev. J. E. McCaully changed his church address from 505 S. Main St., Norfolk, Va., to 3000 Grove Ave., Richmond, Va., and his home address from 129 Hardy Ave., Norfolk, Va., to 3206 Grove Ave., Richmond, Va.

We call our readers attention to the appeal being made by Dr. L. E. Smith in behalf of Elon College. The future of the Church is bound up in Elon's future, so we should bestir ourselves and heed James admonition that "Faith without works is dead."

Dr. and Mrs. M. J. W. White, Jr., missionaries to Cagayan, Misamis, P. I., announce the arrival of a new missionary on September 3rd. Little Miss White seems quite at home in the far away field, and she with mother and father seem quite happy and well.

Rev. J. Howard Smith, who graduated from Elon last May and who served New Hope Church as pastor the past year, is now a student in the Theological Department, Yale University. "I miss being at Elon," he writes, "but I am certainly enjoying my work here, at Yale." In another column we give an account of his meeting at New Hope.

Our United Church, Lynchburg, Va., is on the lookout for a pastor the coming year, Rev. G. C. Crutchfield having served notice that he will not return to the work at the close of the present Conference year in November. The chairman of the Pulpit Committee is Mr. W. T. Dunn, Kemper Street Station, Lynchburg, Va., who will be glad to correspond with available prospective pastor.

Our Ocean View Church made a fine report in August. The attendance at the church services averaged 109. Five new members were received during the month, and there were from five to twenty visitors present in each of the church services. Rev. W. T. Warren, the pastor, has greatly endeared himself to the people, and the prospects for a good, strong church at Ocean View seem quite promising.

One seemingly interested, approached the editor recently. "Well, I hear that Elon College will have to close up and quit. Is that true?" The reply was, "Well, I was with a man the other day who said he heard it rumored, in fact, heard it preached in a church, that the world was coming to an end soon. Is that true?" The one is about as true as the other, we presume, but rumor and alarm can tell you anything.

Every member of the General Convention at its last session, and all members from churches who can do so, should attend the extraordinary session of the Southern Convention to assemble at 10:00 a. m., Oct. 20th, in our Burlington Christian Church. The welfare and the future of our own Elon are to be taken to heart and discussed and laid upon the minds and hearts of those who attend. Surely no enterprise or institution amongst us has made such contribution to our church life and growth the past forty years as Elon College. And out of sheer gratitude for what the College has done and out of hope and prospect for what the College may do in the future, the loyal, faithful members of Christian Churches in all parts should come together for this important meeting. We must give to our

own Elon in this time of her great need the best in thought, in prayer, in service and in sacrifice that we are capable of giving. In the multitude of counsel there is wisdom, and we need to take counsel together in this vital matter of our church life and history.

REVIVAL AT PROVIDENCE-MEMORIAL

The revival services at Providence-Memorial Christian Church, Graham, N. C., began on the fifth Sunday of August, at 7:45 P. M. Rev. L. A. Nall of Elon College, brought the message each evening, and he did his work well. His sermons were of the plain old gospel type, filled with the spirit, rebuking sin, and warning the sinner, in a loving way, to flee from the wrath to come and accept Christ. His warnings were heeded, as seventeen persons were converted and reclaimed. While, as yet, no additions have been made to the church membership, we are assured that this meeting has accomplished great and lasting good, with Christian people being both prepared and encouraged to do the will of God.

The singing was conducted by Rev. Wayne Curtis of Belmont, N. C., and he was splendid, putting his heart and soul into the singing. Both the choir and congregation sang with power and rejoicing.

Our attendance for this meeting was far above the average for our church, with members of other denominations present each night.

The services were closed on Thursday evening, September 10th, with the presence of the Holy Spirit resting upon the church and those who had been blessed to attend.

For these blessed results; the riches of His saving grace, and the spiritual uplift of His people in His glorious kingdom, we praise His matchless Name.

J. N. FOGLEMAN,
Pastor.

REVIVAL AT NEW HOPE.

From the third Sunday in September through the fourth, the New Hope Christian Church, R. F. D., Louisburg, N. C., held its annual revival. The pastor preached during the first two days. On the second night Rev. M. F. Allen, of Newport News, Virginia, arrived to assist in the meeting. Brother Allen preached good sermons, and the church was greatly revived. During the meeting many members were restored to the church, and several others professed faith in Christ.

On Sunday, September 27th, Bro. Allen baptized two by affusion and seven by immersion.

At the conclusion of the Sunday morning service a "Goodbye" service was given for the pastor, who is leaving for Yale University.

The membership of the church was spiritually lifted by the good meeting. Large crowds attended every service, and a great number of visitors from near-by churches came.

J. HOWARD SMITH,
Pastor.

NOTICE.

Rev. P. H. Brown of Chicago, who has been supplying the pulpit at First Christian Church, Portsmouth, Va., during the absence of the pastor on vacation, will remain indefinitely in the South. Mr. Brown is a man thoroughly committed to the Word of God, and one who has been greatly used of the Lord in both evangelistic and pastoral fields. Anyone who desires to secure him for supply work, or for evangelism, may take the matter up with Mr. Brown by writing him in care of the undersigned, or by calling Telephone, Portsmouth 1269-M.

H. C. CAVINESS.

A PRIZE SERMON PROPOSAL.

Congregational-Christian Ministers, Attention!

Two friends of the American Board—both Corporate Members—are eager to see our ministers become more intelligent and enthusiastic advocates of the cause of foreign missions. They believe there never was a time when the spirit and message of Christ were more needed around the world. They are also convinced that the work of the American Board will bear the closest scrutiny by those who are sincerely and intelligently concerned with "the permeation of the world by the Spirit of Christ."

With these considerations in mind, they have offered the sum of one hundred and fifty dollars (\$150) to be divided into three parts—\$75, \$50, and \$25, and used according to the following

Conditions.

Each minister who is interested is asked to submit three copies of a sermon dealing with any aspect of foreign missions.

Any minister in regular charge of a Congregational or Christian church is eligible.

The sermon must have been preached on some Sunday during the months of September, October, or November, 1931, preferably November 15th, the twenty-fifth anniversary of the Laymen's Missionary Movement, and the one hundred and twenty-fifth anniversary of the Williamstown Haystack Prayer Meeting.

Its delivery must not have exceeded twenty minutes in length.

The three copies must be in the hands of the Editor of the *Missionary Herald* not later than December 5, 1931. The first page of each manuscript must be headed as follows:

"Sermon preached in Church, at by
Subject
Text"

All sermons will be examined by a committee, who will choose the three which in its judgment are the most convincing presentations of the subject. Seventy-five dollars will be awarded the author of the first choice, fifty dollars to the second, and twenty-five dollars to the third. These three sermons will be published in the *Missionary Herald*. (Seven other sermons will receive honorable mention, and the manuscripts held for use by the American Board.) All other manuscripts will be returned to their authors on receipt of return postage. (The Committee will reserve the right to cancel the whole plan in case less than fifty ministers co-operate.)

In this connection the American Board would suggest the following titles as a partial up-to-date, helpful bibliography:

Basil Matthews: The Clash of World Forces.

D. J. Fleming: Helping People Grow.

Ray E. Phillips: The Bantu Are Coming.

Bishop McConnell: Human Needs and World Christianity.

Albert Schweitzer: On the Edge of the Primaeval Forest.

Paul Hutchinson: World Revolution and Religion.

Pearl S. Buck: The Good Earth.

K. S. Latourette: What Can I Believe about Christian Missions.

Current Mission problems and Outlook, 25c. (To be obtained from Foreign Missions Conference, 419 Fourth Ave., New York.)

Hunnicut and Reid: The Story of Agricultural Missions.

S. G. Inman: Trailing the Conquistadores.

C. F. Andrews: Mahatma Gandhi's Ideas.

Vol. I. of the report of the Jerusalem Meeting of the International Missionary Council.

Recent numbers of the International Review of Missions.

• Current numbers of the *Missionary Herald*.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

MR. and MRS. GERALD SMITH conducted one of their best Vacation Bible Schools this summer in a Congregational Methodist Church. It was a union school.

LIBERTY CHURCH, EAST TALLASSEE, has made a remarkable campaign for Missions. Eighty people, some of them not members of the church, have pledged to give quarterly for world service.

REV. J. MARION DOPSON was ordained at the meeting of the Central Association, at E. Tallassee. His father was one of the original Congregational Methodists, who became a Congregationalist under Superintendent Gale of Florida.

THE COTTON MILL YOUNG PEOPLE organized a "Band of Hope" on Christian Endeavor lines, but including members of the B. Y. P. U. In one community, Mr. Davies found only two Bibles, and secured 40 Bibles and 100 Gospels of John, from the American Bible Society, for distribution.

MISS MARGUERITE DAVISON has greatly interested the attendants at the Alabama Associations by dressing up young people and children in the costumes of peoples in countries served by the American Board. The dressed-up individuals were brought in during a talk on the Missionary work.

MR. SIDNEY H. DAVIES was in West Florida this summer, conducting Vacation Bible Schools and evangelistic meetings, and doing much pastoral work with the people. Some of the West Florida children were so eager to attend the schools in the middle of the day, that they picked the regular amount of cotton by going early to the fields and staying late.

CENTRAL ALABAMA ASSOCIATION met at East Tallassee Church. Eight churches showed a gain of twenty-seven members and a loss of eleven members. Two churches did not report gains. Eight churches had daily vacation Bible school. There were seven Christian Endeavor Societies. There was excellent interest in the discussion of topics of the Association's program.

MISS PATTIE LEE COGHILL has returned to her work in Florida, after a month's vacation at her home, and prior to that two months work in Kentucky. Miss Coghill has a full program planned with a series of Interdenominational Leadership Training Schools and with the regular association meetings and visitation of individual churches. She returns full of eagerness for her work.

DUNCAN'S CREEK REVIVAL. It was a good one, carried forward by the pastor, Rev. Carl Parker. Seven new members united with the church as a result. This church, out in the country, is made up of some very strong men and women. The pastor announces the prospect of another series of special meetings about Christmas time, and has in mind an interesting evangelist to help. We shall watch with interest.

EAST ALABAMA ASSOCIATION met at Wesley Chapel in the hill region near Delta. This association is small, but is in the region of the strong Alabama Christian Conference, and there will be a re-alignment of the churches at a future date. The leading churches reported a gain of 20, 12, and 8 members, respectively, with a total

loss of six members. In the entertaining church, there are a number of school teachers in the fellowship.

DR. LILLIAN B. FULTON, pastor of the Congregational Church at Lake Worth, was the subject of an illustrated article in the magazine supplement of the *Atlanta Journal* of September 20th. The article was written by Helen Van Hoy Smith. It was an interesting article, and gave Dr. Fulton's viewpoint concerning women preachers. Dr. Fulton says, "There is no reason why women shouldn't make a go in the ministry," and a large number have.

DR. and MRS. LEWIS H. KELLER were in an automobile accident in Illinois on September 14th. They were returning from Madison, Wisconsin to Atlanta. The car went down a ten foot embankment and turned upside down. Mrs. Keller was in a hospital at Bloomington for eight days with a sprained back, but is now sufficiently recovered to finish the trip, and they are now in Atlanta. All of their friends rejoice with them in this marvelous escape.

NORTH ALABAMA ASSOCIATION met in Mt. Moriah Church, north-east of Moulton. The largest gain of membership during the year was made by the United Congregational Christian Church of Birmingham. The high point of the conference was the reception of two new churches: One at Rock Springs, near Haleyville, with 22 members, and the Congregational Community Church of Birmingham, which came in with a strong membership, pastor and working force. Delegates were present from these churches. Miss Ruth Turner, who had summer work in this association, with her sister, Miss Elsa Turner, helped with the program.

LOVEJOY. A significant name and a significant work. All of the seven hundred people present at their great Home Coming, September 20th will tell you so. This beautiful rural church, twenty-eight miles south of Atlanta, with beautiful grounds and improved building, new roof, new decorations inside, new piano, and several new members, is rendering a very significant service to a large parish. But they say, with all the new things they have, they do not want a new minister. Dr. Carl Parker satisfies. He gave them a great sermon on "The Finest Joy." This theme in the Lovejoy Church, with a people who love each other and their minister, and rejoice in their work, should make a joy supreme and work for the life of a Christian community a delight.

GEORGIA STATE CONFERENCE.

"The Vision and the Task" will be the theme of the Georgia State Conference to be held at Fredonia Church, Barnsville, October 27 to 28th. The advance copy of the program was prepared by Moderator H. B. Mobray, Rev. L. L. Stanley, Rev. J. D. Dollar, Dr. W. T. McElveen, Rev. J. F. Blackburn, Dr. W. Knighton Bloom, Rev. Carl Parker and Rev. M. J. Sweet, at Atlanta, September 22nd.

This program includes such themes as "The State of the Church," "Spiritual Evangelism," "The Vision and the Task," "Does Grouping Churches Succeed?" A round table discussion. "Seattle and its Results," "How I Get My Sermons." A round table discussion. Young people's work.

The Conference sermon will be delivered by Dr. McElveen. Other speakers will be Dr. D. B. Atkinson, Associate Moderator of the General Council of the Congregational and Christian Churches, President H. C. Newell, Rev. H. B. Mobray, Miss Annie Campbell, Rev. J. D. Dollar, Rev. T. L. Leverett, James Mahaffy, M. H. Flemming, Rev. M. H. Gray and others. At this Conference it is likely that such steps as may be necessary will be taken to perfect a union of Congregational and Christian churches into a united State Conference. This promises to be a most interesting and important meeting. Delegates from all the Christian churches, as well as from Congregational churches, are being invited by the Fredonia Church, which is more than cordial in its welcoming hospitality.

METHODS CORNER

BY REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

A young minister came to my home the other day to confer about the use of the stereopticon in his church. He is the son of a minister and has been in the ministry only four years. The church he is now serving has been meeting in a hall but at present a new building is in process of construction. The church has never held a Sunday evening service, but when they get into their new building they will hold such a service. The young minister realizes that he will be confronted with a real task.

He desires to use the stereopticon for he knows other ministers have and he is convinced that he must do something besides preaching in the conventional way. In our conference I made several suggestions and I would like to pass them on to you.

It is probable that the State University in your state has a Visual Extension department designed to help public schools and churches. In this case the use of the visual material by churches would be considered educational. In Florida we have such a department of our University at Gainesville. The department issues a catalog of slides. The cost of using these slides is only the cost of transportation. In the list of pictures there are many Biblical sets. I suggest that you investigate and see if such help can be had from your state university.

Another source of supply is our own denominational headquarters. The State Superintendent could secure lecture sets for you. A splendid catalog of lectures is issued. The slides are beautifully colored and cover almost every country. When I use these lectures I re-arrange the slides so that pictures of the country come first and then I use those next that show how Christianity has effected the people. I call the illustrated talk a Travelogue on this or that country. People will come out to such programs and you can make them interesting and instructive.

Lantern slides may be rented from numerous firms. Ideal Pictures Corporation, 26 East 8th Street, Chicago, carry slides and everything pertaining to motion pictures. The Victor Animatograph Company, Davenport, Iowa, has lanterns and lantern slides of every description. Riley and Riley, 21 St. Stephen's Place, New Dorp, Staten Island, N. Y., rent slides. The Photo Drama Extension Lyceum, 26 East 8th St., Chicago, rents slides of every description. Riley through the Congregational-Christian headquarters at 287 4th Ave., N. Y., at a discount. The young man mentioned above says he is going to try the stereopticon in his new church. It is an up-to-date way of preaching. It is the visual way. One picture, we are told, is worth ten thousand words.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

MEN AND MISSIONS.

A very sad lack in our Christian Church is that of interest in, or care for, Missions among the men. Our women, through their Missionary Societies, are learning something about Missions. And they are doing great things for Missions, and getting a great deal out of what they are doing. They are also giving a great deal to this supreme business of the Church. No church ever gets very far until it takes seriously the command of our Lord, and puts that supreme command in the forefront of its thinking. The big reason why so little is done for Missions in the Christian Church is because the men know so little about Missions. They cannot care much about that about which they know so little. And the sad feature of it is that nothing definite or constructive is being done to interest the men in Missions. The Church is the only institution on earth that undertakes missionary work, and every missionary, at home and abroad, is sent out and supported by missionary churches and mission societies. The Church is the only spiritual body on earth, and it proves its spirituality and spiritual significance, by undertaking a spiritual task in trying to convert this world to Christ, and to preach His gospel at home and abroad, to those who haven't known or accepted Him. For this fundamental reason, it is most deplorable that our men know so little about Missions, and are doing so little to learn about that which is fundamental to church life and spiritual growth.

This writer has just read with deep interest what two or three pastors are doing to interest

their men in Missions. Dr. G. Edward Osborne of the Hanover Christian Church (Disciples), Richmond, Va., writes:

"In connection with our training school last fall, we introduced a course on missions particularly for men, which was taught by Dr. Royal J. Dye. Nearly one hundred people, a great percentage of them men, were in attendance on the ten lectures of this mission study course. (Dr. Dye based his course on No. 106, 'Missionary Materials and Methods,' general elective course in the curriculum of the International Council of Religious Education.) Not all bought the book or took the examination, but their very presence in the class, night after night, greatly stimulated missionary interest and activities in our church this year. Though we reduced our current expense budget on account of the depression, our missionary budget was slightly increased over last year. We are planning a similar class for our training school this fall, dealing with some phase of home missions and church erection."

How happy, indeed, we would be to read of pastors in our dear Christian Church trying to stimulate an interest in Missions by such methods as those employed by Dr. Osborne of Richmond.

Another pastor, Dr. H. J. Armstrong, of the United Baptist and Christian Church, Duluth, Minn., writes:

"I am planning a mid-week school of religion, made up of four quarters for this coming winter. One quarter of six weeks will be our school of missions. The other three quarters will concern themselves with courses on church history, a Bible course, the social teachings of Jesus, and perhaps a course on comparative religions. We plan to devote twenty minutes to devotional work each Wednesday evening, and forty minutes to lecture and discussion of the above subjects. A different layman will lead the service each Wednesday night."

Out in Nebraska, in the church of which Rev. W. L. Goodell is pastor, the women, through their missionary society, inaugurated a plan to reach and interest the men of the church in Missions. They set the time of their meeting in the evening, and at the church, and urged the men to attend. The group was ungraded, men, women and children all being allowed and urged to attend. This year this church expects to hold a similar class in co-operation with the societies of the other churches of their town.

From some source there should come a way to interest the men in Missions. Here is a reason. Some of the best books now coming from the press are books on "Missions," "Race Prejudice," "International Relations," "World Betterment," "Kingdom Enlargement," "God's World," "The Desire of All Nations," etc. Through these books the women are learning more about the world's condition than our men are, and they are learning more about international relationships and goodwill, and they are not only learning more about goodwill among the nations, they are doing more about it. Can't something be done to get the men to catch up with the women in the good work of making this whole world a better world, and of trying to bring about goodwill in the world, through making known the gospel and the life of our Lord Jesus Christ?

J. O. A.

SHALL THE PULPIT REFLECT OR DIRECT?

A discerning writer in a current journal brings evidence to bear that the pulpit of the present reflects rather than directs the conscience of the pew. There are three examples exhibiting this "hysteria of initiative."

An eugenic society or a reform organization begins a "campaign" of publicity about "birth control," or "companionate marriage." Immedi-

ately the church falls for the propaganda, pastors "organize forums" and church assemblies issue "deliverances." When the newspaper novelty wears off "religion loses interest in them."

Or even a more notable example. Psychology starts something, gets space on the front page, gets itself featured in the class room and in the forum. Immediately the pulpit rushes into the "new psychology," and preachers rush onto the craze of psychology "until the vocabulary of some preachers is so weighted with words and phrases that smell of the laboratory, that even an educated man (in the pew) who is not a specialist, is lost in the fog." What results? Our observer says, "One who has recently graduated in the new psychology or in Religious Education, considers the theologically trained minister incapable of understanding what religion is all about." So goes the craze for modernity, with hurt for pulpit and pew.

This notable example is cited: "Publicity has become such an integral part of the minister's training that recently, when the Congregationalists, Presbyterians and the Greater New York Federation of Churches passed resolutions in the latter part of the week asking for an investigation of New York City, a dozen ministers changed their sermon subjects overnight to the problem of "Civic Corruption."

True, the religious life is one with all life; but should it not be the part of the pulpit to direct rather than to merely reflect the thought and life of mankind. One observer in *The Missionary Review* concludes: "A great philosopher has said, 'Religion is what we do with our solitude,' and in a real sense it may be said that religion is at its best when it stands apart and alone. It looks out from a watch-tower, it proclaims a gospel, it heralds the coming of a King, it does not reflect public opinion, it moulds the thought of men and nations. It does not rehearse what men say, it issues a mandate. It does not get its commission from industry or economics or sociology, its commission comes from the Risen Lord."

J. O. A.

CRITICISM.

There are two kinds of criticism, constructive and destructive. There is another criticism which simply passes judgment after careful examination. This last form of criticism is a part of all well organized factories where the products are carefully examined and cast aside or allowed to pass. This form or criticism has a double value; it improves the producer and the product. It prevents carelessness on the part of workers, and keeps the goods up to a fixed standard. It makes for the good of employer, employee, and the public. The editor passes on what is to be printed in the paper, and the superintendent passes on what is produced by the factory.

But the two kinds of criticism, constructive and destructive, occupy a different place in human society. Constructive criticism proceeds from a good motive and a desire to see improvement in the person or thing criticised. Such is the work of parents in their effort to impress their language, their manners, their character and their future. It is, also, the function of teachers to criticise pupils with a view to improve their thought, their expression, their capacity, and their usefulness.

Constructive criticism is necessary for the development of that which is best in the individual and in society. Sermonic criticism of gross evils and prevalent sins has as its purpose the improvement of persons, families, business, and society. The motive in criticism determines its value and its results.

Destructive criticism is careless in its investigation, evil in its expression, and injurious in its

(Continued on page 5.)

THE SUN'S OBSERVATORY

By DR. W. C. WICKER.

SPEAKERS AT SUNDAY EVENING CLUB.—

Among the speakers to be heard at the Chicago Sunday Evening Club this season for the first time, are Rev. Harold L. Bowman of Portland, Oregon, Dr. Luther A. Weigle of Yale, Rev. Paul Sherer of the Lutheran Church of the Holy Trinity in New York, Rev. Henry M. Edmonds of Birmingham, Alabama, and Cannon Guy Rogers of England. The club opens on October 4th. Clifford W. Barnes, the president, who has been in Europe the past two months, attending as a delegate to the convention of the World Alliance to promote International Friendship through the Churches, held in Cambridge, will tell of the work of that body, speaking on the subject, "Europe and the Peace Movement." Our own Fred B. Smith will also speak at the meeting.

DRY DRIVE FOR COLLEGES.—

A drive to enlist college youth in the study of the prohibition problem is being undertaken by the Intercollegiate Prohibition Association; by a series of fifty-mile forums, announces Harry S. Warner, secretary of the association. Students, professors and college workers within a radius of fifty miles will be gathered in each of these conferences, which will be preceded or followed by conferences and addresses by speakers and student secretaries in nearby colleges, thus reaching directly 500 colleges during the year. Columbus, Ohio, will have the first forum, October 17th and 18th. Among the subjects to be considered are: "Alcohol in Modern Society," "The Social and Economic Aspects of Prohibition," "The Canadian System of Liquor Control," and "The Swedish and Other Possible Alternatives."

DAY OF ATONEMENT.—

The great holy day of the Jewish faith began on October 1st with sundown. Special services were scheduled in the synagogues of America as of the entire world. Through the work of the national conference of Jews and Christians, special notice of the Jewish holy days was taken by many Christian pulpits. It is also pleasing to note that the acting Commissioner of Immigration at the port of New York gave instructions that on the day prior to the day of atonement, Jewish immigrants would be examined at the piers so that they need not go to Ellis Island. This courtesy should be appreciated by the Jews all over America, and should beget in them a kindly spirit toward the American people which will be wholesome. It pays to practice the Christian spirit in all we do, nationally as well as individually. We should make this the rule of our life in all things.

PEACE MEETING FOR 150 CITIES.—

"How may another war be averted?" is the theme to be discussed at peace mass meetings to be held in 150 cities across the United States and Canada, during the week of October 25th to 31st, under the auspices of the World Tomorrow. These meetings are sponsored by a committee of 275 distinguished peace leaders under the chairmanship of Dr. Harry Emerson Fosdick, of Union Seminary, and Dr. George C. Pidgeon, former moderator of the United Church of Canada. Five major topics will be discussed at the meetings: Disarmament, world organization, removing causes of hostility, war resistance, and education for peace. The largest auditoriums available are being reserved in the various cities, and not less than 200 outstanding peace advocates will speak at the meetings. This is a great educative

movement for better times for the future, and it should have the support of all Christian people in our country.

NEW TYPE OF SENATOR.—

Colorado is sending to the United States Senate, in the person of Edward P. Costigan, a leader who will make some genuine contribution to the solution of the problems with which our nation and the world are faced. Unlike many of the so-called liberal senators from the middle west, his vision compasses international as well as domestic problems. He will not deal with issues on a partisan basis. He was prompt in his support of President Hoover in the German financial crisis. He has been fully as quick in his opposition to the administration because it does not provide for the federal aid which he believes to be required by the situation. He lived as a close neighbor to the senior LaFayette, and they were close friends. The future will demand wisdom, courage and consecration to the solution of the problems which confront us in this time of crisis, and Christian spirit should control public officers rather than partisan politics.

PUBLIC PARK FOR FREE DISCUSSION.—

The city of Denver, Colorado, has designated a public park as the place where all public meetings shall be held in the future. It is hoped to eliminate street meetings and make this park serve the purposes of such an open forum as is conducted in Hyde Park, London. It can be used without securing a permit, by the I. W. W., communists, or any other group. The city has been asked that they be notified of any meeting only that they may furnish police protection for the speaker. The wise statement was made, "The administration feels less trouble will be occasioned by permitting speakers complete freedom than to ban them from streets and cause them to regard themselves as martyrs." The Denver ministers expressed confidence at their last meeting in the new police administration in the city, and believe that this plan will be properly directed and protected, so that it will work for the highest good for the city, with freedom extended to those who may use the park.

URGES RELIGIOUS EDUCATION.—

District Attorney Crain has been speaking before the Society for the Prevention of Cruelty to Children, and in his address he took time to plead for religious education, which he described as a moral right of childhood. On this point he said: "Any education which leaves out entirely a child's relation to God is a one-sided education. I believe that religious teaching of a child in the faith of the parents should supplement his secular education. I believe that if this were done, there would be growth of morality and that there would be a diminishment of crime and an increase in human happiness." If this be true, and from the seeming increase of crime among the white race in our country it seems to be true, we need to give more attention to the religious education of our youth. This can be done through the local churches if our colleges will prepare leaders for this work and plan to give courses in religious education that will reach all the children and young people during the summer months when they are not pursuing secular education.

NO POLLYANNA PREACHING.—

Dr. Ralph W. Sockman, pastor of Madison Avenue Methodist Church, New York, says that

the pulpit faces today its greatest opportunity of a generation, and "yet it is in imminent danger of forfeiting its chance for service and its claims to respect." "May God save the Church from the imbecility of putting on a Pollyanna smile as the solution of the present panic," Dr. Sockman said. "The world is weary of public speakers, whether preachers or politicians, whistling in the dark to keep our spirits up. Better let us have frowning realism than a false optimism. There is a difference between courage and bluff, and the time has come to get back to the former. Furthermore, let us not think that we of the church are meeting the situation by merely repeating pious platitudes about the need of 'getting back to God.' Granting that our social and business chaos is due to our violation of divine laws, what does 'getting back to God' mean? It certainly means more than an emotional effervescence of individual piety. Finding the will of God in our confused time is a task which calls for the service of our social sciences. To be sure, the church's function is not to be a sociological or economic expert, but if it is to guide men Godward, it must consider concrete situations and social programs. Christ's plan involves the conversion of business systems as well as ministry to individual souls."

EDITORIAL.

(Continued from page 4.)

results. Ordinary gossip, false statements about others, or their business, tends to damage character and business. Many a time reputation has been damaged by false reports. There is no more widespread damage to character and influence than by false criticism. It is the cheapest and most harmful work of human speech. The criticism of business as well as of persons often does damage which cannot be cured. The motive behind speech or action determines its character, whether it is constructive or destructive in its results. Passing judgment upon persons or things without investigation, is ruinous in its results.

Constructive criticism is a blessing to mankind, destructive criticism is ruinous to the critic and to the criticised. The common fault of finding fault is a mark of a bad spirit and a wrong motive. Nothing stands the test like love and careful speech.

W. W. S.

DISARMAMENT CONFERENCE.

With the world's greatest disarmament conference convening at Geneva, Switzerland, February 2nd, every possible effort will be made by the Congregational and Christian Churches to secure on the part of the United States' delegation an unwavering demand for a substantial reduction in the army, navy and air forces of all nations. A direct reduction in the number of enlisted men and officers, in guns, ships, planes and other equipment and in the budgets is wanted.

A disarmament and world peace committee, composed of representatives from each State, has been appointed by the executive committee of the General Council of the Congregational and Christian Churches. The task of this national committee is to mobilize the sentiment and influence of the churches, in order that they may "help to form the tremendous volume of public opinion needed in support of disarmament to overcome the well-organized and highly financed influence of the militaristic caste and armament manufacturers."

Members of the disarmament and world peace committee from Southern States include: President Hamilton Holt, LL. D., Rollins College, Winter Park, Fla., Vice-President D. B. Atkinson, Piedmont College, Demorest, Ga.; Rev. F. C. Lester, Waverly, Va., and Rev. R. J. Clinchy, Washington, D. C.

CONTRIBUTIONS

SUFFOLK LETTER.

Conferences are to be held in a short time and one of the questions is, will the churches send up their apportionments? It is easy to put off this matter to the end of the year and then try to raise the money. The apportionments for this year: Valley of Virginia, \$1,493.00; Eastern Virginia, \$10,030.00; Western North Carolina, \$2,645.00; North Carolina, \$8,435.00; Eastern North Carolina, \$3,000.00; Georgia and Alabama, \$910.00; Alabama, \$629.00. These added make a total of \$27,142.00 for the seven conferences. That is not quite one dollar per member for the entire year. That looks like a small contribution to make for the whole year, but the churches fall behind the conference call, though the causes for which this fund is apportioned need all of this and more.

The difficulty in raising the apportionment is not because it is so much, but because the raising of it is put off till near the close of the year. It really requires a year to do a year's work, and neglect is the cause of many failures. What churches need to practice is to find out at the beginning of the Conference year how much they have been asked to raise for the year and then begin the work of raising it; and let that work run through the entire year. By that method, every church would send up to Conference its apportionment and no church would feel burdened or that it had been asked to give too much for its ability to give. But when Conference is drawing near and the matter of our apportionment "comes up" in the Committee on Finances or the Board of Deacons, the matter seems too much to raise. A year to do a year's work is a good rule and it works if followed earnestly and prayerfully. It is just as important to pray over money questions as any other questions. In fact what churches need is more prayer in the practical field, and in the spiritual field too. If what members give to the Lord was made more a matter of prayer than of neglect or talk, the financial needs of the church would be met and then all would be better satisfied. One thing is plain, and that is, that delegates who go up to Conference with current expenses paid in full and a check for their Conference apportionment, such delegates feel proud of their church and the year's work. But when they are behind in these fields, the delegates are out of place or feel humiliated when the reports are read.

As we come toward the close of this Conference year, times are considered hard, money scarce, and, if the matter of raising apportionments has been neglected, the danger is that churches will feel like excusing themselves in going up to Conference short in their collections. This is the time when the churches should try all the harder to carry up the apportionments in full. There is no debt more binding than our debt to our Heavenly Father who has done so much for us. Jesus Christ gave His life for us, and we ought to give our own service and our means to His church. This is the year for all the churches in all the Conferences to do their best, and their best means that they will send up their apportionments in full, and then the churches, the conferences, the convention, and all the causes that share in this fund, will be grateful and rejoice. There is nothing more satisfying in human experience than the full performance of duty.

W. W. STALEY.

"Fight your job and it's hard; like it, and it becomes easy."

ELON LETTER.

We are getting off to a good start in our first semester's work. The senior class is the largest we have enrolled for several years, and the junior and sophomore classes promise well for the graduating classes of '33 and '34. The freshman class is starting off with a quality of work that bespeaks excellent preparation in their high school courses and giving promise of notable achievement in the work of the college. The spirit of the student body is excellent, and we are looking forward to a very pleasant and profitable year.

The Orientation course, concerning which we wrote some time ago, is under way with the following professors in charge of the groups: Dean A. L. Hook, Rev. A. W. Hurst and Dr. J. A. Hunter. Dean Hook is taking up with his group the topic "The Relation of the College to the Student;" Rev. Hurst, "The Student's Relation to His College;" Dr. Hunter, "How to Study." Other topics to be considered later are: "How to Use the Library," under the direction of Mrs. Oma Johnson, our Librarian; "The Proper Use of the Student's Time," with Dr. T. C. Amich, directing the discussion; "The Social Side of Campus Life," under Dean Diehl; "The Value of Character as an Asset to the Student," under Prof. S. A. Bennett.

The interest shown by the Freshmen themselves in these problems encourage us to believe that they will profit largely from the course and will be able to contribute more to the life of the college at the present and to society in the future because of the vision and understanding gained from the consideration of these problems so vital to student life.

J. W. BARNEY.

LANETT, ALABAMA.

Just a little summary of my work for the year which is now closing. I have served the same churches this year as last, Lanett and Noonday. The financial depression this year has made it rather hard for us to carry on as we would like to have done, but in spite of that, we have had a very good year, and we feel that we have as good people to serve as anybody. The Lord willing, we will continue with the same work next year.

Soon after the session of Conference, last October, we held a few days' meeting according to promise, at Langdale, Alabama. Our organization there had not functioned for a few years for the lack of a pastor, but several families of the Christian denomination had moved to Langdale since our Church had ceased her activities. They were very anxious for a church home, so we succeeded in having a good meeting and reorganizing our work there. We were assisted in this meeting by Rev. H. M. Gray, who was called to serve the church as pastor at its organization.

The latter part of June I assisted Bro. Gray in a two weeks' meeting at Langdale. The week following the second Sunday in August, I again assisted Bro. Gray, this time in a few days' meeting at Forest Home Church.

The week following the third Sunday in August I was with Rev. J. H. Hughes in a meeting at Mountain Grove Church, in north Alabama. The week following this, I assisted Rev. W. C. Carpenter, in a meeting at Vanceville Church, in the southern part of Georgia. The week following the first Sunday in September I assisted Rev. G. D. Hunt in a union meeting at Shady Grove Church in Clay County.

This has been a very busy year with us, and the Lord has done great things for us of which we are glad. Pray for us that whatever we may be able to do, may be done to the glory of the Lord.

J. D. DOLLAR.

ROANOKE, ALABAMA.

Under the blessings of a gracious Father we have rounded out another good year. Many souls have been saved, many pilgrims have been rejoiced, and all of our churches have been revived.

But our churches, our schools and our homes are all sensible to the financial strain under which we are passing. We have made a fair crop, but no price. Many of our farmers and those in other professions, as well, simply cannot meet their obligations. These conditions all have their bearing upon religious work, and the church is suffering proportionately with other business.

Oh, how sorely do we need a system of regulation in our churches. If the approaching session of the annual Conference can solve this problem, we will be going some, and it can, and should, be done; and it will be a glad day for the cause of Jesus Christ when it is done. We can then adjust ourselves to new conditions, not normal times, but new times. We will not have any more normal times soon, if we are looking for a plentiful supply of easy money. But should we not praise God through our church for what we do have? Why not do that and be happy?

G. D. HUNT.

IN GOD'S PRESENCE.

It was only a dream, yet so fraught with significance that it seemed real. One who had recently been called upon to give up a close relative by death, was speaking: "It must be such a shock to suddenly step into the presence of God." Another answered, "But we are always in His presence." That was all of the conversation, the dream was at an end, and departed whence all dreams go.

God's presence was with Adam and Eve when they sinned. They tried to hide from Him but could not. The Psalmist says: "If I ascend up into heaven, Thou art there: if I make my bed in hell, behold Thou art there." So we are ever in God's presence, and to those who choose to do His will, it is a blessed Presence, for in it is fulness of joy (Psalm 16:11); It shall go with us and give us rest (Exodus 33:14); It brings times of refreshing from the Lord (Acts 3:19); It goes with us all through this earth life, e'en through the valley of the shadow of death, and into the visible Presence of His glory. Yes, it is joy unspeakable and full of glory, though now we see Him not, yet believing, we rejoice (I. Peter 1:8).

"Be near me, O my Saviour,
Reveal to me Thy grace,
And help me live each moment
As gazing on Thy face."

W.

The Congregational and Christian program on behalf of world peace has been formulated and launched in accordance with action taken this summer at Seattle, Washington, by the General Council. In a resolution, it was declared that "the greatest issue before the entire human race in its political, economic, social, moral and religious life is the preservation of good will and peace among the races and nations." It was further voted that the executive committee of the General Council should "develop a worthy educational program for the purpose of helping to create a warless world."

"The lovingkindness of Jehovah is from everlasting unto everlasting."

DR. HUGH VERNON WHITE "GOES ON THE AIR."

"Perhaps one who has spent six months as a Secretary of the American Board after 20 years in the pastorate, may be permitted to indulge in some general comments on the missionary business" says Dr. White. "Things which soon come to be so matter-of-fact that one never thinks to mention them appears of interest and importance to a new-comer.

"My contacts with missionaries while in Honolulu, in California, and since coming to the American Board, have given me my picture of modern missionaries as most normal and human persons. They seem to be much better informed about the countries in which they work than business or professional people I know who have lived in these same lands. The missionaries know the political and economic situation, but they also are closely in touch with social and educational movements. They seem to understand the mind of the common man and the varied aspects of his personal experience.

"I haven't found any group of people who are facing the facts of human life more clearly and realistically, or who see more plainly the need for thorough and adequate training to do their job. The modern missionary doesn't expect the Lord to bless his efforts just because they are well intentioned. He is on his toes to improve his methods, to get new ideas, and better ways of adapting them to his particular task. So far as defects in methods of missionary work are concerned, no outsider is nearly so relentless and trenchant in his criticism as the missionary himself. He is the modern idealist, he is also a realist; realist as regards facts and conditions, Christian idealist as regards the possibilities of personal development and social progress.

"My contact with leaders and missionary work, both denominational and interdenominational, has made me aware particularly of two things.

"First, their purpose is deeply Christian. The Church and Missions have had their periods of preoccupation with the dissemination of dogmatic theologies, but the leaders of missions today are far past that point. They are not bound by ecclesiastical or denominational ambitions, but they do feel the strong compulsion to realize and share with the world Christianity as a quality of life and conduct. It is a great day for Christian Missions—the leaders see it clearly. It means an enormously expanded task, for to bring to realization the human life, the moral and spiritual content of Jesus' preaching is a far vaster thing than to get the whole world to accept a theology or to join a church.

"Our American Board leads in this daring but Christian conception of missions. We have given up reliance upon any symbol, rite, dogma or program. Christianity must mean the sheer re-making of life, individual and social, after the manner of Christ. All else is secondary, instrumental. When the full impact of this fact comes home to the Congregational-Christian Churches, it is going eventually to call for a realignment, not on the issue, "Shall we support foreign missions?" but shall we have faith to dare the task at home and in the world at large, of making human life Christian.

"Second, the distinction between what is called 'foreign missions' and the work of the church 'at home' is purely geographical and administrative, not fundamental. The world around we have the same essential task and problem. The same forces of personal weakness and social evil obstruct the way and the same spiritual forces work for the spiritual development of men. As the world grows smaller geographically there is all the closer unity of the church, whether as 'sending' or 'receiving.'"

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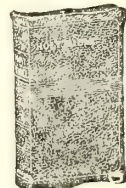
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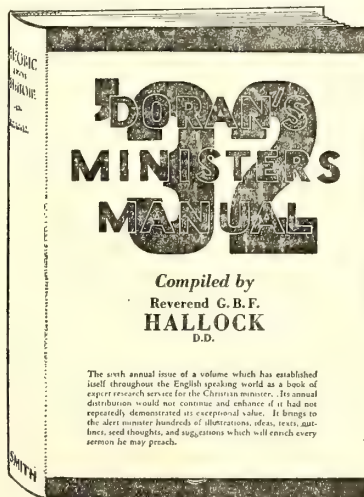
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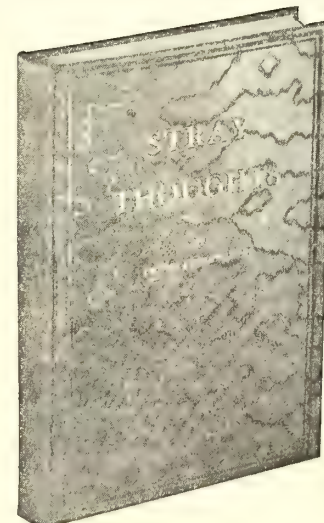
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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PRAYER.

God of all mercy, open our hearts to Thee and pour out Thy Spirit upon us. Never didst Thou intend that Thy children should live in any unreal or distant relationship with Thee. We plead for reality, for closeness, for conscious and constant triumph in every heart. For our joy Thou gavest salvation and peace, that in us the Author of peace might be glorified. Forgive our groveling. Put sin under our feet and so exalt in us the day of glory that all our reach may be onward and upward. We pray in Jesus' name. Amen.

"L."

ITEMS FROM OUR OVERSEAS WORK.

VICTORY FOR McMILLAN.

The hour of 11:45 will always be a significant time for Dr. Aaron M. McMillan, American Negro physician, who has been in Portugal working for his Portuguese M. D., before going to Galan-gue, West Africa. At that moment in the Medical University at Lisbon, he was declared a bona fide Portuguese doctor. He is the first Negro to accomplish this, and the first missionary physician to do so since the standards in the Medical University were raised. This is the way he describes the ceremony: "Amid beautifully painted walls, huge and ancient chairs, rows of empty seats, kingly looking men dressed in long black robes heavily trimmed in gold, marched slowly, one behind the other to their respectively appointed seats on the front of the low platform that stretched the entire width of the hall, and seated themselves before the giant arms of those enormous chairs that faced a table apparently weighing three tons. Then at the usual signal, a gentleman garbed in purple ushered me to a small table facing the regal looking jury, with my back to the audience. About that time an American who tip-toed in to see the show whispered to Mrs. McMillan, 'It looks like they are going to declare Judgment Day.' The fireworks began and quicker than I had expected, it was all over—and that's that."

THE PEOPLE HEAR THEM GLADLY

There may be restrictions on the teaching of religion in the schools of China, but there are none on reaching the people at large, either in their homes or in public meetings, declares Miss Bertha P. Reed of Tehsine, North China, who has been doing a great deal of country visiting and who finds the people in the villages ready to listen, often in large numbers. "People in their homes, especially in the country, are eager to hear what we have to say," Miss Reed testifies out of her own experience. "The Bible women can hardly keep up with the need when they are out of their classes, and they get very enthusiastic in telling about it."

A RAP AT THE DOOR.

Drinking cups made of evaporated milk tins, and much of the remaining equipment composed of kerosene and gasoline cans; patients lying on grass mats upon mud floors which are dug up and smoothed over occasionally to keep in check the vicious little flies which lay their eggs in the earth; fires built in the round mud and pole huts which supply enough smoke to fumigate huts, patients and all—this is a picture of a "hospital" in East Africa. Specifically, it is Gogoi, where

Nurse Gertrude H. Merrill is trying to carry on. Such a conversation as follows is not unusual at Gogoi, although it is far beyond the imagination of American doctors, nurses and patients: A rap at the door—"What is it, Garamudenga?" "Another boy, Nkosazana." "What is the matter?" "He coughs badly and the little glass says 105. The snakes bite in his stomach and he feels his head and whole body." "Dear me, where shall we put him? That makes 23 sick people here tonight. We will have to see if there is room to lay him on the floor in your hut. If we only had a woodshed to put him into! There isn't a mat for him, and I do hope he has a blanket of his own, for I haven't even another piece of sacking, and there is no room to build a fire."

WISHES NO FINANCIAL AID.

A Chinese minister assigned five years ago to Ching Hai, near Tunghsien, North China, found a "dead" church. He studied the situation, decided the major need was for a school of higher grade than the primary school, one that would fit boys for the Middle schools in Tunghsien. Whereupon he starter one, and now has 110 students; a budget of over \$1000, local currency, a fine reputation, and last, but first in importance, a growing group of christians. "He does not wish any financial aid in the running of his school," reports Miss Carolyn T. Sewall of Tientsin, "but he does very much need some help on equipment."

MISSIONARY OFFERING.

WEEK ENDING OCTOBER 3, 1931.

Sunday Schools.

Previously acknowledged, since Sept 1st ..	\$ 296.52
Mt. Zion, Mebane, N. C.	1.66
Long's Chapel, Mebane, N. C.	1.87
High Point, N. C.	4.00
Howard's Chapel, Wentworth, N. C.	2.00
Hebron, Nelson, Va.	.76
Woods' Chapel, Mt. Jackson, Va.	2.00
Wadley, Alabama	1.44
Piney Plains, Cary, N. C.	1.00
Haw River, N. C.	14.54
Lebanon, Semora, N. C.	1.51
Mt. Olivet (G), Dyke, Va.	1.96
Cary, N. C.	1.58
First Christian, Greensboro, N. C.	18.72
Franklin, Va.	5.72
Mrs. B. W. Fields' Class, Reidsville, N. C.	
Sunday School	2.60
Liberty, Nathalie, Va.	1.00
Hines Chapel, McLeansville, N. C.	2.86
Ether, N. C.	1.40
Antioch (R), Moffitt, N. C.	.75
Bethlehem, Suffolk, Va.	2.81
Total	\$ 366.70

Individual and Church Offerings.

Previously acknowledged	\$ 222.29
Ebenezer, Cary, N. C.	8.55
New Lebanon, Elberon, Va.	3.50
Total	\$ 234.34

Dollar-a-Month Club.

Previously acknowledged	\$ 20.00
Ernest B. Rascoe, Burlington, N. C.	2.00
Rev. S. E. Madren, Fancy Gap Va. (Beth-lehem Church)	3.75
Mrs. B. W. Fields' Class, Reidsville, N. C.	
Sunday School	1.00

Miss Georgia Bradley, Mebane, N. C. (Mt. Zion Church)	3.00
Miss Jewell Hatch, Burlington, N. C. (1st Christian Church)	1.00
Total	\$ 30.75

Specials.

Previously acknowledged	\$ 319.50
Burlington, N. C. Sunday School	74.40
Catawba Springs Sunday School, Raleigh, N. C.	8.65
Total	\$ 402.55

Summary.

Previously acknowledged	\$ 858.31
Sunday Schools, Regular	70.18
Individual and Church Offerings	12.05
Dollar-a-Month Club	10.75
Specials	83.05

Total to date \$ 1,034.34

J. O. ATKINSON,
Secretary.

WILL THERE BE A THANKOFFERING?

It can safely be assumed that there will be much to be thankful for by November beyond the ordinary mercies of life. It may be that we can give thanks that this disastrous depression is passing, and that some degree of prosperity smiles again. No such chance to give thanks should be missed. Comparatively few churches, however, will be able to hold a Thankoffering service if it is meant only for those who have completed their full apportionment goal, and are making this an extra and "special" gift for Dr. Wilder's hospital in Madura, or Mrs. Gates' social work in Bombay, since these are the two designated "special" objects for the Thankoffering this year.

Those privileged churches that can make a "special" Thankoffering this year, will want to know that the blueprints for Dr. Wilder's new hospital have been approved by the British Government in India. The English community in Madura, aided by several wealthy Indian leaders, has made most generous subscriptions. The hospital is assured of greater usefulness than ever, when its new building is completed.

Mrs. Gates' social center in Bombay still awaits adequate financing before the land can be purchased and the building started. It has every prospect of success before it, once the work can be enlarged.

Why should not every church hold a Thank-offering service on the Sunday preceding Thanksgiving Day, and use the occasion to inventory its missionary giving and know how far it is falling short of its apportionment goal for 1931? Then the latest news of the projects adopted by each church can be made a central part of the program, and new inspiration can come from renewed contact with the missionaries and the work selected by the church. The projects can rightly be underlined at a time like this, for the project plan can only be a success as each church follows its workers with personal interest and prayer. Thus any church can center its Thank-offering this November on its American Board projects and use the occasion to raise the balance of its missionary goal, for every dollar gathered can be counted on the apportionment.

Anyone seeking supplies for the Thankoffering this autumn, should write to Mrs. Lydia Lord Davis, Oberlin, Ohio, or to the American Board address in Boston, No. 14 Beacon Street. Two attractive concert exercises, together with leaflets describing new Thankoffering methods are available.—*The American Missionary.*

NEWS ITEMS.

The Young People's Missionary Society of the Dendron, Va. Christian Church has had a most successful year. They had an interesting mission study class besides each one reading an extra mission book. They held regular meetings every month with good attendance and put on a public program.

These young people have done one thing among the many, that is very commendable and that is they doubled their apportionment and have sent in their complete report to the proper officials. Miss Beryle Barrett is corresponding secretary and treasurer of this active society.

Mrs. E. L. Beale sends in the following most interesting item:

The Young People's Missionary Society of the Franklin Christian Church has had a very good year. At the beginning of our year's work, a committee was appointed to plan the work for the year. The committee met in the home of their superintendent. The programs that had been planned by Mrs. S. C. Harrell, our convention superintendent, were adopted.

In order to raise our funds a special program was planned for each quarter. For the first quarter, we had our thankoffering program. The program was in charge of one of our most efficient young people, a lovely poster was made, invitations were sent to each member, envelopes in which to place their offering were distributed to the members. This offering took care of the first quarter.

For the second quarter we had a birthday party. This was a party to which each young person was privileged to invite one, and each one was asked to bring as many pennies as they were years old. A most attractive program had been planned, and a jolly good time was had by all present.

For the third quarter we had an Easter Pageant in the main church auditorium on Easter Sunday night. A free will offering was taken.

For the last quarter, we had a mite box offering at the September meeting. The amount received in these boxes took care of our last quarter. We have met our requirements, and our attendance has been very good.

PROGRAM.

ANNUAL SESSION OF THE
NORTH CAROLINA WOMAN'S MISSIONARY CONFERENCE, ELON COLLEGE CHRISTIAN CHURCH, OCTOBER 23, 1931.

Theme—"The Kingdom Cometh."

Morning Session—10:30 o'clock.

Call to order by President, Mrs. C. H. Rowland.
Hymn—"Hail the Brightness of Zion's Glad Morning."

Worship, led by Rev. A. W. Hurst, pastor of the College Church.

Recognition of delegates, district superintendents, ministers and visitors.

President's Greetings.

Departmental Reports:

The Kingdom Cometh through—

1. Young People—Miss Lucile Mulholland, Y. P. Superintendent.
2. Child Life—Mrs. R. M. Rothgeb, Cradle Roll Superintendent.
3. Information—Mrs. W. T. Scott, Literature Superintendent.
4. Consecration—Mrs. W. H. Carroll, Spiritual Life Superintendent.
5. Life Enlistment—Mrs. S. C. Harrell, Life Membership Secretary.
6. Gifts—Mrs. W. R. Sellars, Treasurer.

Appointment of Committees.

Special Music.

Address—"The Kingdom Cometh through Sacrifice," Dr. J. O. Atkinson, Mission Secretary.

Offering.

Afternoon Session.

Call to order.

Quartette from the College.

Address—"A Program of Missionary Education for the Local Church," Miss Priscilla Chase.

Reports of Committees.

Presentation of Banner.

Closing Service.

PROGRAM.

19TH ANNUAL SESSION OF THE
EASTERN VIRGINIA WOMAN'S MISSIONARY CONFERENCE, HOLLAND CHRISTIAN CHURCH,
THURSDAY, OCTOBER 15, 1931.

Theme—"Our Father's Garden."

Morning Session 10:30 o'clock.

Call to order by President, Mrs. R. T. Bradford.

Hymn—"Take Time to be Holy."

Worship Service—Mrs. O. M. Cockes.

Recognition Period—Districts, departments, visitors and ministers.

President's Greetings.

Report of Treasurer—Mrs. W. V. Leathers.

Report on Literature—Mrs. J. E. Cartwright.

Appointment of Committees.

Offering.

Vocal Solo—"The Beautiful Garden of Prayer," by Mrs. Vernon Holland.

Address—"God Planted a Garden and Left It in Our Care," by Mrs. F. I. Johnson, President of Women's Foreign Mission Boards of America.

Afternoon Session—2 o'clock.

Call to order.

Special Music—Choir of Holland Church.

Address—"Watering the Garden God Planted," by Dr. J. O. Atkinson, Mission Secretary, Southern Convention.

Memoirs—Mrs. J. W. Manning.

Reports of Committees.

Presentation of Banners—Dr. L. E. Smith.

Closing Service.

"Father, help us to keep with care
Thy garden of treasures rich and rare;
And may our harvest ever be
Souls of Thy children, saved for Thee."

PROGRAM.

ALABAMA WOMAN'S MISSIONARY CONFERENCE.
FIRST CHRISTIAN CHURCH, ROANOKE, ALA.
SUNDAY, OCTOBER 11, 1931.

Theme—"Love."

Morning Session—10 o'clock.

Call to order by President, Mrs. V. E. Kitchens.

Song—"Let the Lower Lights be Burning."

Devotionals—Mrs. O. H. Orr.

Reports of District Superintendents—

Lineville, Mrs. E. C. Devaughan.

Wadley, Mrs. G. L. Stephens.

New Hope, Mrs. O. L. Royston.

Roanoke, Mrs. G. H. Veazey.

Reports of Department Superintendents—

Young People, Mrs. V. L. Carter.

Willing Workers, Mrs. Paul Beiard.

Cradle Roll, Mrs. O. L. Royston.

Literature, Mrs. L. H. Liles.

Life Membership, Mrs. O. H. Orr.

Treasurer's Report.

President's Message.

Introduction of Visitors.

Song—"O Love that Will Not Let Me Go."

Address—Dr. J. O. Atkinson.

Appointment of Committees.

Offering.

Afternoon Session—1 o'clock.

Song—"Jesus Calls Us."

Devotionals—Mrs. W. C. Morris.

Young People's Program—Lead by Mrs. V. L. Carter.

Address—Miss Sallie Poor.

"How to Make Our Association More Effective," Miss Marguerite Davison.

Business Session.

MRS. V. E. KITCHENS,
President.

NOTICE.

The next session of the Alabama Woman's Missionary Conference will meet at Roanoke, Alabama on Sunday, Oct. 13th, at 10 o'clock. Let every church get ready to send a delegate and let each church be represented. We earnestly desire the presence of as many of our ministers as can to attend this meeting. See program in the September 24th or October 1st issue of THE SUN.

MRS. V. E. KITCHENS, Pres.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

"BOUND FOR THE WEST."

Our drive from Salt Lake City to Yellowstone was a pleasant one in spite of the very rough roads in some places. During the morning of the day we reached the Park, we drove for about an hour through beautiful forests and over paved roads. This was just before we entered the Park at the west gate. We also went through an Indian reservation, the Fort Hall Reservation. We had breakfast at Blackfoot, Idaho.

Lunch time came before we reached the Park, and so we ate at a very beautiful place about thirty miles south of the entrance. This place was finished on the inside with rough pine slabs, that had been smoothed off a little and shellaced. Sections of the walls were filled with mirrors and decorative borders, and other sections were filled with bits of colored paper which had been outlined in black and then shellaced, and still others with oil paintings. The tables and chairs of the dining room were made of heavy pieces of timber that had been dressed and finished with a hard, slick finish and shellaced. Everything seemed rustic, yet finely polished and pleasing to the eye.

Next came Yellowstone—one of the main points of interest on the entire trip. Entering at the west gate, we were ready to make the circle, which includes most of the interesting and famous things. The first thing that we were to see was the geysers. At a lecture we attended, they told us that geysers are only found in three places in the world. They are found in Alaska, in Africa, and in the Yellowstone National Park. And there are just fields of them in the park.

The first geyser we saw was the Fountain Geyser which gets its name from the formation that it has built up around its mouth. Hot water shoots up from its mouth at intervals. Then we saw some of the paint pots. These are pools of bubbling mud, which give the appearance of boiling. This peculiar formation is caused by the gasses bubbling through the soft mud. The paint pots get their name from the colorings in the mud. These colorings are caused in part by the gasses, while some coloring is natural in the soil. The Park gets its name from the yellow coloring found in the soil of the land and hills in the area covered by the reservation.

Next we came to Hot Lake. This lake is filled with water from Steady Geyser, which is within the lake. This hot spring is the largest geyser within a lake in the Park. Some water flows into the lake from other geysers besides Steady. The water is constantly running out of the lake, and yet it is always a lake of hot water. This lake and other hot water streams from the area empty into Firehole River, which winds through the geyser section. It pays its debt to the geysers by furnishing them the water for their eruptions. Each geyser has a cone, or funnel shaped outlet in the bottom. The water runs down this cone into the earth, going down far enough to come in contact with the hot rock beneath the earth's surface. When it reaches the boiling point, it bursts forth, forcing steam out with it. This gives the geyser eruption. When the water is all thrown out of the cone, the eruption is said to be over for that time. Part of the water runs off on the surface of the earth and part of it goes back into the cone. When the water runs down the cone and becomes heated again, there is another eruption.

The water in the pools, geysers and streams of the Park is a natural blue. It is so very clear

that one is able to see the bottoms of many of the pools. Because some of them are very deep or have springs in the bottom of them the bottoms cannot be seen. This natural blue color of the water beautifies many of the lakes. Morning Glory Lake is a huge round lake with a cone shape. The spring which feeds it is in the bottom. The lake is so deep that the center of the lake appears much darker in color. This gives a perfect Morning Glory appearance to the lake. Other lakes get their names in similar ways. The geysers and paint pots get their names from peculiar colorings and formations, also, as Cauliflower Geyser, Mirror Geyser and Lake, Daisy Geyser, and Castle Geyser. The Castle Geyser is the largest and most imposing of any active geyser in the world. It erupts at least once a day, throwing water eighty-five feet into the air, in a roaring stream.

After seeing the geysers, we came to Old Faithful Station. We secured cabins for the night, and then went to hear a lecture on bears out at the bear feeding ground. Several black bears and three grizzlies came to the feeding place.

Then we went to hear a lecture on the Yellowstone National Park. After this lecture we made our way out to see Old Faithful in action. The eruption was due at 9:15 P. M. The people gathered and one of the guides told us about this geyser. The water is thrown about 150 feet in the air from the crater. The eruption lasts for about fifteen minutes. Old Faithful erupts every sixty to eighty minutes all the year round. Just as the eruption was due, we heard faint rumblings inside the earth. They became louder and louder, and then steam began to shoot forth from the crater. Then came the hot water. Each time it came a little higher. It seemed to climb gracefully up in a tall living pillar, reach its height, and fall. Every line was perfect. It was a beautiful sight—growing pillars of pure white, illuminated by a light thrown upon it, climbing up 150 feet in the air. Then as the time came for the eruption to be over, the water went less high until it failed to reach the surface. We were carried away with the wonder of it. We had seen Old Faithful!

JEWEL TRUITT.

CHRISTIAN ENDEAVOR NOTES.

OCTOBER 18, 1931.

"A CHRISTIAN ATTITUDE TOWARD PROHIBITION."

SCRIPTURE LESSON: I. Timothy 1:8-11

Prohibition has called for a lot of discussion during the past few years. Leaders in all walks of life discuss it pro and con. Some of the things that are being said today may help in determining a Christian's attitude toward the subject.

At the San Francisco Christian Endeavor Convention, we heard Robert Ropp, University of Boston student, explain the great Allied Youth Movement of which he is chairman and which is to enlist youth in support of law enforcement. Colonel Raymond Robbins also spoke forcefully on Prohibition questions. Outstanding among convention speakers on this question was Dr. Mark A. Matthews, lawyer and minister, who is at the present pastor of the largest Presbyterian church in the United States.

Some of the most interesting facts Dr. Matthews gave, follow. At the convention Dr. Matthews submitted his reasons for his statements. He said:

"The Eighteenth Amendment was not put into the Constitution by coercion, but by the deliberate, overwhelming vote of the legislatures of this country. There was never submitted an amendment that had a fairer consideration.

"Prohibition under the Eighteenth Amendment did not produce the bootlegger. He began to thrive in Massachusetts and other parts of this country one hundred and fifty years ago. He came into existence when the groceryman and dry goods merchant were permitted to sell wine and beer. In New England, he wore boots, and he literally reached down into the legs of his boots and produced the small pint bottle of hard whiskey. He was the real and literal bootlegger. He was the product of the light wine and beer regime of one hundred and fifty years ago. He existed before prohibition; he continues to exist under prohibition; but he is being destroyed and will eventually be reduced to a very small minimum.

"Prohibition did not produce the speakeasy. The speakeasy, the blind pig, the blind tiger, and such other designated institutions, were the products of the saloon. They existed under the saloon regime. The man who conducted a speakeasy or blind pig, bought a barrel of whiskey from the saloon, adulterated it, multiplied it into three or four barrels and sold it right under the shadow of the saloon."

Harold D. Wilson, prohibition administrator, says that prohibition, if it has done nothing else, has done six worth-while things:

1. It has made drunkenness, which used to be an every-day occurrence, a matter of news.
2. It has made liquor so costly that many wage-earners cannot afford it, to their vast benefit.
3. It has put on the market such dangerous stuff that even those that can afford to buy it lack confidence in it and drink cautiously, or have knocked off altogether.
4. It has confined sales to those who sanction bootlegging.

5. Booze no longer seeks the man, man must seek the booze in hidden and perilous places.

6. Best of all, Uncle Sam is out of the liquor business. It no longer carries the stamp of respectability, implied in a legal license.

Of course, prohibition has conferred enormous benefits on the people in addition to these six, but these alone make it well worth while.—*Christian Endeavor World*.

Governor Pinchot of Pennsylvania, in an appeal to church people, said:

"Unless we do something about it, a lot of the honest citizens who profess to want righteous government but won't stir themselves to get it, will probably go right on dozing; . . . and that's the fact that menaces prohibition. In my estimation, there are enough dries in the country to maintain the dry law, reinforce it, and see to it that it is made effective. There are enough dries—provided they are awake. But too many of them are sleeping. While they sleep, the friends of liquor are hard at it in every State of the nation. And if it depended on them, one of these days these indolent dries would perhaps be rudely awakened to see that the old saloon—under a new name perhaps—had come back with all its attendant viciousness."

Daily Readings.

Oct. 12. Exhibit the "Horrible Example."—Proverbs 23:29-32.

Oct. 13. Answer with Facts.—Prov. 15:28.

Oct. 14. Answering "Personal Liberty."—I Cor. 8:9-13.

Oct. 15. What "Wines" Can Do.—Isa. 28:1,7,8.

Oct. 16. Answer by a Clean Life.—Rom. 13:13.

Oct. 17. Answer by Increased Efficiency.—Daniel 1:8-21.

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

PAUL IN THESSALONICA AND BEROEA.

LESSON III.—OCTOBER 18, 1931.

LESSON: Acts 17:1-11; Thessalonians 2:7-12.

GOLDEN TEXT: "Open thou mine eyes, that I may behold wondrous things out of thy law."—Psalms 119:18.

Introduction.

Persecution and opposition hindered the orderly work of the missionaries, but could not stop the advance of the new movement. A meeting might break up in a riot, led by well-meaning, loyal Jews. A rough element might be incensed to cause trouble; but with all the opposition, the Christian movement grew. Paul and his helpers put a spiritual earnestness into the work that continued long after persecution had forced the missionaries on to a new field of labor.

While the missionary part moved on, they left a burning spiritual zeal behind them. Paul also gave to the newly formed group of Christians a form of organization that worked effectively.

Thessalonica.

This thriving city of Macedonia had a Jewish synagogue. Paul went to the synagogue, as was "his custom." All people form habits and customs. Our habits and customs determine character. Fortunate are they who form such customs as are conducive to wholesome religious character. Regular worship with a group like-minded in their religious interests, is a source of very great strength to the Christian. Here at Thessalonica some were "persuaded," and a group was won to Christianity from those who attended the synagogue services conducted by Paul as a visiting speaker. Orthodox Jews opposed, and led in a persecution that forced Paul to go on to Beroea.

The Synagogue.

The early church worshipped at the Jewish synagogue until they were unwelcome because of the division of opinion resulting from their teaching. The synagogue was the local meeting house of the Jews, and wherever there was a considerable body of Jewish people, they erected their synagogue for regular Sabbath services. The main features of our Christian services today have come down to us from the custom of the synagogue service.

There was the worship in song and prayer, the reading of sacred scripture, and the instruction or sermon. The offering, too, was a part of worship, as it should be today.

The Holy Scriptures.

Jewish people, for many centuries have revered their sacred scriptures. Theirs is an ancient faith with scriptures that are old. In the synagogues of Paul's time, our Old Testament was read as the sacred scripture of the Jewish church. Jesus had read from the roll of the prophets in the synagogue of his home town, Nazareth. The Christian missionaries introduced their faith as the fulfillment of the noble expectations of the Jewish scripture. Jesus was the Christ—the one anointed by God to be the Saviour of his people. So they preached and found their texts in the sacred writings of Jewish faith.

A Scripture Searching Church.

Jesus was familiar with the Bible of his time. He met the tempter with quotations from his Bible. He encouraged his followers by expounding unto them the scriptures. He came not to destroy, but to fulfill. The early missionaries studied and taught the truth of the Word. Paul used the Bible of his day in carrying on the

work in his newly formed churches. At Thessalonica he "reasoned with them from the scriptures" for three weeks. At Beroea "they received the Word with all readiness of mind, examining the scriptures daily, whether these things were so." The author of the Acts commends the Beroean Christians for this. The earnest, open-minded study of the Bible is much needed by Christians today, and a scripture-seeking church is to be commended today as well as in Paul's time.

Paul's Friendly Letter.

Acute persecution followed Paul at Beroea from Thessalonica, and the brethren thought best that he go on to Athens. Before he left, he had won a group of faithful Christians and organized them to carry on the work in his absence. Some weeks, or months, later, Paul sent Timothy back to Thessalonica to encourage the church and to bring him news from them.

The good news that Timothy brought led Paul to write a friendly letter to this group of Christians at Thessalonica. Thus Paul's friendly interest in the spiritual work of his newly organized churches led him to begin his letter writing. So valuable were his letters that the Christians cherished them and preserved them. Thus the earliest written parts of our New Testament were produced. The scriptures of the Old Testament were supplemented by the Christian literature which later made up the New Testament. Ours is a wonderful Bible. Let us study it more, and live its spirit.

STAGG ON PROHIBITION.

Alonzo Stagg is dean of football coaches in America, and professor of physical culture and athletics in the University of Chicago; one of the most famous athletes our country has produced. He is strong for prohibition, declaring also that "there are some thirty thousand of us who are practising and teaching total abstinence." He asserts that only a very small percentage of students of the University of Chicago drink at all, and that drinking is not a problem there. He travels widely about the United States, addressing student bodies, and finds that there is no serious prohibition problem in most cities of twenty-five thousand or less, and believes that the great mass of people in the United States are solid for the prohibition law.

"As I see it," he tersely says, "the prohibition law is not observed, first, by 'the Idle Rich'; second, by 'the Ne'er-do-wells,' as Westbrook Pegler calls them; third, by the class who demand special privileges for themselves; and fourth, by the 'Follow-tails,' that is, the leak ones who just go along."

And Stagg always hits the nail on the head.

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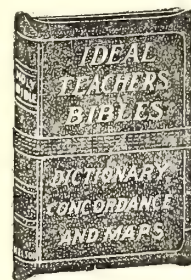
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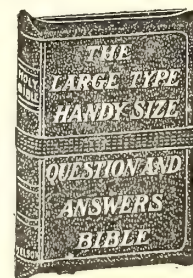
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THE CHRISTIAN SUN

1536 East Broad Street, Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

SACRED NEARNESS.

LESSON: Eph. 2:13-22.

"Draw nigh unto God and He will draw nigh unto you."—Jas. 4:8.

Without Christ we are far away from God. All is dark. With Christ we are one with Him and united by Him to God and all is light. Thus we are in constant access by one spirit to the Father.

Whosoever accepts the gospel accepts Christ and is at peace with God; but whosoever closes his heart to the gospel rejects Christ himself and remains under the wrath of God.

Without Him we are aliens and strangers to Him, and without hope. With Him, the spirit is made clear and we feel His nearness.

Prayer—O God, we bless thee for thy wisdom and mercy. Help us to believe thy word, to know God within us, to feel His presence ever with us, and glorify His name forever. *Amen.*

TUESDAY.

A NEW DRESS.

LESSON: Isa. 61:10, 11. Verse 10.

"He hath clothed me with garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels."

Who has not witnessed the delight of a child receiving a new dress? So should our rejoicing be when Christ puts on us the superb garment of His love, His righteousness and His glory.

All truly baptized persons have thrown away their carnal robes, however charming they may have seemed, and put on Christ, and having put on Christ they burst spontaneously into gladness.

There is a reason for this: The Lord says: "I have taken away thine iniquity, and put on thee beautiful garments." How can any one, whoever took this step, say, "it is not true?" Yea, rather it is better to say, "even though I do not see, I will accept as true that which He declares. I will believe without having seen, because He hath said it." Brethren, friends, when cleansed by the blood of Christ, we are pure and beautiful in the sight of God. Is not that enough to make us glad?

Prayer—Grant us, dear Lord, the grace to do this. *Amen.*

WEDNESDAY.

IT MAKES GOD SICK.

LESSON: Eev. 3:14-22.

"Because thou art luke warm, and neither cold or hot, I will spue thee out of my mouth." Verse 16.

These were the words of Jesus. They apply to those who deceive themselves with a sort of christianity in which there is no life. They have but little knowledge of sin, nor do they know much about the grace of God. They float along in life's moods and drifts and practice but little

self-denial. They boast of Christ, but have no experience in the new birth. They are blind and know not that they are blind.

To be a christian, one must experience forgiveness, belief in Christ and know Him ardently. He must be "dead to sin and alive to Christ;" "dead to sin and living in righteousness." Otherwise, he lives in pleasure and is dead while he liveth." (1 Tim. 5:6.) The word tells us there is no greater abomination to the Lord. It is not the wretched one whom He would spit out of His mouth; not the one who is sensible of his sins, but the one who is satisfied with himself, is rich and needs nothing.

One of the greatest evils of the race today is that of self-sufficiency; it obliterates dependence upon God, ceases the reading of the Bible, and annuls prayer and divine worship. No longer does such an one desire to "behold the beauty of the Lord and to inquire to his temple." This is deplorable complacency, and it makes God sick Christians: we hold a place in God's heart, will we compel him to "spue us out?"

Prayer—Lord Jesus, we feel that we need saving greatly. We pray for thy compassion. We would be where thou would have us be. We take thee, dear Lord, in our hearts, with all thy grace and gifts. May we not lose thee. Give us ardent hearts for thee forever. *Amen.*

THURSDAY.

HIS LOVING KINDNESS.

LESSON: Psalm 36:5-12.

"Thou shall make them drink of the river of thy pleasure."—Verse 8.

"The loving kindness of God." There is no getting around it: we *do* receive a lot of undeserved goodness from God. In place of punishment for our wrong doing we receive nothing but benefits. How sadly blind and how terribly depraved it is to regard lightly such mercy!

When we think more, it is the mercy of God in Christ which gives us all good things, and when we have realized this, and shall have given Him our highest praise, the love of God is so abundantly beyond our comprehension that we fail to grasp it all. Of the bottomless ocean we can hold but a few drops. Quite as little do we hold of the loving kindness of God in our grasp. Of the sun in the skies our poor eyes see but a feeble reflection. Of God's glorious light we see but a few small rays. And yet he is not so big but that the whole of him is seen in a dew drop and His image is reflecting in our souls.

Prayer—O Lord, continue thy loving kindness unto them that love thee and thy righteousness to the upright in heart. *Amen.*

FRIDAY.

CHASTENED INTO DEEPER FAITH.

LESSON: Jno. 4:46-53.

"Except ye see signs and wonders, ye will not believe." Verse 48.

There is a wide difference between the man of our lesson and the Centurion who said to Jesus, "Speak the word only and thy servant shall be healed." There is a wide difference in the degree of faith which different persons possess.

The Lord has pleasure in them that believe in him with full trust and confidence; but this does not mean that he disowns those who may be weaker, if they be upright. It may be He will chasten the weaker one, like He reproved the nobleman, but if He does, it will be in order to humble him and increase his faith. The weaker also may be reminded that He often gives us a different answer from that which we desire. But what if He does? If we continue to pray we shall

have our desire and we shall find what we seek. This is the way the Lord often deals with the upright. It is the way of humility that leads to glory.

The man of our lesson went away satisfied. None who trust in the word of the Lord shall be disappointed.

Prayer—Lord Jesus, we are full of frailties, but do not cast us off. If there be truth in us, try us, and strengthen our faith. *Amen.*

SATURDAY.

SURE REST.

LESSON: Heb. 4:9-16.

"There remaineth therefore a rest to the people of God."—Verse 9.

Dear people of God, a blessed Sabbath rest awaits you tomorrow. It is a day of holy convocation, of divine service, of liberty and of worship. It should be to every one a day of perfect repose, with the full enjoyment of the fellowship of God. But to enjoy such a Sabbath, we must walk with fear and consecration.

Many a one who reads this will be among those who labor and toil on Sunday, who will feel that the promise of Sabbath rest does not apply to them. For such as these also the Son of God became a High Priest. He knows thy heart; thy struggle and sorrows, thy sufferings and labors; yea, He knows better and feels more acutely than thou dost the condition of thy troubled heart. He will succor thee, and in thy labors, thy faith and thy love, He will give thee a rest and that points to the satisfaction of "yonders rest" over the shore. Only walk in the light and in the sight of God with holy earnestness, and come boldly before Him at His throne in thy heart, under the shelter of His wings.

Prayer—Dear Lord, accomplish this, we pray, in us, by the Holy Spirit, for Jesus sake. *Amen.*

SUNDAY.

MORE THAN CONQUERERS.

LESSON: Ephesians 6: 10-17.

"We are more than conquerors through him that loved us."—Romans 8: 37.

In the fight against the devil our strength is nothing; but in the power of the Lord we are strong; so strong that "we are more than conquerors."

The purpose of the Apostle is to make us earnest by impressing us with the character of the strength of the enemy. These enemies are designated as, "principalities, powers, rulers of darkness, spiritual wickedness, wiles of the devil." These terrible powers, we, poor broken weeds, must overcome in the battles of life.

It is the purpose of the Apostle, also, to make us intrepid; to realize that the power of an enemy might overcome us, but to be assured that at the same time, He will provide a host for us more than they who are against us. The Word thus inspires us with dauntless courage, "in the Lord, and in the power of His might." By that power we shall tread the devil and his host under foot. It is a case of fighting continually with the assurance of a victory that shall last forever.

This lesson bids us to feel assured of His invisible presence, of the truth of His promise, and the certainty of victory; and assures us to mortality all wicked thoughts and desires which might kindle within us. There is held always before us the crown of glory which beckons us to "put on the whole armor of God," and "be strong in the Lord" that we may do so.

Prayer—Almighty God, be with us. Protect us against the attacks of all enemies. Make us strong in Thee. Help us to do His will, and give us victory. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, Preacher.

THE CHRISTIAN A DEBTOR.

By ERNEST D. GILBERT

(This sermon, most appropriate to the present times of depression and worry, is reprinted from an old issue of "The Herald of Gospel Liberty.")

"I am debtor both to the Greeks and to the Barbarians."—Romans 1:14.

Such was the spirit of the Apostle Paul. Christianity, to him was one of broad fellowship. He had it right, it seems. Jesus was not content to live in the sectarianisms in which he had been brought up. Paul could not. No one can, in fact, once the human interests are aroused in which the spirit of Jesus abounds.

There is danger that we lose this splendid characteristic of the Christian religion. It is so easy to allow accustomed attitudes to become so fixed that anything that differs from them seems wrong. It is easier still to permit accumulations of ideals and of group experiences to determine the patterns of belief that we approve.

This danger lurks in America as well as in other parts of the world. One of our great business men expressed the thought in an article some months ago, "Intolerance is in abundant evidence in every phase of American social life." That means, you will note, that even in the religious attitudes of this country, there are evidences of a drift from the broad interests which we have thought represented religion in the United States.

Here, then, may be one of our hardest problems. Just what degrees of certainty are we going to attach to our personal acceptances! How much of vital worth are we to consider belongs to the viewpoint of those who differ from us! To what extent are we justified to seek the association of persons of other thought habits!

The problem of tolerance in America is broader than this, of course. There is that troublesome problem of *race* that still irritates many. And there are growing social distinctions which mean that the poor will not fellowship with the rich, and the rich will look with disdain upon the poor. We may be developing a learned class that will scorn the unschooled people.

Any of these forms of spiritual distance are dangerous. It would be well, therefore, for us to seek the grace of tolerance for ourselves, and to urge it for our times.

"Hardly any of us, I imagine, would deny that the supreme values of life lie in tolerance, in good will toward our fellow-men, and in the good will of others toward us."

Only in the day of such a spirit is there encouragement for the unique personality. By the unique personality, we mean men and women who see with unusual clearness through the moral difficulties that exist in any day. Amos was a unique personality. Most of the prophets, as we know them, were. So were Jesus, Paul, and a good many others since their days.

The usual experience for these unusual spirits is a good deal of disinterest at first, then opposition by prejudiced people, and later some severe form of disapproval. Thus some of the finest characters the world has known have been called anarchists, heretics, fanatics, and madmen. Looking at these lives after years have passed by, we can see the clarity of their judgment and the rich quality of their spirit. But what a loss to the generation to which these people belonged!

Yet, if we are intolerant we lose also, if there

is in the world that moral genius who speaks of the ways of helping ourselves out of present difficulties. We must have such personalities; they seem to belong to nearly every age. A scientist may speak with the enthusiasm of having made a new discovery; but we probably will not ask for his facts. If that discovery urges a change in our usual attitude, we may reject it forthwith. An economist may have been able to see through some of our problems of international exchange; but we likely will not have patience to follow his sequences. If his solution involves a change in some of our political traditions, we become at once hostile toward the man and toward his proposition.

There should be ways in which we could fairly set in operation another New Testament suggestion, "test every spirit." That is a most difficult bit of advice, indeed. Nevertheless it suggests something that is particularly Christian and instantly hopeful.

If we could put the spirit of Paul—which after all is nothing more than the spirit of Jesus—into the human relationships we have today, we would have a world fellowship in realization. But we have little to do with the Greek, or the Italian, or the Russian—or anyone who is from other civilizations.

But all of these people, be their nativity near or far, have much to stir up as to possibilities of fraternity. Two groups of musicians recently visited our city. One group was from Russia. Their instruments were peculiar, and their music was equally strange, in a great many ways. But then there was fine feeling in their work, and anyone who heard them could well admire the eagerness of the musicians, who, passing through some of the heavy national experiences that have befallen that people, have kept their interest in beauty and harmony so constant. The other group was from Switzerland. They too, were strange and unusual. But they brought the music from the mountains, and to hear them was to find joy in any thought of friendship with their country.

So it would be if we would seek the best that Germany, Italy, India, Japan, China, have to offer. Something in all of these merit the best interest that we have to give.

This is a way, therefore, toward human balance. It will make brothers of all good peoples. And it is the heart of the gospel. We are debtors "both to the Greek and to the Barbarian." We owe it to them to give them of the love that has been so freely given us, and to learn of the good in them.

Someone has said, "The scientific spirit is simply the open-minded love for truth." Wherein does that differ from the essential spirit of Jesus?

But this does not apply merely to laboratory situations. It has to do with the whole field of human experiment and experience. There is merit in anything that offers a truer fitness for life—be that fitness in terms of health, reason, personal efficiency, or depth of spirit.

And this is the call for the spirit of Jesus today. No matter from whom—as far as race is concerned—nor from where—as far as nationality is concerned—there is an interest in the spiritual problems of existence. Such is a basis of human relationship.

Eternal Father of us all, accept our adoration and praise, we pray. However imperfect it may

be, it comes from deep desires to find thy fellowship and to have thy peace in our souls. We need all the wide benefits of thy mercy, for we have many traits that may lead us from our greatest service and from our most privileged associations. We need, too, thy wholesome regard for life; for there are many for whom we should be anxious and toward whom we should be forgiving. Grant thy grace in these instances of our need. Amen.

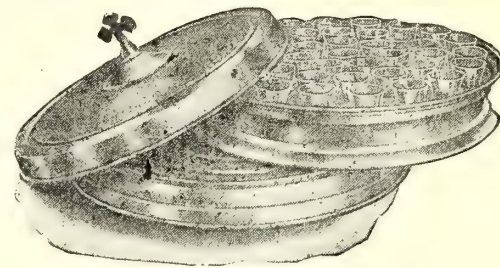
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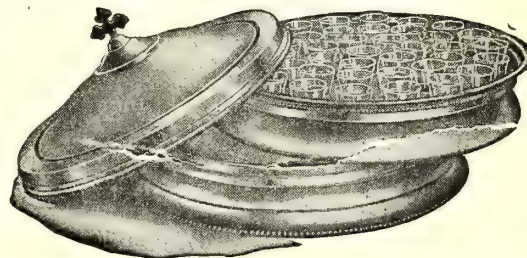


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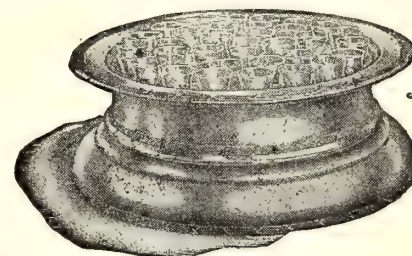
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Filler—Silver lined..... 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

October is here with the duties the month of October brings. It sometimes brings cool mornings and white frosts. Then every little boy and little girl in the Christian Orphanage that has been going barefoot will want new shoes and stockings. Many of the larger boys and girls who have been making out with old, worn out shoes, will ask for new ones. One hundred and five children to buy shoes for. What a job!

Winter clothes and a number of coats to buy. School books and so many other things to get ready for the winter. It all takes money, and we are stretching dollars until they almost fall in two. Our income this year has been far below our expense account.

We have always had the utmost confidence in our people, and they have always come to our rescue when we have let them know our needs, and we still have that abiding confidence.

Thanksgiving will soon be here. Sunday Schools will start in time to raise a splendid offering this year. Remember that every dollar you contribute is invested in little, helpless, dependent boys and girls. They are looking to you for care, protection and training. Will you fail them now? Let every member of the churches and the Sunday Schools begin now to plan for the offering, and get your people interested in making an offering that will be a credit to your church and you will feel proud of. Who would withhold their help from a fatherless child? Let us begin to think about our Thanksgiving offering.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 8, 1931.

Brought forward \$11,513.77

Sunday School Monthly Offerings

North Carolina and Virginia Conference:

Greensboro First \$12.14
Haw River 15.12
Liberty 1.65

28.91

Eastern North Carolina Conference:

Christian Chapel \$ 2.00
Pleasant Hill 2.74
Henderson 4.12

8.86

Western North Carolina Conference:

Union Grove \$ 3.90
Pleasant Grove 2.80

5.80

Eastern Virginia Conference:

First Portsmouth \$13.68
Liberty Spring Sunday School 8.00
Liberty Spring Ladies Bible Class . 1.00
Liberty, Bertie Johnson Class 1.00
Liberty, Senior Boys Class 1.00
Berea Nansemond 10.00
Holland 11.20
Newport News 12.35
Bethlehem 5.00
Cypress Chapel 6.92

67.15

Valley Virginia Central Conference:

Woods Chapel \$ 1.00
Newport 1.83
Mayland 1.61
Mt. Lebanon80
Linville 7.02
Leaksville 1.55

13.81

Special Offerings.

Mrs. Newberry, support of Lava-
lette \$15.00

A friend, support Thelma Long ...	10.00
Mrs. Olivia Horner, support boys ..	20.00
Interest on Phillips loan	45.00
Mt. Zion Church special collection, for singing class	12.16
Mebane Church special collection, for singing class	13.65
Mr. Blizzard, support of children .	6.00
Mr. C. A. Penn, support of Miller children	50.00
	171.81
Total for the week	\$ 296.34
Grand total	\$11,801.11

The world disarmament conference will be the largest gathering ever held in Geneva under the auspices of the League of Nations. A special building is being erected for its sessions. At least fifty-seven nations, including the United States and Russia, will be represented. The delegates and their accompanying technical experts, will, it is estimated, number 2,000, and the deliberations are expected to last a year or more.

NOTICE.

The Eastern Virginia Woman's Missionary Conference will meet with the Holland Christian Church Thursday, October 15th. The morning session opens at 10:30.

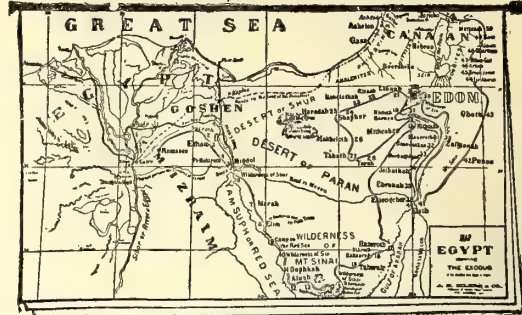
The pastor of each church is invited, and each society is earnestly requested to meet its requirements, and have a large representation present.

Mrs. F. I. Johnson, President of the Woman's Federated Boards of Foreign Missions of America, will be the speaker.

MRS. W. L. STAGG, Secy.

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was a marriage in
Cana of Galilee; and
the mother of Jesus was

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ST. MATTHEW 2 The three wise men
carrying away into Egypt—
fourteen generations—
and from the carrying
away into Babylon
unto Christ are fourteen

ing interpreted is, God
with us. 24 Then Joseph being
raised from sleep did as
the angel of the Lord had

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Holman GEM Testament

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THEN spake Jesus to the
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ATLANTA CHURCHES UNITE.

Atlanta Central and United Congregational churches, by unanimous vote of each, have joined forces, with a larger program than ever yet attempted by Congregational forces of this great city. When Dr. Dodge resigned a few weeks ago, Central Church appointed a committee whose duty it was to interview United Church and see whether or not the two might come together. In it all, Dr. Dodge showed a fine spirit of co-operation and everybody seemed to think the best thing to do was to unite the two churches for worship in Central Church building.

Accordingly, at a called meeting for the purpose Central, without a dissenting vote, invited Dr. W. T. McElveen, pastor of United Church, to become its pastor, and at the same time, invited United Church to come and worship with them in Central's building. As this committee continued its meetings with a similar committee from the United Church, it became apparent that a much bigger program was to be contemplated than just to worship together. This joint committee, made up of three from Central and three from United, with Dr. McElveen as chairman, found other people outside both churches who were interested in a strong Congregationally minded church. The spirit grew, so that when the invitation from Central Church was being considered by a called meeting of United, Dr. McElveen informed the people that the project was really the joining of these two churches, each with its own set of officers, all working on the common problem of every day church activity, with the added element of the two working toward the organization as quickly as possible, of an entirely new church, probably with a new name and an entirely new program. This would perfect itself under the plan, and when time for the annual meeting should come in January, the new church would elect its officers from the members then on the roll and proceed to function with vision and vigor. This proposition was unanimously adopted by United Church, Wednesday evening, September 23rd. These two churches met together for the first time Sunday morning, October 4th, in Central building.

**ALABAMA CHRISTIAN CONFERENCE.
PROGRAM OF THE THIRTY-THIRD ANNUAL
SESSION.**

HELD WITH THE PISCAGH CHRISTIAN CHURCH,
BEGINNING OCTOBER 13, 1931.

AFTERNOON SESSION.

2:30 o'Clock.

Call to Order—Rev. G. D. Hunt, President.
Scripture Reading and Prayer—Rev. J. H. Hughes,
Pastor Pisgah Church.
Enrollment of Ministers.
Enrollment of Delegates.
Election of Officers.
Filling of Vacancies on Standing Committees.
Reception of Fraternal Visitors.
Assignment of Homes.
Adjournment.

EVENING SESSION.

7:00 o'Clock.

Report of Executive Committee—Chairman.
Discussion.
Annual Address—Dr. Atkinson. Rev. G. D. Hunt,
Alternate.
Miscellaneous Business.
Adjournment.

Second Day.**MORNING SESSION.**

8:30 o'Clock.

Call to Order by the President.
Devotional Service—Rev. C. W. Carter.

Report of Committee on Moral Reform—Rev. W. T. Meacham. Discussion.

Report of Committee on Schools and Colleges—Dr. F. E. Jenkins. Discussion.

Report of Young People's Work—Klein Hood and Miss Eunice Stevens. Discussion.

Report of Committee on Religious Literature—Rev. J. H. Hughes. Discussion by Dr. Atkinson. and others.

Report of Home Mission Board and of Committee on Foreign Missions—By Chairmen of Committees. Discussion by Dr. J. O. Atkinson, Mission Secretary.

Adjournment.

AFTERNOON SESSION.

1:30 o'Clock.

Call to Order by the President.

Prayer—Rev. A. H. Sheppard.

Report of Committee on Superannuation—Rev. C. W. Carter, Chairman.

Report of Committee on Nominations—D. W. Sheppard, Chairman.

Unfinished Business.

Report of Treasurer.

Adjournment.

G. D. HUNT,
C. W. CARTER,
Committee.

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AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

ELON was founded to train Christian leaders for the New South.

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When subscriptions are made for friends, state whether paper is to be stopped at end of the year.

Remittances: Make all remittances for subscriptions and renewals to The Christian Sun, C. D. Johnston, Circulation Manager, Elon College, N. C.

Advertising Rates: "Want Ads" 2 cents a word an insertion. Display rates quoted upon request.

Notices: Obituary and marriage notices, limited to 100 words, are published free of charge; all over 100 words at 1 cent a word. Remittance should accompany copy. Write names distinctly.

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Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Change in the label will appear on wrapper the first week of month following renewal, provided it is received before the 25th.

MARRIAGES

YARBOROUGH—KING.

Married September 26, 1931, at the residence of the writer, Burlington, N. C., Mr. Paul C. Yarborough and Miss Edna King. A few of their many friends were present and witnessed the marriage rite. They are both very popular, and their many friends wish for them a long and prosperous life.

They will reside at 104 Lexington Avenue, Burlington, N. C.

P. H. FLEMING.

OBITUARIES.

TAMKIN.

James Franklin Tamkin was born on February 22, 1863, and departed this life August 26, 1931, making his age 68 years, 6 months and 4 days. He was a son of the late Rev. John Tamkin, who was for many years a pastor in the Virginia Valley Central Conference and secretary of that conference. Surviving are three daughters, one brother, two sisters, and five grandchildren. Bro. Tam-

kin was a Christian man who commanded the respect of all who knew him. He was a faithful member and deacon of Dry Run Christian Church, and remained deeply interested even through months of suffering, during which time he was unable to attend church.

Funeral services were held at Dry Run, August 28, 1931.

A. W. ANDES.

SHEPHERD.

Joel Rhudy Shepherd passed to his reward on September 23, 1931, at the age of 63 years, one month, 21 days.

He had been a faithful member of Bethlehem Christian Church since his boyhood.

He leaves to mourn his departure his wife, five sons and one daughter. May the heavenly Father richly bless and comfort them in their bereavement.

THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

Are helping give the Gospel, which is "the power of God unto salvation to every one that believeth," to the forty thousand Latin people of Tampa. The evangelical forces working among the foreigners of Tampa are by no means covering the territory sufficiently.

Methodists have six preachers, Baptists two, Presbyterians one, Congregationalists one. Church workers and teachers must be supported for this great missionary work. Send check to

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Route 4, Box 468, - - Tampa, Fla.
Send boxes of clothing to Mrs. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

For literature, write Rev. C. H. Corwin, 2326 Green St., W. Tampa, Fla.



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Size, 8 x 5½ inches.

Specimen of Type.

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Our Price—Post Paid..... 10.65

The burial services were conducted by his pastor, Rev. J. W. Patton, assisted by the writer and Revs. Mr. Hurst and Mr. Phillips.

The large audience and the beautiful flowers attested the esteem in which he was held.

T. J. GREEN.

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LA GRANGE, GEORGIA.

HISTORICAL SOCIETY. 1956
Southern Convention of Congregational Churches

THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXXIII.

RICHMOND, VA., THURSDAY, OCTOBER 15, 1931.

NUMBER 42.

YOU ARE NEEDED!

If you are minister, missionary, or layman; official, teacher, or leader; rich, well-to-do, or poor; if you are an honest, sincere Christian and a member of the Congregational or Christian Church in the South, and have the interest of the Church at heart, *you are needed* at Burlington on October 20th.

On that day, ELON COLLEGE takes the first place in our Church counsel, and it is hoped that she will take first place in our hearts, and in our prayers, and in our purses!

Elon needs money, to be sure, and money she must have; she needs friends, and friends she must have; but most of all *she needs her own*, SHE NEEDS YOU!

All through the years ELON has been serving, has been serving your church, has been serving you. She has given her best, has given her all to your Church and to you. Today she is in need. She needs you. Will you fail her? Will you fail in the line of duty?

Will the voice of ELON COLLEGE, imparting information to the youth of the world, be silenced through the ages, because *you* have failed, failed to give your prayers, failed to give your counsel, failed to give your money, failed to give yourself?

YOU ARE NEEDED! The Church is depending upon *you*! Your presence at Burlington will count.

L. E. SMITH, *President,*
The Southern Christian Convention.

Do not fail to read Dr. Atkinson's Editorial, "Duty Calls."

NOTES-PERSONALS

The circulation manager will appreciate it if you will look at the label on your copy of *THE SUN*, and then send a check to him at Elon College, N. C.

Our good friends, Mr. and Mrs. John Wesley Roberts, Windsor, Va., very graciously sent an announcement of the marriage of their daughter, Jessie Graham, to Mr. Sidney Robertson Johnson on Saturday, Sept. 19, 1931. Congratulations and best wishes to the happy pair.

Dr. C. H. Rowland of Greensboro is assisted by Rev. McKendree R. Long of Statesville as preacher in a largely attended and enthusiastic revival, First Christian Church, Greensboro. According to the reports in the daily press, Mr. Long is delivering inspiring messages, the attendance is good and the meetings are quite successful.

We acknowledge with appreciation the following: "Mr. and Mrs. J. A. Kimball request the honor of your presence at the marriage of their daughter, Ruth Hayden, to Mr. Lonnie Edward Milling on Saturday, October 24, 1931, 3:30 p. m., Mt. Auburn Christian Church, Manson, N. C." Miss Ruth is a graduate of Elon College where she made hosts of friends who will be wishing for her all happiness in the years to come, and will be extending congratulations to the man fortunate enough to win her hand and heart for life.

Rev. W. T. Scott, pastor, United Church, Salisbury, was at Winston Sunday night, October 4, and preached to a group of twenty-eight people. Dr. L. H. Royce, of the Congregational Building Society, was with Brother Scott. We have a large group of people in Winston, many of whom, because they had no church home, have united with other churches and become factors in the church life of the city. We have waited all too long in beginning a work at Winston. This growing city needs a Congregational-Christian Church, and those of us who love the church and realize its contribution to the world should interest ourselves in seeing that a church is built in the thriving city of Winston.

Col. J. E. West, Suffolk, Va., has generously donated to the Elon College Library some valuable books owned originally by Daniel W. Kerr, founder of *THE CHRISTIAN SUN*, and later owned by the late, lamented Rev. E. W. Beale, Suffolk, father-in-law of Col. West. Among the books are six volumes of Clark's Commentaries on the Bible printed in 1823, "First American Royal Octavo Edition." Col. West also presents four volumes of Scott's Commentaries owned originally by Mr. Beale. These volumes are not only valuable for their inherent worth, but historical, being associated as they are with the name and work of the great, good men of the Christian Church in their day. The Library at Elon College will become more valuable as it is made place of storage and accessibility to volumes of historical worth and merit.

The Missionary Secretary was present and took part in the service merging into one the Congregational Church of LaGrange, Ga., and the First Christian Church of that city on Sunday, October 4th. The two congregations had previously and separately voted to merge and become The United

Ga. The first service of The United Church was an auspicious occasion and was largely attended. The membership of the two bodies, as evidenced by attendance on October 4th, seemed anxious and ready for the union of the forces of the city. Dr. W. Knighton Bloom, of the Congregational Board, Rev. Milo J. Sweet, Pastor-at-large of the Congregational Church, and J. O. Atkinson, Missionary Secretary, Southern Christian Convention, were all present and took part in the service. Rev. J. H. Dollar, of Reidsville, N. C., was, by invitation, present and preached the first sermon under the auspices of the United Church at 11:00 a. m., October 4th. The Church has extended a unanimous call to Brother Dollar to become its pastor, though at this writing, he has not signified acceptance. Our Christian people had a splendid building, although there is yet heavy indebtedness, and while the Congrega-

A PRAYER FOR OUR COLLEGE.

Father, we thank Thee for Elon College.

We thank Thee for the lives, the labors, the sacrifices of those who, inspired by faith, laid the foundations of this College and, under Thy guidance and favor, brought it to a place of honor and influence in our nation and the world. We thank Thee for the multitude of earnest, devout men and women whose minds have been trained and whose souls have been brought into closer accord with Thy divine plan and purpose in its classrooms and halls. We thank Thee for their contribution to the welfare of their fellowmen, in every walk of life, and to the advancement of Thy kingdom on earth.

And we thank Thee, Father, for that yet greater multitude of men and women who, in the past, have loved this College, who have supported it with their gifts, and have held it up before the throne of grace in their prayers. Forbid that we who today enjoy the fruits of their gifts and their prayers, should become forgetful of them and the institution so dear to their hearts. We know that Thou dost hear every prayer of Thy children and dost answer prayer according to the depth of faith and devotion with which it is uttered. Father, help us to be earnest, sincere, persistent in humble prayer for the welfare of our College. Make of it a greater, better, instrument in Thy hands, for the advancement of Thy kingdom. We ask all for the sake of that greatest Teacher and Friend, Thy Son and our Saviour, Jesus Christ. Amen.

A SON AND SERVANT OF ELON.

tionalists did not have a house of worship of its own, they had a loyal and intelligent membership ready and anxious to unite and make the merger complete. Rev. C. W. Hanson has been for years the beloved pastor for First Church and has done faithful service in getting the present building completed. The last pastor of the Congregational Church was Rev. C. C. Hamilton, who had done much in the building up a membership of Congregationalists. Brother Hanson becomes pastor of East LaGrange, and Hill Side Christian Churches, of the city, and Brother Hamilton has taken work elsewhere. There is a great opportunity for a united effort and service in LaGrange, and the hope is freely indulged that The United Church will make its way into the life of the city and, above all, make a real contribution to the moral and spiritual uplift and in helping to build up the kingdom of our Lord in the city of LaGrange.

OFFICIAL NOTICE.

THE BURLINGTON CHURCH OFFERS ENTERTAINMENT.

The good people at Burlington are opening their homes to all delegates and visitors to the extraordinary session of the Convention, October 20th, who live at a distance and cannot reach the meeting by leaving home Tuesday morning. The same courtesy is extended those who will have to stay over Tuesday night.

The noon meal, Tuesday, will be served by the ladies of the Church at the cost of fifty cents (\$.50). The above is on the condition that you write or wire Dr. G. O. Lankford, pastor, in advance of the meeting.

L. E. SMITH, *President.*

NOTICE.

It is requested that all ministers and laymen throughout the Southern Christian Convention, who know of anyone living in Richmond who belongs to the Congregational or Christian Church elsewhere, will send their name to Rev. J. E. McCauley, 3206 Grove Avenue, Richmond, Va.

METHODS CORNER

BY REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

In this Corner I desire to call attention to a source for helpful supplies for both ministers and lay people. Quite a good many years ago, I found out by experience that a minister can double the amount of work with tools suitable to his task. In some churches the budget allows for all the equipment one needs, but in most of the churches there is little money for such things. In trying to find some way to make my work as a pastor more efficient I came upon Mr. R. W. Wolverton of Cedar Falls, Iowa, who conducted a printing company. As editor of a church methods department for more than ten years, I commended the material produced by Mr. Wolverton. I did this because he helped me in my time of need.

Let me give an illustration. When babies were born in my parish I wanted to send a Christmas message to the parents, but I had nothing to send and did not know how to write a letter that would be fitting for the occasion. I found in his catalog a little folder, beautifully printed, called "Welcoming the Baby." It was ordered and served the purpose exactly. For years I have kept a supply of these booklets on hand. They cost only five cents each or forty-five cents a dozen. Any pastor can afford to use such things. It is a beautiful thing to do to send a message to parents at such a time, and it helps to show a friendly feeling from the church to the parents. There are also folders for "Shut-in Days," for "Mother's Day," for "Easter," for "The Day of Grief," etc. There is almost anything a minister needs for his work, and there are many things that societies in the church would be glad to have.

Then there is another source of a somewhat different kind, but one that we should use more frequently. I refer to The Pilgrim Press, 14 Beacon Street, Boston, Mass. Every pastor should have a catalog of the Pilgrim Press at hand for reference. Almost everything in the way of a working tool is found there. There are many things a pastor could use to make his work easier and more efficient and at little cost. And there is another source of wonderful religious helps. It is the Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York. I know of no better printed material for pastors' use than the product of this department. Anyone who will use this material will be richly blessed and his church will be more efficient. The cost is very slight. Try it.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

REVS. N. A. LONG and W. H. TILLMAN are among the pastors who have been honored as speakers on Fellowship teams in the fall campaigns.

Rev. JOSEPH FRENCH, of Wedowee, Alabama, has spent the summer in study at Scarritt College, Nashville, Tenn., and has been preaching at Ridgeway.

INTERLACHEN, FLORIDA. The Rev. C. DeW. Brower, with Mrs. Brower, has returned after spending their vacation in their home at Winter Park. Services were resumed October 4.

PROVIDENCE CHAPEL REVIVAL carried on by the pastor, Rev. S. M. Penn, has closed after a series of very helpful meetings with six additions to the church and a quickening of the interest of many.

MOUNTAIN GROVE CHURCH, Steppville, has been active in reviving the Christian Endeavor at Garden City, where J. H. Hughes has been preaching and where the Rev. George Staley Hunt has conducted an evangelistic meeting.

The CLANTON and ELECTIC Groups of Churches, under their pastors, A. C. Nelson and J. M. Dopson, held their quarterly meeting with the Mountain Creek Church on the fifth Sunday. Other churches are invited in for these fifth Sunday union meetings.

PALM CITY, FLORIDA. During the vacation of the pastor, Rev. James E. Parker, the teachers maintained the Sunday School and the average attendance was equal to the previous quarter. Following the lesson period, a Junior Church Service was conducted in the church auditorium, consisting of a Call to Worship, Gloria, Lord's Prayer, Prayer Song, Scripture Reading, Story, Hymn, Offering, Prayer, Doxology.

JUPITER, FLORIDA. Rev. Frederick Held pastor, took the month of August for his vacation but returned to the church for two Sunday morning services, supplying the pulpit of the Lake Worth church on both evenings. The Jupiter young people and the choir from Lake Worth had charge of the services for the month. Rally Day was observed in this church on October 14th. The pastor reports an increasing spirit of reverence.

BIRMINGHAM, ALABAMA. The newly organized Birmingham Congregational Community Church, Dr. Trevor Mordecai, pastor, has now a membership of 390. Mr. Arthur K. Akers, the writer of negro stories, whose grandfather was a Congregational minister, is Superintendent of the Sunday School. Mr. E. M. Henderson, an editor of the Birmingham News, and Mrs. Louise Charlton, U. S. Commissioner, are co-teachers of the Community Bible class of seventy-five.

MIAMI, FLORIDA. Rev. Helen F. Lanham, Associate Pastor, writes, "We had a splendid day yesterday, large attendance at morning service, twenty in my Bible class, the largest Christian Endeavor attendance since I came, fine evening service with the choir in their places and the Sunday School Superintendent reported a good attendance, the largest for some time." Mrs. Lanham has taken into the church, during the summer, thirty-two new members with four associate members.

MISS ELIZABETH HOOKER, author of the books, "United Churches," and "The Hinter-

lands of the Church," is investigating church conditions in the mountains, and will write a new book embodying her study. Mr. D. Ashley Hooker, her brother, is in charge of the Technological Department of the Birmingham Public Library. Both are children of Dr. Edward Payson Hooker, first pastor of the Winter Park, Florida Congregational Church and first president of Rollins College.

WEST TAMPA FLORIDA. An interesting feature of the work in West Tampa Mission School is the employment of an additional missionary teacher, Mr. Orland H. Corwin, the son of the pastor. He is engaged to teach the fourth and fifth grades and direct recreational work for men and boys for this semester. Miss Hall, one of the faithful missionary teachers is released from teaching in order that she may have more time for visitation and club work and other social activities. The school year has opened under very encouraging conditions with a larger number of students than last year. Special effort is being made to give real practical sympathy and help to the large numbers out of work. Clothing is being distributed and efforts made to find work for the unemployed through the different local committees.

THE ALABAMA CANNING PROJECT, in which fruit and vegetables are put in jars to be sold for the benefit of the missionary cause, is on the way to success. Not counting the number of cans from the West Florida Association there is a record of 1,437 cans or quarts of fruit and vegetables which are to be sold and the proceeds given to apportionment causes, with the exception of two or three hundred cans which have been given to the schools of Wadley and Thorsby. The canned goods cannot be sold to advantage until fresh produce is off the market and will be better to move when the weather is cooler. It will be sold at chain store prices, plus a little for the glass jars. Readers of THE CHRISTIAN SUN, who can use this country produce in hotels, in restaurants, are asked to communicate with F. P. Ensminger, Demorest, Ga. The rural Alabama Church and the West Florida Church people, have been glad to give their produce and their labor. It is hoped that the Congregational and Christian people, who can do so, will buy the product. Quite a little of it has been put up in half gallon jars. It can be had by anyone passing through North Central or South Alabama, or West Florida.

FLORIDA MINISTERS MEET.

The annual Convocation of the Congregational ministers of Florida was held at the Seaside Inn, Daytona Beach, Florida, October 5-7. The Convocation was well attended by the ministers, also the wives of several, and the Convocation had as guests Dr. and Mrs. C. Rexford Raymond of Chattanooga and some of the retired ministers living at Penney Farms.

Rev. Hugh Vernon White, D. D., Educational Secretary of the A. B. C. F. M., was the guest speaker, giving a series of lectures on "A Vital Religion in the World of Modern Thought," and he also conducted the discussion period following his lectures. Dr. White has a very scholarly mind and treated his subjects not only with a background of profound scholarship but with a thorough understanding of the problems and intellectual difficulties facing the Christian world

and facing the Christian Church. His lectures culminated in a strong presentation of the world's need of the vital Christianity and the obligation of the liberal minded church to promote world evangelism with conviction and spiritual passion.

Rev. Watson L. Lewis of New Smyrna, Florida, gave a series of three lectures on the subject "What has Civilization Done for Us," which was an interesting discussion of present conditions and problems. Dr. Elisha A. King reported upon the General Council and especially the discussion of the topic of Seminar 111 at the Council, which was upon the subject of "The Church and the Ministry." He also read a paper on "Who are the Christians," giving the story of the Christian denomination.

The Convocation was delightfully entertained and enjoyed the privilege of the beach. Dr. Clarence A. Vincent was elected Convener, and Rev. Ralph Krout was elected Scribe. The committee on program for next year's Convocation consists of Rev. Watson L. Lewis, Chairman, Rev. George D. Owen and Rev. Walter Metcalf.

NEW CHURCH IN BIRMINGHAM.

The Congregational Community Church of Birmingham Ala., was organized in the Empire Theatre, on Monday, August 31st with 200 members. At the Sunday School organization meeting on September 4th, there were 164 present, with the heads for all departments except the Junior; 1100 people attended the first morning worship, and 650 people were present at the night service. The United Congregational Christian Church of Birmingham, which had followed the Congregational Community Church of Birmingham in the election of Dr. Trevor J. Mordecai as pastor, and which will join forces with the new organization, was present at the three services on September 4th.

Dr. Mordecai was a Congregationalist in Wales. He went from Bangor Seminary to Princeton. For seven years he has been pastor of the First Presbyterian Church of Birmingham, and is very popular. His audiences were large morning and night. He is a man who excels both as preacher and lecturer, having ideas, a passion to help the unfortunate, excellent culture, a fine sense for English, a dramatic power and powerful and poetic imagination. He has made Christianity vital to many young people.

As a result of his positive community program, there was a split in his former church. During his six weeks' vacation this summer, his opponents proceeded against him, and secured 101 votes in favor of his retirement against 260 for his retention as pastor. The Presbytery was appealed to and cut him off from the pastorate with a week's notice, but emphasized the statement that there was no charge against him except lack of co-operation. Many of this group have followed Dr. Mordecai, and a number of members have come from other denominations. Birmingham, generally, approved the community kitchen which he managed last year, and in which it is said 95,000 people were fed.

Mrs. Mordecai's father, Rev. J. M. Walker, is a retired Congregational minister.

The new congregation appealed to Alabama Congregationalism for fellowship. The church has been received into the North Alabama Association of Congregational and Christian Churches and its pastor will be received on a letter from the Presbytery, the clerk of which indicated that he was in good standing and that the letter would be issued at the next meeting of the Presbytery.

Members of the new church of Birmingham are among the best people of the metropolis, and they are working hard for the establishment of the church.

E-D-I-T-O-R-I-A-L**EDITOR****J. O. ATKINSON, ELON COLLEGE, N. C.****ASSOCIATE EDITOR****E. C. GILLETTE****117 W. Forsyth Street, Jacksonville, Fla.****CONTRIBUTING EDITORS****W. W. STALEY****W. A. HARPER****S. C. HARRELL****J. E. McCAULEY****NEWS EDITOR****W. C. WICKER****PRINCIPLES OF THE CHRISTIAN CHURCH.**

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

DUTY CALLS!

The front page of THE CHRISTIAN SUN last week, and this week, carries a summons to duty and to service that we believe faithful souls will hear and heed. Dr. L. E. Smith, president of the Convention, speaking officially for the Executive Committee of the Convention and for the Board of Trustees of Elon College, sounds a note in his clarion call that will find a responsive chord in all loyal hearts.

Whatever the causes have been to bring about present conditions, our own Elon faces a crisis, and that alone, we believe, is sufficient to carry anxiety and deep concern to every true and loyal member of the Christian Church throughout the Convention. There is no separation of our denominational history in the past forty years from the history of Elon College, since our Church contributions to the College have made our Elon history, and the contributions of our College to the denomination have made our Church history. The two are inseparable, and you cannot write the history of one without writing the facts of the other. This being true, the crisis we face through our own Elon is nothing more nor less than the crisis we face as a Church and a Convention.

Any member or friend who willfully side-steps or treats lightly the one, in that act, side-steps and treats lightly the other. It is our own Elon College; it is our own Christian Church. The grace, the goodness and the wisdom of God have given us both.

Elon College is not as large, and not as good, as we wish it were, after forty years of prayer and sacrifice and effort and devotion; but it is the best and the biggest that we Christians have made up to date. If there are failures and mistakes and regrets, they are our failures, our mistakes, our regrets, and the College, as it stands today, and the Southern Christian Convention as it stands today, are the best we have done up to date. My home is not as large nor as luxurious nor as comfortable as many other homes, but it is mine. It reflects my mistakes and my shortcomings, my efforts and my devotion, my loyalty and my life, and it is the best and all that I have made it up to date. What I say of my home, I say of my College, and every member of all the churches of the Southern Convention can say the same.

Now, whatever the causes and conditions may be, we face a crisis, and the summons of duty comes. One cannot believe that individuals who have loved the Church and served it so faithfully through the years, who have loved the College and served it so faithfully through the years, who have received its blessings and shared its glory through the years, can now conscientiously turn a cold heart and a deaf ear to the call of the College and our summons to duty.

Personal letters have gone to all our ministers, to all the delegates of the Convention, and to the secretaries of churches, urging attendance at the Convention which is to assemble in Burlington October 20th. It will be easier not to heed these letters than to heed them, not to hear this call than to hear it, not to heed this summons to duty than to heed it, but brave and true and loyal souls are not looking and listening for the calls of comfort and of ease. Brave souls are challenged by calls that summons to hardship, to sacrifice, to service. Therefore, on October 20th, we believe many hearts will be praying for the outcome of the wisdom of those who shall attend the Convention, and we believe that all who can will lay aside their other and personal duties and responsibilities that day and will give that day, which, indeed, is a crucial day, a trying day, to the service of their Church and the call of their College.

We should come together with the hope that knows no denial, with a faith that is invincible, and with a love that suffers long and is kind, but endures to the end. Let us heed this call to duty, and at whatever personal sacrifice demanded be found in our place at the call of our Church on October 20th. Here is a responsibility that requires the strength of all our forces, and for any to shirk that responsibility makes it the harder and the more difficult for those who face and shoulder it. Here

is a crisis that requires the wisdom and counsel of all our Convention, and an obligation that should bind us together as one in doing our duty faithfully by our own and for our God.

J. O. A.

THE GEORGIA AND ALABAMA CONFERENCE.

This Conference met in its 86th annual session at LaGrange Church, LaGrange, Ga., October 6th and 7th. Rev. J. D. Dollar is president of the Conference and was re-elected for another year. Mrs. J. O. Mabry is secretary, and was re-elected for another year. The Conference this year was not as largely attended as usual, but the spirit of the meeting was fine, the reports from the churches encouraging, though not up to the average, and the work in the Conference was delightful and inspiring.

One of the features of the Conference was the address of Dr. Frank E. Jenkins, president of Southern Union College, Wadley, Ala., showing the place, importance and power, as well as the need and the opportunity, of the Christian College. Dr. Jenkins is doing a great work as the president of Southern Union, and his address revealed the fact that he is a man of vision and of faith, as well as of persistence and performance. He is laying the needs of the college, as well as its opportunities and responsibilities, upon the hearts of his people, and he is getting results. The Conference was happy in hearing him and in approving most heartily both his work and the utterances of his great address.

Among the other visiting speakers were, Rev. Milo J. Sweet, Salisbury, N. C., pastor-at-large of the Congregational Church; Mr. Chas. D. Johnston, representing the Christian Orphanage and THE CHRISTIAN SUN, and J. O. Atkinson, Mission Secretary. These speakers were given place on the program, and the Conference gave good attention to the messages of these men who represent the general interest of the Church. One of the very helpful features of attending a Conference is that delegates and visitors learn by personal touch and contact something of the trials and triumphs of the general interest and institutions of the Church. There is no place like an annual Conference for learning what the Church is doing, both locally and in a general and far-reaching way. Ministers of the Conference making reports and addresses of interest and worth were, Revs. J. D. Dollar, C. W. Hanson, A. H. Sheppard, H. M. and T. W. Gray.

This Conference is working its way toward the merger, as voted at the Seattle Convention, and is already uniting its forces wherever opportunity is afforded. The following resolution, introduced by the Executive Committee and unanimously adopted, shows the loyal spirit of the Conference in the matter of complete merger:

"Your Committee reports with satisfaction and approval that the General Convention of Christian Churches and the National Council of Congregational Churches united in one national organization at Seattle, the past summer, under the title, "General Council of Congregational and Christian Churches. This means that today the Congregational and Christian Churches are a united body in national, world-wide and denominational interests and activities. These two bodies, Congregationalists and Christians, have throughout the history, traditions and policies of each, stood for church union on the broad basis of Christian fellowship and brotherly love, under the leadership of Jesus Christ as the one and all-sufficient head of the Church, and as the world's Saviour and Redeemer. These two bodies, in this day of growing intelligence and Christian

tolerance, could no longer remain apart as two bodies and maintain their position with any degree of logic or consistency. Christians and Congregationalists have become one organically, because at heart and soul they were one in policy, principles and practice already.

"Because of traditions growing out of the activities of each, and because in minor practices we were two bodies, and because of the rights of individuals and local churches we are fully aware that it will require time, patience, prayer, and forbearance, for the fact of union to become thoroughly understood and operative in the local churches. We, therefore, recommend:

"First. That as a Conference we approve the union as expressed by our national organizations.

"Second. That we urge local congregations, wherever there is opportunity, or demand, to come together as one body under the name United Church, Congregational-Christian.

"Third. That this Conference continue as an integral part of the Southern Christian Convention until by vote of said Southern Christian Convention this Conference shall be dissolved or released to become an integral part of some other Convention or Church Council."

The Conference recognized its allegiance to the Southern Convention and, with that Convention, moves forward to the day of complete union of the two churches.

THE SUN's Editor left the Conference before adjournment and was not advised as to where the next annual session will be held. The East La-Grange people cared for the Conference in a whole-hearted and hospitable way, and all visitors and delegates seemed happy with their entertainment and the delightful fellowship of the occasion.

J. O. A.

EXTRAORDINARY SESSION OF THE CONVENTION.

The space assigned THE SUN's OBSERVATORY is needed for the announcements of the Extraordinary Session of the Southern Christian Convention until after October 20th. The most important question that can engage the attention of the constituency of the churches of the Congregational Christian brotherhood, in the South, at this time, is the interest of Elon College, for which the Convention is called in extraordinary session.

It is most urgently requested that all the delegates of the Convention, elected for last session, attend this special session, and that members of the Christian churches who can, do attend, whether members of the Convention or not. The only difference between members and non-members will be voting power, but the greatest interest of the Convention will be discussion of ways and means necessary for the future life and growth of the College.

Elon College is our Alma Mater, our intellectual mother, who nourished us in the things that enabled us to live and grow in our intellectual development, and now she calls for us to come to her aid, in this time of financial depression, when all institutions are feeling the need of more liberal and constructive support.

All the churches and individuals constituting the Christian brotherhood should stand solidly together with their faces toward the future, to purpose, to plan and to co-operate for a constructive, aggressive and progressive program. We are to nominate three persons from whom a president for the College is to be selected by the Board of Trustees. This person should be possessed of broad vision, adventurous daring for the liquidation of our present debt, a man in whom the people have absolute confidence not only with reference to his honesty and integrity but with reference to his financial ability, one who has

shown his ability by the economic, frugal, successful management of business in his former experience.

There should be selected for this position a man that respects the opinions of the entire church, that is big enough to cultivate genuine friendship and fellowship with the smallest member of the entire church. His conception of college administration should be thoroughly democratic, especially so since the Church which founded Elon College was born in the spirit of democracy, and since the country in which the College is located is possessed of the broad democratic spirit. The College should itself, in its life and spirit, breathe the finest spirit of the ideals, of the liberty of the Christian Church; and all who enter its walls should be imbued with this spirit as a natural result of contact with a leader at the head who would inspire friendship, loyalty, and devotion to the Church and all of its institutions.

The life and future of the institution, the support that shall come to it from the church, from the ministry, from the alumni, and from the friends of education outside of the Church, will depend upon the ability of its head to create that spirit within the student body and through them transmit it to the outside world, to parents and church members, to the general public, and to men of wealth who are in sympathy with the cause of Christian education.

As I see it, there is no greater need, outside the immediate need for money to meet the present indebtedness, than to cultivate the spirit of co-operation, loyalty, confidence, faith, that the College will use every possible means to conserve the funds that may be provided, to curtail expenses wherever possible without injuring the College, to study costs, to shun the very appearance of extravagance, and to give those who patronize the institution every possible consideration for education equal to the best that the College can give.

W. C. W.

FALSE USE OF QUESTIONS.

It is a common thing in writers and speakers to raise questions of doubt in the field of Christian and Biblical thought and expression; and then use verbose language in trying to answer them. Such books and such sermons create more doubt than faith. "Who is God?" and then undertake to answer that question. It is safer to proceed with the exposition of the text or the development of the topic than to raise a question that implies doubt. "Is the Bible inspired?" Why raise that question. Read Second Peter, 1-21—"Holy men of God spake as they were moved by the Holy Ghost." The Bible is inspired and real Christians believe in its inspiration; and to raise that question raises doubt in the minds of some who otherwise would believe in inspiration. To answer questions of doubt from the pulpit is to weaken the faith of some and to reduce the spiritual value of the sermon.

The doubt of this age has been produced largely by preachers and teachers who have tried to reconcile scripture and science, or scripture and history, instead of taking each in its own field and trying to understand both. There can be no conflict between truth in different fields, because truth is one wherever it is found. Most of the scholars who have raised and tried to answer questions of doubt have weakened their own faith and the faith of others; and this, in the face of the word of God that, "Without faith it is impossible to please him (God)."—Heb. 11:6. To doubt anything the Scripture says is to weaken faith in the whole Bible; to doubt any statement by a man is to lower confidence in the man. Faith is very sensitive, and doubt is very dangerous. "He that cometh to God must believe that

He is, and that he is a reward of them that diligently seek Him."—Heb. 11:6.

Faith is more important than knowledge. Many have knowledge and yet have little confidence in God or man. The business of the world rests on faith in men and business itself. The 500,000,000 dollar corporation they are trying to form now has as its main object the restoration of financial confidence in the business of the future. If all had faith in God and consecration to his cause that would relieve depression and hard times; for it is the lack of faith in man, in business, and in God, that the world is now depressed. Confidence is more than markets, and faith is more than works.

W. W. S.

WHAT THE NEW BIRTH IS.

The new birth is that relation to God that enables the individual to know that he is a child of His. At natural birth, the child does not comprehend what it is all about. But the new born child does understand to a degree the newness of his surroundings. As life gradually unfolds, the understanding increases and the new born child grows in that environment. The spiritual birth has a similar relation to the divine Parent and its environment as the natural birth has to the coming of a child into this world. The whole of the kingdom is not revealed to the individual at the spiritual birth; but it does put him into a new environment. It not only puts him into new surroundings, but it gives him a different outlook on life. (II. Cor. 5:17.) "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new."

Life does not seem the same to a person born in Christ before and after the spiritual birth. The fancies of life change. The old things that one finds pleasure in which are of a worldly nature pass away. The heavenly thoughts and acts appeal, where before the new birth they had no allurements. Jesus said, "Men love darkness rather than light because their deeds are evil." When the spirit of Christ comes in, then men change and love light because their deeds are right.

The new birth is just the beginning of the godly life. One enters this new relation and begins to walk in the way of righteousness. The longer he walks the straight and narrow way, the more he sees in it. He never fully understands the whole of this new relation in this life. The new birth is a gradual unfolding of the fuller life. The closer one walks with God, the greater the experiences of the new birth.

The new birth bears a similar relation to life that study does to the individual. One may read the Bible, yea, memorize certain parts of it, and then read it again, and there will be a new truth found in that which he has repeated time and time again. In this case, there is a new revelation. In the new birth, as time goes on, God reveals portions of His kingdom only as His people are prepared for this new life. Jesus said unto His disciples, "I have many things to tell you, but you cannot bear them now."

Probably the reason for so many people turning back after they have once entered the new relation to God is because they expect to obtain all in a short time. God's children are being born anew and anew in proportion to the time, thought and actions that are given towards His kingdom; which is a medium by which God reveals Himself to His children.

J. E. McC.

The only man who has a right to laugh at other people's mistakes is the one who never makes any himself. This would silence most of the laughing.—*Onward*.

He that lives to live forever never fears death, —*Penn.*

CONTRIBUTIONS

SUFFOLK LETTER.

The eighth annual session of the Suffolk Training School for Sunday School and Church Workers opened on Sunday afternoon, October 4th, in the Suffolk Christian Church, and closed on Friday night, October 9th, a six-day session.

This school is sponsored by the Methodist, Presbyterian and Christian Churches, and many of those who attend take the courses for credit. A fifteen minute devotional service is held each evening before class-work begins.

The following subjects and instructors have occupied the classes during the session: 1. Worship, Instructor, Dr. C. A. Tucker of Richmond. Text Book, "Training the Devotional Life," by Weigle and Tweedy. 2. Story Telling: Instructor, Mrs. J. H. Davis of Lynchburg. Text Book, "Stories and Story Telling," St. John. 3. Bible: Instructor, Dr. H. P. Clark of Portsmouth. Text Book, "Teaching Jesus," by Branscomb.

The attendants were nearly all women. The teachers were classed by the students as capable and faithful, and the interest was deep and searching. The classes in the several subjects, in numbers were as follows: Worship, 5; Story Telling, 11; Bible, 27; making a total of 43. In addition to the regular students, who took the courses, there were ministerial and lay visitors who enjoyed the lectures and discussions.

The Sunday School, which was intended for poor children when first founded by Robert Raikes, in 1870, has developed into an institution that seeks to train all ages in the teachings of Jesus and the study of the Bible. Life is a school, and leaders guide in its study. The improved literature, teachers and equipment for Sunday School and church work, have made it necessary to have more intelligent preachers and Sunday School teachers. Theological Seminaries and Training Schools, like the one described in this letter, have grown up out of this new and progressive condition. This situation is a necessity because of the increase in education through the Public School system and the multiplication of colleges. The Public School is a product of Christianity, and the Church must not let the secular school reduce the standing and value of the church school. The subjects taught in the day school and the Sunday School differ, as one relates to this life *only*, while the other relates to both this life and the life to come. By this statement the Sunday School is the more important of these two lines of education. It is certainly more important to be trained for two worlds than for one world. It is, therefore, safe to assert that the Sunday School is more important than the Public School.

There is a danger, in this age, of placing the emphasis on the wrong school; and even Christian parents often take more interest in getting their children to the day school than to the Sunday School. That does not mean that they ought to neglect the day school, but that they ought to be more zealous in urging their children to attend Sunday School *on time*.

And it is just as important to have trained leaders in church work as in business and State and national service. The Church is even more important than the State, because the Christian State is the fruit of Christianity. Worship, Story Telling, and the Bible, are as important as History, Mathematics, Grammar, Economics, Medicine, or Law. Education is a big word, and one person cannot know all there is to know; but all can learn enough to fill the place designed

for them, and then all can co-operate in the great work of progress and the saving of the world.

W. W. STALEY.

FROM REV. G. D. HUNT.

Our Church at Roanoke, Alabama, held its last service for the Conference year yesterday and last night. We had a fine attendance at Sunday School in the morning and at Christian Endeavor in the evening. At the morning hour the pastor preached on "The Principles of the Christian Church," which was well received and enjoyed by the congregation. Many expressions of appreciation were given at the close of the service. At the evening hour the subject was "Facing the Future." We had another fine service.

We are winding up the conference year in good condition spiritually, with indications of growth along many lines. The finances of the church, however, are not up to the standard, and the probability is that our conference will be far behind in that respect.

Before this is printed, the Woman's Missionary Conference will have held its annual meeting, with the church here. We are expecting a good meeting, and we are praying that our women may be wonderfully blest in their efforts this year.

Our annual Conference is due to meet Tuesday of this week at Pisgah, Alabama, where we are hopeful of having a fine session. This is a beautiful and productive section of the State, and a good citizenship surrounds the church. It will be a fine trip for those who attend.

This has been the hardest year in the experience of many of our people, but even this year has brought its blessings. Many great and useful lessons have been learned; many hearts and minds have been lifted to God, and many of us have learned from whence our blessings have come. May we not trust Him more fully for His mercies next year.

I have tried to keep a word of comfort and cheer for our Southern brotherhood before SUN readers this year, and it has been a real pleasure to me to do so. I pray that God may give us courage to do even more in His name next year.

I appeal to every church and minister to attend our United Conference at Phoenix City, Ala., in November. Each minister should plan to attend, and each church and society of the church should send a representative. Let us make our conference a time of refreshing from the presence of the Lord. Pray much for the success of His kingdom.

Yours in love,

G. D. HUNT.

COMMENDABLE STEPS.

On Monday night, October 5th, a splendid congregation was present at Beulah Christian Church. It was my privilege to be with these good people and preach on that occasion. This meeting came as a climax to years of discussion concerning the location of the church. And at this business session of the church a motion prevailed that a new church be built. The location of the new building is to be selected by a committee of five. Services are to be continued in the present building until the new church is completed.

This is a step in faith, and it is a step to be commended. While so many people are pleading hard times, these people are pleading for the cause of Christ. Let us pray that the God of

love and mercy may richly bless these people in this noble venture of faith.

Another commendable step has been taken by some consecrated people of Antioch Christian Church in Warren County, N. C. Now for some time, prayer-meeting services have been held at the church each Saturday night. It occurred to some that a Christian Endeavor Society might do the work of the prayer-meeting, and more. The Christian Endeavor Society is intended to stress the devotional feature of a prayer service, and, in addition, it provides a definite, constructive program in which a number of people participate.

Now think for a moment of Saturday night. Young people get into more trouble on Saturday night than on any other night in the week. It may be that the Christian Endeavor Society will accomplish more on Saturday night than on Sunday night. Let us also pray for this society.

R. LEE HOUSE.

Franklinton, N. C.

THREE GARDENS.

"Any garden must mean much to God,
Remembering three He has known:

One, where He broke the earth's first glorious
sod,

And planted it and watered it alone.

"And another, He could not forget—

It was so full of tangled agony,

Full of a broken prayer that trembles yet
Across the centuries from Gethsemane.

"Then that third sweet garden, old and dim,

How He must love it—how it must make
Him glad!

This is the one, I think, means most to Him:
The garden Joseph of Arimathea had.

"Out of it sprang the old earth's whitest flower,

Out of it sprang the Truth, the Light, the
Way;

Up from that garden in one magic hour,

Sprang all the hope of heaven and earth
today. —Grace Noll Crowell.

A DEAD CHURCH WANTS NO MONEY.

You will not have to wait long before an opportunity comes to you of making effective use of this little tale told by Bishop Nelson in New Zealand.

Two men met recently, and one asked a subscription from the other for his church. The reply was an irritated refusal with the remark that the church was always wanting money. The other man received the refusal and the criticism meekly and then said quietly:

"When my lad was a boy he was very costly. He was always wanting boots and shoes and stockings and clothes. He was always wearing them out, fast as boys will wear things out, and the older and bigger and stronger he grew, the more money had to be spent on him. I was always having to put my hand in my pocket to find money to keep him going; but he died, and now he doesn't cost me a shilling."

"Yes," said the bishop after telling his tale, "a live church always wants money."—*Lutheran Standard*.

An old Quaker is reported to have said to his wife: "Wife, everybody is queer but me and thee, and thee is a little queer." Perhaps that is one reason why the Savior has told us not to judge others. We are rather biased. It is pretty hard to give the other man his just dues. Would it not be hard if we dealt as harsh judgments on our own conduct as we do on the conduct of others? It is easy to condemn the other fellow and excuse ourselves for the very same act under similar circumstances.—B. B.



MISSIONS



REV. J. O. ATKINSON, D. D., Secretary.

PRAYER.

God of all mercy, open our hearts to Thee and pour out Thy Spirit upon us. Never didst Thou intend that Thy children should live in any unreal or distant relationship with Thee. We plead for reality, for closeness, for conscious and constant triumph in every heart. For our joy Thou gavest salvation and peace, that in us the Author of peace might be glorified. Forgive our groveling. Put sin under our feet and so exalt in us the day of glory that all our reach may be onward and upward. We pray in Jesus' name. Amen.

"L."

THE MISSIONARY POTATO.

It wasn't a very large church, and it wasn't nicely furnished. No carpet on the floor, no frescoing on the walls; just a plain, square, bare, frame building, away out on the prairie. To this church came James and Stephen Holt every Sunday.

On this particular Sunday they stood together over by the square box-stove, waiting for Sunday School to commence, and talking about the missionary collection that was to be taken up. It was something new for the new church; they were used to having collections taken up for them. However, they were coming up in the world, and wanted to begin to give. Not a cent had the Holt boys to give.

"Pennies are as scarce at our house as hens' teeth," said Stephen, showing a row of white, even teeth as he spoke. James looked doleful. It was hard on them, he thought, to be the only ones in the class who had nothing to give. He looked around the old church. What should he spy, lying in one corner of a seat, but a potato.

"How in the world did that potato get to church?" he said, nodding his head towards it. "Somebody must have dropped it that day we brought things here for the poor folks. I say, Steve, we might give that potato. I suppose it belongs to us as much as to anybody."

Stephen turned and gave a long, thoughtful look at the potato.

"That's an idea," he said eagerly. "Let's do it!"

James expected to see a roguish look on his face, but his eyes and mouth said, "I'm in earnest."

"Honor bright?" asked James.

"Yes, honor bright."

"How? Split it in two, and each put half on the plate."

"No," said Stephen, laughing, "we can't get it ready to give today, I guess; but suppose we carry it home and plant it in the nicest spot we can find, and take extra care of it, and give every potato it raises to the missionary cause."

Full of this new plan, they went into the class looking less sober than before; and, though their faces were rather red, when the box was passed to them, and they had to shake their heads, they thought of the potato, and looked at each other and laughed.

Somebody must have whispered to the earth and the dew and the sunshine about that potato. You never saw anything grow like it. "Beats all," said farmer Holt, who was let into the secret. "If I had a twenty-acre lot that would grow potatoes like that, I should make my fortune."

When harvesting came, would you believe that there were forty-one good, sound, splendid potatoes in that hill? Another thing, while the boys

were picking them up, they talked over the grand mass meeting for missions that was to be held in the church next Thursday. James and Stephen had their plans made. They washed the forty-one potatoes carefully; they wrote out in their best hand this sentence forty-one times.

"This is a missionary potato; its price is ten cents; it is from the best stock I know. It will be sold only to one who is willing to take a pledge that he will plant it in the spring and give every one of its children to the missions. Signed, James and Stephen Holt."

Each shining potato had one of these slips smoothly pasted to its plump side. Didn't those potatoes go off, though! By 3 o'clock on Thursday afternoon not one was left, though a gentleman from Toronto offered to give a gold dollar for one.

That afternoon James and Stephen Holt each put two dollars and five cents into the collection, and from that day to this they both have had a thriving missionary garden.—*Daybreak.*

MISSIONARY OFFERING.

WEEK ENDING OCTOBER 10, 1931.

Sunday School Offerings.

Previously acknowledged	\$ 366.70
Palm Street, Greensboro, N. C.	4.25
Ramseur, N. C.	3.35
Whistler's Chapel, Quicksburg, Va.	1.10
Antioch, Harrisonburg, Va.	2.72
Shallow Ford, Burlington, N. C.	5.67
Wentworth, McCullers, N. C.	4.63
Bertie Johnson's Class, Liberty Spring, Suffolk, Va.	3.00
Liberty, N. C.	2.00
Wake Chapel, Fuquay Springs, N. C.	5.40
Pleasant Ridge, Ramseur, N. C.	4.45
Noon Day, Wedowee, Ala.	1.25
Noon Day C. E. Society, Wedowee, Ala. ..	.40
Hank's Chapel, Pittsboro, N. C.	2.43
Roanoke, Ala.	1.63
Dry Run, Seven Fountains, Va.	1.50
Holy Neck, Holland, Va.	8.00
Youngsville, N. C.	1.00
Newport, Stanley, Va.	1.65
First Christian, Winchester, Va.	5.32
First Christian, Norfolk, Va.	4.34
Hopedale, Burlington, N. C.	2.85
Seagrove, N. C.	1.00
Shiloh, Kemps Mill, N. C.	2.00
Zion, Sanford, N. C.	1.62
Liberty (Vance), Henderson, N. C.	3.97

Total \$ 442.23

Individual and Church Offerings.

Previously acknowledged	\$ 234.34
First Christian, Richmond, Va.	6.00
Miss Aylmer Goodwin, Columbus, Ga.	5.00
Oak Grove, Chipley, Ga.	4.10

Total \$ 249.44

Dollar-a-Month Club.

Previously acknowledged	\$ 30.75
Mr. and Mrs. Floyd Dunn, Lynchburg, Va.	2.00

Total \$ 32.75

Summary.

Previously acknowledged	\$ 1,034.34
Sunday Schools, Regular	75.53
Individual and Church Offerings	15.00
Dollar-a-Month Club	2.00

Total to date \$ 1,126.97

J. O. ATKINSON, Secty.

NEWS ITEMS.

The Young People's Missionary Society of Old Zion Christian Church has closed one of its most favorable year's work. Last year at the Young People's Conference in Suffolk, we received the banner in attendance for half the year, tying with Bethlehem Church. This year we are working hard to keep it all the year. We put on a lovely Christmas Pageant in the Church which was a great success. We have had a hay ride and a beach party this summer. We also had a birthday party celebrating the second anniversary of our Missionary year.

MISS MILDRED BRAMBLE, Pres.

On the afternoon of September 23rd, the Cradle Roll and Willing Workers Societies of Berea Church met at the Church and had a Rally Day program. There were twelve mothers present with thirty-six children. The children presented an interesting little program, at the close of which a mite box opening was held. At the conclusion of the program, every one went out on the lawn of the church, and the Superintendents of each society served ice cream and cake. A nice afternoon was enjoyed by all.

The Willing Workers Society of Berea, has had a real good year's work. We have an enrollment of twenty-five and they, most of them, are interested and loyal to their little Society. We have met our requirements this year which includes the raising of our apportionment which was \$25.

PROGRAM.

ANNUAL SESSION OF THE
NORTH CAROLINA WOMAN'S MISSIONARY CONFERENCE, ELON COLLEGE CHRISTIAN
CHURCH, OCTOBER 23, 1931.

Theme—"The Kingdom Cometh."

Morning Session—10:30 o'Clock.

Call to order by President, Mrs. C. H. Rowland.
Hymn—"Hail the Brightness 'of Zion's Glad Morning."

Worship, led by Rev. A. W. Hurst, pastor of the College Church.

Recognition of delegates, district superintendents, ministers and visitors.

President's Greetings.

Departmental Reports:

The Kingdom Cometh through—

1. Young People—Miss Lucile Mulholland, Y. P. Superintendent.
2. Child Life—Mrs. R. M. Rothgeb, Cradle Roll Superintendent.
3. Information—Mrs. W. T. Scott, Literature Superintendent.
4. Consecration—Mrs. W. H. Carroll, Spiritual Life Superintendent.
5. Life Enlistment—Mrs. S. C. Harrell, Life Membership Secretary.
6. Gifts—Mrs. W. R. Sellars, Treasurer.

Appointment of Committees.

Special Music.

Address—"The Kingdom Cometh through Sacrifice," Dr. J. O. Atkinson, Mission Secretary.

Offering.

Afternoon Session.

Call to order.

Quartette from the College.

Address—"A Program of Missionary Education for the Local Church," Miss Priscilla Chase.

Reports of Committees.

Presentation of Banner.

Closing Service.

What you *possess* at your death will belong to another but what you *are* will be yours forever.—*Van Dyke.*

**PROGRAM OF THE ONE HUNDRED, AND
ELEVENTH ANNUAL SESSION OF THE
EASTERN VIRGINIA CHRISTIAN
CONFERENCE.**

CYPRESS CHAPEL CHRISTIAN CHURCH
OCTOBER 28-30, 1931.

First Day—Wednesday.

MORNING SESSION.

- 10:30 Call to Order.
Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. J. H. Warren.
10:40 Enrollment of Delegates.
Address of Welcome—Rev. R. E. Brittle.
Response—Rev. O. D. Poythress.
Reception of Visitors.
Report of Program Committee.
Report of Executive Committee.
Appointment of Special Committees.
11:00 Report of Committee on Home Missions—Hon.
J. E. West, Chairman.
Address—"My Church," Rev. J. E. McCauley.
Discussion and vote on Report.
12:00 Conference Sermon—Dr. N. G. Newman.
Communion Service—Dr. W. W. Staley.
1:00 Adjournment for Lunch.

AFTERNOON SESSION.

- 2:00 Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. E. B. White.
2:10 Digest of Ministerial and Church Reports—
Dr. I. W. Johnson.
Report of Treasurer—W. E. MacClenny.
2:40 Report of Committee on Stewardship—Rev.
J. W. Fix, Chairman.
Address and Discussion.
3:30 Report of Woman's Missionary Conference—
Mrs. R. T. Bradford, President.
3:40 Report of Committee on Foreign Missions—
Dr. L. E. Smith, Chairman.
Address and Discussion.
4:40 Reading Minutes.
5:00 Adjournment.

EVENING SESSION.

- 7:30 Service of Worship—Rev. R. E. Brittle and
Choir.
Devotional Service—Rev. W. H. Garman.
7:50 Address—Chas. D. Johnston, Superintendent,
Christian Orphanage.
8:15 Sermon—Rev. H. C. Caviness.

Second Day—Thursday.

MORNING SESSION.

- 9:30 Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. T. N. Lowe.
9:40 Report of Committee on Religious Literature
—Rev. W. M. Jay, Chairman.
Address and Discussion.
11:30 Report of Committee on Education—Dr. W.
W. Staley, Chairman.
Address and Discussion.
11:30 Report from Southern Christian Convention—
Dr. L. E. Smith, President.
12:30 Devotional Period—Dr. W. D. Harward.
1:00 Adjournment for Lunch.

AFTERNOON SESSION.

- 2:00 Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. C. E. Geringer.
2:10 Report of Committee on Ministerial Ethics—
Dr. N. G. Newman.
2:30 Report of Committee on Temperance and
Moral Reform—Dr. W. D. Harward, Chair-
man.
Address.
3:10 Presentation of Christian Missionary Asso-
ciation—Rev. H. C. Caviness, President.
Address and Discussion.
4:50 Reading Minutes.
5:00 Adjournment.

EVENING SESSION.

- 7:30 Service of Worship—Rev. R. E. Brittle and
Choir.
Sermon—Dr. W. M. Jay.

Third Day—Thursday.

MORNING SESSION.

- 9:30 Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. J. M. Roberts.
10:00 Report of Collectors.
10:10 Report of Committee on Superannuation—Dr.
L. E. Smith, Chairman.
Report of Committee on Apportionments.
Miscellaneous Business.
12:30 Devotional Period—Rev. F. C. Lester.
1:00 Adjournment for Lunch.

AFTERNOON SESSION.

- 2:00 Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. O. D. Poythress.
2:10 Reports of Special Committees:
Investigation of Rev. M. W. Sutcliffe.
Nominations.
Place for Next Session.
Press.
Finance.
Resolutions.
Memoirs.
Miscellaneous Business.
Reading Minutes.
Closing Service.
Adjournment.

PROFESSION WITHOUT POSSESSION.

At the Sunday School Convention in Los Angeles a worker noticed a young man who had stepped up to a fountain. The year before this worker had asked permission to have inscribed above the fountain, in letters of gold, our Lord's words: "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the Water that I shall give him shall never thirst; but the Water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:13, 14). The institute worker made bold to join him and ask the question, "Do you believe those words?"

The other man glanced up and read them. He hesitated a moment, then he said: "Well, I believe in making people happy; just keep smiling."

An opportunity was surely at hand now, and the Institute man answered: "Yes, friend, but don't you know that without Christ in the life there is a heart ache back of every smile?"

The Sunday School superintendent pondered this a moment, and finally said to his new acquaintance: "I want to talk with you. I am a Sunday School superintendent and a delegate to the convention, but no one ever said anything like this to me before."

For an hour and a half they talked—the drink of water forgotten, for the young delegate, like the woman at the well of Samaria, was drinking of that other water. He said he had come to Los Angeles for this convention, but he confessed himself a lost sinner, and then and there, with great joy, he received Christ as his Saviour. Two nights later he attended a meeting in the Fisherman's club room at the Bible Institute and made a public confession of his Lord.—*The Sunday School Times.*

"CHOOSE YE."

When James A. Garfield who afterwards became President of the United States, was President of Hiram College, in Ohio, a man brought his son for entrance as student, for whom he desired a shorter course than the regular one. "The boy will never take all that in," the father said. "He wants to get through by a shorter route.

Can you arrange for it?" "O, yes," replied the President of Hiram College. "I can arrange for it. Your son can take the shorter course. It all depends on what you want to make of him. When God wants to make an oak, he takes a hundred years; but when he wants to make a squash, he requires only two months."—*Young Christian Worker.*

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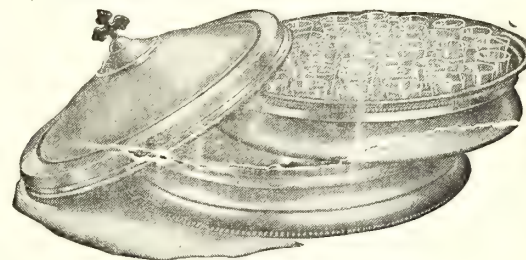


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Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

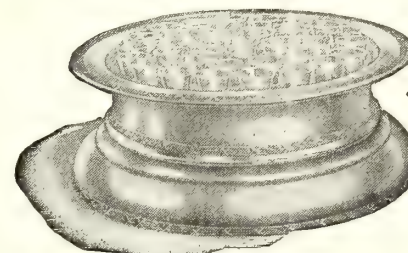
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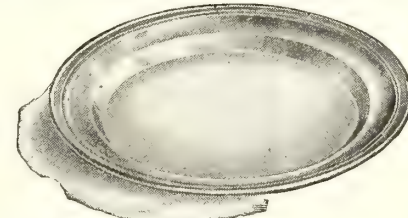
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preferred, due to increased ease of handling). \$22.00
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Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow rim.....\$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

WAS IT CHEAPER? DID IT PAY?

By J. N. ARMSTRONG.

In 1908-1909 a promising young man, already preaching effectively, had offered him an opportunity to attend a great State university, and he seized the chance with much satisfaction.

The year before he had attended a humble Christian college with which I had no connection. This college had no educational rating and, of course, no prestige; but it did honor God, and it taught His word daily. This really was its only attraction or appeal.

The young man to whom I have referred had an aunt living in the university town that offered him free board and room—an appealing offer. He accepted—entered the university. He paid little tuition, or none, and a small fee. Who would not have considered it an opportunity? Attend that small Christian school with this offer before him? Not he!

During the first months of his stay in the university he made arrangements to preach on Sundays for some faithful churches at near-by places. But before the first semester was ended, he ceased to visit these churches, and, I understand, without explanation to the churches. Later the reason was known.

At the end of the year, and even before, the young man's faith was shattered, and he was an avowed agnostic. The best he had was an "I-do-not-know." Through these years, I understand, his religious faith has been a thrown-aside garment, discarded, folded up and laid on the shelf, with nothing better in its stead than "I-do-not-know." What a loss!

No doubt, in many of his lonely hours since, he has bewailed his fate and, like the Nebraska boy, longed for the simple, trustful faith he once had—now dead forever!

How many youths have gone this way we shall never know till after a while! No doubt there are thousands of them scattered along the shores. But I close repeating my question, "Did it pay?" Was the aunt's offer a blessing? Was it cheaper for the young man to attend that university than to have paid board, tuition, and fees at that humble Christian college, without standing and without prestige? Let fathers and mothers over the land answer before they commit their children to a school management for nine months.

No Christian in this country can encourage his children to attend any other than a Christian college for undergraduate work, without reflecting on the estimate he places on Christianity and its influence in the lives of the young, and also upon his intelligent love for his children. Parents who do so need to be taught to love their children.

I know of no greater danger to which parents are so likely to expose their children than the danger to which young high-school graduates are subjected in the big universities of today.—*Gospel Advocate*.

"Prohibition has never had a fair trial," says Grace G. Pickerill, Editor of *The Christian Endeavor Guide*. "It came in just at the end of the war when our minds were occupied with the happenings at the aftermath of war. Wilson, the president at the time, was not in favor of prohibition. The Harding administration which followed will be notable for its corruption, and we could not expect strict enforcement during that regime. The Coolidge administration was not aggressively dry. The Christian citizens of the country assumed after the passing of the Eighteenth Amendment that their big job was done, and they ceased their efforts in behalf of prohibition. It is true that prohibition has not been a complete success, but the trouble is not with the system, but the lack of enforcement. Let us give it a fair trial before we condemn it."

AT YELLOWSTONE NATIONAL PARK.

Our first night in the Yellowstone National Park was a peaceful one, and by daylight we were crawling from under army blankets to dress in our heaviest clothing for a real trip in the park. We drove and explored the park from Old Faithful Station to West Thumb Station. There we saw the famous Fishing Holes, where fish can be caught and while they are still on the hook be dipped into a pool of boiling water and cooked. Pools of water with fish and pools of boiling water are so near that one can do this fish-cooking stunt without moving his position. At West Thumb we also saw the beautiful Yellowstone Lake, with its hundred miles of shoreline and its beautifully clear water.

During the morning's travel we saw the falls at several points on the Yellowstone River. The Greater Falls charmed us for a long time, and we sat watching the water and forgetting everything but the beauty we beheld.

At the Fish Hatchery we stopped to see the exhibits and to learn something of the work done along this line by the United States Government. Several times during the day we met big black bears, and sometimes cubs, "holding up" the passing automobiles. We hesitated about being held up, and did not feel so badly about it as we had no food in our car that the bears might have had in return for their trouble. In the afternoon we traveled eleven miles off our trail to visit the Buffalo Ranch. We were rewarded for our eagerness to see buffalo by finding that only one was in the lot. The keeper told us that the buffalo were allowed to roam at will, and that all of the others happened to be out in the pasture land. All during the day we saw chipmunks scampering over the plains, across the road, and through the woods. For our watchfulness we were rewarded by catching glimpses of several deer, some elk, and an antelope.

By evening we were at Mammoth Station. After getting lodging and supper, we went to see some of Nature's handiwork in the way of terracing. Some of the terraces we saw were of many colors, others were pure white. Much of the soil seemed to be of a lime-like substance. On top of one of the terraces it was possible to see the line of demarkation between the virgin timber and the new timber that has grown up since a forest fire about forty years ago.

On Tuesday, June 23rd, we arose and packed our baggage into the car and went to a near-by Buffalo Ranch. This time we were fortunate enough to see about twenty buffalo and to hear a lecture about them. Then we bade the park "farewell" and began our last stretch to Seattle, Washington. We went through Helena and spent the night at Missoula. Breakfast the next day was at Wallace, Idaho, lunch at Odessa, and supper at Cle Elum. We spent the night at Cle Elum, a distance of ninety miles from Seattle. We drove into Seattle the next morning, June 25th, the opening day of the great Congregational Church Council and Christian Church Convention. We located the Plymouth Congregational Church, got our mail, and registered for the Convention. Then we got our apartment for the week, had lunch and went to the opening session of the Convention at three o'clock. J. V. T.

Royal blood in the ancestry cannot make every one a king, nor the stain of sin and shame in the line of descent doom one to failure.—*Selected*.

CHRISTIAN ENDEAVOR NOTES.

OCTOBER 25TH, 1931.

"HOW IS OUR COUNTRY HELPING (HINDERING) THE SPIRITUAL GROWTH OF OTHER COUNTRIES?"

SCRIPTURE READING: Acts 13:1-3; Jas. 4:1-3.

For this particular program it will be well to divide the Society into two groups. One group should be prepared to present ways in which America is helping the other nations, and the other group should present way America is hindering other nations.

After the various points under each heading have been listed, discussion of each topic should be called for. Definite things should be pointed out under each heading.

Not only should the things that are actually being done, and that happen daily, be discussed but also those things which will probably happen in the near future.

Discuss the motives back of each of these actions toward other nations. Discuss ways in which you think the hinderances might be eliminated and the helps come to cover more territory.

Business and professional men and women should be given special invitations to attend this meeting and to join in the discussions.

Consult daily newspapers, magazines, and books for helps on the topic. Consult any influential or interested persons on the topic.

In case the discussion of the topic is not completed at this one meeting, continue it for another meeting.

Things to Think about in Connection with the Topic.

1. Child labor in China and Japan furnishes cheap products for American capitalists.
2. The Japanese Exclusion Act.
3. American moving pictures in other lands.
4. America's money craze.
5. Lindburg's Good-Will Tours.
6. American-Mexican relationships.
7. Why the World War?
8. The Kellogg Peace Pact.
9. Extraterritoriality and tariff control (China).
10. Social and industrial reforms.
11. American Red Cross aid to other countries in distress.
12. The work of American missionaries.
13. Scholarships and lectureships in American schools for people of other countries.

A group meeting was held on Sunday afternoon, September 27th, at the Atlanta Central Congregational Church building to talk over the possibilities of having a Georgia Young People's Conference next summer. Center Church, Union Tabernacle, United Church, and Duncan's Creek, were represented at this meeting, which Miss Annie Campbell attended to discuss the problem with them. A similar meeting was held some weeks ago with Enigma and Vanceville churches at Vanceville in South Georgia.

We should be more careful not to do wrong than not to suffer wrong, because to suffer wrong is only an affliction, but to do wrong is a sin, and sin is always worse than affliction.—*Matthew Henry*.

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

PAUL IN CORINTH.

LESSON IV.—OCTOBER 25, 1931.

LESSON TEXT: Acts 18:1-11.

GOLDEN TEXT: "Now abideth faith, hope, love, these three; and the greatest of these is love."—I. Corinthians 13:13.

From Berea Paul went to Athens, and there awaited the coming of his helpers who had remained a little longer with the Christian group at Berea. He could not be idle, but busied himself in trying to win some to the Christian religion. At Athens he tried the intellectual and philosophical approach. No permanent church resulted, although a few seem to have accepted his message. Seemingly the attempt was mostly a failure. Paul moved on to the city of Corinth.

City Preacher and Organizer.

This influential missionary of the first century was essentially a city preacher. He had been reared in the city of Tarsus and educated there and at Jerusalem. He seemed to like the stream of active, varied interests that is found among the mixed population of the great cities. If the gospel could succeed and become organized in the city, Paul thought it would endure and reach the country as well. He spent most of his time organizing the work in the centers of population. In organization and growth, our own Christian Church has been handicapped because so much of our work was undertaken in the country and so little in the city. The souls of men are of equal value. The gospel is for all, and God is no respecter of persons or of localities. However, experience proves the wisdom of the organizational method of the great apostle.

At Corinth.

Here was a great challenge to Paul. A large, prosperous, influential city, a Roman military colony, and capital of Achaia—a rich and noted city of Greek culture and influence. But Paul did not use the intellectual, philosophical approach, as had been attempted at Athens. In his letter to them he said, "I determined not to know anything among you save Jesus Christ and him crucified." He used the mystic approach of his own experience and the language used in the popular mystery religions of the day. This appeal met a response from the lives of the common people at Corinth.

Friends of a Trade.

"By their trade they were tent makers." Here Paul found Aquila and Priscilla, lately come from Italy because of religious persecutions there. Aquila was native to Pontus, a province of northern Asia Minor. Like Paul, he was a tent maker by trade. Mutual interests drew them together, so they worked as tent makers and supported themselves while they carried on the pioneer work of the gospel. (See Romans 16:3 and I. Corinthians 16:19, also II. Timothy 4:19.) Common interests enable people to know each other and build friendships that are enduring. Paul refers to these friends repeatedly in later correspondence. They became useful workers in the church.

Turning to the Gentiles.

Work was begun at Corinth in the Jewish synagogue. Paul "reasoned in the synagogue every Sabbath, and persuaded Jews and Greeks." Some accepted, but the usual opposition of orthodox Jews met Paul with such force that he said, "Your blood be upon your heads; I am clean: from henceforth I will go unto the Gentiles."

Paul's ministry narrowed in its results with the Jews, but widened in results with the Gentiles. We think of him as the great missionary to the Gentiles. While he was more successful in the Gentile mission, his heart always yearned for the salvation of his own race. Like his Master, his love reached toward all.

Assurance of Success.

Amidst his troubles there were enough successes to make the work worth while. So he remained through the opposition and in a vision felt the assurance of God for his own personal safety and the gathering of a loyal church of Christians. Later when Paul wrote to this band as they were divided with factious quarrels, he was inspired to pen the beautiful love poem recorded in I. Corinthians chapter 13. Truly love was the more excellent way then as now, and happy are they who find the higher values of its fruition.

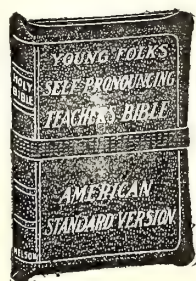
RICHES UNCLAIMED.

An unusual illustration of the uncertainties of life appears in the September issue of the *New York State Bulletin*, issued from the office of the *York State Bulletin*, issued from the office of the Secretary of State. This report deals with unclaimed money deposited in the banks of the State, the total of which amounts to two millions of dollars. Doubtless all this money was originally deposited by people who expected to realize out of it, but something happened to their plans, or their lives, perhaps, and the treasure lies unclaimed. This leads one to consider how uncertain earthly values are when we stand in the midst of life's mysteries, and how certain are heavenly treasures that devout Christians send up to the treasure-house of God. It will pay here, and hereafter, to deal liberally with the bank of heaven, where riches are eternal. Our church news columns reveal that several departments and institutions of the Church are suffering right now for an adequate support. Let us not make the great mistake of holding out on God in this time when His cause and His servants are pressed financially almost beyond endurance.—*An editorial in The Wesleyan Methodist, that is particularly applicable to our own Church at the immediate present.*

"If a child educated in a Christian school is not a different product from the child educated in a State institution; if being educated in an environment where the religion of our Lord is stressed does not make him a different product, then all the work of faithful missionaries from Christ until now has been in vain; in short, it cancels the entire Christian effort in the world and exalts paganism."

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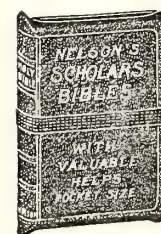
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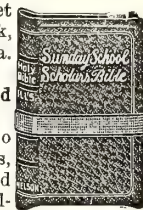
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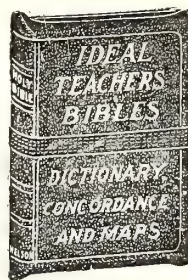
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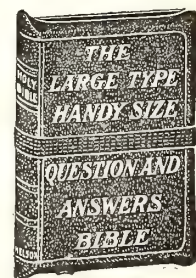
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One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

By DR. AMOS R. WELLS.

MONDAY.

RISK AND REWARD.

"I also will requite you this kindness, because ye have done this thing." Read II Samuel, 1:4-7.

When the men of Jebesh-gilead buried Saul, they probably feared that they were arousing the wrath of David, whom Saul had so often tried to kill; but David was far too magnanimous for that.

A good illustration of the swift rewards of heroic kindness was given the other day in Bridgeport, Connecticut. A man who had been out of work for five months saw a crowd collected around a manhole. Down beneath were two workmen, overcome by the gas which filled the conduit. Instantly, at the risk of his own life, he climbed down and rescued them. He was at once paid \$150 and received what was worth much more to him, a good job.

Prayer—Our blessed Redeemer, may we be quick and bold to follow the example of Thy heroism. We are saved to save. We are drawn from the waves of despair that we may become fishers of men. Prosper us as we do Thy work with Thee. *Amen.*

TUESDAY.

"FLYING BLIND."

"That he (Jehovah) may . . . preserve the way of his saints." Read Proverbs 2:1-8.

An experienced aviator asserts that no airplane is thoroughly fitted out with instruments that can not be flown by them alone. The operator sits in the cockpit and does not once glance outside it; his instruments tell him just where he is with reference to the ground, and keep him straight on his course.

So it is with the child of God who has for his guide the Word of God. He finds that the Lord does verily "preserve the way of His saints." He can "fly blind" with entire safety. Indeed, he is much freer from peril when he relies solely on divine guidance than when he relies on his own eyes or on the guiding signals of other mortals.

There is much comfort in reposing our trust upon God with this absolute confidence. The Christian has no fears. He is never anxious. He is sure that he will arrive at the desired haven.

Prayer—Lead us, O God, and direct our way. Keep us in the right course. May we never turn from it. May we never waver nor doubt. For our trust is in Thee, our Father. *Amen.*

WEDNESDAY.

SPIRITUAL SOPORIFICS.

"What meanest thou, O sleeper?" Read Jonah 1:1-6.

Jonah, bidden by God to go east to Nineveh, was going west to Tarshish. Jonah was fleeing as far from his duty as he could. And Jonah was sound asleep.

What a contrast to Christ, sound asleep in the midst of that storm on the Sea of Galilee! His

was the sleep of peace and trust, Jonah's was the sleep of heedlessness. His was the sleep of perfect obedience, Jonah's was the sleep of defiant disobedience.

Sleep is a great blessing, but not both kinds of sleep. For sleep is of two sorts, the sleep that rests quietly in God, the sleep that ignores and despises God. One is the sleep of the heavenly minded, the other the sleep of the carnal minded. One is the sleep that thinks upon God and lays one's head upon His love as a pillow. The other is the sleep that forgets about God and takes the soporific of self-conceit.

"What meanest thou, O sleeper?" The boat is tossing on the billows and its seams are already opening, the water rushing in. The tempest is howling for thee, and thou art soon to be thrown overboard. Rouse from thy drugged stupor, O sleeper, before it is too late, and pray to the God thou hast so offended.

Prayer—Forgive us, our Father, for our frequent forgetfulness of Thee. Wake us, we pray Thee, from our suicidal sleep. May we turn to Thee for salvation before it is too late. In the name of our Redeemer. *Amen.*

THURSDAY.

WEIGHTS.

"Ye load men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." Read Luke 11:42-47.

It is easy to load other people. It gives us a sense of power. We feel that we are authoritative, a controlling force. Our wishes are carried out; and why should they not be? Are they not wise? Are they not for the best?

The application of the Golden Rule to rules is very rare. In every home and church and business office there is likely to be one dominating personality whose ideas are enforced to the exclusion of other ideas. His plans are laid on every one's back, his commands direct all action, his preferences must always rule. He is the load-bearer and all others are the load-bearers; because his is the supreme wisdom, which means that his is the supreme egotism and selfishness.

Prayer—Our Saviour, we pray that we may always in honor prefer others rather than ourselves. May we set their wishes above our own. May their choices become our choices. May we practice Thy Golden Rule. *Amen.*

FRIDAY.

LETTING GO THE WIRE.

"To depart from evil is understanding." Read Job 28:20-28.

When a man by accident seizes a wire charged with electricity, his hands clutch it convulsively and he can not let it go. The first thing his rescuers must do is to separate him from the wire, taking care not to come in contact with the deadly current by touching the wire or even touching the victim himself. There is only one thing to be done, and that as quickly as possible: they are to seize something made of rubber and with it pull the man away from the wire.

So when a man is caught in the deadly current of any sin. He is not to stop to study theology and learn the nature of sin. His only understanding is to depart from the evil. As quickly as possible he is to drop the live wire. You will need other wisdom later, but the wisdom you need just now is put in a very few words: "Don't do it again!"

Prayer—Our Saviour, lead us not into temptation. Our Redeemer, deliver us from evil. *Amen.*

SATURDAY.

WITNESS AGAINST HERSELF.

"If our heart condemn us not, we have boldness toward God." Read I John 3:16-24.

A strange event occurred in Cambridge, Massachusetts, recently. A squad of rum raiders entered an apartment house, the sergeant in charge remaining outside. A woman whom the officers were not after at all saw them and jumped to the conclusion that they had come to arrest her, for she was in the rum business herself; so she hastily threw out of her window a gallon can of alcohol—and hit the sergeant! Immediately the police abandoned the case on which they had set out, arrested the woman and took her to court, where she was fined fifty dollars.

"Be sure your sins will find you out." Wickedness of any kind will in time disclose itself. A bad man needs to fear his own conscience more than the police. Heaven has an invisible force surrounding every sinner.

How terrible it would be if it were not so! What a blessed thing is conscience! It is like the pain that sends us to the doctor. Without it disease would gnaw its way unhindered to some vital organ, and then slay us.

Prayer—Quicken our conscience, O Holy Spirit. Terrify us with the fear of God. Remind us ever of the inevitable judgment. Make evil a fearful thing before our eyes, O Holy Spirit of the eternal Judge. *Amen.*

SUNDAY.

THE FIRE DEPARTMENT.

"Lord, trouble not Thyself." Read Luke 7:1-10.

The other day, in a town near Boston, a woman returned from a shopping trip and discovered that she had lost her house keys. She called out all the fire apparatus, coolly ordering the firemen, when they arrived, to put up their ladders and find some unlatched window. This they did, but with inward murmurings, for the woman should have telephoned for a ladder instead of the whole department.

The opposite spirit was shown by the Capernaum centurion, who, when he begged Jesus to heal his dearly beloved servant at the point of death, told the Saviour not to take the trouble to go to his house, but speak the curative word and the boy would recover.

Pride seeks to show its importance and authority by making all the trouble it can. Humility does not consider itself worthy of any attention; and when it must ask aid, asks it as quietly as possible. The prayer of pride never receives an answer from heaven.

Prayer—Dear Lord, we approach Thee on bended knee. We are not worthy of the least of Thy mercies. We come to Thee in fear and trembling; and yet with great confidence, for Thou dost bid us come. *Amen.*

GOD'S WAY.

"It was out of the cloud that the deluge came, yet it is upon that that the bow is set. The cloud is a thing of darkness, yet God chooses it for the place where He bends the arch of light! Such is the way of our God. He knows that we need the cloud, and that a bright sky without a speck or shadow would not suit us in our passage to the kingdom. Therefore He draws the cloud above us, not once in a lifetime, but many times. But, lest the gloom should appall us, he braids the cloud with the sunshine—nay, makes it the object which gleams to our eye with the very fairest hues of heaven."—*Exchange.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

LIVING IN THE HEIGHTS.

By GABRIEL C. BANKS
In The Christian Evangelist.

*"I will lift up mine eyes to the mountains. . .
My help cometh from the Lord,
Who made heaven and earth."*

—Psalm 121:1.

Mountains are magnetic. Only the blind and unseeing fail to look up when they cut into vision. Their massiveness draws attention and stirs up questions which can neither be phrased nor answered.

Mountains have been associated with the public practices of religion. Holy mountains breed a sense of detachment and exultation which lift the soul.

Mountains are prominent in the imagery of the Bible. There is something significant in the idea that those people who are known as "God's chosen people," those people out of whose heart and hand sprang the scriptures, those people who gave the world a correct interpretation of God, the Hebrews, developed their literature in the mountains. They were not native to the mountains. Their stock belonged to the broad stretches of Mesopotamia. For centuries they lived in the fertile Nile country. The barren sands of Arabia were their environs for the life of one generation. Perhaps the hand of Providence, weaving some special design in the tapestry of civilization, led them and settled them in the mountains of Palestine. The atmosphere of the mountains held something vital to the mission of these folk who specialized in the claims of monotheistic faith. Mountains etch great religious conceptions on the soul. They suggest living in the heights.

The development of our religion is associated with the mountains. Certain mountains are peaks in the unfolding of faith and revelation. After a corrupt earth had been cleansed by the waters of an enraged heaven, the only surviving family is pictured landing from an Ark on Mount Ararat, charged with the responsibility of re-peopleing an old world with a new race. On a mountain Abraham discovered that God did not approve human sacrifice. On Mount Horeb, Moses heard the call to serve his race and on Mount Sinai he caught the ten enduring words which have expanded the moral capacities of humanity. On Mount Carmel, Elijah won a victory for the rugged faith of his hill country against an imported, glamorous heathenism with government backing, and on Mount Horeb he discovered God to be the still small Voice that companions in quiet and gentle ways with men. On Mount Zion was the temple, the special dwelling place of God. On a mountain Jesus was tempted, deciding on the side of eternity the issue between self and God; on a mountain Jesus was transfigured, deciding the issue between a traditional, priest-ridden religion and a vital, personal faith; on a mountain overlooking a great city Jesus was crucified, deciding the issue between hate and supreme love by an act of unparalleled self-control and sacrifice on which the world's hope of salvation rests; and from Mount Olivet Jesus ascended into glory, leaving behind a great commission for the conquest of the world by Christian character. Mountains suggest the historic high peaks along the world's sky line of faith. In some strange way, by some mystic charm, through some spiritual magnetism, mountains have the power to draw men to live in the heights.

Mountains whet expectancy. This pious phras-

ing of a personal resolution expresses neither doubt nor fear. The dominant emotion is expectation.

Mountains afford an extended range of vision. The mountain peak gives a commanding sweep of all surrounding country. Mountains mean elevation above the common, the upraised vision, wings to aspiration.

Mountains spell difficulty. The mountaineer struggles for existence. With effort he scales from one elevation to another. Out of this exertion come health and strength and the joy of living.

Mountains impress the soul with a vivid sense of grandeur and immensity. Their towering dimensions urge the soul to expand its grasp. Out of them comes to it a suggestion of large and compelling things.

Mountains speak of hidden resources ready to be developed. Out of their gifts man organizes his shelter, his warmth, his means of industrial intercourse.

Mountains infuse men with bravery and a passion for freedom. In the mountains of Palestine the Maccabees struggled for Jewish liberty; in the mountains of Switzerland William Tell resisted the encroachments of a tyrant; in the highlands of Scotland Robert Bruce struck again and again for freedom. These souls felt a great kinship to the mountains about them. Mountains proclaim independence. Each rises in its own name. From such independence there emerges personality.

A Symbol of God.

Mountains are a symbol of God. He is the high and holy One that inhabits Eternity. "I will dwell in a high and holy place with him that is of a contrite heart, saith the Lord of hosts." Mountain peaks stand perpetually in a zone that is above the mixer, the depressing and the sordid. The beauty and the grandeur of the Alps seem inwrought in the character of the Swiss people. Switzerland has been the feeding ground for many humanitarian enterprises, good-will efforts and attempts at international co-operation. The Red Cross, the League of Nations, the Paris Peace Pact touched its soil. Surely its mountains bring peace to the peoples. Switzerland's physical altitude is matched by the elevation of its people in life and purpose. How significant the patriotic creed recited in her schools: "My duty is to obey God and to work for God and my native land!" Co-extensive with the Alpine ranges seems the loftiness of the climbing, Godward look of the Swiss, the look at whose other end looms assurance and security.

Man May See God.

When man lifts up his eyes to the mountains, he sees beyond the mountains to the mountains' God. Then he realizes that by His strength He setteth fast the mountains. In this realization he learns not to fear, though the earth do change and the mountains be shaken in the heart of the seas. Out of this abiding experience of living in the heights he knows that before the mountains were brought forth . . . even from everlasting to everlasting He is God. God is beyond all and through all and in all. This Hebrew did not stop when he saw the mountains. Not for one moment did he pin his faith and his trust to anything material, even the largest and most enduring of material objects. Any scheme of thought, any philosophy of existence, any pro-

gram of conduct that is worth anything at all for any length of time has God at the center. Only in the enthronement of God in thought is there fruitful expectancy, adequate vision, a lasting sense of grandeur, the development of hidden resources in character, true independence and eternal fellowship. Every glimmer of an incandescent bulb, every odor from the flowers of the field, every note of melody issuing from the throat of happy creatures, every fluttering twig on forest trees, every gesture of brotherliness from one human being to another suggest Him who standeth within the shadows keeping watch o'er all His own. Jesus, whose words are truly spirit and life, said a great many things; but all that Jesus said can be compassed in one great, inexpressible word "God!"

Coleridge's *Hymn Before Sunrise in the Vale of Chamounix* is a marvelous sermon on this text. The meaning of this poem, steeped in joyous and virile mysticism, like the meaning of all great poetry, fits any mountain or any object because it is reached by the path of faith for Coleridge had not seen Mount Blanc. At the close he sweeps into the moving climax with the mighty message with which every particle of that upturned mass of earth is vibrant. Mount Blanc is vocal with the message of every mountain.

"Great hierarch! Tell thou the silent sky,
And tell the stars and tell yon rising sun,
Earth, with her thousand voices, praise God."

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Christian Orphanage

Dear Friends:

The writer had a very pleasant visit to the Georgia and Alabama Conference the 6th and 7th of October. It is always a pleasure to visit the Conference in Georgia and Alabama. The people are big-hearted and treat one so well that we just like to make the trip. A dry year and poor crops with low prices make it a little discouraging for that section. We received a number of renewals for the CHRISTIAN SUN with many kind words as to how much they appreciate reading their Church paper.

The program committee had kindly given us a place on the program to present the Christian Orphanage. The Orphanage has six children from that Conference. One of them will reach the age limit next year and expects to go in training. Many of our girls take up nursing and it is a splendid profession and one in which a great service can be rendered. We sometimes think of the splendid boys and girls who have been reared in the Christian Orphanage and have gone out in life and made good. It impresses us that every dollar invested in the Orphanage has been a splendid investment. Girls who are nurses, stenographers, teachers, home makers; boys who are cashiers in large corporations, civil engineers, farmers, plumbers, electricians and many other vocations. At one time in their life they came to the Christian Orphanage helpless, dependent, homeless and without a chance. You, through your Orphanage, have contributed your money by personal check through the Sunday School offerings to give these children a chance in life. They have proven themselves worthy. Do not regret a dollar you have invested in them. Begin to plan now for the special Thankoffering in your church and Sunday School this Thanksgiving.

CHAS. D. JOHNSON,
Superintendent.

REPORT FOR OCTOBER 15, 1931

Sunday School Monthly Offerings.

Brought forward 11,801.11

North Carolina and Virginia Conference:

Durham \$19.42
Happy Home 2.10
Pleasant Ridge 1.00
Hines Chapel 3.89
Lebanon 1.38
Long's Chapel 1.40

29.19

Eastern North Carolina Conference:

Wake Chapel \$ 5.67
Liberty Vance 3.10

8.77

Western North Carolina Conference:

Hank's Chapel \$ 2.44
Pleasant Hill 7.17
High Point 3.78
Biscoe 2.55
Liberty 3.50
Burlington 50.72

70.16

Eastern Virginia Conference:

Johnson's Grove \$ 1.00
Antioch 2.00
First Norfolk 4.92
Holy Neck 10.00

26.14

Valley Virginia Central Conference:

Antioch \$ 3.00
Dry Run 2.59
Concord 1.35

6.94

Alabama Conference:

Noon Day \$.82
Roanoke 1.63

2.45

Georgia and Alabama Conference:

Richland 1.00

Special Offerings.

Mrs. Wade, support of Mary \$12.00
Mrs. N. L. Hawkins, Mt. Zion, additional offering, Singing class .. 1.00
W. A. Lee, support of boys 7.50
Mr. Blizzard, support of children .. 6.00
Mr. and Mrs. Floyd Dunn, Lynchburg, Va. 2.13
Collection from Ga. & Ala. Conf. .. 7.62
Catawba Springs collection for singing class:
General collection \$22.41
Miss Celeste Penny 13.00
A Friend 1.00

\$26.41

72.66

Total for the week \$ 217.31

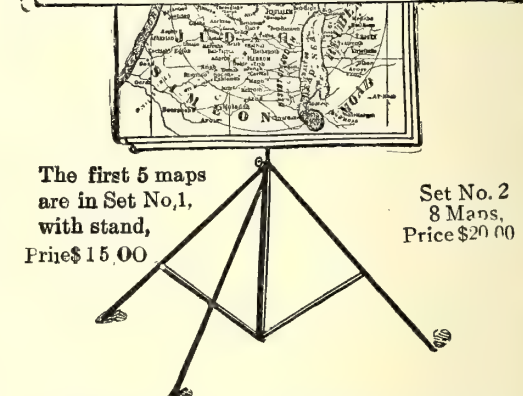
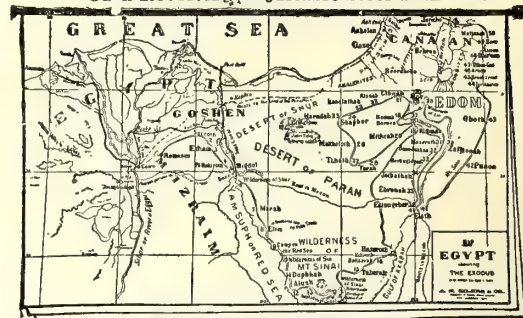
Grand total 12,018.42

NOTICE.

Rev. P. H. Brown of Chicago, who has been supplying the pulpit at First Christian Church, Portsmouth, Va., during the absence of the pastor on vacation, will remain indefinitely in the South. Mr. Brown is a man thoroughly committed to the Word of God, and one who has been greatly used of the Lord in both evangelistic and pastoral fields. Anyone who desires to secure him for supply work, or for evangelism, may take the matter up with Mr. Brown by writing him in care of the undersigned, or by calling Telephone, Portsmouth 1269-M. H. C. CAVINESS.

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was a marriage in
Cana of Galilee; and
the mother of Je'sus was

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ylon are fourteen genera- with us.
tions; and from the carry- 24 Then Je'seph being
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CHAPTER 23.

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ciples,

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HABITS—OUR FRIENDS OR ENEMIES.

It is an undeniable fact that we possess an abundance of conscious action, and unconscious reflex actions. In other words, we are "walking bundles of habits." Habits are things that we all possess, whether we are conscious of it or not; they either lead us up or down; they are either good or bad, or perhaps both; they are either our master or our servants.

When we came into the world we were just a physical mold of life without a mental, moral, or physical habit. Since then we have repeated actions, formed ruts of living, done things over and over again, calling into action the same set of nerve cells, which have become so accustomed to act in the way that now they do so without the aid of the will, and often against it. When we arise of a morning (now) our old habits come to us as intimate friends and offer us their assistance, and demand that we receive them. In fact we have sown thoughts and reaped habits, sown habits and reaped the character we now possess. And the character we now possess determines our eternal destiny.

Habits are either our "best friends or our worst enemies." Habit has been termed the "fly-wheel of society," and also the "balance-wheel" of society. Right habits rightly directed make for efficiency. The skilled workman who with tools can do his work with accuracy and ease has accomplished his feat by directed habit. The stenographer can readily touch the right keys of the typewriter with speed because of continual practice. The musician who sways the audience with his artistic touch does so because of having done it well many times before. The orator unconsciously makes the right articulation, accents, and gestures because of thorough training. We know how to overcome the moral and spiritual battles of life because of repeated observations of the consequences of our decision in the moral and spiritual crises that have come to us.

Not only in the upward grade to victory is habit the ruler, but in the downward descent and final fall habit is the predominating force. Habits, though very small, are like cords which entwine about us enough times will finally overpower us. According to the fable, Gulliver was very large in comparison to his little enemies, the pigmies. But when they fastened their little ropes one at a time around his neck, hair, arms, fingers, and feet, he lay helpless before his little enemies. The fable is self-explanatory. The person with a strong character may emphatically declare, "I will do this," or "I will not do this," but it depends on the habits he forms.

What is the great source from whence the stream of action flows? Thought. We are aware of the fact that even the physical mover that we make must originate in the brain. We are continually receiving impulses through the "sensory current which runs in from the outside world" to act. These cause the "motor current which runs out to command the muscles" to move. How true the words of the wise man, 'As a man thinketh in his heart, so is he.' Prof. T. W. Shannon states: 'No human hand ever misappropriated property until the mental thief had stolen the property over and over, again and again. Finally the mental thief becomes the master and forces the hands to take the stolen property.' Thus we see the outward acts of life are only the property and products of thought life. Thought is the bud that blossoms forth in acts and deeds. The outward life can rise no higher than the thoughts. Our mental, moral, spiritual, and physical actions will be governed by our thoughts. Just as a foundation can rise no higher than the source from whence it springs, so our deeds can be no better than the source of thought that causes them.

Shall we form habits? That is not the question. What kind of habits shall we form? The process of habit forming is continuously going on in our lives, especially in youth. "Could the young but realize how soon they will become mere walking bundles of habits," they would give more heed to their conduct while they are in the plastic state. We are spinning our own fates, good or evil. The smallest virtue or vice furnishes the thread.

There are three great maxims that Professor James gives: "In the acquisition of a new habit, or the leaving off of an old one, we must take care to launch ourselves with a strong and decided an initiative as possible.

The second maxim is: "Never suffer an exception to occur until the new habit is securely rooted in your life. Each lapse is like letting fall a ball of string which one is carefully winding up, a single slip undoes more than a great many turns will wind up again."

A third maxim may be added to the preceding pair: "Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain."—*By L. Earl Slacum, in Young People's Friend.*

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OBITUARIES.

DOLLAR.

Margie Carpenter was born Feb. 19, 1888, died Oct. 1, 1931. Joined Rock Creek Christian Church at the age of twelve years, and remained a consecrated worker till she received her summons from above to come up higher. She married Charlie Dollar Nov. 8, 1908. To this union were born twelve children, three of whom preceded her to the glory world in infancy. She leaves to mourn their loss her mother, five brothers, two sisters, her husband, nine children and a great host of relatives and friends.

We realize that her going makes her community and church poorer, but we feel that heaven is made richer, and that our loss is her eternal gain. She loved her community, her church, and her home and was ever ready to lend a helping hand where needed. She went about her daily tasks with a smile, and never grew discouraged in the service of her Master.

Funeral services were conducted from Rock Springs Church by her pastor, the writer, assisted by Revs. W. N. Crump-

ton, C. W. Carter, and G. D. Hunt, in the presence of the largest crowd we have ever seen at this place. The floral decoration was very beautiful, tokens of her beautiful Christian life. Her remains were laid to rest in the cemetery near by to await the resurrection of the just.

May God's sustaining grace comfort the bereaved is our prayer.

G. H. VEAZEY.

ALGER.

Charlotte Jane Alger was born July 22, 1856, and died August 22, 1931, aged 75 years and one month. Sister Alger was a faithful member of Bethel Christian Church. She is survived by 7 children, 32 grand-children, and 27 great-grand-children. Funeral services were held at Bethel, August 24th. Many of her host of friends and relatives gathered to pay a tribute of respect. Blessed

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VOLUME LXXXIII.

RICHMOND, VA., THURSDAY, OCTOBER 22, 1931.

NUMBER 43.

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

STUDENTS CHEER PRESIDENT-ELECT.—

The news of the election of Dr. L. E. Smith as president of the College was received at Elon Wednesday morning with great enthusiasm by students and faculty members. Dr. Smith spent Tuesday night at the home of Dr. J. O. Atkinson, and immediately after breakfast the next morning a large group of students assembled in front of the residence and gave Dr. Smith an impromptu though hearty welcome. Dr. Smith responded in an appropriate manner.

DISARMAMENT.—

One of the live issues before the nations of the world is disarmament. The Rotary International of Great Britain and Ireland has sent out advice from headquarters that all Rotary Clubs place the question of disarmament in the forefront of the international service programs during coming months. A special disarmament number of their magazine has recently been published. This movement should be sponsored by all Christian people throughout the world. War is paganistic in principle and spirit, and should not have the support of Christian people anywhere. The whole question depends on whether we shall put our government above God.

DEATH OF CONGREGATIONALIST LEADER.—

In the death of Dr. Lucius H. Thayler at his home in Dublin, N. H., Sept 20th, the Congregational Christian church lost one of its ablest men. His ability was recognized is his being chosen to fill the offices of chairman of the commission on missions during the years immediately following the setting up of that organization with its accompanying merging of national Congregational societies into united foreign and homeland groups. The Congregationalists, however, find Dr. Thayler's greatest distinction, not in his wider activities, but in serving his own community as a pastor. He went from his seminary to his first pastorate at North Church, Portsmouth, N. H., and for nearly 40 years—until his retirement in 1928—he ministered in this field.

SPONSORS RADIO EDUCATIONAL PROGRAM.—

President Nicholas Murray Butler of Columbia, President James R. Angell of Yale, and President Ernest L. Bogart of the American Economic Association inaugurated on October 17th a weekly program of radio addresses on present day economics and psychology sponsored by the National Broadcasting Company. President Butler delivered a brief introductory address preceding President Angell, who gave the first address in the psychology series and Dr. Bogart, who opened the economic series. The program will be on the air Saturday evenings from 8:30 to 9:00 o'clock, Eastern Standard time. Each evening will provide a 15 minute address in each of the series.

The first 10 addresses in the economic series will deal with the causes of unemployment and possible ways out. Most of the speakers are authorities holding chairs in universities or heading national councils and associations.

EMPHASIS ON EVANGELISM.—

The first union meeting this fall, under the auspices of the Chicago Church Federation, brought out an attendance of about seven hundred and fifty. It was held in Chicago temple on September 28th. "The Evangelistic Task of the Church" was the general theme of the meeting, which was in charge of the commission on Evangelism, and the speakers were Dr. Edwin C. McCown, pastor of the Mt. Lebanon United Presbyterian church, Pittsburgh, Pa., and Dean Shailer Mathews, President of the Church Federation, who delivered the keynote address. Religious revivals, Dean Mathews declared, invariably spring from conditions which prove the treachery of trust in material things alone. History might well be expected to repeat itself in these dark days. If these times of depression do not bring us to our knees and result in a revival, temporal and physical condition will not convince the world of their value to the promotion of revivals.

UNEMPLOYED IN NEW YORK.—

A special committee has been formed to relieve the unemployment in New York. This committee plans to call for \$12,000,000 at once and more later. There is every indication that this committee will exert its pressure upon the wealthy of the city to give liberally. Already they are being told by some of the political authorities that only thus can the dole and riots be prevented. By the close of this month public and private agencies in the city will have spent some \$40,000,000 to meet the need of the unemployed during the twelve months preceeding and it is estimated that this coming year will require at least \$60,000,000 for this support. The hospitals of the city are feeling the pinch to such an extent that they are requesting help from the municipal budget. The outlook is dark indeed, but such relief is not the remedy. This is only temporary relief. What needs to be done is a change in industrial conditions so that we shall not have unemployed and starving people in a land of plenty.

WORK FOR WORLD COURT.—

That the American people and their representatives are not to be allowed to forget the world court in this time of economic distress is evidenced by the holding of a meeting in New York the past week for the purpose of uniting the forces behind the proposal. Attending this Conference were such well-known leaders as Newton D. Baker, Alanson B. Houghton, James T. Shotwell and others of like caliber. And the organization represented included the American Feder-

ation of labor, the Federal Council of Churches, the World Alliance, the Y. M. C. A., the Y. W. C. A., the Central Conference of American rabbis and a large number of others. The meeting planned a country-wide campaign to bring the public opinion of the United States to the necessity for prompt and favorable action upon the world court proposal. Anything looking towards world peace should be encouraged by a Christian nation. Our present economic condition is a backwash of war and all Christian forces should seek to prevent a repetition of such conditions.

IS HISTORIC CHRISTIANITY PASSING?—

Dr Holmes, pastor of the Community Church, in New York, has just returned from a summer in Europe. During his stay there he studied conditions in several countries and had audiences with many world figures, including the former German Kaiser and Mahatma Gandhi. In his sermon last Sunday he declared that historic Christianity in Europe, if not dead, is rapidly dying. In his opinion it is "smitten by indifference in England, by militant contempt in Germany, and avowed hostility in Russia." He described organized religion in Europe, Jewish as well as Christian, as "a pathetic spectacle." And yet he asserted that he faced the future with courage because historic Christianity is not to be confused with the religion of Jesus. In his own words, "No one thing so surely opens the way to the return of Jesus' gospel as the passing of the churches that take his name in vain. So my faith is in religion as the soul of man seeking its high destiny of love upon earth. Christianity, as we have known it may pass, is passing. But religion never."

CONGREGATIONAL COMMISSION ON PEACE.—

The commission appointed by the national council at Seattle to act on "the greatest issue before the human race" held a seminar of leading clergymen of New England at Lake Sunapee, N. H., in August. The unity of conviction as to the importance of the task was remarkable. It was felt that the idea that Christians can stop a war after it is started was exploded in 1914. On Sept. 14th, the commission itself met at Hartford, Conn., and adopted a statement to be sent to 6500 Congregational-Christian churches. "Believing that war as a method is both unnecessary and anti-Christian," the commission calls the churches to "a campaign of education" against it. The next great opportunity is the disarmament conference in Geneva. "The way to peace lies through world organization. Effective instruments are the League of Nations and World Court, imperfect, but a beginning. Since the United States has ratified the Kellogg pact, it cannot logically remain out of them." The chairman of the commission is the Rev. Theodore A. Greene, of the First Church of Christ, New Britain, Conn.

NOTES-PERSONALS

This week the Young People's and Willing Workers' programs for October appear in THE SUN. The November programs will appear next week, as will the Woman's program.

The extraordinary session of the Southern Christian Convention was well attended, and by those who were determined that a way should be found to accomplish the ends and purposes for which the Convention was called.

Rev. H. S. Hardcastle continues to improve at the hospital in St. Albans, Vermont, but will be unable to return to his pastorate at Suffolk, Va., for some days yet. He sent greetings to the Women's Missionary Conference at Holland, Va., last Thursday and this Conference wired its sympathy, anxiety and esteem in return.

That was a great conference of young people at Suffolk on October 9th. And much of its inspiration and success is due to the untiring efforts and splendid leadership of its president, Miss Mary Lee Williams, who we are told presided over the conference with great graciousness and ease and kept the program going smoothly.

When many of our pastors are filling out their letters to Conference we wish they would ask themselves this question: What have I done the past year for my Church paper, THE CHRISTIAN SUN, either in writing for it, getting subscriptions for it, or making it popular in my field. We do wonder what many of our pastors think of their Church paper anyhow, and if they ever give it a serious thought.

Rev. S. E. Madren, who has for some time been pastor in Carroll County, Va., is now located at R. 1, Elon College, N. C., and will be glad to secure any church as pastor which needs his services. He is taking post graduate work at Duke University, and will have ample time and opportunity to serve two or more rural churches. Bro. Madren has served successfully in our mountain work as teacher and preacher.

Next week the Eastern Virginia Conference at Cypress Chapel, Wednesday, Thursday, Friday. The week following, beginning Tuesday, Nov. 3, the Western N. C. Conference at Shiloh, in Randolph Co. The week following that, beginning Tuesday, Nov. 10th, the North Carolina and Virginia at Mt. Bethel, Rockingham Co., N. C. The week following that, beginning Tuesday, Nov. 17th, the Eastern N. C., at Shallow Well, Lee Co., N. C. Are you ready for your Conference? If not, why not get ready—now?

From the Richmond Christian Advocate comes this informative item: "Three big daily papers in Virginia printed two hundred inches of editorials against prohibition the three weeks following the report of the Wickersham Commission and have been at it almost daily ever since. This was about one hundred thousand words or a regular book volume of editorials in three weeks." One wonders who pays for all this volume of "wet" propaganda. One can hardly imagine that these editors love their "rum" well enough to cause them to write and print it all free of charge.

The small United Congregational Christian Church of Birmingham, Ala., united with the new and larger one Sunday, October 12th. Dr. F. P. Enslinger, writing October 13th says: "Yes-

terday the smaller church united with the new and larger one. The combined membership is now four hundred. The attendance at morning services yesterday was about 700, and the night service over 1,000. There were over 100 in the Crusader's Bible class yesterday morning. There were 72 women in the Business and Professional Women's Unit. The church is a member of the Alabama Conference of Congregational and Christian Churches."

PROGRAM.

OF THE SIXTY-FIRST SESSION OF THE WESTERN NORTH CAROLINA CHRISTIAN CONFERENCE, SHILOH CHRISTIAN CHURCH, RANDOLPH COUNTY, NORTH CAROLINA, NOVEMBER 3-4, 1931

First Day.

MORNING SESSION. 10:00 O'CLOCK.

1. Called to order by the President, Rev. E. C. Brady.
2. Devotional Services, Rev. T. J. Green.
3. Enrollment and Organization.
4. Appointment of Special Committees.
5. Report of Executive Committee.
6. Reception of Visitors.
7. President's Address.
8. Adjournment.

AFTERNOON SESSION. 2:00 O'CLOCK.

1. Devotional Services, Rev. J. C. Cummings.
2. Report of Nominating Committee and Election of Officers.
3. Reports from Ministers and Churches.
4. Report of Committee of Religious Literature Rev. G. R. Underwood, Chairman.
5. Report on Home Missions, Rev. H. V. Cox, Chairman of Committee.
6. Miscellaneous Business.
7. Adjournment.

EVENING SESSION. 7:30 O'CLOCK.

1. Song and Prayer.
2. Report on Christian Endeavor, E. H. Thompson, Chairman.
3. Young People's Program for the Conference, as follows:

Introductory Remarks—Herman N. Truitt, President of the Youth Fellowship of the Southern Christian Convention.

Worship Program—Miss Julia Woodson, Burlington.

What Youth May Do—J. Rowland Ferrell, Hank's Chapel.

What Youth May Do—Mrs. W. R. Sellers, Burlington.

What Youth May Do—Rev. E. Carl Brady, President of Western N. C. Conference.

The Youth Fellowship,—Miss Virginia Morton, Delegate.

Special Music—in charge of Miss Jewell Presnell.

Inspirational Address—Prof. A. R. Van Cleave, Elon College.

Business Session—Herman N. Truitt.

4. Closing Program.

Second Day.

MORNING SESSION. 9:00 O'CLOCK.

1. Devotional Services, Rev. M. A. Pollard.
2. Minutes of the Previous Day.
3. Report of Committee on Social Service, Rev. J. U. Fogleman, Chairman.
4. Report of Evangelism, Rev. M. A. Pollard, Chairman.
Address, Rev. R. A. Whitten.
5. Report of Committee on Foreign Missions, Rev. T. J. Green, Chairman.

Address, Dr. J. O. Atkinson.

6. Adjournment.

AFTERNOON SESSION. 2:00 O'CLOCK.

1. Devotional Services, Rev. H. V. Cox.
2. Report on Sunday Schools, George T. Gunter, Chairman.
3. The Christian Orphanage, Supt. Chas. D. Johnston.
4. Report on Education, Rev. T. E. White, Chairman.
Address, Dr. E. L. Moffitt.
5. Report of Committee on Superannuation, I. H. Faust, Chairman.
6. Report on Apportionments.
7. Reports from Special Committees.
8. Miscellaneous Business and Adjournment.

GEORGIA CONGREGATIONAL CONFERENCE.

Below is given a synopsis of the Forty-First Annual Session of the Georgia Congregational Conference, meeting with the Fredonia Church, Barnesville, Ga., October 27 and 28, 1931.

Tuesday, October 27th. MORNING SESSION.

- 10:00 Call to order and greeting—Moderator Henry B. Mowbray, Demorest.
A Word of Welcome—Mr. John Bush.
Worship Service—Rev. J. F. Blackburn.
Address—Rev. A. W. Sparks, Dayton, Ohio.
Introductions, etc.

AFTERNOON SESSION.

- 2:00 Organization and business.
2:30 Worship Service—Rev. W. Carl Parker.
3:00 Reports and other business.
4:00 Address, "Spiritual Evangelism,"—Rev. A. W. Hutchens.
4:30 Address, "Adventurous Evangelism,"—Rev. W. Knighton Bloom, D. D.
5:15 Appointment of Committees, etc.
5:30 Recess for Recreation and Supper.

EVENING SESSION.

- 7:30 Music by Church Choir.
Worship Service—Rev. J. D. Dollar.
"Vision and the Task,"—Rev. H. B. Mowbray.
Conference Sermon—Dr. W. T. McElveen.
Closing Hymn.
Announcements, Benediction.

Wednesday, October 28th. MORNING SESSION.

- 9:00 Worship Service—Rev. E. H. Willisford.
Round Table Discussions: "A Pastor for Every Church, or Is the Grouping System a Success?" and "How I Get My Sermons."
11:00 Address, "Seattle,"—Rev. D. B. Atkinson.
Noon Recess.

AFTERNOON SESSION.

- 1:30 Worship Service—Rev. H. M. Gray.
2:00 Joint Report of Trustees of Both Congregational and Christian Conferences.
3:00 Consideration of Constitutions.
4:00 Young People's Hour—in charge of Miss Annie Campbell, Extension Worker.
Address—Rev. A. W. Sparks.
Business Session.
Recess.

EVENING SESSION.

- 7:30 Music by Young People's Choir.
Worship Service—Rev. W. C. Carpenter.
Report of Committee on Courses of Study—Prof. Lisle Percy.
Address, "The Church, the Home and Youth,"—Pres. H. C. Newell, Piedmont College.
Communion Service—Dr. Newell.
Offering for Board of Ministerial Relief.
Closing Hymn.
Final Adjournment.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

THE SOUTH GEORGIA Sunday School and Christian Endeavor Fifth Sunday Meeting is to be held in November at Whitehall Church, Waycross, Georgia. Do not forget the date and the place.

VISITATION. Rev. T. B. Mobray, Moderator of the Congregational State Conference, Rev. Milo J. Sweet, Pastor-at-Large for the Congregational Churches of Georgia and the Carolinas, and Miss Annie Campbell, Georgia Extension Worker, will make a visit to the following Georgia churches this month. Antioch, Friendship, Whitehall, Doerun, Cochran, Walker's Chapel, Pleasant Hill, Crest, Duncan's Creek, Center, and Union Tabernacle.

FIRST CHURCH, MIAMI, FLORIDA, suffered a loss in the sudden death of Mr. Arthur D. Young, who has for several years been chairman of the Board of Trustees of the church and a very devoted worker in all phases of the church life. Mr. Young died of heart failure during the night and was later found in his apartment. He was beloved by all workers in this church and by all who knew him. The funeral was conducted by the Rev. Helen F. Lanham, pastor of the church.

ROLLINS COLLEGE has enrolled the largest number of students in the history of the college. At the opening Convocation Dr. John Tigert of the University of Florida gave the address, in which he expressed himself favorably concerning the efforts of Rollins College to blaze new trails in college education. The college has removed the customary four year requirement for bachelor degree, enabling the students who are able to do so to secure the degree in less time. The beautiful new chapel and also the theatre building, being built for the college by Mrs. Edward Bok, will be opened some time during the coming winter.

UNION CHURCH, JACKSONVILLE, FLA. Dr. H. Samuel Fritsch has announced an interesting series of topics for the morning services during the next eight weeks under the general theme "Things Supreme." The topics are "The Supreme Determination," "The Supreme Question," "The Supreme Satisfaction," "The Supreme Folly," "The Supreme Gift," "The Supreme Possession," "The Supreme Choice," and "The Supreme Expectation." The church paper prints the names of students in colleges from the church numbering in all seventeen. This is a large number for a church of this size. The church has recently conducted an attendance campaign among its members with gratifying results.

PATTIE LEE COGHILL, Assistant for Church school and Young People's work for Florida, has been teaching during the past week in an Interdenominational Leadership Training Institute at St. Petersburg, and during the present week is teaching in a similar institute at West Palm Beach. Later she will teach in an institute in Jacksonville. She recently spoke at a luncheon of the women of the Daytona Beach church and talked to the Sunday school of the St. Petersburg church on the duties of a director of Religious Education. She also spoke before the St. Petersburg Christian Endeavor Society and addressed the prayer meeting of that church, the teachers and officers of the Sunday School being present.

THE SOUTH GEORGIA ASSOCIATION held its forty-second annual meeting at Ambrose Christian Church, Ambrose, Georgia. The Association adopted a constitution satisfactory to the united churches, Congregational and Christian. The association was fortunate in having as its special speakers, Prof. D. B. Atkinson of Piedmont College, Dr. Henry C. Newell, President of Piedmont College, Rev. M. J. Sweet, Pastor-at-Large, and Rev. L. L. Stanley, pastor of a middle Georgia group of churches. Saturday afternoon was young people's afternoon. Mr. Linton Little told about Blue Ridge. The Vanceville Christian Endeavor Society gave a little sketch, "Summer Conference Echoes." The possibility of having a State leadership training conference was discussed. Then followed an hour of fun and fellowship. The Union Hill Christian Endeavor led an out-of-doors Vesper Service, and then the Ambrose young people gave a "weenie roast." The Association voted to give its fourth Sunday Sunday School collections toward the expenses of one of its own South Georgia young people who is attending Piedmont College. The business of the conference was ably handled by Moderator, Rev. D. J. Pearson. Everyone enjoyed the hospitality of the Ambrose Christian Church.

THE FLORIDA ASSOCIATION.

The annual meeting of the three Florida associations will be held early in November. The South Association will meet with the Tampa church, November 3-4. The South East Coast Association will meet with the West Palm Beach church on November 5th, and the East Coast Association will meet at the Jacksonville church November 10-11. Interesting programs have been arranged by the committee of each association. The guest speaker will be Rev. Frank E. Henry, Editorial and Field Secretary of the Congregational Church Extension Boards. In connection with this visit Mr. Henry will also visit several other points in the southeast.

REV. OSCAR H. DENNEY CALLED.

Rev. O. H. Denney has been called to the pastorate of the Miami Shores Church in Florida and has already begun services there. Mr. and Mrs. Denney have been serving Florida churches for the past seven years, coming here from New York state and serving for over five years at the New Port Richey church. Since leaving that church he has been interim pastor of the Miami First Church, Associate pastor at Coral Gables and during the past summer has been Summer Supply Pastor at the St. Petersburg Church. Upon reaching Miami Shores they were given a royal welcome and a largely attended supper. Both Mr. and Mrs. Denney are earnest workers, very greatly beloved by all and especially by the young people. The United States Government has recently changed the name of Miami Shores to North Miami. Originally this community was known as Arch Creek. Hereafter the church will be referred to as the North Miami Church.

LAYMAN AS CHURCH ASSISTANT.

The Miami Beach Church will have a layman to assist the pastor this season instead of a young minister as has been the case for several years. Ralph W. Hills, who has been employed by the church for several years as Song Leader for the

Sunday school, the Sunday evening services and the young people's meeting has had his duties enlarged and his whole time engaged by the church. He will be Sponsor for the Christian Endeavor Society, the Boy Scouts and various clubs and also the assistant in matters of business detail to the pastor. Mr. Hills is the son of a Presbyterian minister and has had unusual training in church work. His wife is Superintendent of the Beginner's department of the Sunday school and Captain of the Girl Scouts.

Dr. Elisha A. King, of Miami Beach, is giving a series of sermons on Sunday mornings during October and November on "The Story of Religion". The following are the subjects: "Magic and Religion." "Religion in the Ancient World." "Men Who have Changed the World." "The Story of Judaism." "Jesus and Christianity."

DR. WHITE IN THE SOUTHEAST.

Rev. Hugh Vernon White, D. D., Educational Secretary for the American Board of Commissioners for Foreign Missions, has just completed a tour in the southeast and has returned to Boston. Dr. White came especially to this region to deliver a series of lectures at the Florida Ministers' Convocation. In connection with his attendance upon the Convocation Dr. White spoke at the churches in the following places: Jacksonville, New Smyrna, Ormond, Orange City, Sanford and Winter Park. At Winter Park he addressed the students of Rollins College and made a study of the Conference System of teaching at Rollins. He expressed himself as very deeply interested in the Rollins plan and its apparent success in cultivating a serious attitude on the part of the students with regard to their work. His address to the students upon the subject of the dilemmas of the educated person was listened to with great interest by the students. Other places in the southeast visited by Dr. White were Charleston, Atlanta, Piedmont College, Elon College, Raleigh and Washington, D. C. Concerning interesting phases of these visits the writer is unable to write as he is writing from Jacksonville.

NOVEMBER 15, 1931.

One hundred and twenty-five years ago last August, a group of young men at Williamstown, Massachusetts, started the Foreign Missionary movement in America. Twenty-five years ago next November, a group of laymen in New York City started the Laymen's Missionary Movement. These two beginnings took place in two meetings wherein a rare way men had "full power to speak of their faith and full insight into its meaning." Congregationalists are especially interested in these meetings because one of them led directly to the formation of the American Board, and because the second of them was the outgrowth of the celebration by the Board of the one hundredth anniversary of the Haystack Meeting, as the gathering at Williamstown has come to be called, and was summoned by a young Congregational layman, John B. Sleman, Jr., of Washington, D. C. Letters are going out to our ministers inviting them and their churches to share in the observance of the anniversaries of these two great movements on Sunday, Nov. 15, 1931. Here is a great opportunity to bring our people into contact with vital Christian experience and with a powerful expression of that experience. Let us devote that Sunday morning to improving this opportunity, and where interdenominational meetings are held in the afternoon let us join in them. Especially ought it to be a day when the men of our churches are called to a reproduction for our time and our need of the spirit which produced such results in a former time and in response to a former need.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE EXTRAORDINARY SESSION.

The extraordinary session of the Southern Christian Convention met in Burlington, N. C., at ten o'clock Tuesday morning. The devotionals were conducted by Dr. J. O. Atkinson, and Dr. W. W. Staley gave a short sketch of the College's beginning and of its worth to the Church.

The morning session was taken up with the report of Mr. S. C. Heindel, business manager of the College, and the report of the Administrative Committee.

At the afternoon session it was voted by the Convention to raise an emergency fund of \$50,000.00 by January 1st, to take care of the immediate needs of the College, and the Executive Board of the Convention was instructed to act as a committee to set up the necessary organization for the raising of this fund.

Following this a resolution was passed expressing the confidence of the Convention in the judgment of the Trustees of Elon in selecting a president, and another resolution urging the Board to proceed at once with the election.

Almost immediately after the closing of the extraordinary session, the Board of Trustees was called in special session by the chairman of the Board, Dr. E. L. Moffitt, of Asheboro, N. C., and Dr. L. E. Smith, president of the Convention and pastor of Christian Temple, Norfolk, Va., was unanimously elected the next president of Elon College. Dr. Smith has taken the matter under advisement, and has promised to give his answer before November 16th.

We believe that the Board of Trustees has shown its capability in the selection of Dr. Smith,

and it is our prayer that God will lead him in the acceptance of the presidency.

As soon as the organization for the raising of the \$50,000.00 emergency fund has been set up we are sure that the Editor will give complete details in these columns, as well as a complete sketch of the extraordinary session of the Convention.

J. T. K.

THE WOMEN'S CONFERENCE.

One of the outstanding events of the Church Calendar in Eastern Virginia is the annual session of the Eastern Virginia Woman's Missionary Conference. It has become an epoch in the Church, not only of the large number of delegates and visitors who attend, but because of the matchless programs that the women put on and carry through. The 19th annual session at the Holland Church on October 15th was better than that of previous years, only because the experience and wisdom of previous years pointed that way, and helped direct the hearts of members to the better way. All religious experiences improve and enlarge and so make way for bigger and better things. The attendance was possibly not as large as in some previous years; the Treasurer's report lacked about \$300.00 showing as much collected the past year as in some previous year; but the spirit of the meeting was of the most inspiring and happy type, and those on the program manifested their deepest desire to bring information with inspiration to the great gathering. The theme of the Convention, "Our Father's Garden," naturally appealed to the hearts of the women who love their gardens and who, from an intimate interest in their gardens of flowers and fragrance, could easily appreciate and appropriate, the idea of God's garden of human souls throughout the world, and of His loving care for the waste and desert places.

The outstanding event of the Conference was the address by Mrs. F. I. Johnson of New York, President Federated Women's Foreign Mission Boards of America. Mrs. Johnson is a world figure and knows her world like most of us know our neighborhoods, having been twice around the world and having devoted years of study at first hand to world conditions. Those of us who read The Missionary Review of the World knew Mrs. Johnson as the editor of "Methods for Workers" in that magazine of missionary light and life. But none of us, until we heard her, knew the power of her personality and of her contacts of world figures and of her ability to interpret the spirit of other nations even as that of her own. Mrs. Johnson gave personal information and experience from China and Japan and India, the Philippines, Russia and Siam, and showed how the leaven of Christianity was surely working in these lands, and in so doing brought home to the hearts of her hearers the fact that "God Planted a Garden and left it in Our Care." She showed, too, that faithful missionaries were, through sacrificial service, helping to reclaim the waste places of the earth, and were turning some of the desert places into veritable gardens of joy and gladness. The whole Conference was blessed and benefited by the presence of this woman, who, at her own charges and expenses, and without using mission money from any treasury or any source, is going up and down the earth teaching, practicing and preaching the power of the living gospel, revealing in her simplicity and humility a sublime faith in God, and in the power of Jesus Christ to reach and redeem a world. We who make some little contribution of our money to Missions seldom stop to think of the untold thousands and hundreds of thousands of dollars of service given to Mission work and to world-wide betterment for which no charges are ever made to any Board or Church. This writer has been amazed, as Mis-

sion Secretary, to discover the number of people, number of lives and amount of money being expended to carry the gospel to the uttermost parts for whom and for which not one penny of the people's money is taken, not one dollar of contribution going from any church or religious organization. Much of the very best work that is being done for Missions throughout the world today is done without charges to any Mission Board or at the expense of any church. True, church life Mission Board activities, Missionary teaching and instruction are essential and are responsible for developing and cultivating the spiritual atmosphere out of which such service and such sacrifices come. But they in no sense consume a dollar or spend a dime in making many of the outstanding contributions of Christianity to Missions. I presume not a few SUN readers wonder why we do not have people like Paul and Silas going out in the world to carry the good news without having to depend upon Mission Boards and money raised through a missionary offering. Well, we do have them. There are Pauls and Paulines, there are Silases and Sarahs, who from the work of their own hands or savings that have come to their hands, are today making the same sort of sacrifice and rendering the same sort of service that Paul and Silas rendered in their day. Faith is not dead in the world, and the folks who live for their Lord and serve Him at all hazard have not passed away. We have got them yet, but they do not advertise the fact to the world. They are going about their work for their Lord in the most humble, unassuming, sacrificial way.

Mrs. O. M. Cockes, vice-president of the Conference, conducted the worship period and urged all present to "Take Time to be Holy," and to spend much time in prayer, not only for themselves but for the salvation of souls everywhere, through Jesus Christ. This was followed by a "Recognition Service" in which the superintendents of the districts told of the work of their districts and departmental secretaries made their reports showing how their departments had functioned the past year. In the recognition of visitors, there were found to be three returned missionaries present—Rev. and Mrs. Hindman, formerly of China, and Mrs. D. P. Barrett from our own Porto Rican work. Practically all of the ministers of the Eastern Virginia Conference were present and were recognized.

Mrs. R. T. Bradford, president of the Conference, chose as her topic, "God's Garden and Ours." Her paper is to be printed in the SUN that our readers may see the spirit actuating the activities and, if possible, see also the vision stimulating the women of this Conference to activity. The Holland choir gave special music which was much appreciated and helpful. Mrs. W. V. Leathers, the faithful treasurer of the Conference, reported that nearly \$7,000.00 had been collected the past year, and while the goal set was \$7,500, it was not reached last year. The Conference later voted, however, to keep this as the goal for the coming year and if possible, to reach it. Mrs. J. E. Cartwright, superintendent of literature, told very interestingly of the study books for the year and of helpful programs, pamphlets, posters and other literature that could be had. She had a table with the study books and other literature and urged that this be patronized, and we noticed later that it was.

In the afternoon Mrs. J. W. Manning of Norfolk, conducted the Memoirs, showing that seven faithful ones had departed to the better life the past year. Her report was quite interesting and sacred. It was followed with prayer, led by Dr. Staley.

The topic of the Missionary Secretary's address was "Watering the Garden God Planted." An attempt was made in this address to show that the

Garden of Eden was not a mere historical fact or even a picture of fancy or of fiction hung up in the art gallery of the past; but that the Garden of Eden was one of the most authentic prophecies ever given. In the picture of early Geneses, we have God, a garden, comradeship—the ideal home, ideal comradeship and the presence of God.

The women of the Holland Church entertained at a bountiful luncheon, feeding at one sitting, nearly 400 guests. The tables were beautiful, plenty was in evidence, and the fellowship was delightful. We presume there are other good women in the world who would prepare as lavishly and as gladly as the Holland women did, but we do not see how any in the world could or would do so more perfectly.

It was indeed a good day, and the words of the closing service were the words of a prayer which each one did, or certainly could, with holy reverence utter:

"Father, help us to keep, with care,
Thy garden of treasures, riches and rare.
And may our harvest ever be
Souls of Thy children saved for Thee."

J. O. A.

THE BEST AND THE CHEAPEST.

Some observant citizen calls attention to the fact that when the census-takers were around a while ago listing persons, property holdings, etc., there was one thing they did not list, viz: The presence of God in the community or spiritual values. This observer points out that centuries ago they were taking a census and there was a child born in a manger at Bethlehem who was not counted also. These values, we presume, are too priceless to be enumerated in a census. Our spiritual values are not only the best, but they are produced by the church, which is the cheapest institution at work in the world today. It takes less money to operate the church than it does to operate any other institution or enterprise on earth, especially when the numbers of those operating are called into account.

The editor of the Nashville Christian Advocate has recently drawn a comparison that is quite thrilling. He shows what the cost of an automobile, for instance, is at present, and what its operating expense amounts to. A farmer who grows wheat says that the first automobile he bought cost him 200 bushels of wheat. The second car cost him 400 bushels the third 800 bushels. The same man was expecting to buy his fourth car this year, but the present price being 1600 bushels of wheat, for the same make of car, he decided and for good reasons he would have to delay the purchase.

A cotton farmer has had the same experience. A few years ago we could buy a car for five bales of cotton. At the present time he would have to get a very, very cheap car even if he paid twenty-five bales for it. But this is only a part of the comparison.

The latest figures, those for 1929, show that the annual production of automobiles in the U. S. was 5,622,000 at a cost of approximately seven billion dollars. Now in that same year the cost of operating all the churches of the United States, including their congregational expenses, their gifts to benevolence and Missions, totaled \$700,000,000—ten dollars for new automobiles to every one for the support and carrying on of the church in all of its agencies and activities. This is not all. There are twenty-seven million cars owned by the people of the United States. Take only the item of gasoline necessary to operate these cars. This one item in 1929 was well beyond two billion dollars. That is to say \$3.00 for gasoline to every dollar going to the church with all of its agencies and activities. The writer

is not arguing against automobiles which has become a necessity, but by this comparison, is showing that the cheapest institution at work in the world is the church.

We are not properly adjusting our activities and appreciation of values. How hardly, and with what difficulty, we recognize and realize the weight, the worth and the value of the church, and with what difficulty we give to its support, often saying that the church is too expensive, and makes too many calls for money and requires too much for its activities. The fact is if the church for a decade could come into possession of an income equal to that going out to any other score of industries, say that of automobiles or moving pictures, it would reach this world and make of humanity a different sort of personal, social order.

J. O. A.

DISOLUTION IS NOT UNION.

So far as this writer has been able to learn, in attendance at group meetings and Conference sessions, there is nothing else than the desire, expectation and determination that there be union of Congregational and Christian Churches. Every vote in every Conference and public assembly that this writer knows anything about, has been hearty and unanimous to that end. But even this seems not to satisfy some, and a "hasty nervousness" seems to have possessed the minds of some. There be those in our own Christian Churches who seem to think that the way to integrate is to disintegrate; the way to union is through dissolution, and the way to get together is to separate. These nervous brethren seem to forget that large property interests are at stake, corporations are involved, denominational church loyalties mean something, and are to be considered, and that burdens and responsibilities must be carried if there is to be success and not failure in this great undertaking. It is a self-evident proposition, if all and sundry would so remind themselves, that you can't unite something with nothing, and you can't merge a going concern with a concern that isn't going. Congregationalists, I have an idea, do not care to be yoked up even with us Christians unless we Christians have something worth yoking up with, and it is equally apparent that the same is true with us Christians in relation to Congregationalists. However, both have much, very much, separately that they should have and will have in common and as one. The plea we make is that we do not dissolve, tear down, destroy, disintegrate, what we have, but conserve all that each has until integration shall take place, and a union formed that shall not only conserve what is, but carry on to that which is greater and better.

Intellectually, that is at the top Conventions in our Councils, and we have united. Now united foundations must be laid, and on these foundations the structure must be built. The foundation in the Christian and also in the Congregational Church is the local congregation. The local congregation in both communions must be conserved, cultivated, developed, and the organizations through they function and of which they are an integral part, must be cared for and maintained until there is recognized, felt and realized a better and more effectual organization to take its place. If we Christians are to have the respect, the countenance and the esteem of our Congregational fellowship and brotherhood, we must have something worthy of their respect, and of our own respect, and of our own pardonable pride. It has taken decades, not to say centuries, to build up what we have, and to develop a spirit of loyalty and faith in our contribution to the world. It is no sign of a sane unity or merger to hastily strike down, dissolve or destroy, the

enterprises, the institutions, and organizations which we have been so long in building. It is not surrender, but service; not dissolution, but union; not disintegration, but integration, that we seek, and must have, before there is real union and a merger from the foundation to the top of the building, from the center to the circumference and from heart to the head. Head union is not enough. Heart union is essential. And this requires time, wisdom, patience and prayer.

J. O. A.

THE ADMINISTRATION OF CHARITY.

Charity is liberality toward the needy without regard to worthiness. One of the most difficult things to do is the administration of charity. "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I. John 3:17.) It is not a hasty look, but a careful look into the case to see the need. After investigation, if you see your brother hath need, then the test comes; but the average person does not take the trouble to investigate the case, and gives a nickel, a dime, a quarter, or some little help, and passes on. Such help is not real charity, because it neglects the real principle of help as set forth in the above quotation.

Giving a little to beggars is not charity; it is the cultivation of beggary and careless giving; and yet, we are all of that class. What Christianity requires, and what the world needs, is careful investigation to find out whether there is real need, and then, if it is discovered, to supply the need if we have the goods to meet it. There is hardly anything so loosely done as the administration of charity; and yet there is nothing more important in Christian service.

That was the method of Jesus. When He saw a blind man, a lame man, a hungry man, a leper, or any other need, He helped in a way that gave relief.

In Psalm 146:7, God in describing his help, says "Which giveth food to the hungry." "If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" (Matt. 6:30.)

God believes in feeding the hungry and clothing the naked, and He expects his people to do the same; but they must first see that they are hungry or naked and then help. Many doubtful methods are used to help the unfortunate, as Sunday moving picture shows agreeing to give a certain percent of their receipts for charity. That is not charity; charity is giving of what is our own. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" It is the giving of what he has as his own to those he sees in need that constitutes charity. If the Scriptures were followed in helping the needy, it would improve the manner of giving and decrease the need for giving.

W. W. S.

Today is your day and mine—the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand; but we are here to play it, and now is our time. This we know: it is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness.—David Star Jordan.

God is a Father, but not a weak one. He does not spoil any child of His by overindulgence. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

CONTRIBUTIONS

SUFFOLK LETTER.

The Young People's Missionary Conference of Eastern Virginia was held in the Suffolk Christian Church, October 9th at 8 o'clock. A little rain did not prevent an attendance of 500 young people. It was a great meeting in numbers, reports from different societies, addresses and genuine interest. The theme of the Conference was, "Is the Heart of Youth Stirred?" An opening hymn, a brief welcome by this writer, and the two hours began with the spirit of quiet and reverence. Worship was conducted by Miss Francis Everett of Holland, Va. That seemed to touch the heart of the audience and prepare the way for the meeting. Recognition of societies followed. Then came the report of the treasurer which showed a good year in Finance.

The presentation of the Study Book and the program was by Mrs. E. L. Beale of Franklin. A solo was sung by Miss Mary D. Atkinson, daughter of Dr. J. O. Atkinson. The presentation of the Banner was by Mrs. R. L. Bradford. The Society from the First Church, Portsmouth, won that honor, though three other societies were close competitors.

The main feature of the evening was a splendid address by Mrs. G. W. Sadler, a missionary who has been in Africa for years. It was a portrayal of natural conditions in West Africa and the result of missionary service in changing conditions from savagery to christian living. It was not only interesting as a fine address, but instructive and inspiring as a message for young hearts. Mrs. Sadler not only knows the missionary trials and joys in missionary work, but she knows how to impart the spiritual values of the work among the needy in that needy comes of the world.

The closing service was built around the topic: "The Youth of Today is Searching the Heavens for the Star of the East." For two hours the 500 with some visitors, including eleven preachers, enjoyed the songs, prayers, messages, reports and the presentation of the Banner.

The great meeting was an unconscious contradiction of the current criticism that the young people of this age are worse than in years gone by. Some of the young people may be worse than young people in other years, but some of them are better, too. Young life is more in the open now than ever before and the bad is always observed more than the good. A hundred young people may do good and attract little attention, but when one goes wrong it is in the papers and on the tongues of men. A hundred customers may buy goods and pay for them in a day, and no notice is taken of it, but if one man breaks into a store and steals an overcoat, it is town talk. A robber attracts more attention and gets more publicity than a hundred honest men. Youth is taking more interest in religion, in Sunday School, in Missions, in Church work than ever before. The Junior choir, the Christian Endeavor, the Orchestra, all tell the story of the interest of young people in religious activities. They take more interest in Missions than older people used to take. This is, also, true of the world. Is the world getting better or worse? My answer is, the good is getting better, and the bad is getting worse.

W. W. STALEY.

HOLLAND, VA.

Special revival meetings were held at the Holland Christian Church September 20 to October 4. The Rev. W. B. Waters, of Rockville, Md., accompanied by his wife, constituted the evan-

gelistic party. Mr. Waters is a Gypsy Smith, Jr. convert and before his conversion knew well the ways of sin. Now, he is as much the uncompromising foe of sin as he was once the servant of sin. His preaching is too plain, for some, but he is a man full of the Spirit and powerful in prayer. His wife is his co-worker and prayer-helper and makes her influence felt in all her contacts. The messages of Mr. Waters will long be remembered and we believe will continue to bear fruit in the future. There were fifteen children who made confession; thirty-five reconsecrations and twelve who promised to establish a family altar in the home. As many others indicated the family altar is already in use in their homes.

The second Sunday in October was Promotion and Rally Day in the Sunday School. The usual time was given to the study of the lesson and at 10:30 an audience of over 200 people assembled in the main auditorium for the Rally program. Mrs. L. J. Doughtry, as chairman of the program committee, had trained the children well in their songs and recitations and promotion exercises.

It was a worthwhile and impressive service. After some commendatory remarks by the pastor, an invitation for church membership was extended and 11 of those who made profession during the revival were received into membership. Four others also came forward, made confession and were received, and one by letter of transfer, or sixteen in all. Following this, the Lord's supper was observed. In the afternoon about 35 men met at the church and were grouped into teams for the every-member canvass. After prayer and careful instructions these men started out in the Kingdom service. They met again at night in the church and presented very favorable results.

One other great day we must mention ere we close and that is the Woman's Missionary Conference, which was held with the church Thursday, October 15. A great crowd of women and a light sprinkling of men were present for the splendid program. The ladies of the church had spent days in untiring effort to entertain the crowd which was estimated at near 400 people. Due to scarlet fever in the home, and the house under quarantine, the pastor was detained from the meeting much to his regrets and loss.

It was a great thing to have the fellowship and inspiration of this great religious body in our midst.

W. M. JAY.

MT. OLIVET CHURCH.

We had a great Christian Endeavor meeting on October 11th. The following program was rendered.

Topic—"What is Expected of Us as Good Citizens?"

Opening song, America.

Devotional, 3:1-7—Caroll Vernon.

Prayer—Morris Gentry.

Titus 3:1-2—Lois Snow.

Romans 14:19—Wilbert Morris.

Neh. 6:1-3—Norman Morris.

Psalm 15:1-5—Norman Morris.

Luke 7:1-10—Lois Snow.

Micah 7:1-4—Lillie Shiflett.

Trio—Naomi Snow, Ruth Snow, Louise Dye.

Special Music.

Talks—Caroll Vernon; Norman Morris.

Reading—Lois Snow.

The program was very interesting and should be good advice to all, especially to those who violate the laws of our land so often. Some may

say "I don't like the laws." Well if the laws are not what they ought to be according to the reading of the different Scriptures, I think it is our duty to obey the laws of our land for Jesus teaches that.

Read Luke 20:22-25.

The good citizen recognizes authority and obeys the laws. The aim of government is to help people to live in peace and honesty and this aim we must support. The citizen who shows love or good will to all need have no fear of punishment.

LOUISE DYE.

REVIVALS.

On October 1st we closed our 11th meeting for this Conference year. The good Lord has blessed us in the work. We have seen about 400 souls saved and reclaimed.

"Praise the Lord for victory." Rev. L. A. Nall of Elon College assisted at Pleasant Ridge and Monticello. Rev. M. T. Sorrell of Danville, Va., came to us on July 29th at Hines Chapel.

Bro. Nall and I held a two weeks Tabernacle meeting at West Lee Street, Greensboro, with fine results. We held our own meeting at Palm Street church. Below we give date and place of meetings:

March 8th to 15th, Latham Park Baptist Church, Greensboro; May 19th to 24th, Palm Street Christian Church, Greensboro; May 27th to June 7th, Pleasant Ridge; June 7th to 21st, Tabernacle meeting, Greensboro; July 5th to 11th, Monticello; July 12th to 17th, Mt. Zion near Mebane, N. C.; July 19th to 24th, Bethel near Burlington, N. C.; July 29th to Aug. 7th, Hines Chapel; Aug. 9th to Aug. 14th, Mt. Zion Baptist Church near Liberty, N. C.; Aug. 30th to Sept. 9th, Haw River, N. C.; Sept. 20th to Oct. 1st, Bessimer Presbyterian Church, Greensboro, N. C.

See II Chron. 7:14.

J. L. NEESE.

PROVIDENCE CHAPEL.

The special meeting at Providence Chapel was the most successful of any that has been held in many years. The preaching was done by the pastor, and Miss Gertrude Bryant. The people of Brown's Chapel co-operated very loyally, and there was a spirit of loyalty all through the services.

As a result of the meeting, seven were received into church membership, and one young man was received and baptized for the Brown's Chapel church. On Saturday before the meeting closed, we met at the river and baptized six by immersion and one by sprinkling.

We are expecting great things to happen among these two churches in a way of co-operation and united effort, in a short time. It is a great privilege to work among these churches so near in location and spirit.

S. M. PENN.

SOPHIA CHURCH.

This church has closed a week of special meetings. The sermons were delivered by Rev. G. C. Crutchfield of Lynchburg, Va. Brother Crutchfield is a very forceful preacher, and the people appreciated his services very highly. So far, no additions to the church membership have been received. We are expecting, however, to receive in the future from this meeting.

Special music was furnished by the Junior Choir from Ward Street M. E. Church of High Point, N. C., and Misses Sallie and Catherine Higgins.

S. M. PENN.

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and of God's goodness.—Hugh Miller.

IMPRESSIONS BY THE WAY.

The cherished aspiration of a lifetime is now being realized by Mrs. Harper and myself. The goal of our hope has been some day to see the Holy Land, and we are on our way there. By the generous kindness of a friend, we are privileged to spend four months in the continents of Europe and Asia. Most of our time is to be given to a study of education, religious education, and character education in Moslem lands, which means Turkey, Syria, Persia, Palestine and Egypt. On the way to Turkey, we have visited France, Switzerland, Italy, Yugo-Slavia, and Greece.

At our request, the American Board planned our itinerary for us and by courtesy, made us their special representatives, and Dr. Fred Field Goodsell, Executive Vice-president of the American Board has been especially kind to us. Just before we sailed on the *Leviathan* from New York, on September 5th, Dr. Goodsell placed in our hands a copy of the following resolution of the American Board: "That in view of the proposed visit of Dr. and Mrs. W. A. Harper to the countries of the Near East during September, October and November of this year, we ask them to carry the greeting of the Prudential Committee to every American Board missionary they meet and to bring us in due time a report of their impressions of the work of the American Board in that area."

In Greece we came into contact with the first work of the United Congregational-Christian Church. The ancient city of Thessalonica, now known as Salonica, is the seat of Anatolia College and of the Girls' School, both of them exiled from Turkey in 1922, and both coming from the town of Marsovan, in the Turkish interior. They lost all their physical properties at the time of their deportation, though endowment funds being held in trust by the American Board were happily preserved. Both institutions now occupy temporary properties. Anatolia College's main building was originally erected as a Casino, but is now put to better purpose. The Girls' School occupies a transformed mansion by the sea, formerly owned by a Turkish man of wealth. Both schools minister to the refugee Armenians and Greeks—expelled persons who came from Turkey in 1922, and again in 1924. Anatolia College and the Girls' School, in their new surroundings, minister to the same people largely whom they served in Turkey. While the schools do very little in the way of the direct teaching of religion, they demonstrate Christianity as a way of life, of active good will in service, and so are worthy beacon lights of Protestantism in Greece.

What a thrill you get as you read Paul's letters to the Thessalonians in the very city to which he directed them! What a sense of spiritual uplift comes to you as you stand in the little Greek Orthodox Chapel, recently constructed, on the very spot where the synagogue in which Paul first proclaimed his message to these ancient people! Then pagan temples crowned every hill. Now only one such building remains, and it has been transformed into a Christian Church—the Church of St. George. No excavations have been made here, and aside from the partially existant city wall, the old Acropolis, and the arch of Galenius, not even ruins witness to the great and thriving life that greeted Paul in the first century of our era. Today, as in Paul's day, the Jews of Salonica are a source of contention.

Paul went from Thessalonica to Berea (modern Verria). We passed the station on the Simiplon Orient Express, but did not visit it. We went by day to Athens, so as to have long views of Mt. Olympus, plainly in sight from Salonica, (Continued on page 13.)

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10 Mercy and truth together; righteousness kissed each other. 11 Truth shall spring

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9 Behold, "O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts is better

1 Gen. 15. 1. 2 Ps. 56. 1. 3 57. 1. 4 or, all

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8 ¶ Jō-hōi'-ā-chin was 6 years old when he began t

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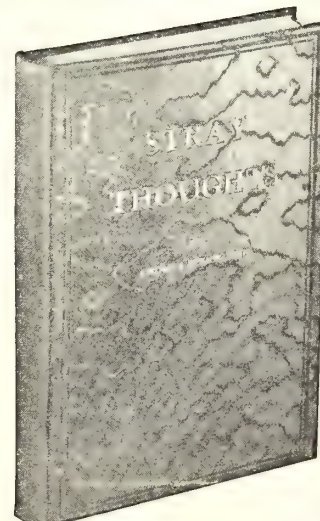
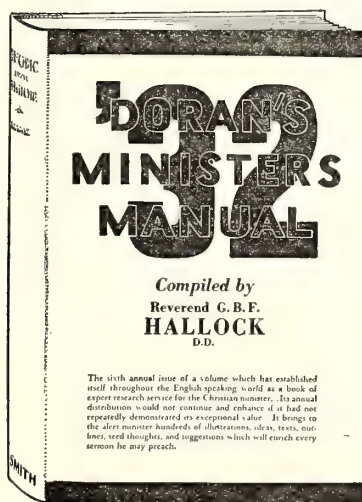
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MISSIONS



REV. J. O. ATKINSON, D. D., Secretary.

PRAYER.

God of all mercy, open our hearts to Thee and pour out Thy Spirit upon us. Never didst Thou intend that Thy children should live in any unreal or distant relationship with Thee. We plead for reality, for closeness, for conscious and constant triumph in every heart. For our joy Thou gavest salvation and peace, that in us the Author of peace might be glorified. Forgive our groveling. Put sin under our feet and so exalt in us the day of glory that all our reach may be onward and upward. We pray in Jesus' name. Amen.

"L."

GOD'S GARDEN AND OURS.

By Mrs. Russell T. Bradford, President Woman's Conference, Eastern Virginia, Delivered at the Annual Session of Conference, Holland, Va. October 15, 1931.

The items of our program today will readily explain to all present why we have chosen as the theme of our Conference, "Our Father's Garden." It is my province to point out the similarity between missionary work and the work in our gardens. Possibly the reason Missions have an appeal to us women is because we love our gardens, and mission work like garden work is done in cooperation with Him who planted the first garden and put a man and a woman there.

I like my garden, in fact I am accused of loving it and am not willing to deny the accusation. Somehow it seems to call me in the early morning hour and to claim my attention and strength while both are fresh and new with the day. The great objective in a garden is that no part of it shall be neglected, for the rose that is not cultivated and cared for in a garden detracts from the grace, the beauty and the fragrance of those that are cared for and cultivated. It matters little how much of fragrance and beauty you may have in one part of your garden if the other part is neglected and left to go unkempt and forsaken. You yourself as well as your visitors will get your eye fixed on the uncultivated and neglected parts and plants, and the beauty of other spots will not atone for these neglected ones. One will get far more joy out of a dozen roses, all cared for and developed to the best, than out of two dozen that are grown through negligence and lack of care. God does His work in a garden, but that work never shows at its best unless it has found a human being to cooperate with God in doing the work there. God gives the increase, but Paul or Pauline must plant, and Silas or Sarah certainly must water. A few years ago our graceful and glorious chrysanthemums were but weeds with a shriveled and indifferent blossom. God made possibilities of the chrysanthemum by planting the wild weed, but man working with God has given us the chrysanthemum in its wary beauty and wealth of perfume and perfection. God made a rose-bush, but it required man and God to make an American Beauty. God planted a garden, but Adam and Eve were necessary there if that garden was to be kept as a place of attraction and worth. Here then is our task as workers in the mission field.

God never intended there should be slums, sinks and dives in cities; God never intended that one-half the human race should go hungry and the other half be over-fed; God never intended that man should bow down to idol gods of his own creation; God never intended that nation should

rise up against nation and that people of one tribe should fight other tribes in deadly combat, and that some nations should thrive at the expense of other nations. God planted a garden and created man and woman to dress and to keep it, and it is through the disobedience of man that God's garden has not been kept and the high places have been laid waste.

No power of man alone can restore God's garden and make it a place of fragrance and of beauty, but man working with God and for God can bring about the kingdom of heaven on earth and turn the wicked and waste places into places of glory, gladness and beauty. We are told that a large part of the population of India go hungry the year round, and yet India is the most fertile country on earth. Thousands starve and millions go to untimely graves through hunger and undernourishment. And yet the single country of India properly cultivated and cared for can feed the population of the world and none need go hungry. The trouble with India is not lack of fertility or climate or natural resources. The trouble with India is that she does not know the God who created her and the God with whom she must work if His garden is to be beautiful and come into its own in that great land. The wrong religious laws always create wrong economic laws and practices. Because India bows down to gods that are no gods, the gods who never planted a garden and never made a plant grow, she is in poverty and want and need. There is only one thing that can ever remedy India's pitiable plight and create conditions that are tolerable there, and that is the religion of the Lord Jesus Christ, "The Christ of the Indian Road," the One by whom all things were created and without whom not anything was made that was made. What we are trying to do in our missionary endeavor and activity is to work with God in bringing to beauty and to perfection not one part but all parts of the world. False worship means false work, and false gods mean false economy. What China needs to prevent her repeated famines and to prepare her citizens against them is the God Who holds the seasons in His hands and controls the earth, the sun, the moon and the stars. Pharaoh and his idolatrous worshippers were headed for famine, but God gave them a man, one who knew God and trusted God, and this man saved a whole nation from famine, a drought that lasted for seven years, one of the longest of all history, and yet the people did not perish for want of food, because a man of God arrived to work with God and to prepare His garden, revealing to the people the will and the way of God. Millions of Chinese perish, not because their intellects are not keen enough or their land abundant enough in natural resources, but because they have the wrong idea of God, and so blind about themselves a false economy, a destructive economy, and literally tie their own hands which prevents them from cultivating the soil that God has given them. The work of the Missionary is slowly but surely changing all this. In Africa, in China, in India, in Japan, there are thousands of happy hearts today who are worshipping the true God and are finding out His way and will and becoming workers together with Him in making theirs a better land and country. The explanation is the missionary worker. We who meet in our Societies give of our means, offer up our prayers and dedicate the first of our strength in the morning to the service of our Lord are doing for the world, morally and spiritually, what each of us do for our gar-

dens, physically and materially. The difference is, we see the work of our hands with our natural eye and rejoice in the appearance of the buds and the blossoms that come to greet and gladden us. If we would know the results and see the fruits of our labors in the mission work, we will have to read our Guest Book and our Mission Study Books, and the letters from missionaries, to learn how beautiful souls are being brought to blossom, to glory and to gladness, and how thousands of God's children are redeemed year by year from heathenism and the worship of idols to the service of the true and Living God. And in this way we are helping to make God's garden universal, a garden of true souls seeking to make known and to serve and worship their Lord.

Without another thought, this brief address is all incomplete. I have considered only what we do for our gardens and what we as mission workers may do for God's garden, which is the whole world, but the best is yet to be said; my garden contributes more to me than I do to it. In the early morning hour it puts strength in my arm and song in my soul as I try to work the tender plants. The sweet air, the fresh fragrance of the upturned soil, the care for the tender buds, all bring vigor and life and promise to me, and I am more benefited than the plants I am trying to help. Moreover, we know little of gratitude until in the spring we see the buds and the blossoms unfolding and smiling their gratitude to us for what we have done to bring them out and let them enjoy their own life and beauty. And so I am thinking that as we of our Missionary Societies work away to make this a better world and to make men and women who are ignorant of Him know our Lord, though we may never see them, their smile and their prayer of gratitude go up to the God who made them and who is seeking to give us life and to give it more abundantly.

"Any garden must mean much to God,
Remembering three gardens He has known:
One, where He broke the earth's first glorious sod,
And planted it and watered it alone.

And another, he could not forget—
It was so full of tangled agony,
Full of a broken prayer that trembles yet
Across the centuries from Gethsemane.

Then that third sweet garden, old and dim,
How He must love it—how it must make
Him glad!
This is the one, I think, means most to Him:
The garden Joseph of Arimathea had.

Out of it sprang the old earth's whitest flower,
Out of it sprang the Truth, the Light, the Way;
Up from that garden in one magic hour,
Sprang all the hope of heaven and earth today."

MISSIONARY OFFERING.

WEEK ENDING OCTOBER 17, 1931.

Sunday School Offerings.

Previously acknowledged	\$ 442.23
Antioch, Zuni, Va.	2.00
Morrisville, N. C.	3.00
Auburn, N. C.	3.75
New Hope, Abanda, Ala.	2.52
Leaksville, Luray, Va.	1.74
Mayland, Broadway, Va.	1.24
Smithwood, Liberty, N. C.	1.30
New Hope, Harrisonburg, Va.	4.97
Ingram, Va.	3.00

Mt. Auburn, Manson, N. C.	4.16
Turner's Chapel, Sanford, N. C.	1.16

Total	\$ 471.07
Individual and Church Offerings.	
Previously acknowledged.....	\$ 249.44
Plymouth, Raleigh, N. C.	4.70
United Christian Church, Lynchburg, Va. .	25.00

Total	\$ 279.14
Dollar-a-Month Club.	
Previously acknowledged.....	\$ 32.75
Mrs. Sallie S. McCauley, (Damascus Ch.), Chapel Hill, N. C.	3.00
J. W. Stanley, (First Christian Church), Reidsville, N. C.	3.00
R. O. Rothgeb, (Leaksville Church), Lu- ray, Va.	2.00
Miss Mary D. Atkinson, Norfolk, Va.	20.00

Total	\$ 60.75
Summary.	
Previously acknowledged	\$ 1,126.97
Sunday Schools, Regular	28.84
Individual and Church Offerings	29.70
Dollar-a-Month Club	28.00

Total to date \$ 1,213.51

We are grateful indeed for dimes and dollars received. Our faithful missionaries at home and abroad are depending on us. We must not fail them.

Sincerely yours in service,
J. O. ATKINSON, *Secty.*

MISSIONARY NEWS ITEMS.

MRS. W. M. JAY, *Editor.*

Miss Thelma Boone of Suffolk, Va., sends us the following very interesting item from the Bethlehem Christian Church concerning the Young People's Society. They have a real, wide-awake society and last year they won the banner. This year, at the Young People's Conference in Suffolk they won the attendance banner, having 54 present at the meeting. That was fine and shows that there is some real constructive work being done.

In the beginning of this year's work, they decided they would try to do more work than last year, so they planned to raise their apportionment plus the 10 per cent increase, through free will offerings. This they have done in full, having sent \$101 to the treasurer.

They have met all the requirements on the standard and are going to the Woman's Conference at Holland as one of the banner societies.

As an extra goal, these young people took upon themselves the responsibility of raising money for their church. They feel that this is the only society in the church where the young people are active workers and that it is the best place to work and accomplish things, hence the added feature. The money which has been raised for the church did not go through the hands of their mission treasurer, but of a separate one for this fund. These young people are to be congratulated on the splendid work they have done, and we will be looking for even greater things from them another year.

The Young People's Missionary Society of Cypress Chapel Christian Church has closed a very successful year's work.

We have held our regular monthly meetings the first Sunday night in each month with a very good attendance, and we have put on a public program at each meeting.

We have completed our Mission Study Book, and raised our apportionment for the year.

We are hoping to have a better year's work during the coming year.

Miss Helen Brinkley is the secretary of this society, and they are doing a splendid work.

The Eastern Virginia Young People's Missionary Conference met in its annual session Friday night, October 9th, at the Suffolk Christian Church with Miss Mary Lee Williams, of Franklin, presiding.

About 500 people were present, and a program of unusual excellence was rendered.

The Young People raised this year for missions \$1,376.69. Though the work has gone steadily forward, it is hoped that the coming year will be the best the young people have yet done.

The following officers were elected: Miss Mary Lee Williams, Franklin, President; Miss Carolyn Gort, Portsmouth, Vice-president; Miss Sara Norfleet Daughtry, Holland, Secretary; Mrs. Wallace Walton, Suffolk, Assistant Secretary; Mrs. E. L. Beale, Franklin, Superintendent of Young People.

The theme which ran through all the addresses, songs and talks was "Is the Heart of the Youth Stirred?" The feature of the meeting was the address by Mrs. G. W. Saddler on "Is the Youth Concerned About his Father's Business?" The worship service was in charge of Mrs. Ayler Holland and the presentation of the study book was made by Mrs. E. L. Beale. Miss Mary D. Atkinson rendered a solo.

Banners, presented by Mrs. Russell T. Bradford, were awarded to the Bethlehem Society for having the largest number of members present at the Conference, 55, and to Portsmouth for having made the highest standard of excellence.

Among 100 per cent societies were Dendron, Bethlehem, Holy Neck, and old Zion.

MARY LEE WILLIAMS.

MISSIONARY PROGRAMS.

OCTOBER.

Prepared by

MRS. E. L. BEALE and MARY LEE WILLIAMS.

YOUNG PEOPLE

Theme—"Prayer and Missions."

I.—Business Period.

This is the month for the installation of officers. If there be other business have it before this part of the program begins.

II.—Worship Period.

1. Call to Worship.
"Teach me to pray
Not only in the morning gray
Or when the mountains silver ray
Falls on me, but at high noon-day,
When pleasures beckon me away,
Teach me to pray."
2. Hymn—"Just for Today."
3. Scripture—Luke 21:30-36.
4. Short Talk—"What is Prayer?"
5. Prayer (Asking God to teach us to pray.)
6. Answered Prayer in India—See study book, "Prayer and Missions."
7. Solo—"Beautiful Garden of Prayer." (This is effective if used as a pantomime. Have the platform to represent a garden, and as the hymn is sung, have a girl in a white robe enter and kneel in prayer. Have light on platform only.—Adapted from S. S. Herald.)
8. Offertory.
9. Hymn—"My Prayer."
10. Benediction.

WILLING WORKERS.

Theme—"His Garden."

I.—Worship Period.

1. Call to Worship—"Come let us worship the Lord."

2. Song—"We've a Story to Tell."
3. Memory Verse—John 10:16.
4. Prayer—By Leader.
5. Offertory.

II.—Study Period.

1. Chapter I of "Open Windows."
2. Song—"All the Happy Children."
3. Benediction.

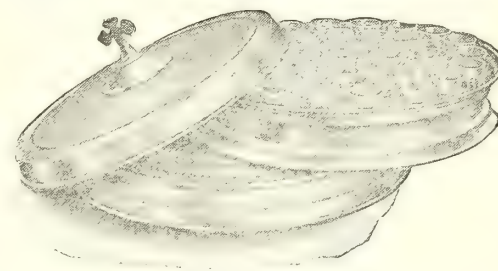
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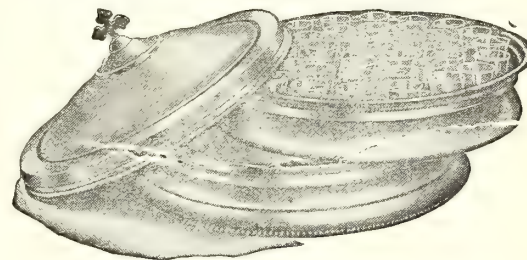


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Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

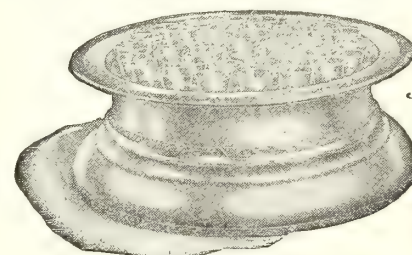
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Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



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Bread Plate No. 4—Broad rim..... 9.00
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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

IN THE NORTHWEST.

Reports of the Seattle Convention and Council meeting have already appeared in *THE SUN* and in the *Congregationalist* and *Herald of Gospel Liberty*, so space will not be taken now for that. I will say that we enjoyed particularly the business session of the Christian Convention because of the fine fellowship and of the opportunity to see our Church leaders "in action" when great tasks were really at hand. The Seminar on "Youth and the Church," which we attended was splendid. We enjoyed, too, the lectures by Dr. Palmer on "Paths to the Presence of God," the daily devotionals by Dr. McCall, and the addresses by Dr. S. Parkes Cadman, Dr. Potter, and Col. Raymond Robbins.

While in the city we visited the parks and the University of Washington. On Friday afternoon we left for Canada, having sent our baggage to Olympia, and taking Dr. L. E. Smith and Dr. W. W. Staley with us. We reached Van Couver by 8:15 p. m., where we got rooms for the night. On Saturday morning we visited Stanley Park and the University of British Columbia. At two o'clock we got on the ferry for a lovely ride of more than two hours. We crossed the Georgia Strait and came to the city of Victoria. Here we window-shopped because the stores had already closed. We really felt that we were in English territory then for it was only a little after six on Saturday evening and the stores were closed until Monday morning. After we had supper we went to our room, had "familira prayers" and retired.

Sunday was a lovely day, and one to be long remembered. At ten o'clock we got on board the boat that was to bring us back to the United States. This time we went through all the preliminaries of going to a different country, filling our Passports and putting our car on the ferry, we got on the upper deck "like Americans" as Dr. Smith said. Just for the thrill of it we mailed cards home while in Canada. Three miles out of Victoria brought us back to United States territory. We landed in Port Angeles at twelve o'clock. Coming over the Straits we had enjoyed trying to see the Pacific Ocean, which was a distance of forty miles from where we were crossing. It is still a question in our minds as to whether we were able to see that forty miles and to distinguish between the waters of the Strait and of the Pacific.

We decided to ride on before eating lunch. We stopped later at a little store and in true American fashion feasted on "hot-dogs," pie and milk, which happened to be about the whole menu of the place. For the two hours preceding this meal we had been travelling through most beautiful country. We were coming down a highway near the water. Beautiful trees and shrubbery made the country very picturesque. We were coming back to where we could see Mt. Ranier in the distance. Between twelve and two o'clock Dr. Smith, Miss Boothe, and I had kept up a constant "noise" on the back seat of the car by our singing. We sang hymns and occasionally the others joined with us. This undue exertion helped to make our "hot-dog dinner" taste all the better.

At Olympia we held a farewell party for Dr. Staley and Dr. Smith. There they got a bus for Seattle and started homeward. We got our baggage and drove on to Centralia for the night. The next day we set Crescent City as our goal for the next two days' driving, which would take

us to the first point where we would see the Pacific Ocean. We were traveling down the Redwood Highway, the most beautiful highway on the Western Coast. It was not until after we reached Crescent City that we really appreciated the beauty of the Redwood Highway. We had been told that this would be the coolest road we could take, and we were roasting it seemed to us. We began to expect all of California to be hot, but we had to change our minds about that. On Tuesday we reached Crescent City. This small town seemed to be the most crowded of all we had been in. It was just about dusk when we got there, and most of the sleeping quarters in the town were already taken. We did find cabins right by the ocean, though, and were lulled to sleep by the beating of the waves. The ocean breeze was fresh and cool and we slept long hours of restful sleep.

The next two days drive was over the Redwood Highway. For miles and miles we drove right beside the water, and all the time we were going over a fine asphalt road which wound its way through the huge trees. Nothing can describe the feeling of the greatness of these old trees that one gets driving in and out among them. Often we saw campers by the score with several tents pitched in among the trees. The trees towered so high above their heads that they seemed to be small dolls down at the feet of the great giant trees. Many times we saw houses or little stores made out of a few feet of the trunk of one of these trees. We went inside of some trees that had been hollowed out or had been burned out during forest fires and found room for a good sized living room. In one tree we even planned a "home" with kitchenette, living room and bedroom.

California is the "State of Inspections." The officials soon found that we had nothing and let us pass on to San Francisco.

YOUNG PEOPLE'S PROGRAM.

WESTERN NORTH CAROLINA CONFERENCE.

SHILOH CHRISTIAN CHURCH,
Nov. 3, 1931, 7:30 P. M.

Herman Truitt, President of the Youth Fellowship of the Southeast Convention of Congregational Christian Churches, presiding.

1. Worship Program—Julia Woodson.
2. "The Hope of the Western North Carolina Conference—Its Youth." Three short talks by, J. Rowland Farrell, Mrs. W. R. Sellars, and Rev. E. Carl Brady.
3. "The Youth Fellowship."—Virginia Morton.
4. Special Music.
5. Address—Prof. A. R. VanCleave.
6. Business.
7. Closing hymn and prayer.

NORTH CAROLINA AND VIRGINIA CONFERENCE.

MT BETHEL CHRISTIAN CHURCH,
Nov. 10, 1931, 7:30 P. M.
Herman Truitt presiding.

1. Worship Program—Birdie Rowland.
2. "Accomplishments in the North Carolina and Virginia Conference," Clarice Gunn.
3. "What Youth May Do"—Short talks by Jessie Sharpe, Rev. S. C. Harrell, Dr. C. H. Rowland.
4. "The Youth Fellowship"—Mabel Smith.
5. Special Music.
6. Inspirational Address—Rev. F. C. Lester.

7. Business.
8. Closing hymn and prayer.

The two programs given above have been planned in connection with these two North Carolina Conferences, to be held in connection with them. These programs have been printed on the conference programs and are a part of them. A similar program is planned for the Eastern North Carolina Conference meeting some weeks later.

These are general meetings to which all young people of the conference are cordially invited, and should be present. Adults interested in young people's work in their own church are also urged to be present, as well as Sunday School superintendents, Young People's leaders and pastors.

CHRISTIAN ENDEAVOR NOTES.

NOVEMBER 1, 1931.

WHAT JESUS TEACHES ABOUT FAITH IN GOD

Christ taught that men should believe in God simply and wholly. We are to put all of our trust and hope in God. Trust for every day needs, for food, shelter, and care of loved ones; trust for the things that shall come in the future; trust for eternity. All should be trusted to God's care. A careful reading of Matthew 6:19-21 and 25-34 will give Jesus' thought on this idea. The real Christian's life is simply a walk by faith. His life and his every need is trusted in God's hand.

In contrast to the Christian life of faith and confidence in God's ability to provide for every care is the life of those who worry about every thing needed today and every thing they expect to need in the future. God does not want us to exist in any such way as that. Christ made it very plain that such worry is unnecessary, that it is even foolish. We must lose sight of our own selves and our needs if we are to find our lives in Christ. And Jesus said these words, too, "For whosoever will save his life shall lose it."

"Why should I charge my soul with care
The wealth of every mine
Belongs to Christ, God's Son and Heir,
And He's a Friend of mine.

He daily spreads a bounteous feast,
And at His table dine,
The whole creation, man and beast,
And He's a Friend of mine.

Yes, He's a Friend of mine,
And He with me doth all things share;
Since all is Christ's and Christ is mine,
Why should I have a care?
For Jesus is a Friend of mine."

J. M. SAMMIS.

By the power of faith Christ and His disciples were able to heal the sick and the crippled and the blind. Even greater power than the power of healing is promised to those who will claim it. In Mark 11:24 Christ says: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Suggestive Topics for Thought and Talks.

"What is faith;" "A God of Faith;" "Why Christian Faith is Needed;" "Christian Faith—a cure for Worry;" "Faith—the Sure Foundation;" Faith—in What, in Whom?"

Daily Readings.

October 26—Trust in God implicitly. Mark 11:20-24.

October 27—Faith Saves. John 5:24.

October 28—Faith Heals. Matthew 8:5-13.

October 29—Faith Creates Hope. John 11:25.

October 30—Weak Faith. Matthew 14:25-33.

October 31—Faith and Impossible. Mk. 9:14-29.

Topic for next week: "Our Share in Making World Peace Permanent."

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

WORLD'S TEMPERANCE LESSON.

LESSON V.—NOVEMBER 1, 1931.

LESSON TEXT: Galations 5:13-26.

GOLDEN TEXT: "Be not drunken with wine, wherein is riot, but be filled with the Spirit."—Ephesians, 5:18.

The Age Long Conflict.

There has always been a conflict between the selfish desires and the altruistic or social desires. The human body has a mechanism that responds more readily to situations that give personal satisfaction. Thus the human race readily drifts into the conduct that rewards the individual with personal, sensual and immediate satisfaction. The attainment of the social virtues requires effort and training. These finer virtues must be achieved. If the individual is to attain discipline of the self, there must be self-control—temperance. Only by such a process can morality, social ethics and a noble religion be attained

Universal Need.

Thus example, training, instruction, education, will always have to be used, else man will drift toward the mere level of the sensual. Standards, precepts and laws, are necessary in any well ordered society or group of people. Hebrew religious experience had worked out an elaborate system of precepts, laws, customs and rituals to aid its people in reaching the higher levels of religious living. Jesus summarized their law by quoting from Deuteronomy and Leviticus. Love for God and love for neighbor, he said, were the great commandments on which the law and the prophets hang. Paul said, "The whole law is fulfilled in one word—thou shalt love thy neighbor as thyself." This shows the universal need for emphasis on the social side of Christian attainment.

The Flesh.

The flesh always seeks to assert itself. There is pleasure in the satisfaction of immediate, sensual desire. Mankind easily drifts in that direction. In verses 19-21 Paul lists the "works of the flesh. It is a list of sensual, selfish, unsocial types of conduct. Drunkenness is in the list. No lasting good to the individual or the human race can be credited to drunkenness. From the ancient days of Noah and Lot down to the present time drunkenness and intemperance have cursed and blighted the human family. Those who are intemperate are living on the plane of self and the flesh.

The Spirit.

There are far nobler possibilities for the human family. There are deeper and more enduring joys that may be had on the plane of the Spirit. Paul lists the fruit of the Spirit in verses 22-23. This list is on the side of social, unselfish conduct. The Spirit is always on the side of the more inclusive and enduring social values. The selfish, immediate personal value is of the flesh. The unselfish, inclusive personal and social values are spiritual. That is the distinction. Paul puts self-control or temperance in the list.

Present Needs.

The world still needs that temperance be taught by example, and by precept. The Sunday school must not slacken the pace but must quicken it. Parents need to lay the foundations for self-control in the early years of childhood. Adequate temperance instruction includes habits of self-control and creative good will to others in the tender years. Too many parents and teachers have decreased or slackened their efforts since the passing of the 18th Amendment. The spiritual forces should be more diligent than the carnal.

Our children and youth must be equipped to live the life of the Spirit. Make good and vital use of these great temperance lessons in the Sunday School and in the home. Law and freedom have a close correlation in human experience. Lawlessness and the slavery of human degradation are closely related. "Be not drunken with wine" neither be deceived by the old policy of personal liberty. Seek the realms of the Spirit and the fruit of the Spirit.

METHODS CORNER

By REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

It is probable that every reader of this Corner belongs to a church that has some difficulty in securing the full quota of money for the benevolence apportionment. In any case we hear much of that at Conference and in discussions among church officials whose business it is to raise the funds. There are many ways of securing this money, but I wish only at this time to discuss the educational side of the subject.

We are told in the business world that people spend their money for those things that they really want. We are also told that we grow to be interested in those things we think the most about. Now that being so it is the privilege of the Pastor and the Benevolence Committee to see to it that the members of the congregation are informed about the great missionary interests of the Kingdom.

This year we have one of the finest opportunities we have ever had in the new "Guest Book." It is splendid piece of propaganda literature. The reason I like it is because it is written by young people who are full of enthusiasm for the Kingdom and especially for their part in the service. A person who reads this book gets a new inspiration for the missionary cause.

The book contains a great deal of information. It is educational and brings the reader into contact with the modern missionary movement. I heard a fine statement the other day to the effect that the modern missionary now goes to his work for sheer friendliness and love for man. In the "Guest Book" we read something of this spirit. The book may be had for nothing! No, that is not quite true. You have to ask for it, and those who accept it as a gift do so upon their honor that they will read it!

There is no greater service being rendered by our Extension Board than this. They furnish the churches with facts and enthusiasm through this fine book and it is believed that those who read it will desire to make a contribution to the missionary cause.

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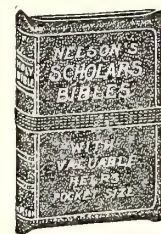
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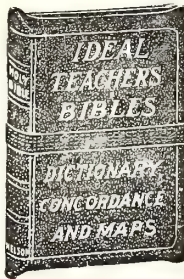
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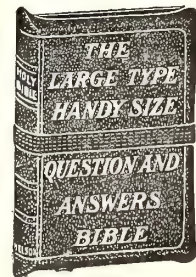
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CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

SIGNS AND UNBELIEF.

LESSON: Matthew 16:1-4.

"Ye can discern the face of the sky; but can ye not discern the signs of the times?" Verse 3.

These people certainly had seen all the signs necessary. With their own eyes they had seen Jesus heal the lame, the blind, the dumb and the maimed, as is related in the chapter immediately preceding our text. However, unbelief is true to itself; they could not believe except they see a sign from heaven.

Our modern infidelity says, "Those miracles are too old; give us fresh ones, and we will believe." Yet, unbelief still remains a fact of human weakness. If our moderns were permitted, like those of old, to see miracles before their very own eyes, they would be as unbelieving as ever, and demand other signs. There was no want necessary to faith then; there is none now. There was no lack of signs then; there is none now. We have the authenticity of the Bible undoubted; we have the church of the living God which would be impossible, were not Christ risen from the dead; we have the evidence of the Holy Spirit and the transforming power in individual souls. How can anyone evade these things? By means of them our faith is strengthened and our hearts are alive in him.

Prayer—Dear Lord, teach us to understand our times, to find the truth in all things, especially that truth as it is in the Lord Jesus, and impel us to follow Him all the way. *Amen.*

TUESDAY.

THE SOURCE AND THE END OF FAITH.

"For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. 11:6.

To the natural man the things of eternity are as incomprehensible as they are real. Their plane is higher than any which reason and the senses can reach. Here is God, himself, with eternal life in the keeping of the church; but in the eyes of the unbeliever there is nothing. The blind walk in the light; and yet to them there is no such thing as light. Faith alone discerns God. Faith alone discerns heaven. It cannot spring out of the human understanding, nor can any man give it to another. None but the Spirit of God can create it, and His ability to impart it depends upon the receptive spirit of the believer. That receptiveness is in belief in God and that "He is a rewarder of them that diligently seek him."

As the things which faith discerns are of heaven; so faith itself is of divine nature, and as these heavenly things which are grasped by faith are true and real, living and everlasting; so faith also is not an imaginary something, but a real and living truth in the soul. It is not dependent upon human wisdom, which is shifting and elusive; nor on human power, which withers like grass; nor on human virtue. No, faith has its origin in God and is fixed on the rock of righteousness and love; and like life itself, it is the irrefutable proof of its own truth. It is not seeing and feeling; but it is an act of a heart clinging to the

promises of God. "The just shall live by faith," and he who draws back from this, the Lord hath no pleasure in him.

Prayer.—Grant us thy mercy, O Lord, give us faith, and increase it from day to day. Illumine us by thy spirit, and help us to walk upright according to the measure of light given us. *Amen.*

WEDNESDAY.

SUSTAINED FAITH.

LESSONS Mark 9:17-27.

"If thou const do anything, have compassion on us— (and) Jesus said, unto him, If thou canst believe all things are possible,—and straightway the father of the child cried out, Lord, I believe. Help thou mine unbelief." Verses 22 and 24.

In this lesson there are two thoughts which stand out in strong relief: (1) Jesus, and He only, is able to deliver from sorest need. (2) He does not reject even the weakest faith.

There is no power of the world, the flesh or the devil, strong enough to resist Christ. This child of our text presents a striking picture of the lowest depths of human misery; and the heart of the father must have been torn into shreds by the affliction of His child. He would rather have seen his son a corpse than suffer such demoniacal features. As Jesus speaks to this soul, and the Spirit entwines itself into the life and soul fibre of the child, the demon is compelled to come out of him.

No man has so far separated himself from the Lord, or descended so low in immorality that Jesus cannot save him, that He cannot change him to joy. When he lets Jesus speak to his soul, and lets the Holy Spirit entwine itself into his life; sin leaves him and he is happy. There are thousands of witnesses of this power.

Prayer—Dear Lord, we thank Thee heartily that Thou dost not break the bruised reed, and dost not quench the smoking flax. O, that we might be found to be upright, and that Thou mightest sustain and strengthen our weak faith. In Jesus' name we ask it. *Amen.*

THURSDAY.

OUR HIGH PRIEST.

LESSON: Hebrews 10:19-25.

"By a new and living way." Verse 19.

In the days of Israel, only the priest went into the Holy of Holies, and then only once a year. It was in this way he went before God in behalf of the people. There was a veil that barred the way into the tabernacle, and through this veil no one but the priest dared go.

Jesus changed all this. He is now our High Priest before God the Father, who has removed the veil, and through Him every soul can go into the Holy of Holies of God. We each have a Holy of Holies in our heart, an altar there, whereon we offer our devotions, and where we may find God speaking to us.

Our flesh, that is our corrupted human nature, like a veil, may bar our way to heaven. But Christ, who by His death becomes our Way of Life, cleanses our souls with His blood, and we have "boldness to enter into the holiest," and are able to speak to God without fear concerning everything which we have at heart. It is in this way that "He ever liveth to make intercession for us."

Therefore, let us come before God with a true heart, wholly honest; with an unreserved heart, keeping nothing concealed from him; and be cleansed from all sin.

Prayer.—Dear Lord, we desire to walk the living way of Christ. Help us to do all we can at all times to do this, and be Thou our strength to complete the joys of His way in us forever. *Amen.*

FRIDAY.

IN A DARK CAVE.

LESSON: Psalm 57.

"My soul is among lions; they have prepared a net for my steps; (but) my heart is fixed, I will sing and give praise."

We are told that it was in a dark cave that David sang this golden song. He says that his enemies have digged a pit for him and that his soul is cast down about it. But nevertheless he tunes his harp and offers praise to God early in the morning.

The music of that song has been heard among all nations, and it still fills the world. Two things are noted: (1) David puts his trust in mercy, and thus his own unworthiness does not stand in the way. No matter how great a sinner he may be, thus, God will save him. (2) He puts his hope in God alone.

The fact that David, under desperate circumstances, was able to sing and praise God, without a single note of complaint, shows clearly, that while afflictions may depress, and good fortune may lift up a soul, yet these things do not constitute our unhappiness, or our joy. Our joy is in our trust in God "who doeth all things well to them that love and serve him." If we cannot be merry always, we may at least receive grace to be stout-hearted, contented, and grateful. "Rejoice in the Lord always," says Paul. This is God's will. But it is a very hard thing for frail flesh to learn to do.

Prayer.—Dear Lord, give us the grace of Thy Holy Spirit, to live in Thee through Christ and to rejoice always. *Amen.*

SATURDAY.

A KINGDOM OF FORGIVENESS.

LESSONS Matthew 18:23-35.

"If ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matthew 6:15.

God forgives every penitent sinner even his greatest debt; but they only who are willing to forgive others can receive that forgiveness.

When Jesus adds, in this parable, that the servant "had not to pay," it is to show us that we have nothing which we can offer to Him when we come into the Lord's presence, except an humble heart willing to acknowledge our debt; and, if mercy is granted, to be willing to pay all. When we offer ourselves thus, Christ forgives the whole debt, and we are free. Even David declared, "I acknowledged my sin unto thee; and thou forgavest the iniquity of my sin." In like manner, John: "If we confess our sins, he is faithful and just to forgive us our sins. I. Jno. 1:9.

Likewise we must be just as free to forgive others their trespasses against us. If we do not, we fall under the judgment of God again. It is our bounden duty to help others onward to a knowledge of sin and of God, who forgiveth all sins. In order to do this, we must be forgiven so that we may be able to pray for others, feel for them, and lead them to Jesus.

"The kingdom of God is a kingdom of forgiveness; in which mercy sits on the throne, and stretches out its scepter over all the people." He who will not breathe this atmosphere cannot have his home in this kingdom.

Prayer.—Teach us, O Lord, to know our sins with heart-felt contrition; and forgive us our trespasses as we forgive those that trespass against us. Teach us all Thy mercy and give us kind and gentle hearts that we may gladly forgive one another. *Amen.*

(Continued on page 14.)

IMPRESSIONS BY THE WAY.

(Continued from page 7.)

but majestic as you see it from various angles as your train threads its way through mountain passes and almost numberless tunnels. We also wanted to see the Vale of Tempe, Mt. Athos, the Pass of Thermopylae, and the Aegean Sea, by which we rode for so many miles. The ancient Greeks had to be seafarers and intellectuals. Their habitat is too mountainous for successful agriculture, though shepherding does well. Every hill had its shepherds with their crooks and flocks of sheep, goats, or swine. The ubiquitous donkey is everywhere a willing beast of burden, surefooted, full of labor, poorly fed, and grossly unintelligent.

We spent eight days at Athens, a modern city of a million souls. Missionary work here is confined to fostering education and in ministering to the refugees among the Armenians and Greeks from Asia Minor. We have four churches among the Armenians and two among the Greeks. These are known as evangelical churches in contrast with the churches maintained by the Greek Orthodox and Armenian Gregorian Churches for their own people. In connection with each church a week-day school is conducted, covering the same subjects as the public schools, but with a Protestant emphasis. There is also a social centre for the Greeks and a hospital under the able superintendency of Dr. Parmlee, sponsored by the American Woman's Hospital Association. Two institutions of higher learning are maintained—the Woman's College, of Junior College grade, and the School of Religion for training religious leaders for the Greek and Moslem worlds. Both of them are doing fine work. Athens College for men is not connected with our work, but is sponsored by the Near East College Association, a New York corporation. Unfortunately, Athens College is not positively concerned with the Christian life. It is dominated by high intellectual standards and an attitude of scientific positivism.

Dr. and Mrs. Jesse K. Marden are true representatives of the Cross in Athens, and have associated with them an able and devoted group of missionaries, teachers, native pastors, Bible women and college professors. One cannot speak too highly of the refugee doctor and his wife, who were driven out of Turkey in 1922, with those to whom they ministered, and who now in Greece serve the same people and the same Lord through the gospel message as well as through healing remedies for broken and diseased bodies. Never have we seen finer consecration.

Both institutions of higher learning are housed in rented quarters and are without endowment. The Women's College is erecting a new plant, largely in faith. Two buildings are nearing completion and a third one is to have its foundation constructed right away. It will take \$500,000 adequately to house and endow the School of Religion, and an equal amount for the Woman's College in addition to what they now have.

We got a new sense of the power of the Gospel in Athens. Ruins everywhere, revealed by the excavator's pick, suggest the beauty and the glory of the ancient Greeks. The works of art in their museums bewilder by their number and charm by their loveliness. I have never seen anything so beautiful as the statue of the smiling baby boy in the National Museum. Others are more celebrated, but this one touched my heart. It seemed to me that the little fellow was going to speak to me. He smiled his way into my soul. But these beautiful works of art, the expression of a nation's sense of beauty and intellectual aspiration, lay buried for centuries under the rubbish heaps over which a new civilization had erected the places of its habitation and its marts of trade in utter forgetfulness of what loveliness lay underneath. Why? Because spiritual vi-

talinity was lacking. Greek intellect and Greek art have never been surpassed, but Greek religion did not keep pace, and so Greek glory vanished. Civilization is not a race between education and catastrophe, as F. G. Wells has said, but rather a race between spiritual religion and catastrophe. Greece lacked the former, and Greece reaped catastrophe. The Greek Orthodox Church is lacking in spirituality today. Protestant America must spiritualize the Greek Church through a crusade of good will and sharing. We must show them the more excellent way of religious education and the social gospel. The Greek Orthodox Church membership is formally instructed, but it is spiritually illiterate. We need the brevity of their inspiring worship services. They need the busy activity of our programs of service as well as the intellectual clarification of our philosophical interpretation of the Gospel in its adjustment to an age of machinery and science.

Paul made what appeared to be a meagre impression on the Greeks. With the great Acropolis to his back and with the Great temple of Zeus to his right, with the Agora and the temple of Theseus directly in front of him, standing on Mars Hill, the little Jew proclaimed the futility of idols and the reality and permanency of the spiritual life. What inspiration to stand where this great spirit stood, to read his challenging words, and to follow with a prayer of gratitude! The Greeks, except Dionysius, Damaris, and a few nameless ones, mocked him. But today Paganism, with its grandeur of decorative art and sculpture, is gone.

Paul went from Athens to Corinth by way of Eleusis, where stood the great Temple of Demeter, representing through its celebrated Elysion mysteries the high-water mark of pagan mysticism. Today its ruins attest its grandeur and suggest its spell over the common mind and heart. The great Cicero hid him hither for initiation, and declared afterwards that he was better prepared to live and also better fitted to die. Paul passed this majestic pile of beauty and grandeur on his way to Corinth, a most profligate city. Whether he was initiated we know not, but his references to the mysteries of God are suggestive. At Corinth he preached eighteen months, and to his converts there, after he had gone away, he addressed three letters—two of which we have, and perhaps also the third has been incorporated in the record we have. His paean on love and his resurrection ode would never have been written, had he not gone to this centre of Greek materialism.

The beautiful temple of Appolo is glorious in its ruins today. What must it have been in Paul's day, in front view of the Acropolis of Corinth, overlooking that arm of the Adriatic Sea known as the Bay of Corinth, surrounded by the Odeon, the theatre, the stadium wherein were celebrated the Isthmian games, second only in importance to the Olympic games at Athens, the great Agora, and the famous Fountain of Pirene, now unhappily revealed as an imposter so far as its oracle is concerned. A hollow column has been unearthed through which the priest entering by a secret passage imposed upon the credulous people who worshipped his voice as an oracle of God. It is possible that a similar explanation may be found for the oracle at Delphi, on Mt. Parnassus, across the bay and in full view of Corinth.

This city of wealth and prosperity has scant notice in the contemporary literature of its day. Paul's visit redeemed the city and gave it distinction. The gospel always does that for the individual man and for the social order. It is a miserable city today—a sorry relic of earthquakes and political vicissitudes. As we returned from the site of the old city to the town of new

Corinth, rebuilt since the earthquake of three years ago, our hearts were touched by the sight of two wretched men tied together, with policemen, one in front and one behind, marching them to prison or to court. Two friends accompanied them. How like the description of the ancient world!

This richly endowed land speaks also of the horror of war, not only through the sufferings of the refugees and the destruction of ancient temples of beauty and grandeur, but through the lack of development everywhere present. There is a woeful lack of capital. The wealth of the people has been consumed in warfare. Industry is that of a tenth rate American city. The depreciated currency also speaks eloquently of war's devastating ruin.

We are now on the good ship *Helonan*, sailing through the Dardanelles, with Asia on our right and Europe on our left, headed for Constantinople (modern Istanbul) where we will see the Mohammedan religion in one of the lands over which for hundreds of years it has exercised complete ecclesiastical control. What awaits us we do not know, but of this we are certain—our heavenly Father is in full command, and where He is we have no fear. W. A. HARPER.

"Putting off living the good life till tomorrow is a bid for failure."

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Christian Orphanage

Dear Friends:

The cool October days are here. The children all have cold feet and want shoes. The body must be kept warm with comfortable clothes. The boys must have sweaters, pants, socks and shoes. The girls must have oxfords, sweaters and wraps. Then, too, a number of the girls must have coats. We hand down garments, as they are outgrown by the larger girls, to smaller girls, but have to buy for the larger ones. Then we do the same with school books. The books are given to the grades as they advance; but when we advance a large class to a higher grade in which we have had no former students, that means new books for the entire grade. We have five seniors this year.

We know that lots of our people have good dresses outgrown, good coats outgrown, good shoes no longer of service to them, yet in good condition. Why not pack them in a box and send them to us. Of course we mean clothing in good condition that will be of service to us. It will be so much help to us in this time of depression. We will thank you.

A good girl—a school teacher—brought us a dozen dresses some time ago—nice dresses and practically new. She did not want to wear them longer and kindly donated them to the orphanage. Our girls were glad to get them and happy to wear them. Don't forget your children at your Christian Orphanage.

How about the Thanksgiving offering in your church and Sunday School? Are you beginning to think about it. This is one year we want you to do your best.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 22, 1931.

Brought forward \$12,018.12

Sunday School Monthly Offerings

North Carolina and Virginia Conference:

Ingram 5.00
Eastern North Carolina Conference:
Wentworth \$ 9.06
Shallow Well 2.50
Youngsville 1.00
Pleasant Union 7.50
Piney Plains 5.42
Oak Level 1.44
Cary 3.80
Mt. Auburn 3.14
Turner's Chapel 1.16

35.02

Western North Carolina Conference:

Seagrove \$ 2.00
Randleman 1.20
Patterson's Grove 1.65
Shiloh 1.00

5.85

Eastern Virginia Conference:

Wakefield \$ 2.82
First Richmond 9.50
Mt. Zion 2.57

13.89

Valley Virginia Central Conference:

Wood's Chapel \$ 1.00
Leaksville 3.01
New Hope 4.09

8.10

Alabama Conference:

New Hope 2.46

Special Offerings.

A friend \$10.00
R. J. Miller, sup. of children 62.50
Walter Blizzard, sup. of children 6.00
Collection for singing class from
Biscoe Christian Church 12.34

W. A. Alger, Elkton, Va.	1.00
A. J. Morgan, sup. Morgan children	30.00
	121.84
Total for the week	\$ 192.16
Grand total	\$12,210.28

FAMILY ALTAR. (Continued from page 12.)

SUNDAY.

WORKING WITH GRACE.

LESSON: Philemon 1:6-11.

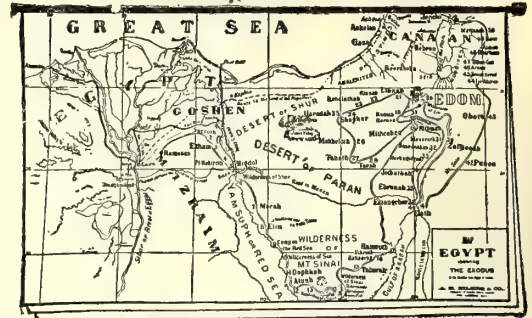
"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere without offence till the day of Christ." Verses 9 and 10.

As long as the devil is loose, there is danger that we will fall from grace and away from God. Jesus teaches us to pray continually "lest we enter into temptation"; and Paul urges that we "pray without ceasing." To be sure, Paul is "confident of this very thing, that he which hath begun a good work in you will perform it unto the day of Jesus Christ." God does not half finish things which he has begun. But his finishing depends upon our establishment in Him and the "earnest of the spirit in our hearts." It is our lookout to "resist the devil steadfastly in the faith," and thus we fight.

Prayer.—Dear Lord, keep us that we fall not from Thee; hold us fast to Thee. Teach us more and more to know our own weakness, and to trust in Thy strength alone. Give us the Spirit of wisdom and revelation in the knowledge of Thee. Work in us the fruits of righteousness; and let us be filled with them until the day of our Lord. Amen.

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AND
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Specimen of Type.

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2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles. \$.50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles.60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.85

VEST POCKET TESTAMENT AND PSALMS
2103KP. Morocco Grained Binding, limp, gold titles, round corners, red under gold edges.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.10

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Specimen of Type

ST. MATTHEW 2 The three wise men

carrying away into Egypt; and from the carrying away into Egypt to the birth of Jesus; and the three wise men

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POCKET
SIZE
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inches

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CHAPTER 23.

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ELEVENTH ANNUAL SESSION OF THE
EASTERN VIRGINIA CHRISTIAN
CONFERENCE.**

CYPRESS CHAPEL CHRISTIAN CHURCH
OCTOBER 28-30, 1931.

**First Day—Wednesday.
MORNING SESSION.**

- 10:30 Call to Order.
Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. J. H. Warren.
- 10:40 Enrollment of Delegates.
Address of Welcome—Rev. R. E. Brittle.
Response—Rev. O. D. Poythress.
Reception of Visitors.
Report of Program Committee.
Report of Executive Committee.
Appointment of Special Committees.
- 11:00 Report of Committee on Home Missions—Hon.
J. E. West, Chairman.
Address—"My Church," Rev. J. E. McCauley.
Discussion and vote on Report.
- 12:00 Conference Sermon—Dr. N. G. Newman.
Communion Service—Dr. W. W. Staley.
- 1:00 Adjournment for Lunch.

AFTERNOON SESSION.

- 2:00 Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. E. B. White.
- 2:10 Digest of Ministerial and Church Reports—
Dr. I. W. Johnson.
Report of Treasurer—W. E. MacClenny.
- 2:40 Report of Committee on Stewardship—Rev.
J. W. Fix, Chairman.
Address and Discussion.
- 3:30 Report of Woman's Missionary Conference—
Mrs. R. T. Bradford, President.
- 3:40 Report of Committee on Foreign Missions—
Dr. L. E. Smith, Chairman.
Address and Discussion.
- 4:40 Reading Minutes.
- 5:00 Adjournment.

EVENING SESSION.

- 7:30 Service of Worship—Rev. R. E. Brittle and
Choir.
Devotional Service—Rev. W. H. Garman.
- 7:50 Address—Chas. D. Johnston, Superintendent,
Christian Orphanage.
- 8:15 Sermon—Rev. H. C. Caviness.

Second Day—Thursday.

MORNING SESSION.

- 9:30 Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. T. N. Lowe.
- 9:40 Report of Committee on Religious Literature
—Rev. W. M. Jay, Chairman.
Address and Discussion.
- 11:30 Report of Committee on Education—Dr. W.
W. Staley, Chairman.
Address and Discussion.
- 11:30 Report from Southern Christian Convention—
Dr. L. E. Smith, President.
- 12:30 Devotional Period—Dr. W. D. Harward.
- 1:00 Adjournment for Lunch.

AFTERNOON SESSION.

- 2:00 Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. C. E. Gerringer.
- 2:10 Report of Committee on Ministerial Ethics—
Dr. N. G. Newman.
- 2:30 Report of Committee on Temperance and
Moral Reform—Dr. W. D. Harward, Chair-
man.
Address.
- 3:10 Presentation of Christian Missionary Asso-
ciation—Rev. H. C. Caviness, President.
Address and Discussion.
- 4:50 Reading Minutes.
- 5:00 Adjournment.

EVENING SESSION.

- 7:30 Worship Service—Rev. R. E. Brittle and Choir.
Sermon—Dr. W. M. Jay.

Third Day—Thursday.

MORNING SESSION.

- 9:30 Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. J. M. Roberts.
- 10:00 Report of Collectors.
- 10:10 Report of Committee on Superannuation—Dr.
L. E. Smith, Chairman.
Report of Committee on Apportionments.
Miscellaneous Business.
- 12:30 Devotional Period—Rev. F. C. Lester.
- 1:00 Adjournment for Lunch.

AFTERNOON SESSION.

- 2:00 Song Service—Rev. J. F. Morgan.
Devotional Service—Rev. O. D. Poythress.
- 2:10 Reports of Special Committees:
Investigation of Rev. M. W. Sutcliffe.
Nominations.
Place for Next Session.
Press.
Finance.
Resolutions.
Memoirs.
Miscellaneous Business.
Reading Minutes.
Closing Service.
Adjournment.

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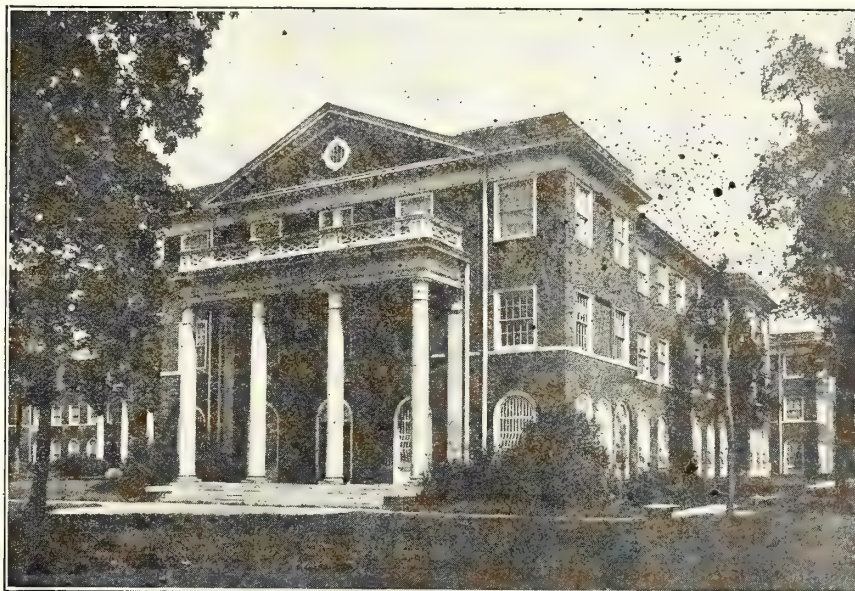
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OBITUARIES.

McHENRY.

Whereas, it pleased God in His infinite love and wisdom to call from our midst to His eternal home a beloved young friend, Mrs. Thelma Rawles McHenry, on July 13, 1931, who early in life gave her heart to Christ and became an active member of Liberty Spring Christian Church to which she remained faithful;

Therefore, be it resolved, First, that we humbly submit to God's will knowing that He doeth all things well; and that we seek to emulate all that was good, faithful and true in the life of our friend, knowing that separation is only for a brief space for those who look to God.

Second, that we extend to the husband, parents, sister and brother, our deepest sympathy and point them to the One who said to His followers: "I will not leave you comfortless."

Third, that a copy of these resolutions be sent to her husband, to her parents, to The Christian Sun for publication, and

one put on record at Liberty Spring Church.

MRS. O. L. BAKER,
Chairman of Committee.

KING.

George Lucian King departed this life October 9, 1931, aged 57 years, 4 months and 15 days. He had not been well for some time. He leaves a wife and two sons and a host of friends and relatives. He was a member of Long's Chapel Christian Church and a deacon thereof for a number of years. He was a member of the Junior Order.

A devoted husband, fond father, good neighbor and highly esteemed citizen has passed from this land to the land beyond. He will be missed in the home, the church and the community.

Funeral services were conducted from Long's Chapel Church by the writer assisted by Dr. G. O. Lankford. The at-

tendance at the funeral was very large. May He who is all wise and good, comfort the bereaved.

P. H. FLEMING.

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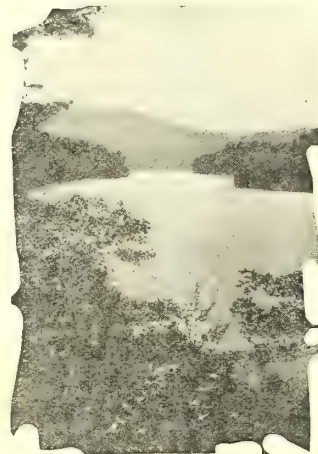
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VOLUME LXXXIII.

RICHMOND, VA., THURSDAY, OCTOBER 29, 1931.

NUMBER 44.

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

ELON COLLEGE ELECTS NEW PRESIDENT.—

The election of Rev. L. E. Smith, D. D., of Norfolk, Virginia, as president of Elon College has already sent a thrill to the heart of the entire church with the earnest hope that he will accept the position with the same enthusiasm with which it was tendered. The Board of Trustees cast a unanimous vote for his election. The entire church will endorse the action of the Board, and await with abated breath the acceptance of the position offered.

PAUL VIETH AT YALE.—

Paul H. Vieth, for the past six years director of research and service with the International council of religious education, has been appointed director of field work and associate professor of religious education at Yale divinity school, succeeding Shelton Smith, who becomes head of the department of religious education at Duke university. Dr. Vieth received his B. D. *cum laude* from Yale in 1924, and his Ph. D. in 1928. It is expected he will measure up well as the successor of Dr. Shelton Smith who is beginning well in his new field at Duke. Students and faculty are speaking well of his work among them.

WOMEN WILL PETITION FOR PEACE.—

Eleven women's organizations connected with the National committee on the cause and cure of war are planning to send to the Geneva disarmament conference petitions bearing at least 1,000,000 signatures to show that there is here a great body of peace sympathizers who desire the conference to "gratify the expectations and hopes of the world by putting into immediate and unhesitating effect the pledges already made for the reduction of national armaments." The petition closes with these words: "The assurance of peace will become invincible when the reduction of armaments for which we plead has been secured. Wars will cease when governments so resolve." It is strange that Christian nations continue to use pagan methods to settle their difficulties. May war perish from the earth.

NOTED PREACHERS AT YALE.—

Among the leading preachers who have accepted invitations from Yale to deliver addresses at the university public services on Sunday mornings during this year are: Henry Sloan Coffin, Willard L. Sperry, Charles R. Brown, Harry Emerson Fosdick, Henry K. Sherrill, Hugh Black, Morgan Phelps Noyes, John Howard Mellish, Robert Russell Wicks, Charles W. Gilkey, William J. Hutchins, Anson Phelps Stokes and Andrew Mutch. President Angell delivered the matriculation sermon Oct. 4th; other faculty mem-

bers who will deliver addresses during the year are such men as William Lyon Phelps, Halford E. Luccock, Luther A. Weigle and Henry H. Tweedy. There are rich things in store for those who are so fortunate as to be students or visitors at this great institution this year.

PLANNING FOR GENEVA CONFERENCE.—

Two great peace meetings are booked. One for October 26th, under the auspices of the World Tomorrow, will be backed by about 26 organizations and is being held in the vast Soldiers' memorial hall, Pittsburgh, Pa. The other is under the auspices of the Carnegie Peace foundation on Armistice day. It may be said truly that our nation is waking up to the coming disarmament conference in Geneva with commendable intelligence and heart. The Women's International League for Peace staged a large meeting in Trinity Parish Hall on Monday, Oct. 5th. The report of this Albert hall meeting for peace was enthusiastically received. When the churches take a solid stand for peace all over the country and are true to the teaching of Christ on this question, peace will reign from the rivers to the ends of the earth.

NEW DIRECTOR, VACATION BIBLE SCHOOL.—

Paul D. Eddy has been elected executive director of the International Association of Daily Vacation Bible Schools, with headquarters in New York. Dr. Eddy is a graduate of the University of Pennsylvania and of Crozier seminary. He was for five years associate general director of the Christian association of the University of Pennsylvania, and has also held several pastorates. Recently he has been engaged as a special staff member of foreign missions of the Methodist Church. He is only 36 years old and the vigor of his life will be given unstintingly to this new task. Information about the work in which he is engaged may be had by addressing him at his home office. There is a great field of service in the work of the Daily Vacation Bible School for the churches of America and those who line up in this work, if they are well prepared, will render a great service to the religious life of our nation.

GANDHI TALKS.—

An Associated press dispatch from London refers to John Hayes Holmes' advice to Gandhi urging him not to come to America for the reason that he would be made a laughing-stock and quotes Gandhi on the proposed visit. He said that although he placed great reliance in Dr. Holmes' judgment, he had received invitations to come from many leading Americans. "If these latter," he said, "can convince Dr. Holmes that I ought to go to America I shall be glad to consider my decision. I have a great affection for the American people and feel sure that I have a

great many friends across the Atlantic, and I don't want to sacrifice that friendship. He has received invitations from such distinguished persons as John Dewey, Jane Addams, Adolph S. Ochs, Stephen S. Wise and Mary E. Wooley. There are many more distinguished Americans that would welcome Gandhi to America if he has any message for the American people that would quicken their spiritual, religious, or educational life.

CHURCH ATTENDANCE INCREASES.—

What is the effect of the depression on church attendance? What influence does it have on interest in religion? While, on the one side, people are staying away because they cannot afford what they consider proper clothes or because they cannot pay their usual dues, on the other side the depression is driving people to fresh consideration of foundation philosophies. Churches report attendance much improved. There is a strong demand for deep and true religion, with new emphasis upon such things as prayer, faith in God and undergirding divinity. This is an interesting phenomenon and our facts seem to justify the foregoing conclusion. When church members are passing through a period of depression, it is time to attend church more for it is a great loss to lose both members' Christian influence, attendance, and financial support at the same time. If you cannot give financial support, give double the amount of attendance, service and loyalty to the church in these trying times of depression. It needs you more than it needs your money. Go to Church!

CONGREGATIONALISTS' CHALLENGE.—

"We cannot go farther until we go deeper." This is the thought behind the meeting of the Midwest regional committee of the commission on missions of the general council of the Congregational and Christian churches, being held at the Central Congregational church, Topeka, Kansas, October 20-22. The topics for discussion indicate that this will be no mere routine missionary gathering, but one looking toward missionary reconstruction. Among the topics scheduled are: "Personal Christian Living as the Basis for World Christian Expansion;" "Spiritual Foundations for a New World;" "Making America Christian;" "Christian Education for the Underprivileged;" "The Philosophy of Educational Missions;" and "Irreducible Minimums in America." Among the speakers are Edward A. Steiner, Albert Buckner Coe, Catherine Waugh McCulloch, Charles M. Sheldon, Albert W. Palmer, Fred B. Smith, D. Brewer Eddy and Arthur E. Holt. This will be a great meeting and will inspire the church to greater missionary activity. Watch the Missionary for a report of the meeting and you will be well repaid for your trouble.

NOTES-PERSONALS

Rev. E. B. White, of our Windsor parish, was in Richmond several days of last week on account of the serious illness of his mother. He expressed deep regret at being unable to attend the Convention at Burlington.

Rev. J. Cleveland Barrett, recently pastor at Hopewell, Va., has accepted a call to the Kensington Congregational Church, Philadelphia, Pa. After November 1st, his address will be 508 Al-legheny Ave., Philadelphia, Pa. We certainly wish Brother Barrett great success in his new field of labor. He is a consecrated man and throws his entire heart and soul into his work.

The extraordinary session of the Southern Christian Convention in Burlington, October 20th, was largely attended, there being between 200 and 250 delegates, representatives and interested visitors present. Elon College and its welfare was the one topic of interest and discussion. At the extraordinary session of the same body in 1888, that founded the College, fourteen delegates were present.

Mrs. D. P. Barrett, who has been in the States sometime health seeking, was a most welcome visitor at the Eastern Virginia Woman's Conference and also at the North Carolina Woman's Conference, and delighted the women of both conferences with personal messages and greetings from Porto Rico. Mrs. Barrett is very much improved in health and is to sail in a few days to rejoin her husband in the work as missionary in Porto Rico. The work in Porto Rico has taken on new life and activity, where not two, but three denominations have united—Christian, Congregational and United Brethren, under the name of the Evangelical Church of Porto Rico. Our missionaries, Rev. and Mrs. Barrett, have seen the work grow in Porto Rico from the beginning, thirty years ago, with no membership until the present with several thousand members throughout the island.

Dr. C. H. Rowland and our Greensboro congregation, as well as we ourselves and hundreds of others, lament the heart-sickening tragedy occurring at Pittsboro, N. C., about midday, Tuesday, October 20th, resulting in the instant death of Mrs. C. C. Johnson and the fatal wounding and death a few hours later in a Raleigh hospital of her husband, Brother C. C. Johnson, both of Greensboro. They were on their way to the funeral of Mrs. Johnson's sister, Mrs. Charles Johnson, at New Elam Church, when the car in which they were travelling turned over with the tragic and fatal results already mentioned. These were two of the most faithful and devout members of First Church, Greensboro, from which the funeral was conducted by the pastor, Thursday, the 22nd. Mrs. Johnson, formerly Miss Una Davis, was a graduate of Elon College, and Brother Johnson was a prominent and successful merchant of Greensboro. Their only daughter, married and residing elsewhere, is the surviving member of the family.

That is no mean showing for Elon College, on the part of our Sunday Schools in their fifth Sunday offerings, which we print elsewhere, revealing the fact that the schools that did take the fifth Sunday offerings contributed to the College through these offerings since March 1, 1931, a total of \$768.59. If this matter is continually kept before the schools and the benefits of such offerings are fully realized, far larger returns

may be expected. This offering is valuable not merely for the amount of money it represents, but for its educational value in bringing to the attention of the pupils in the Sunday School, information about their College. It is noted that of the \$768.00 given through these fifth Sunday offerings, the Eastern Virginia Sunday Schools gave considerably over half the amount, and that of the schools in Eastern Virginia, Christian Temple gave considerably over half the amount given by all the schools of that conference. Mr. Cannon furnished the figures of donations by the three quarters, but space did not allow it itemized, and we give the total for the three quarters, and this total tells its own story, which is indeed quite gratifying.

THE ALABAMA CONFERENCE.

Since checking over the reports of the various churches of our conference, I thought that SUN readers might be interested to know something of what we are doing. We held our conference at Pisgah, about 160 miles from the heart of the body, but in spite of the distance, we had a fair representation. Only three churches made no report either by delegate or letter. The financial showing was pitiful, but the spiritual side of most of our churches is encouraging.

All of our officers were re-elected. The reports from the various committees were encouraging, and discussions very helpful. We met at 2:30 p. m. and organized, adjourned till 7:00. Rev. G. D. Hunt delivered the annual sermon, which was greatly appreciated. We met again the second day at 8:30 a. m., and resumed business. Among the outstanding addresses was one by Dr. Frank E. Jenkins, president of Southern Union College, on the report on education, and also the sermon at 11:30 by Dr. Franke E. Henry, editorial and field secretary of the Congregational Church extension boards of New York.

Three churches have made no report yet, but we find that we have suffered a loss of 20 members by death. Still we find a net gain of 25. The other churches that have not yet sent in their reports will not change the results very much.

The next session of conference will meet with Antioch Church. I feel that our ministers are more determined to press forward in the kingdom's service than ever before. I have never seen a time in my eleven years of ministerial work when the youth of our country was more anxious to do something for the church.

G. H. VEAZEY, *Secretary.*

PROGRAM.

OF THE SIXTY-FIRST SESSION OF THE WESTERN NORTH CAROLINA CHRISTIAN CONFERENCE,
SHILOH CHRISTIAN CHURCH, RANDOLPH COUNTY, NORTH CAROLINA,
NOVEMBER 3-4, 1931

First Day.

MORNING SESSION.

10:00 o'CLOCK.

1. Called to order by the President, Rev. E. C. Brady.
2. Devotional Services, Rev. T. J. Green.
3. Enrollment and Organization.
4. Appointment of Special Committees.
5. Report of Executive Committee.
6. Reception of Visitors.
7. President's Address.
8. Adjournment.

AFTERNOON SESSION.

2:00 o'CLOCK.

1. Devotional Services, Rev. J. C. Cummings.
2. Report of Nominating Committee and Election of Officers.
3. Reports from Ministers and Churches.

4. Report of Committee of Religious Literature Rev. G. R. Underwood, Chairman.
5. Report on Home Missions, Rev. H. V. Cox, Chairman of Committee.
6. Miscellaneous Business.
7. Adjournment.

EVENING SESSION.

7:30 o'CLOCK.

1. Song and Prayer.
2. Report on Christian Endeavor, E. H. Thompson, Chairman.
3. Young People's Program for the Conference, as follows:
Introductory Remarks—Herman N. Truitt, President of the Youth Fellowship of the Southern Christian Convention.
Worship Program—Miss Julia Woodson, Burlington.
What Youth May Do—J. Rowland Ferrell, Hank's Chapel.
What Youth May Do—Mrs. W. R. Sellers, Burlington.
What Youth May Do—Rev. E. Carl Brady, President of Western N. C. Conference.
The Youth Fellowship—Miss Virginia Morton, Delegate.
Special Music—in charge of Miss Jewell Presnell.
Inspirational Address—Prof. A. R. Van Cleave, Elon College.
Business Session—Herman N. Truitt.
4. Closing Program.

Second Day.

MORNING SESSION.

9:00 o'CLOCK.

1. Devotional Services, Rev. M. A. Pollard.
2. Minutes of the Previous Day.
3. Report of Committee on Social Service, Rev. J. U. Fogleman, Chairman.
4. Report of Evangelism, Rev. M. A. Pollard, Chairman.
Address, Rev. R. A. Whitten.
5. Report of Committee on Foreign Missions, Rev. T. J. Green, Chairman.
Address, Dr. J. O. Atkinson.
6. Adjournment.

AFTERNOON SESSION.

2:00 o'CLOCK.

1. Devotional Services, Rev. H. V. Cox.
2. Report on Sunday Schools, George T. Gunter, Chairman.
3. The Christian Orphanage, Supt. Chas D. Johnston.
Address, Dr. E. L. Moffitt.
5. Report of Committee on Superannuation, I. H. Faust, Chairman.
6. Report on Apportionments.
7. Reports from Special Committees.
8. Miscellaneous Business and Adjournment.

NOTICE—N. C. AND VA. CONFERENCE.

Those attending the Annual Session of the N. C. and Va. Conference will find the church on highway No. 48 between Reidsville and Stokesdale.

Out of Reidsville, travel in a westerly direction on highway 48, distance of about 21 miles from Reidsville. From Stokesdale 5 miles.

Those east of Burlington will find all hard surface road to the church No. 10 to Greensboro, Battleground Road highway No. 704, via Summerfield. When about 4 miles north of Summerfield, upon reaching No. 48, turn right on 48 to church.

Delegates expecting to attend please write Mrs. J. T. Stewart, Summerfield, N. C., or R. A. Whitten, pastor, Reidsville, N. C.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

REV. A. NIGHTINGALE, Crossville, Tenn., is a promoter of the Exchange Club of Crossville, which is the only luncheon club of the county seat, and has done much to promote community interest.

FRANK E. HENRY, Editorial and Field Secretary of the Congregational Church Extension Boards of New York, was a welcome visitor in Kentucky, Tennessee and Alabama, recently. He is a versatile and agreeable speaker.

DR. and MRS. JASON NOBLE PIERCE, together with their family, are settled at Collegeside House in Nashville. Their daughter, Margaret, attends Ward-Belmont College, and their son is in the Peabody Demonstration High School.

REV. GEO. N. EDWARDS, pastor of the Circular Church, Charleston, S. C., recently read a paper before the Charleston Ministerial Union on the subject, "Current Problems of World Evangelization." The paper was received with cordial expression of approval.

REV. EDWIN E. WHITE and the local president of the Hi Y Club, led in the initiation of eleven new members in a formal service at the Pleasant Hill, Tennessee, Community House recently. A number of the students were received into the Community Church.

REV. J. H. DOLLAR has accepted a unanimous call to United Congregational and Christian Church at LaGrange, and began his pastorate on October 25th. This is a notable addition to the United work of Georgia and without doubt will aid in bringing other churches together.

PRINCIPAL and MRS. F. L. FOGLE, who came from Lincoln Memorial University, in Tennessee, are doing fine work at Pleasant Hill Academy. Mr. Fogle has had considerable experience at public school as well as college work. Mrs. Fogle is one of the teachers in the Academy.

REV. CLEVELAND R. DIERLAMM, Parkers Glen, Penn., will begin his work as pastor of United Church at Chapel Hill November 1st. Mr. Cleveland comes highly recommended and will meet a responsive people, who are waiting for him with expectant joy. He will be a very welcome addition to the Carolina Conference.

REV. ARTHUR G. LYON formerly pastor of the Arlington Heights church in Massachusetts has begun his pastorate at Lake Helena, Florida, and with Mrs. Lyon is settled in the comfortable parsonage of the church. Dr. Lyon was pastor of the church for one season about six years ago, going from there to West Palm Beach where he was pastor for several years.

REV. WM. T. McELVEEN, pastor at Central Church, Atlanta, Georgia, is the author of an inspiring sermon which was printed in the October issue of *The Christian Century Pulpit*. The topic was "A Better Hope," and the text, "There is introduced a better hope."—Hebrews 7:19. The sermon ends with a strong note of optimism and faith, on the theme "God is not Defeated."

REV. ALMON O. STEVENS was again elected moderator of the Kentucky Conference, which met at Evarts, October 2nd to 4th. Mrs. Stevens conducted the Woman's League meeting of the conference. Secretary Charles L. Fisk, of Cleveland, brought practical messages in religious education, while Dr. and Mrs. William H. Walker of Berea, made valuable contributions to the program. Miss Davison also assisted.

TAMPA CHURCH NEWS, is the name of a weekly paper printed in Tampa, devoted to the welfare of all the churches and religious organizations. The issue of October 2nd carried a picture of the Congregational Church with an article concerning the church and its pastor, Rev. Walter Metcalf. Mr. Metcalf is contributing regularly a series of articles for the paper. At present they are in the form of sermons on "A Faith for Today." Previously he contributed a series on "Human Interest in the Bible."

SECRETARY A. W. SPARKS of the Church Extension Board, formerly Secretary of Home Missions of the General Christian Convention, rendered valued service in bringing Congregationalists and Christians of the Kentucky Christian and Kentucky State Conferences together, at Muses Mills and Ashland, Kentucky, and New Boston, Ohio. Rev. C. F. Pierce of the Kentucky Christian Conference then went with a party to the Kentucky Congregational Conference at Evarts, where Secretary Sparks made excellent contributions to the meeting and fellowship.

REV. O. T. ANDERSON, pastor of the Community Congregational Church of Fort Myers, delivered the eulogy at a community service held in memory of Thomas A. Edison. Mrs. Edison is a regular attendant of Mr. Anderson's church and has taken a great interest in the new building and has contributed generously for it. The building is in Edison Park, facing the Edison home. Mrs. Edison first came to Fort Myers as a bride with her illustrious husband. Mr. Edison has always been fond of his home in Fort Myers, and the city has always loved and honored him and his wife.

SARGEANT ALVIN YORK lives at Pall Mall, Tennessee, which is not far from Pleasant Hill, Crossville, and Robbins. He is interested in our effort for the Cumberland Plateau and is doing all that he can for his people. He is the president, without salary, of his own school, and recently refused a large salary as financial agent for another school. He has received financial offers for a talk of his own choosing for a Cigarette company and for appearing in a movie, having principles which forbade the acceptance of the latter offers. He impresses the visitor as a man of courage and conviction. Through his efforts, largely, the Tennessee Chapter of the American Legion declared for prohibition.

HENRY W. MOWBRAY, Moderator of the Georgia State Conference, with the Pastor-at-Large, took a 1394 mile tour through the region of the Georgia churches, October 12th to 19th, inclusive. He preached eight times and talked a good deal at informal meetings, visited fourteen churches, and learned much of the life of the people. He was well received everywhere, and feels well satisfied with the trip. Much good was done and many blessings left behind. One of the expected results will be the grouping of four more churches, which, it is now expected, will unite to call a pastor who will begin work January 1st. New vigor, new life, and greater determination were manifested in each of these churches. In Mr. Mowbray's absence from his own pulpit, Prof. Percy took his place. The last church visited was Dawsonville, Holly Creek, back to which Mr. Mowbray is going with a group of college students to hold an all-day service on Sunday, November 8th.

REV. ALAN JONES, Pittstown, N. J., a highly trained minister in the colleges and schools of this country, with the addition of a year's study in Germany, comes to South Georgia November 1st. He asked for a rural field where he could share in the life of the community freely and feel and see the work grow like the fields of grain in a harvest. Four churches were ready to give him this chance. These four, unanimously and with thankfulness for having the opportunity to do so, called Mr. Jones. This is the fourth larger parish in Georgia to adopt the grouping system. Since Friendship Church, near Baxley, is one of these churches, the parish will probably be called the "Friendship Parish." The other churches are: Whitehall, near Waycross; Antioch, near Bristol, and Union Hill, near Pearson. These churches have been making telling strides forward this last year with our extension worker, Miss Annie Campbell leading. Remarkably fine work was done here during the past summer by Mr. David W. Shepherd and Rev. Floyd M. Price, both of Vanderbilt University.

METHODS CORNER

BY REV. ELISHA A. KING, D. D.
Miami Beach, Fla.

I should like to make a correction. In my Corner for October 8th the typesetter left out a line which happened to be one of the most important. What I intended to say was, "You can purchase a stereopticon through The Congregational-Christian Headquarters, 287 Fourth Ave., N. Y., at a discount." I think the price of a Spencer Lens Company's instrument is \$45.00 or something like that.

The other correction is in Corner for October 15th. In speaking of sending a message of some kind to parents of new-born babies I said I wanted to send a *Christian* message, not a "Christmas" message as the type-setter made me say!

We shall soon be celebrating Thanksgiving Day. It is not a great day in the South of course, or, at least, not so generally and elaborately observed as in New England. But it can be made a splendid day in any church anywhere.

It may be called "Harvest Home Day" and the church can be decorated with fruits and vegetables and flowers of the season. The sermon for the day (morning or evening) may be devoted to some thanksgiving theme and the music and scripture all give voice to thanks. There might be a Harvest Home Festival Concert in the evening with music and recitations. An evangelistic talk might be given. And the day may be made significant by a Thanksgiving Offering. Hermitage Art Company, 3960 N. Hermitage Ave., Chicago, print a very attractive program folder that you could use in sending out invitations or printing the programs. It is numbered 252 if you want to order it. They have an envelope for the offering also. The use of such devices will increase the offering and increase interest. The Duplex Envelope Company, of Richmond, Va., will also help you.

Some day I am going to write at length about Hymn Books, but now all I care to say is that "The Hymnal for American Youth" edited by Augustine Smith is a splendid book for the religious training of young people. The poetry to which music is set means something real in character building and the programs in the back of the book, if followed, would make a great many schools more helpful to youth in worship. We have used the book for several years and can testify to its value. It is published by The Century Company, N. Y. I am sure they would send you a returnable copy for you to examine if you are interested.

E-D-I-T-O-R-I-A-L**EDITOR****J. O. ATKINSON, ELON COLLEGE, N. C.****ASSOCIATE EDITOR****E. C. GILLETTE****117 W. Forsyth Street, Jacksonville, Fla.****CONTRIBUTING EDITORS****W. W. STALEY****W. A. HARPER****S. C. HARRELL****J. E. McCAULEY****NEWS EDITOR****W. C. WICKER****PRINCIPLES OF THE CHRISTIAN CHURCH.**

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

DR. LEON EDGAR SMITH.

The Southern Christian Convention, the founder, and owner of Elon College, had already shown its esteem and confidence in Dr. L. E. Smith by making him its president, and keeping him in that high position through all the sessions since his election at Suffolk, Va., in 1922. And now that Elon College, the greatest, and most fundamental and essential asset and institution of the Convention, needed a man at its helm in this time of stress and strain, it was but natural and logical for all minds and hearts to turn to him as the next president of the College, and as the natural leader of our Christian educational forces. The people of the whole Convention have come to know Dr. Smith well, to love and to esteem him not only for his brilliant intellect, and his gripping power, as a public speaker, and preacher, but for his good judgment in business and his wise leadership in financial and economic matters. But even more than this, Dr. Smith is recognized as a man of vision and of faith, a man of humility and devotion of heart and life to his Lord and Master. Starting with a very humble beginning in Norfolk, with a planked-up building, which on the outside, at least, had hardly the semblance of a church, he with a loyal following has built one of the largest and best equipped houses of worship in all our denomination, and, despite the stress and strain of financial reverses and depression, has managed its finances wisely, and has kept up the most liberal contribution to Missions and to benevolence of any church in the Convention. The people of his own congregation and of the church at large had learned

to trust him and to esteem him for his candor, for his singleness of purpose, for his absolute, unquestioned honesty and integrity, for his simple, deep and abiding faith in his Lord as guide and leader of his life.

Should Dr. Smith accept the presidency of Elon College, which is now unanimously offered him by a grateful people and an anxious constituency, he will bring to the College unparalleled advantages of discipline and of training for such a position. He is a graduate of Elon College, and while at Elon served churches in nearby rural districts with such acceptance and success that the salary received more than paid his college expense, and the day he graduated he had more money as the result of his own work than he had the day he entered college, and every church that he had served was anxious to retain him as pastor and, in every instance, showed growth and activity and all were far better when he left them than when he took them. That we call an achievement worth while for a ministerial student struggling through college. After serving successfully our First Church, Greensboro, as pastor after leaving Elon, he went to Princeton University, and after three years of study his graduation there showed results and returns from his labors similar to, if not surpassing those at the time of his graduation from Elon. Beginning as a poor farmer lad on a small Georgia farm, single handed and without outside help he worked and paid his own way through high school, college and university.

Three essentials made Dr. Smith acceptable and fit now for Elon's presidency: First, because of his candor and enthusiasm to win to the work he undertakes the admiration and the support of the people with whom he comes in contact and has to deal.

Second, his business ability and insight in handling and directing finances.

Third, He is a great preacher and so an educator in the best service of that work. His whole life has been dedicated to the service of the ministry. This has peculiarly trained, qualified him for the presidency of Elon College at the present time. Elon is a Church College. Here it is young ministers are educated. They need the impact and the impress of a great preacher. In Dr. Smith they will have this. Then the young people who come up to the College, come for the most part from Christian homes and certainly from homes that desire that their children shall have Christian training. The College will offer to Dr. Smith the opportunities of an unlimited pastorate and a field for service among the brightest and most promising youths of his day. Dr. Smith loves youth and understands young people, and has the power to create in them a desire to do and to be the best of which they are capable.

It is not known that Dr. Smith's church will release him; it is not known that he will accept, but there are hearts that are praying that God will bring this good thing to pass, and that both Christian Temple and Dr. Smith will make this great offering to the common good of the Church, and to the call and the need of our own Elon in this hour of her crisis. Should he accept, no one can doubt but that he will prove a most worthy successor to the four presidents of the past who have poured out their lives, and did their best for our Elon—Long, Staley, Moffitt, Harper—and that he will carry on to greater success and achievement, because the day is greater and the opportunities are larger, the work that these men so well began and carried on with such zeal and devotion.

J. O. A.

NORTH CAROLINA WOMEN'S CONFERENCE.

The good women of the Church are showing the rest of us how to do religious work, and how to put on a conference. The writer has no doubt

but that the eighteen ministers and dozen or more laymen who attended the thirteenth annual session of the North Carolina Women's Conference at Elon College, Friday, October 23rd, will all agree to that statement. There is a seriousness and a singleness of purpose in the work of our women that gets results and registers achievement. If there is any conference, or group meeting, held amongst us, in which more information is gathered and more inspiration given than in our annual Women's Missionary Conferences, we do not know where they are. All in these Women's Conferences seem to have a common interest and to be working, not for any individual promotion or preferment, but for the good of the whole and the coming of the kingdom.

The theme of the Elon session last Friday was, "The Kingdom Cometh"; and every address delivered and every report made, declared that fact—"The Kingdom Cometh." It was apparent from the opening word to the closing moment that the women had in mind just one thought: that of doing their part in hastening the coming of the kingdom on earth.

The attendance from the societies and churches was unexpectedly large. One hundred and ninety-four registered delegates and representatives, who, with visitors not registered, carried the assembly easily to 250 or more, it was estimated. Rev. A. W. Hurst, pastor of the College Church, opened the conference at 10:30 A. M., with a very impressive worship period. Mrs. C. H. Rowland, Greensboro, is president and presented to the Conference, at the beginning of the session, the four district superintendents who were present, also the fifteen pastors and many visitors. Mrs. Rowland's greetings to the Conference were appropriate and impressive, pointing out, as she did, the need of more loyal service and determined activity in a time like this, if results are to be achieved.

While economic depression is upon us, we have the finest opportunity for spiritual impression and progress. And in such a time loyal hearts and willing hands are needed in the service of the Church and for our Lord. "The Kingdom has come" in many, many places, localities and homes, because of the work the women are doing and have done through Missions.

Mrs. R. M. Rothgeb of Raleigh, Cradle Roll Superintendent, made a splendid report for her department, showing the work done the past year, and impressed the audience with the beautiful fact that the "Kingdom Cometh Through Child Life." Her report recommended that the Cradle Roll activities be carried to the Sunday School, and that not an annual, but a monthly service and offering from the Cradle Roll be had.

Mrs. W. T. Scott, unable to be present, presented her report as Superintendent of Literature, calling attention to the necessity of using Mission Study Books and the splendid books that have been chosen this year for use in the Societies. She further pointed out that there was an abundance of literature for any missionary group needing and desiring it now, which groups could and should avail themselves of the same through their denominational offices, or through the office of the Missionary Education Movement.

The climax of the morning session was reached in the report of the Treasurer, Mrs. W. R. Sellars, "The Kingdom Cometh Through Gifts." This report carried anxiety and a thrill to the Conference. Two good friends had promised \$500.00 on condition that the women, through their societies raise \$4,500.00, thus enabling the women of this Conference for the first time to reach their goal of \$5,000.00. Mrs. Sellars report showed that she lacked \$89.00 of having this amount. The report was held up, and individual gifts and a public offering were taken, which resulted in \$9.00 above the required amount. The women

felt that they had done their best in many societies, and to reach their goal in a year of depression like this brought increased faith and courage and a new zeal for great tasks in the Conference. If the men of the churches had denied themselves the past year as the women have, and worked as faithfully for Missions as the Women have, our missionaries would not be begging, and our Mission work would not be suffering for want of funds and friends.

The luncheon hour was one of delightful fellowship. The women of Elon College certainly know how to serve a beautiful and a bountiful luncheon. They had organized their forces perfectly and, seemingly, every person of the Society had her part and acted as if the success of the whole depended upon each. The luncheon was served in the Y. W. C. A. hall of the College, and the many well-loaded tables with inviting appointment, indicated a real spirit of hospitality, royal greeting, and good fellowship on the part of the women of the College and the community.

The chief feature of the afternoon service was a very impressive address by Miss Priscilla Chase, "A Program of Missionary Education for the Local Church." Miss Chase brought to the attention of the body some of the care, pains and expense of producing our literature, especially the Mission Study Books, and incidentally showed why these books were of such worth and merit. Her address revealed the fact that one missionary group in a church is by no means ideal; that it should be the object of this group to produce the ideal church in getting the whole program of the church permeated with missionary education. If a church now does not put on a missionary education program, it is certainly not from lack of literature or available programs and information. It was well worth the assembling of this Conference to hear the address of Miss Chase and to get the information that her address carried. She insisted that all societies use the Guest Book, the Mission Study Book, the Envelope Series, and that Sunday Schools be encouraged to become World Service Schools.

The Mission Secretary was permitted to speak briefly on "The Kingdom Cometh Through Self-Denial," in which address it was stated that the entire missionary movement from beginning till now, and from Paul's day to the present, had been sustained by and through self-denial.

Under Reports of Committees, it was recommended that the goal for next year be \$5,000.00. The officers for the coming year are: Mrs. C. H. Rowland, president; Mrs. R. J. Kernodle, vice-president; Mrs. J. P. Barrett, secretary; Mrs. W. R. Sellars, treasurer; Mrs. W. H. Carroll, superintendent of Spiritual Life; Mrs. W. T. Scott, superintendent of Literature; Mrs. J. R. Foster, superintendent of Cradle Roll; Mrs. Helen Mitchell, superintendent of Young People's Work. The place of the next annual session was left in the hands of the committee.

The weather was perfect, the fellowship was delightful, the whole day was inspiring, and the women returned to their homes feeling that truly "The Kingdom Cometh Through Service," and that it is a joy to have a part in that service.

J. O. A.

PULPIT QUALIFICATIONS.

The preacher has many functions to fill, but the chief of these is his pulpit deliveries. The pulpit is the heart of his ministry. Much depends upon his pastoral relations with the people but the pulpit embraces his relations to the Bible and the congregation. What are the main points of his obligations for Sunday and the sermon.

I. *Prayer.* The better one is the greater the necessity for prayer, and, in the study of the Bible, prayer is essential, because it brings him in touch

with spiritual revelation because, "holy men of God spoke as they were moved by the Holy Ghost" 2 Peter 1:21. As the word of God was inspired by the Holy Ghost, prayer is necessary in the study of the word in order to get the preacher in a spiritual frame of mind. In prayer God will impart to the preacher the text he should use.

II. *Prepare.* That is the second step. To read and study to get the meaning of the text and its application to every day life. Study follows prayer. The context of the text, commentaries on the text, and all related literature, as history, poetry, philosophy, anything that opens the field for application of the subject to the members of the congregation. And the congregation embraces all conditions of homelife, associations, education, and character. It requires more skill to preach successfully than other public speaking or teaching.

III. *Practice.* The successful preacher must practice what he teaches others. In common language he must "practice what he preaches." This is no easy part of his preparation for the pulpit. Jesus put into practice all that He taught. His preaching was simple and plain, and His life was simple and plain. He should keep in mind that he is not preaching to human heads, but to human hearts. "Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4:23. There is danger in this age of education of preaching to heads instead of hearts.

IV. *Preach.* "Preach the Word." II Tim. 4:2. That is the obligation that rests upon the man called of God to preach. Great preachers stick to the Scriptures and they have faith in (a) God, (b) the Bible, (c) the Church, (d) the People. With preparation by prayer, study, and practice, and faith as above, the preacher is ready to enter the pulpit and preach to the congregation.

W. W. S.

ELON'S FUTURE.

The human mind can judge the future only by the history of the past. Whenever the Divine power intervenes, then an individual or a group of individuals may see into the future and speak as the prophets of old. They will be come forth tellers. When we are sure that there is the best of human endeavors intermingled with the guidance of the divine hand, then we can hope to predict what the future will hold in store for us. But before we look into the future, let us look at the past.

Those who were present at the Extra Session of the Southern Christian Convention at Burlington, on October 20th, heard the fact brought out as to the session of the Convention just a little over forty years ago which founded Elon College. There were present at Old Providence Church only seven preachers and seven lay delegates. They had no money with which to build a college. They had no place for building such an institution. But they had faith, seriousness of purpose, and determination. Fourteen men with only ten thousand people to look to for help, with nothing but the above-mentioned assets, built an institution that has grown to be what Elon is today.

In the special session which was called on October 20th, there were present about three hundred representatives and delegates. It seemed from the interest, that there was faith, seriousness of purpose, and determination, that characterized this convention that would make the members of the Christian Church believe that within the next forty years, there is to be a great improvement as there has been in the past.

Elon is what she is because some have given of self and means. Many of the loyal members of the Christian Church have sacrificed from her beginning until now. Her future is to be as

great in proportion as the members of the Christian Church give of themselves and of their means. The Christian Church is approximately one hundred and forty years old. She has grown three times as fast in the last forty years as she did in the first hundred years of its existence. Our College has been responsible for that growth. It may be that a part of that is due to the lesson which was learned by real unselfish sacrificing. If every member of the Christian Church in the Southern Christian Convention would just lay aside or sacrifice five cents a week for one year, it would amount to \$81,200.00. The College needs that much love and devotion on the part of those who love her.

It is the prediction of those who personally know the newly elected president, Dr. L. E. Smith, that if he accepts the position he will make every sacrifice possible for helping to make the College better serve the Church. He is a man of faith in God, the Bible, the Church and the College. His ability as an executive has been proven by the work he has done in the ministry. The Temple, of which he is now pastor, is a monument to his leadership. Elon, in the future, will also be a monument to him and to those who have preceded him if the same enthusiasm, faith, and determination as characterized the Convention can be carried over to the constituency of our Church.

J. E. McC.

THE SONGS OF ZION.

Two of the writers of the gospels state that the Lord Jesus and His disciples sang a hymn together in the upper room, just before they left for the Mount of Olives. Adam Clarke suggests that the universal consent of Jewish antiquity indicates that the six Psalms, 113 to 118, formed this hymn, called the *Hallel*, from the word *Haleluyah* with which Psalm 113 begins in the Hebrew.

The worship and literature of Israel was profoundly enriched by the Psalms of Moses and David and other hymn writers of ancient times. In the Philippian prison Paul and Silas mingled singing with prayer in the night of notable earthquake and their release. The Ephesian Christians were exhorted by Paul to sing and make melody in their hearts to the Lord, in the use of Psalms, and hymns, and spiritual songs. Pliny, the Roman historian, wrote of the Christians of the first century of this era, that they met for worship and "sang songs to Christ as God." Luther's heavy-footed lines, entitled "A Mighty Fortress Is Our God," were sung by multitudes of believers in the great Protestant Reformation. It served in that great religious movement like the marching songs of nations at war. "My Country, 'Tis of Thee" makes a worthy contribution to American life, especially in the day school period. Communists are not entirely ignorant of the importance of the use of songs in building up patriotism, and the following lines appear as a sample of the diabolical songs they are teaching American children in their summer camps and other rallying places:

"We the rebel children sing,
Perish every Court and King;
We've a world to save and win,
In the Revolution."

Very pleasant is the contrast when we turn our thoughts back to the "Songs of Zion," and recall the beautiful rhythm and reverent sentiments of the songs of Christianity with which the Church has made us familiar from the earliest years of childhood.—*Editorial in Wesleyan Methodist.*

We praise God at intervals with our words, but our whole life should be a ceaseless song of praise to Him.—*Augustine.*

CONTRIBUTIONS

SUFFOLK LETTER.

In honor of his father, John Thomas Rountree, his son, Rev. H. E. Rountree, Chaplain in the United States Navy, Charleston, South Carolina, gave him a birthday dinner at the homestead on October 11, 1931. The mother had passed on to the heavenly home on August 28, 1921. The home is in Cypress Chapel Christian Church neighborhood. His father's seventy-seventh birthday was five days before this celebration, but Chaplain Rountree could not arrange the present until the eleventh. Rudolph Siska came from New York with Braxton, son of H. E. Rountree.

Six children and seventeen grand children are living. H. E. has 2; A. F. has 2; Willie T. has 2; Inez, Mrs. H. B. Harrell, has 4; Rochelle has 2; Addie, Mrs. H. P. Taylor, has 2; Mary, Mrs. W. J. Smith, deceased, had 3. This makes seventeen grand children in all. Of the family, 29 were present and 5 absent, but 5 relatives and special friends took their place, so that the whole number present was 34.

The delicious dinner was spread on a table in the yard of the home and all present enjoyed the hospitality and the good meal. Before the dinner was served, Scripture, Prayer and a blessing prepared all to unite in thanksgiving and joy. Mrs. Addie L. Mitchell, sister of Mr. Rountree, of Suffolk, Va., was among the honored guests. It was sweet to see this dear man and his sister sit together, filled with memories of childhood days, mature homelife in bringing up families, and now to share in the thought and hospitality of "Hersey Rountree" as he is familiarly known.

After the dinner, the guests enjoyed conversation in the grove that had been planted by father Rountree many years ago. One of the trees measured three feet in diameter—fifteen feet around. Under these trees, no doubt, all these four living Rountree sons played when they were boys. Two living sisters and the one that has gone, also, enjoyed the shade of these trees in their childhood.

During the afternoon many friends drove in from Suffolk and the neighborhood and added to the occasion by their congratulations and smiles. It was a good day in temperature and sunshine, and made brighter by Christian association and love. One thing was remarkable and that was that it was the celebration of the 77th birthday of John Thomas Rountree and there were 77 persons present during the day. This will be remembered through the coming years.

It was very thoughtful of his eldest son, Hersey E. Rountree, to conceive and provide for this fine celebration and this family reunion. His daughter, Mrs. Harry P. Taylor, her husband and their two children live in the home with father, which makes it sweet for him as he advances in years.

This good day came on Sunday and the pastor of Cypress Chapel Christian Church and the family, Rev. H. E. Brittle, could not be present as he had an appointment to preach at Union Christian Church, Southampton County, where he is, also, pastor. It was my good fortune to be present and enjoy the Christian fellowship of this dear family and to congratulate "Hersey" upon this thoughtful filial honor bestowed upon his Christian father in the home of his childhood.

W. W. STALEY.

"THE JOY IN FELLOWSHIP."

Four months of service in a Congregational Christian Church, is the experience of a Baptist supply pastor.

Rev. C. L. Woodward, a Baptist minister, who is supplying in the First Congregational Christian Church of Newport News, Va., until November 1st, has brought into the church that spirit which is so necessary in all churches to the welfare and growth of the Kingdom's work.

Brother Woodward is quoted as saying that "the four months of fellowship with the Christian people of the Newport News church, has been one that brought me great joy in the service of the King." MRS. T. G. HYATTE.

The Sunday School and Christian Endeavor Society are blessed with a force of capable and consecrated leaders, who have fallen in complete line of unity and cooperation with the work.

A bright future looms ahead for the First Church and the new pastor who will soon be with them.

The attendance both in Sunday School and Church Services have increased; the Sunday School from one hundred and twenty-five to two hundred and sixteen in the past three months.

With the folks working as they now are, with but one purpose both in heart and mind, "Winning souls to Christ," there is no room to doubt but that this church will be doubly blessed in her work of evangelizing the world for Christ.

"Can a Baptist minister be a pastor in the role of supplier?" was the question asked. And the answer came that "A minister of God could be a pastor in any church."

"Go ye into all the world and preach the gospel to every living creature." And the example of Christ is enough to any minister that carries the glad tidings to a lost world, and helps even as a supply to lighten the burdens of men and women.

Tis only a half truth, the poet has sung,
of the

"House by the side of the way"

Our Master had neither a house nor a home,
But He worked with the crowd day by day.
And I think when I read of the poet's desire,
That a house by the road would be good,
That service is found in its tenderest form,
When we work with the crowd in the road.

So I say, let me work with the men in the
road,

Let me seek out the burdens that crush,
Let me speak a kind word of good cheer to
the weak,

Who are falling behind in the rush.

There are wounds to be healed, there are
breaks we must mend,

There's a cup of cold water to give,
And the man in the road by the side of his
friend,

Is the man who has learned how to live.

God's blessing upon Newport News Church, and with the arrival of your new pastor may that same spirit of loyalty and cooperation prevail that has been the joy of my four months of fellowship with you.

C. L. WOODWARD.

FROM REV. G. D. HUNT.

We had a fine session of our Conference at Pisgah, Alabama. Almost all of our churches were represented. The business was dispatched in harmony, and in haste, for we only held a short session. Our next session will be with Antioch Church.

We are planning for all of our churches to be supplied with pastors for another year. Our

finances were off considerably, but it seems that many of our churches did the best they could, and even if there were any that did not, censure would do no good, so we accept the results, and will try to do better next year.

Our church here at Roanoke has all committees appointed for next year, and we are ready to undertake greater things for the Lord. Our church shows signs of growth in every department, and we must do more for the kingdom if we hold our own.

Last Friday evening, just as we were ready for our evening meal, our house was invaded by members and friends of the church, and we were completely surprised at the assembly and the gifts they brought. Everything that our pantry needed in a time like this was supplied by kind and thoughtful friends, which made it more sacred to us. If it is more blessed to give than to receive; then is it surely a blessed thing to give. We are so thankful for this remembrance. We feel so unworthy of such thoughtfulness, and we were so completely surprised that we did not know what to say. Words failed us, and we just said, "Thank you everyone." We are praying God to bless richly every one who had any part in the good work, and we will try to be more humble and render better service in the Master's vineyard.

I am due to go to New Hope next Saturday, to begin work for the new year with that church. I trust that the Lord will give us a good year.

Let every church elect a representative to the United Conference, which meets with the United Congregational Christian Church at Phenix City, Alabama on November 10th. Let our preachers get ready to go. God bless the meeting.

G. D. HUNT.

RAMSEUR, N. C.

As pastor of Pleasant Union, Spoon's Chapel and Locust Grove, we have come to the appointed time of this Conference year with grateful hearts to the Heavenly Father on unnumbered blessings to us amid the year of depression. It has been a year of growth. The Lord has manifested His Spirit in our midst throughout the entire year. Our revivals were inspiring at each of these places. It has been a year of real joy to the pastor of having the pleasure of laboring with these good people and being called to the same field of labor for the coming year.

At my appointment at Spoon's Chapel on October 18th, my text was, "As therefore ye received Christ Jesus the Lord, so walk in him." (Col. 2:6.) At the close of the service, the good people went to their cars and returned to the church presenting the pastor with a number of gifts, including flour, potatoes, pears, sugar, beans and other things that gladdened his heart.

We are glad to say that we are having a good Sunday School at each of these places. We are praying that the Lord will use us in a more marvelous way and make of us a better pastor for the coming year.

B. H. LOWDERMILK.

SOPHIA.

The meeting at the Sophia Church in which Rev. G. C. Crutchfield was doing the preaching, was concluded last week. Rev. M. T. Sorrell, of Danville, Va., did the preaching the last week of our revival service. The people appreciated the messages brought by Brother Sorrell. He is a very earnest preacher.

During these services there were 13 conversions and 13 additions to church membership. Several of these were children. Two young women applied for membership in the M. E. Church. The total applying for church membership during the meeting were fifteen.

S. M. PENN.

Pastor.

EDUCATIONAL OFFERINGS.

Amounts received by Elon College from the Fifth Sunday Offerings of the Sunday Schools, since March 1, 1931:

Eastern Virginia Conference.

Christian Temple	\$ 263.79
Dendron	8.60
First, Norfolk	4.79
First, Richmond	15.43
Holland	10.21
Holy Neck	24.25
Hopewell	8.10
Mt. Carmel	2.93
Newport News	10.39
Rosemont	15.05
South Norfolk	23.90
Spring Hill	3.98
Suffolk	72.91
Union (Surry)	2.65
Wakefield	5.89
Waverly	16.47
Webster	5.00
Total	\$ 494.54

North Carolina and Virginia Conference.

Apple's Chapel	\$ 3.56
Belew Creek	3.00
Greensboro, First	13.44
Happy Home	2.16
Ingram	10.00
Kallam Grove	.57
Lebanon	3.79
Long's Chapel	1.90
Lynchburg	11.50
Mt. Bethel	2.11
New Lebanon	8.81
Pleasant Grove	.98
Total	\$ 61.82

Western North Carolina Conference.

Burlington	\$ 53.07
Biscoe	4.58
Graham-Providence Memorial	11.41
Pleasant Hill	9.85
Pleasant Ridge	3.85
Randleman	3.05
Total	\$ 85.81

Eastern North Carolina Conference.

Cary	\$ 4.46
Fuller's Chapel	4.60
Morrisville	1.32
Mt. Auburn	37.50
Sanford	4.18
Shallow Well	1.00
Youngsville	3.00
Total	\$ 56.06

Virginia Valley Central Conference.

Antioch	\$ 7.35
Bethel	5.00
Bethlehem	1.99
Leaksville	3.71
Linville	17.43
Mayland	6.48
Mt. Olivet (G)	8.65
Newport	5.21
Timber Ridge	5.46
Winchester	7.09
Woods' Chapel	2.00
Total	\$ 70.36

Resume.

Eastern Virginia Conference	\$ 494.54
N. C. and Va. Conference	61.82
Western N. C. Conference	85.81
Eastern N. C. Conference	56.06
Virginia Valley Central Conference	70.36

Grand total

C. M. CANNON, Registrar.

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2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth together: righteousness hath kissed us as a lover.

11 Truth shall spring

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9 Behold, "O God our shield, and look upon the face of thine anointed." 10 For a day in thy courts is better

Gen. 15. 1. Ps. 36. 1. 157. 1. 2 Cor. 4. 1.

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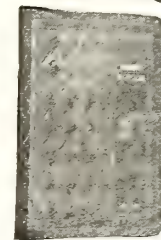
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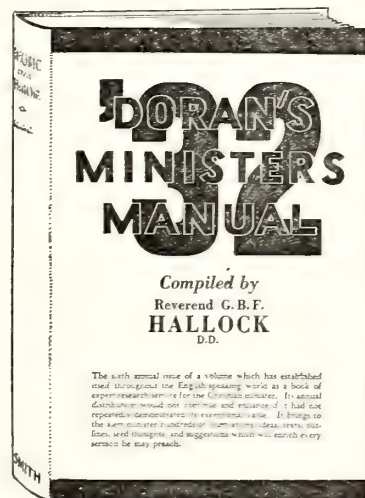
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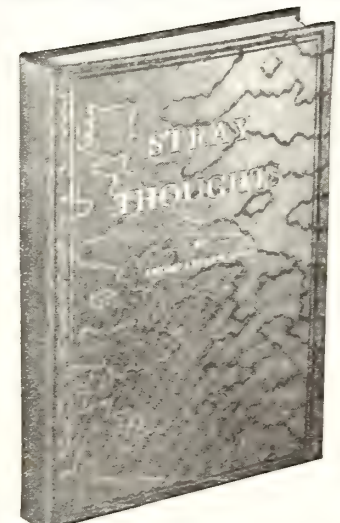
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MISSIONS



REV. J. O. ATKINSON, D. D., Secretary.

PRAYER.

God of all mercy, open our hearts to Thee and pour out Thy Spirit upon us. Never didst Thou intend that Thy children should live in any unreal or distant relationship with Thee. We plead for reality, for closeness, for conscious and constant triumph in every heart. For our joy Thou gavest salvation and peace, that in us the Author of peace might be glorified. Forgive our groveling. Put sin under our feet and so exalt in us the day of glory that all our reach may be onward and upward. We pray in Jesus' name. Amen.

"L."

"WILL A MAN ROB GOD?"

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."—Malachi, 3:8.

What a question! Human lips would hardly dare to frame such a question if it had not been penned by inspiration. I was forcibly reminded recently of the kind of robbery that is pointed out in the passage of Scripture referred to, by a little play on the words of the text that came to my notice, which I pass on to my readers:

"Yesterday he wore a rose on the lapel of his coat, but when the plate was passed today, he gave a nickel to the Lord. He had several bills in his pocket, and sundry change, and finding this poor little nickel, he laid it on the plate to aid the people of God in their fight against the world, the flesh and the devil. His silk hat was under the seat, and his gloves and cane beside it, and the nickel was on the plate—a whole nickel!

"On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped ninety-five cents on the slip the boy presented to him. Peeling off a dollar bill he handed it to the lad, and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon, and handed out a dime without a murmur. He had a shave and paid twenty-five cents with equal alacrity. He took a box of candies home to his wife (as he should), for which he paid sixty cents, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord!

"Who is the Lord? Who is He? Why, the man worships Him as the Creator of the universe, the One who put the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to help support the work of this great God here on earth.

"And the man knew that he was only an atom in space, and he knew that the Almighty was without limitations and yet, knowing this, he put his hand in his pocket and picked out the nickel and gave it to the Lord.

"This same man pays twenty-five cents a week for the daily paper, and will not pay four cents a week for his Church paper.

"And the Lord, being gracious, and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

"But what happened to the nickel? It was ashamed for the man and hid beneath a quarter that was given by a poor woman who washes for a living."—J. S. M., in *Free Will Baptist*.

"The Lord loveth a cheerful giver."

MISSIONARY OFFERING.

WEEK ENDING OCTOBER 24, 1931.

Sunday Schools.

Previously acknowledged	\$ 471.07
Palmyra, Edinburg, Va.	1.18
Sanford, N. C.	9.74
Mt. Carmel, Carrsville, Va.	2.64
Happy Home, Ruffin, N. C.	1.80
Pleasant Hill, Liberty, N. C.	4.13
Bethlehem, Timberville, Va.	1.78
Biscoe, N. C.	2.74
Elm Avenue, Portsmouth, Va.	1.43
Berea (Nansemond), Driver, Va.	3.55
High Point, N. C.	3.39
United Christian, Lynchburg, Va.	3.11
Apple's Chapel, Brown Summit, N. C.	3.07
Webster, Havre de Grace, Md.	4.00
Franklin Va.	7.58

Total \$ 521.21

Individual and Church Offerings.

Previously acknowledged	\$ 279.14
Rev. Albert Godley, Tenaft, N. J.	1.00
Big Oak, Eagle Springs, N. C.	8.55
Christian Light, Varina, N. C.	8.75

Total \$ 297.44

Dollar-a-Month Club.

Previously acknowledged	\$ 60.75
Mr. and Mrs. F. H. Dunn, Lynchburg, Va.	2.00
Miss Ruth Gunter, Sanford, N. C. (Sanford Christian Church)	1.00
C. W. Louderback, Stanley, Va. (Newport Church)	1.00
Miss Margaret Alston, Henderson, N. C. .	1.00

Total \$ 65.75

Specials.

Previously acknowledged	\$ 402.55
Sunday School, Burlington, N. C.	63.09
Sunday School, Mebane, N. C.	4.00

Total \$ 469.64

Summary.

Previously acknowledged	\$ 1,213.51
Sunday Schools, Regular	50.14
Individual and Church Offerings	18.30
Dollar-a-Month Club	5.00
Specials	67.09

Total to date \$ 1,354.04

J. O. ATKINSON,
Mission Secretary.

The influence of the gospel in Japan in teaching charity has resulted in establishing a number of charitable institutions. Whereas formerly there was no organized charity, now, all over the country there are charity organizations. Many of these institutions are headed by Japanese Christians. There are asylums for the blind, the deaf, the dumb, and the insane. There has been a complete reformation in these things. The famous orphanage at Wakayama has for years cared for thousands of orphan children. Show me an orphanage, an asylum for the aged and infirm, and I will tell you that it was directly due to the influence of the gospel which the missionaries preached and taught.—*Outlook of Missions*.

"Whatever else may be scarce, opportunities for doing good are not so. Open doors to helpful service can always be found, and the wisest man is he who makes these possibilities count for most."

MISSIONARY PROGRAMS.

WOMEN'S SOCIETIES.

Prepared by
MRS. W. M. JAY, Editor.

Foreword.

Mrs. J. E. Cartwright, the efficient superintendent of Literature of the Eastern Virginia Conference has written the following foreword for our programs:

Our programs this year are built around Rural Problems. The rural world is a sick world. The answer to the prayer of Jesus for Christian Society on earth is, that the hungry may be fed, the ignorant educated, the sick made well, the broken and baffled find peace. The world over, two things are necessary—education and religion. We need to climb the Holy Mount for a vision and build up hope in our own hearts.

A vision without a task is a dream, a task without a vision is drudgery, a vision and a task is the hope of the world.

Our task is to understand the world's needs and accept our responsibility. If we have met Jesus of Nazareth, there is no way back, there are new marching orders and the call is "forward"—through education and a deeper consecration. The unknown farmer is the Rural Billion which we study through "Christ Comes to the Village." It is he who feeds the world. This is our opportunity to become informed on the Rural World.

Program for November, 1931.

At the annual meeting of the Woman's Board of the Southern Convention, a committee was appointed to make out programs for the whole year. There is such a wealth of material for the Women's Societies that we have been at sea to know just what to offer, but after several consultations and interviews, we have decided to suggest first of all the use of that wonderful and inspiring book, "Christ Comes to the Village," costing 60c. There is a splendid little book on how to use this study book, which may be purchased for 25c. This contains suggestions for devotions and various outlined programs. No doubt many of you read and used the "Guest Book" last year and realized much help. This year we have another "Guest Book," and every society should avail themselves of enough copies for each member to have one. There is also an envelope series of four programs which may be used in connection with the guest book. For those who want something different from either of the above, there is the booklet entitled "Great Little Greece," or "New Turkey," or "Rural Work in Africa." "Our Rural Work in the Near East," "Our Rural Work in the Far East." All of these leaflets cost 5cts each. They all answer the question, "Is there any urgent reason why the Christian women of the west should study now the women of rural Asia and Africa?"

Then there may be obtained a group of eight different program booklets containing four programs, at 10 cents each, which have all the necessary materials for a missionary program. For instance, "India Today," "Why a Woman's Society in the Local Church?" etc. Any of these books and leaflets may be purchased from the Commission on Missions, 14 Beacon Street, Boston, Mass., or if you will write them and tell them your needs, they will send you plenty of material on approval. There is also a great amount of free, helpful literature that may be had for the asking. Be sure to urge the reading at least of the study book, "Rural Billion" for it is one worth the attention of every woman in our land. May this be a splendid year of study, devotion and information in all our societies, and may we learn to be more sympathetic with the Rural World.

YOUNG PEOPLE'S PROGRAM.

Prepared by

MRS. E. L. BEALE AND MARY LEE WILLIAMS.

Foreword.

This group of programs has been prepared with the hope that it will be a help to leaders of young people. Though they may serve as only a suggestion, they can be changed to meet the needs of the individual society.

"The field is white unto the harvest, but the laborers are few." We may not all be able to go as missionaries, but by study and prayer we can more fully appreciate the efforts and sacrifice of those who do go. And where better can we do this than in our Missionary Societies? "God and the Census," the study book for the year, is splendid.

It would be well to have a meeting at the beginning of the year and outline the year's work, selecting the leader for each meeting and planning something special for each quarter whereby you can raise your apportionment.

Posters to announce the time and place of meeting and simple invitations help increase attendance.

God gave His Son for us. What are we giving to Him? He came to save all, and this year may we remember the vast number who know Him not, and do our part in making Him known to people everywhere.

Program for November, 1931.

TOPIC—"God and the Census."

Theme—"God's Goodness."

I.—Business Period.

II.—Study Period.

Chapters I. and II.—"The Church and the Community."

1. Let the leader give:

- (a) Author.
- (b) Introduction to Book.
- (c) Pioneer Missionary, pp. 1-7.

2. The Story of John Mason Pock, pp. 9-13.

Chapter II.—"The Light for Civic Righteousness."

- 1. The Story of Si Wong, pp. 14-20—a member.
- 2. The Struggle Against Intemperance.
- 3. Ask these questions and have them fully discussed by young people present—
 - (a) What can young people do to help support the prohibition law?
 - (b) Do the movies present a just view of American life? Does the type of movies show have anything to do with the present crime wave? What can young people do to improve the movies in their own community?

III.—Worship Period.

This is the month to take a Thank-Offering.

- 1. Hymn—"Praise Him, Praise Him!"
- 2. Scripture—Psalm 95.
- 3. Prayer.
- 4. A Pageant of Boxes. (This may be gotten from the Lutheran Literature Department, 723 Muhlenberg Building, 1228 Spruce Street, Philadelphia.)
- 5. Hymn—"Faith of Our Fathers."
- 6. Benediction.

WILLING WORKERS' PROGRAM.

Prepared by

MARY LEE WILLIAMS.

Foreword.

This series of programs has been prepared in the hope that they will be an aid to the leaders of Junior Missionary Work in the Southern Convention.

Jesus said, "A little child shall lead them." Surely there is no more important work than to train boys and girls to know the great importance

of Missions, and the place missionary work holds in the salvation of the world through Christ.

These programs are suggestive only and may be changed to meet the needs of the various societies. It is important always to announce the time and place of meetings. Posters are very effective for this, and simple invitations aid in getting a good attendance.

It is hoped that these programs will help in making this the best year ever in the Junior Mission Work.

Map Work.

Arrange to have a map of the world at each meeting. Make the study book an imaginary journey, pointing out the places visited. It would interest the children to place a tiny Christian flag at each point.

Scrap Books.

Have the boys and girls make scrap books in connection with the study book. Have them collect pictures of people and scenes of each country studied

Poster Suggestions.

Poster I.—Paste the front cover of the study book on dark green cardboard. Write thereon or letter with black ink:

"Here's an adventure! What awaits,
Beyond these closed, mysterious gates?
I hold my breath a moment:
Behold the magic of your book,
What will you do to me, O Book?"

Poster II.—Use the picture, "The Boy Christ," pasted on gray cardboard. At top of picture write, "The One Who Opened Windows" and at the bottom, "The Friend of Everyone."

Program for November, 1931.

TOPIC—"Open Windows."

Theme—"God Loves His Children in India."

I.—Worship Period.

- 1. Leader—"O, come let us worship the Lord." Children—"For He is our Master."
- 2. Song—"Jesus Loves Me."
- 3. Memory Verse—John 13:34.
- 4. The Sickle—(As this is the month for a

Thankoffering, have a special presentation along this line. "The Sickle" may be obtained from the Literature Department of the Lutheran Church, 723 Muhlenberg Building, 1228 Spruce St., Philadelphia.)

II.—Study Period.

- 1. Chapter II. of "Open Windows," told by two of the older children.
- 2. Song—"We've a Story to Tell."
- 3. Benediction—by Leader.

CHRISTIAN MISSIONARY ASSOCIATION.

The Christian Missionary Association of the Eastern Virginia Christian Conference will meet in December at the Christian Church, Waverly, Virginia. A program is to be provided and will be of unusual interest to all who attend.

It is hoped that there will be a larger C. M. A. representation from the churches this year than there was last.

Our annual report shows that out of the 47 churches which compose the Conference in Eastern Virginia, there were but 20 cooperating churches.

This organization has contributed in wonderful measure toward the success which has attended some of our churches in the Conference, assisting those weaker churches, aiding in the building of others, and giving where giving was most vitally needed. It has reaped and is reaping a great reward. We are all inter-related, and allied, and that which helps one particular church, or district, contributes to the benefit of the whole.

This has been one of the chief factors in the growth and maintenance of this Association. All the pastors and people are urged to assist in the growth of this organization. Membership dues are \$10.00 per annum for men, \$5.00 for women and children, and \$10.00 for all organizations, such as Bible Classes, Sabbath Schools, Christian Endeavor Societies.

Are you a member? If not, won't you become one? Make an investment for eternity which yields a dividend of sustained values. The Lord Jesus said: "Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth, for where your treasure is there will your heart be also." (Luke 12:33-34. H. C. CAVINESS,

President, Christian Missionary Association.

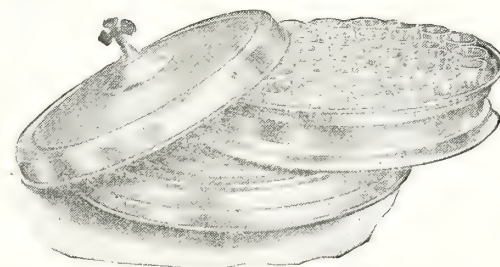
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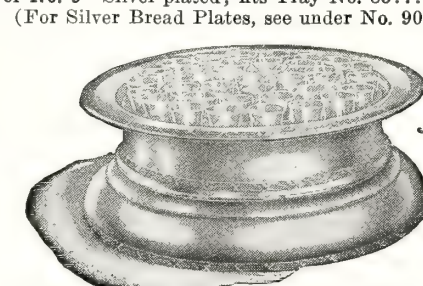
Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	\$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

SILVER-PLATED.

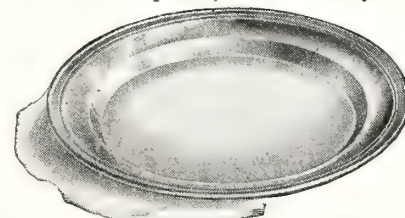
The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses.	\$22.00
Base No. 1—Silver-plated; fits Silver Tray 85.	11.00
Cover No. 5—Silver-plated; fits Tray No. 85....	16.00



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).	\$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



Bread Plate No. 3—Narrow rim.....	\$ 9.00
Bread Plate No. 4—Broad rim.....	9.00
Filler—Silver lined	6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

THE GOLDEN JUBILEE C. E. CONVENTION.

The days in San Francisco were filled to overflowing. We arrived before the day for the Convention, so we spent part of one day sight-seeing down the peninsula. We learned about the lay-out of the city and some of its difficulties resulting from the fact that only one railroad enters the city. Going down the peninsula, we went through fourteen small towns. These towns are so close together that often the dividing line is the center of a street. One of these small towns has been selected by United States research bureaus as a perfect locality as to temperature, pure water and other factors.

We saw the Southern colonial home where Mary Pickford went to make the picture, "Little Lord Fauntleroy." We also saw Kathaleen Norris' home in Palto Alto. She built a lovely house of Spanish type around a tree. A couple of these little towns are millionaire colonies. We passed in front of one estate of 640 acres. In front of this estate and following the street for a mile, is seen stretched out on posts as a fence, a cable that brought the first gold out of a mine that gave the owner of the estate his millions.

We saw the home of the man who nominated President Hoover. Later we visited Leland Stanford Junior University, the college which President Hoover attended. There we learned that Mr. Hoover was in the third class to graduate from the college. Inside the beautiful and unique chapel, a pew is marked as President Hoover's pew. Beautiful mosaics depict religious themes inside the chapel. Da Vinci's "The Last Supper" is back of the altar. Scripture verses are also inscribed on the walls of the Chapel. Mosaic work is also on the outside front of the Chapel. This work is very costly and is done by the hands of great artists. Its beauty can only be comprehended after actually seeing it.

Saturday morning we went out to the Golden Gate to see a ship go through the gate. We had lunch and registered for the convention. At the evening session we were thrilled by the wonderful singing of the convention chorus of four hundred voices, directed by Home Rodeheaver. The first song was "Hallelujah, What a Savior!" Welcome addresses were made, and officers and guests were introduced to the convention. Dr. Daniel A. Poling, president of International Christian Endeavor, spoke on "Greater Things Than These."

For this convention several songs were presented for the first time. Dr. Poling wrote a hymn about Christian Endeavor entitled "Greater Things Than These." This was one of the convention's favorites. Mr. Rodeheaver sang one that he had written and that was first sung at the San Francisco Convention, "He Keeps on Loving Us Still." One evening session emphasized the use of music in Christian work. Special features of that session were songs by Chinese present, by the Hawaiian group of about forty men and women, and by a group of Negroes who sang spirituals.

On Sunday morning at eight o'clock the Communion Service was held. This was a most impressive service with several ministers taking part on the program, and thirty-two men assisting beautifully in passing the emblems and with eight more men helping in passing the emblems to those who waited upon the congregation.

More than ten thousand young people and adults do not meet in a great convention without a great deal of preparation. Those who appeared on the program brought challenging messages.

Great national speakers were heard. Youth was urged to support world peace, prohibition and good citizenship. Dr. Harry Thomas Stock, our own Young People's Secretary, sounded a keynote for the convention when he said: "The older generation has given us marvelous inventions, but we must remember that only through our own perseverance and proper living can we develop that moral fiber necessary to a life of good." Dr. Stock urged that his listeners devote the time and thought made available by inventive progress to mankind's best interests.

YOUNG PEOPLE'S PROGRAM.

THE ALABAMA YOUNG PEOPLE'S CONFERENCE,
SOUTHERN UNION COLLEGE, WADLEY, ALA.
NOVEMBER 6, 7, 8, 1931

FRIDAY, NOVEMBER 6TH.

7:30 Registration and social get-together, conducted by Wadley group.
Closing Devotions—Rev. J. D. Dollar.

SATURDAY, NOVEMBER 7TH.

9:30 Music and Devotions—New Hope group.
9:50 Business Session.
10:15 Discussion—Dr. F. P. Ensminger.
11:00 Recreation and stunts.
11:15 Devotional Service—Noon Day group.
11:30 Address—Dr. C. A. Mohr.
12:30 Picnic, recreation, stunts.
3:00 Music, Devotion—Pleasant Grove group.
3:15 Discussion lead by Rev. E. H. Sperow.
4:30 Vesper Service—Roanoke group.
6:00 Banquet.
8:00 Music, Devotion—Lowell group.
Address—Rev. J. H. Dollar.

SUNDAY, NOVEMBER 8TH.

6:00 Sunrise Worship Service—Antioch group.
Breakfast.
9:30 Church School.
Worship Service—Roanoke and Antioch groups.
Address, "Sunday School"—Mr. W. C. Edge.
Classes, general discussion.
11:00 Church Service.
Worship Service—Wadley group.
Sermon Dr. F. E. Jenkins.
12:00 Dinner.
1:30 Music.
Devotion—Mr. Klien Hood.
1:45 Five minute talks—Rev. G. D. Hunt, Rev. G. H. Veazey, Dr. F. P. Ensminger, Rev. C. W. Carter.
Business.
3:15 Consecration Service—Lanett group and Miss Marguerite Davison.

WESTERN NORTH CAROLINA CONFERENCE.
SHILOH CHRISTIAN CHURCH,
Nov. 3, 1931, 7:30 P. M.

Herman Truitt, President of the Youth Fellowship of the Southeast Convention of Congregational Christian Churches, presiding.

1. Worship Program—Julia Woodson.
2. "The Hope of the Western North Carolina Conference—Its Youth." Three short talks by, J. Rowland Farrell, Mrs. W. R. Sellars, and Rev. E. Carl Brady.
3. "The Youth Fellowship"—Virginia Morton.
4. Special Music.

5. Address—Prof. A. R. VanCleave.
6. Business.
7. Closing hymn and prayer.

NORTH CAROLINA AND VIRGINIA CONFERENCE.
MT BETHEL CHRISTIAN CHURCH,
Nov. 10, 1931, 7:30 P. M.
Herman Truitt presiding.

1. Worship Program—Birdie Rowland.
2. "Accomplishments in the North Carolina and Virginia Conference," Clarice Gunn.
3. "What Youth May Do"—Short talks by Jessie Sharpe, Rev. S. C. Harrell, Dr. C. H. Rowland.
4. "The Youth Fellowship"—Mabel Smith.
5. Special Music.
6. Inspirational Address—Rev. F. C. Lester.
7. Business.
8. Closing hymn and prayer.

The two programs given above have been planned in connection with these two North Carolina Conferences, to be held in connection with them. These programs have been printed on the conference programs and are a part of them. A similar program is planned for the Eastern North Carolina Conference meeting some weeks later.

These are general meetings to which all young people of the conference are cordially invited, and should be present. Adults interested in young people's work in their own church are also urged to be present, as well as Sunday School superintendents, Young People's leaders and pastors.

CHRISTIAN ENDEAVOR NOTES.

November 8, 1931.

"OUR SHARE IN MAKING PEACE PERMANENT."
Scripture Reading: Isaiah 2:2-4.

"But be ye not called Rabbi:
For one is your Master, even Christ;
And all ye are brethren."—I. John 3:17.

A very practical way in which each individual, or any group such as a young people's Christian Endeavor Society, may help in advancing the cause of world peace is suggested briefly as follows:

I.—*Read.* Read the Bible for Jesus' method of settling disputes, and for the best methods suggested in the entire Bible for the governing of nations. Read daily newspapers and magazines. Read the history of the world.

II.—*Think.* Discover Christ's ideal of brotherhood of mankind. Discover the worthy ideals proposed by those who are striving toward world peace and those who speak and write for it. Learn to pick out the false reasoning the militarists and others who are willing to encourage war for the money they get out of producing the arms, battleships and other supplies. Discover from history the ultimate result of wars. Consider: Is war an instinct in man to be suffered to rule him? Try to decide upon what you think is a better course for settling disputes between nations than war.

III.—*Act.* Knowledge by itself is not worth much. We must do the most we can according to our opportunities.

Youth may help in securing world peace by being alert to facts, by thinking through the problems that concern nations, and by passing on to others their own reaction, thus helping to create public opinion.

Did You Know?

That there are more men under arms today than in 1913?

That more money is spent on armies and navies than was spent in any year before the World war?

That if there is another war, the destruction of everything living might result from the use of deadly poison gasses now available?

(Continued on page 14.)

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

PAUL IN EPHEBUS.

LESSON VI.—NOVEMBER 8, 1931.

GOLDEN TEXT: "Have no fellowship with the unfruitful works of darkness, but rather even reprove them."—Ephesians 5:11.

LESSON TEXT: Acts 19:8-20.

Introduction.

Ephesus was an important city of the province of Asia, the western part of the modern Asia Minor. Paul had passed this city in his earlier missionary travels, delaying the launching of the Christian message until after the founding of the mission work in Macedonia and Greece.

When he opened Ephesus and the surrounding region to the gospel, he was launching one of the most important and enduring missions established in his whole career.

Central Cities.

Paul had a genius for church extension. He made the cities centres from which the gospel reached outlying points. He seemed to think that there was no question about the success of religion in the smaller places, if it could succeed in the centres of influence. Seemingly, he carefully founded the Christian Church in important central cities and trusted the extension of the movement to surrounding regions to assistants.

At Ephesus.

The synagogue, as usual, offered the most suitable place to begin the work. The usual difficulty arose with the orthodox Jews, and after three months, Paul led his disciples out from the synagogue to the school of Tyrannus. The "Way" had to become an independent movement. When there is so much similarity in the customs and views of religious groups, it seems a great pity that divisions multiply so frequently in the history of religion. In our own time there are still divisions. Many times it is hard to say whether they are profitable or detrimental. Certainly there have been too many divisions. The Christian group felt compelled to separate from the synagogue, at times the persecution was acute.

Special Miracles.

The Christian message was a vital, spiritual, invigorating power. This power of the Spirit was felt in the lives of people. New integrations of personality occurred—marvels were plainly evident in the work of the church. Demon possession was a general belief of peoples in that age, and there were plenty of evidences that made their belief seem valid. Jesus had exorcised demons. Paul found a need for the same thing in order to give people release and a new organization of their lives. The "name" of Jesus as Lord was used in this way. Some wished to use the name merely as magic.

Religion and Magic.

There has always been a near kinship between religion and magic. Moses and the magicians of Egypt contested in the use of their arts and powers. Daniel found trouble with similar folks in his day. Magicians are still with us today, but most people of our time are not so much confused on the relationship of magic and religion as in ancient times. Magic mystifies and does "wonders" and "marvels." The process is not recognized, but the marvel is observed. Religion is tied close to the moral and ethical needs of man. High religion has no use for mere magic. It is interested in a spiritual power that will enable man to live the good and useful life. Religion has its wonders, but it is more interested

in ethics, in morality and spirituality than in mere magic. The early church had to oppose magic because magic did not promote the "good" life. Religion is always interested in the "good."

Ethical Power.

Observe the ethical power in the Ten Commandments. Hebrew religion had a mighty moral and ethical dynamic. Jesus felt that keenly and built upon it. Study the sermon on the mount. It is a tremendous ethical pronouncement. The church must reprove the corrupt and immoral. It must use all its power to promote righteousness.

Permanence.

By living for the enduring values in life, permanency is secured. The church at Ephesus gave itself to the spiritual, enduring values. It became one of the most influential churches of the early Christian movement. Its elders lovingly greeted Paul on his last trip to Jerusalem. We have a great letter on the "oneness" of the church and the supremacy of Christ that is entitled to the Ephesians.

NOTICE.

Rev. H. C. Hilliard, Louisburg, N. C., and a graduate of Elon College last May, has accepted the pastorate of Antioch Church, Warren County, N. C., and is open for work two other Sundays in the month. He will be glad to correspond with any church needing his services.

BOOTLEGGING ALIENS.

Secretary Doak of the Department of Labor is quoted as saying that a racket has been uncovered in New York which has systematically been forging and selling re-entry permits to foreigners ranging from as high as \$1,850 each. It has succeeded through connivance of minor federal officers. It is estimated that at least 100,000 aliens have entered the country in this way. The government, of course, is smashing this racket. Now let some enterprising promoter launch an Association Against the Immigration Laws. He would have all the wet arguments: "the laws aren't enforced," they are corrupting department officials," "making counterfeiters, perjurers and bribers out of our citizens," etc., etc. It sounds foolish doesn't it. Yet otherwise intelligent citizens believe these arguments applied to prohibition.—*Exchange.*

"Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."—Matt. 28:19-20.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

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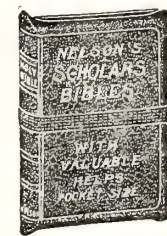
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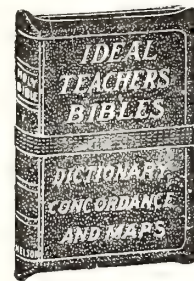
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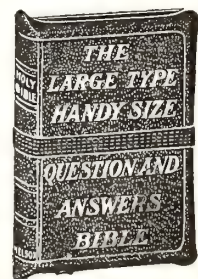
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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

THE BLESSED.

LESSON: Matt. 5:1-12.

Here we are told who is blessed and who is not. What is blessed and what is not. Among these, if there is one more blessed than another, is "the poor in Spirit." These are humble souls who have nothing with which to stand before God, nothing of their own to make themselves blessed; they cannot even plead their own righteousness and love.

"They that mourn;" these are they that pass through sorrows that refine their souls, a godly sorrow; and it is said that this includes also those who grieve because of the sins they have committed.

"They which do hunger and thirst after righteousness." These are they who have an insatiable longing for righteousness to prevail everywhere in everything.

To hunger and thirst are the most imperative of the natural desires. In the same way, saints ardently desire righteousness. As we look about us and comprehend those things that constitute the hungerings of folks, we feel like saying, "woe woe, woe!" Apparently, it is so sadly lacking. Yet God has promised to fill us, to satisfy our longing if we ask it.

"The pure in heart." They who brook no unchastity, anger, falsehood, nor any other wicked lust, in their hearts, but strive to be holy, these shall see God.

In all these blessings, we are entirely surrounded by the mercy of God; we understand more and more of the glory of God; we shall "see God" more clearly, as He is, in fulness and richness of glory; we are "children of God," like Him, and are called "Sons and Daughters;" the kingdom of God is ours forever.

Prayer—Lord Jesus, teach us thy way, and keep us from the path of hypocrisy and unrighteousness. Let righteousness and truth lead us. Thou who art most contrite, make us humble and quicken our spirits, and let us be numbered among the saints on earth and with those before thee on thy throne in heaven. *Amen.*

TUESDAY.

SEALED.

LESSON: Rev. 7:1-12

"And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice . . . saying, hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our Lord in their foreheads."

This is a wonderful passage. It is undoubtedly a promise to all God's saints, and it signifies that God knows each and makes them His peculiar care to deliver them ultimately from tribulations. As the angel of the Lord led Lot out of Sodom, so shall God's faithful be saved from the impending doom of the ungodly. Even the ungodly shall be spared longer for their sakes. But when the measure of sin is full, and the Lord takes his children away, destruction must follow. Destruction

ensues now where God is not taken into account and obeyed.

He who lives in Jesus has the seal of the living God upon him, and it is so much in his forehead that they who see him "take knowledge of him that he lives with Jesus." And the mark is so plain and powerful that the devil is compelled to get out of the way.

Prayer—Lord Jesus, turn our eyes toward heaven. Grant us grace and strength to strive against sin, and give us victory that we may stand before Him for His seal. Sanctify us holy, and let us be called thy children in spirit and truth. We want to live so that thy glory may be seen in our faces. Make our whole lives to bear witness for thee. *Amen.*

WEDNESDAY.

LIFTED UP.

LESSON: Job 15:14-16.

"What is man that he should be clean? . . . that he should be righteous? Behold, he putteth no trust in his saints."

According to this text we might say that man is an unholy thing, as God is holy. However, that would not be correct, for nothing can be properly compared with the holiness of God. How then shall we be worthy? How shall we live that He will claim us and brand us as His own?

Answer: From the beginning we are in His image. That image has fallen and is defaced by sin. All of the saving graces in Jesus Christ is to restore that image to its completeness and perfection, yea, to the holiness of God. As the image of God means the holiness of God, so our inner natures, endowed by the grafting in of Jesus Christ, our saviour, will be lifted up by that new birth in him until we shall be like Him when we "see Him face to face."

To do this we must cease to contemplate or dream of our own piety; we must see our own uncleanness and unrighteousness, hate it and turn away from it; die unto self and sin; we must "draw nigh unto God"; "trust also in Him and He will bring it to pass."

Prayer—Dear Lord God, have mercy upon us and forgive us of every sin. Heal us of every disease of the soul and body, and lift us up daily from what we are to what we ought to be, and make our lives to praise thee forever. *Amen.*

THURSDAY.

TWO OR THREE IN AGREEMENT.

LESSON: Matt. 18:15-22.

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done unto them of my Father which is in heaven." Verse 19.

This lesson shows us clearly that Christ is in his true children, and that his church on earth is one with his church in heaven; exclusion from one is exclusion from the other. He who does not live in fellowship of the Lord on earth can have no fellowship with him in heaven.

Again this text wonderfully strengthens our faith in the power of united prayer. Let two or three be agreed as touching any one thing, and we are promised that we shall receive what we ask. If we do not receive what we ask, just as we ask it or as it may happen to be in our minds, we shall receive something else infinitely better, so much better are His thoughts than ours.

The lack of family prayers these days, the absence of the Family Altar, is greatly deplored by all the saints. When parents gather the family together in a circle and pray for the children and the children pray for the parents. What an im-

petus in Christian thinking! What heavenly blessing follow them!

Likewise this union of thought may apply to persons in the same profession, or neighbors; to all Christians having a common interest, having the same thing at heart. In such agreement there is power with God to transform the world, and He has said we shall have it, if we are so agreed and so pray.

Prayer—O God, be merciful unto us; increase our faith; bring more of us together in thy spirit, and make us to labor and pray together for thy kingdom to come. In His name we ask it. *Amen.*

FRIDAY.

OUR BROTHER'S KEEPER.

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone etc." Matt. 18:15 and 16.

This text teaches us that we are to care for one another; and that we are never to cease forgiving others their sins against us. It appears that in this we have the duty of saving our brothers from the snares of the devil. It is not enough that we bear their wrongs with meekness; we must do all within our power to put them on the right path. If we think of ourselves only and let them go on their way, we are as bad off as Cain, who said to the Lord, "am I my brother's keeper?" and in so doing we act in a spirit directly contrary to the teachings of Jesus, who said "forgive seventy times seven."

As the heart of God is an everlasting well which flows forgiveness for his children, even so shall our hearts be toward the brethren. It is in the way that the kingdom of heaven is a kingdom of saved sinners who are saved through the infinite mercy of pardon. We need forgiveness as often as the other fellow needs ours and both need the forgiveness of God.

Prayer—We beseech thee, O Lord, to increase our faith. Lead us into a thorough understanding of thy infinite love and mercy. Help us to see our unworthiness and be humble. *Amen.*

SATURDAY.

THE ANGER OF GOD.

LESSON: Psalm 7:11-17

"God is angry with the wicked every day." Verse 11.

This lesson is another way of saying "we shall reap what we sow." "If we sow to the whirlwind we shall of the whirlwind reap corruption." In our understanding of a God of love we do not comprehend the full meaning of the psalmist in saying that "God is angry with the wicked every day." In explanation thereof, we understand that sin is retributive and carries with it the seed of its own punishment. Punishment may be taken as the expressed anger of the Lord, but it is an anger that is the fruit of certain conduct and in sowing the seed of it we reap the consequences, and we reap it in hundred fold sometimes.

Justice to all without respect to persons is the highest virtue of a judge. Now, the highest perfection of justice is found in God. This truth does not contradict that other truth that the kingdom of God is a kingdom of grace in which forgiveness rules and saves to the utmost. "He who believes and is baptised shall be saved"—that is—made one with Him. He who believes not but lives a life of sin will reap payment in full. The punishment of all his sins shall be visited upon him. There is no escape, save through Jesus. This is the "sword that is whetted," "the" (Continued on page 13.)

PROGRAM.

THE ONE HUNDRED AND SIXTH ANNUAL
SESSION OF THE NORTH CAROLINA
AND VIRGINIA CHRISTIAN
CONFERENCE.Mt. Bethel Church, Rockingham County, N. C.
November 10, 11, 12, 1931.

First Day—November 10th.

MORNING SESSION.

- 10:30 Conference Called to Order.
Devotional Service—Rev. G. C. Crutchfield.
- 10:45 Roll Call of Ministers and Churches.
- 11:00 Welcome Address—Mr. L. P. Rippey.
Response—Rev. W. T. Scott.
- 11:20 Report of Program Committee.
Report of Executive Committee.
Report of Treasurer—Dr. Waldo Boone.
Appointment of Special Committees.
Reception of Visitors.
- 11:45 Address of President—Dr. C. H. Rowland.
- 12:15 Communion Service—Conducted by Dr. P. H. Fleming.
- 12:30 Adjourn for Lunch.

AFTERNOON SESSION.

- 1:45 Conference Called to Order.
Devotional Service—Rev. A. P. Hurst.
- 2:00 Report of Committee on Sunday Schools and
Christian Endeavor—Rev. S. A. Bennett,
Chairman.
Address, "The Place of the Sunday School
and Christian Endeavor Convention in the
Work of Our Churches,"—Mr. W. B. Truitt.
"What Sunday School Means to Me," and
"What Christian Endeavor Means to Me,"
by Young People.
- 3:00 Report of Committee on Stewardship—Rev. A.
W. Hurst, Chairman.
Address—Rev. W. T. Scott.
- 3:45 Report of Committee on Superannuation—Mr.
C. D. Johnston, Chairman.
Discussion and Vote on Report.
- 4:00 Miscellaneous Business.
- 4:20 Adjournment.

EVENING SESSION—7:30 P. M.

Bethany High School Building.

- Young People's Program—Herman Truitt, Presiding.
1. Introductory Remarks—Herman Truitt, President Youth Fellowship of the Southern Christian Convention.
 2. Worship Program—Miss Birdie Rowland, Greensboro, N. C.
 3. Young People's Work in the North Carolina and Virginia Christian Conference.
"Things that Have Been Done,"—Miss Clarice Gunn, Happy Home.
 4. "What Youth May Do." (Three Minute Talks)—
Miss Jessie Sharpe, New Lebanon.
Rev. S. C. Harrell, Durham.
Dr. C. H. Rowland, President of Conference.
 5. The Youth Fellowship—Miss Mabel Smith, Delegate to 1930 Christmas Meeting.
 6. Special Music, Miss Jewell Presnell, Elon College, in charge.
 7. Inspirational Address—Rev. F. C. Lester, Chairman Board of Christian Education of S. C. C.
 8. Business Session—Herman Truitt, Presiding.
 9. Closing Program.

Second Day—November 11th

MORNING SESSION.

- 9:30 Conference Called to Order.
Devotional Service—Rev. J. F. Apple.
- 9:45 Reading of Minutes. Enrollment of Delegates.
- 10:00 Report of Nominating Committee.
- 10:10 Miscellaneous Business.

- 10:25 Report of Committee on Religious Literature—
Rev. J. H. Dollar, Chairman.
Address—Mrs. C. H. Rowland.
Address—Mr. C. D. Johnston, Cir. Manager,
The Christian Sun.
- 11:15 Report of Committee on Foreign Missions—
Rev. C. E. Newman, Chairman.
Address—Dr. J. O. Atkinson.
General Discussion of Report.
- 12:15 Report of the Work of the Woman's Missionary
Conference—Mrs. C. H. Rowland,
President.
- 12:30 Adjourn for Lunch.

AFTERNOON SESSION.

- 1:45 Conference Called to Order.
Devotional Service—Rev. L. L. Wyrick.
- 2:00 Report of Committee on Moral Reform—Rev.
G. C. Crutchfield, Chairman.
Address—Prof. A. R. VanCleave.
General Discussion and Vote on Report.
- 3:00 Report of Committee on Education—Dr. J. O.
Atkinson, Chairman.
Address, "Christian Education,"—Rev. A. W.
Hurst.
Address, "The Church and the College,"—
Prof. J. W. Barney.
General Discussion and Vote on Report.
- 4:00 Miscellaneous Business.
Report of Entertainment Committee.
- 4:20 Adjournment.

EVENING SESSION—7:30 P. M.

Bethany High School Building.

- Program by the Christian Orphanage.
Solo—Mrs. H. McD. Holliday.
Missionary Pageant, "Children of All Nations,"—
Societies of New Lebanon and Mt. Bethel
Churches.

Third Day—November 12th.

MORNING SESSION.

- 9:30 Conference Called to Order.
Devotional Service—Rev. J. L. Neese.
- 9:45 Reading of Minutes, and Pastoral and Church
Letters.
- 10:15 Report of Home Mission Board—Mr. W. B.
Truitt, Chairman.
General Discussion of Report.
- 10:35 Report of Committee on Apportionments—Mr.
J. C. McAdams, Chairman.
General Discussion of Report.
- 11:05 Report of Committee on Resolutions.
Report of Committee on Memoirs.
Report of Collectors.
Report of Auditing Committee.
Report of all other Special Committees.
Miscellaneous Business.
- 12:00 Closing Service (to be arranged).
Final Adjournment.

FAMILY ALTAR.

(Continued from page 12.)

bow that is bent," the "arrow" that is aimed. The patience of the Lord may spare him a long time; "Punishment for an evil work is not speedily executed," says Ecclesiastes, but justice is close enough at hand to make its demand upon us in every decision of our life. If we heed not, at last it will draw its sword.

Prayer—O righteous Lord our defense is of Thee, help us to trust in Thee and turn not from the way of right, justice, rectitude, love and mercy. Amen.

SUNDAY.

THE "OLD MAN" AND THE NEW CREATURE.

LESSON: James 3:13-18. Ephesians 4.

"I therefore the prisoner of the Lord beseech you . . . that we put off concerning the former

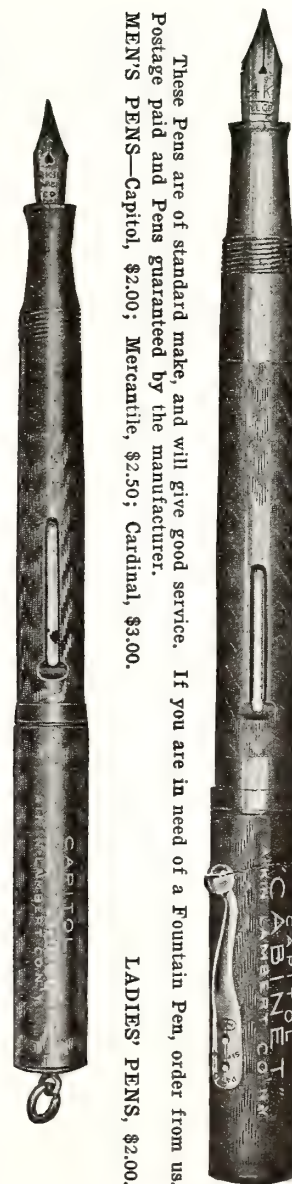
conversation the old man, which is corrupt . . . and be rewarded in the spirit of your mind; and that ye put on the new man which after God is created in righteousness and true holiness."—Ephesians 4:1, 22-24.

It seems to be the inclination of human nature to be vain, puffed up, wise in conceit, self-willed. To be meek and lowly are graces to be acquired. They are not graces born in us. But the new birth in Jesus Christ, our Lord, *does* carry with it all the Christian graces, and the disciples of these graces keeps us humble and victorious in subduing evil unto its death.

To know the living spirit of fellowship which characterized the Lord Jesus Christ, and to know the love of Christ, means to have visions of the sinfulness of sin and to hate it; means to seek out the glorious way in Jesus and find something to do and to live for besides cultivating bitter fruit. Christ enjoins us to "seek those things that are above;" this wisdom is pure having no admixture of the devil's spirit; it is "gentle," "easy to be entreated," "full of mercy and good fruits," "without partiality, and without hypocrisy," just earnest and upright.

Prayer—Help us, O God, that we may know Jesus in that new birth that makes us "new creatures" and changes our old nature to the new in Christian living. Let no bitter roots grow up in our lives. Make us fruitful branches of the vine, our Lord Jesus. Amen.

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Christian Orphanage

Dear Friends:

One of the happiest occasions that the Superintendent of the Orphanage has enjoyed since he has held that position, was a surprise birthday dinner given me at the "Baby Home" on October 20th.

Miss Thelma Holland, who has charge of the kitchen and dining room in the "Baby Home," and the children had planned this surprise for a number of weeks, and had kept it a close secret. Just think of forty little children keeping a secret; but every little fellow was very much enthused over giving me a real surprise, so they did not mention it. Each child wanted to have a part in the gift that they presented to me as a birthday gift, and in order to get this part, some of them picked cotton for a neighbor, some gathered nuts and sold them, some did one thing and some did another, to get a nickel or a dime. And where the little tots could do nothing to earn a few pennies, Miss Holland would hire them to sweep or do some other little job so that they could earn their own money to invest in the present. Every little child had a part.

Miss Holland's mother, of Selma, N. C., made and sent the Birthday Cake, and it was one of the prettiest I have ever seen. Several times during the dinner hour the little fellows would stand up at the table and sing a song of their own composition, especially for the occasion.

After the dinner was served Miss Holland arose and, in behalf of the matrons and children in that building, presented me with a beautiful tie as a birthday gift, which was highly appreciated. It would have been a hard heart that would not have been touched with the little songs of appreciation which they sang. The little tots stay at the "Baby Home," and it is really interesting to visit them at the dinner hour and see the nice table manners and the splendid order in a dining room with forty little children in it. Our surprise birthday dinner will long be remembered with lots of appreciation.

How about the Thanksgiving Offering in your church and Sunday School. Are you going to try to get every member to give something to swell the amount? Start now and get your people interested. Remember our little children at Thanksgiving. They are entirely dependent upon you.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 29, 1931.

Brought forward \$12,210.28

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:
United, Lynchburg \$ 4.71
Apple's Chapel 1.94
Bellevue Creek 1.00
Shallow Ford 2.40
Greensboro, Palm Street 4.27
Reidsville 14.48

28.80

Eastern North Carolina Conference:

Mebane \$ 2.00
Liberty (Vance) 4.48
Morrisville 1.00
Sanford 17.04

24.52

Western North Carolina Conference:

Ether \$ 1.30
Antioch (R)50

1.80

Eastern Virginia Conference:

Barretts \$.82
Elm Avenue 2.50

Mt. Carmel	4.04	
Berea (Nansemond)	10.00	
		17.36
Valley Virginia Central Conference:		
Winchester	\$ 4.84	
Newport	1.90	
Bethlehem	1.02	
		7.76
Georgia and Alabama Conference:		
Rose Hill		1.00
Special Offerings.		
J. S. Love, support of child	\$60.00	
W. D. Walker (Shallow Ford Ch.),		
personal Thanksgiving offering,		
1930.	5.00	
Mr. and Mrs. W. T. Dunn, Lynch-		
burg, Va.	2.13	
Junior Philathea Class, Suffolk, Va.		
support of Daphne Curren ...	5.00	
Walter Blizzard, sup. of children ..	6.00	
		78.13
Total for week	\$ 159.37	
Grand total	\$12,369.65	

CHRISTIAN ENDEAVOR.

(Continued from page 10.)

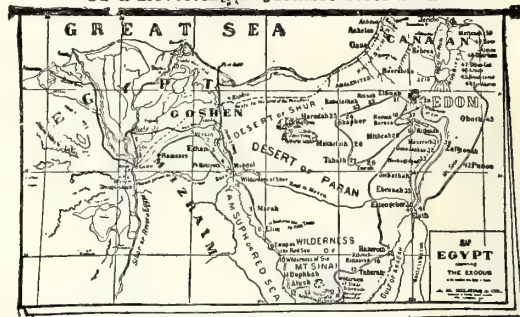
That if all the great religions of the world would seriously commit themselves to the task of securing world peace, there could not possibly be another war?

Daily Readings.

Nov. 9—Ecclesiastes 12:1, 13, 14.
Nov. 10—Luke 19:11-36.
Nov. 11—I. Corinthians 13:1-7.
Nov. 12—John 17:1-5.
Nov. 13—I. Peter 1:1-19.
Nov. 14—Romans 8:26-30.

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ST. MATTHEW 2 The three wise men
carrying away into Egypt.
24 Then Jesus being
raised from sleep did as
the angel of the Lord had

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CHAPTER 23.
THEN spake Jesus to the
multitude, and to his dis-
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RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of *The Christian Sun* at the publisher's price.)

THIRTEEN PARTY PLANS FOR ADULTS. By Martin I. Webber. Cokesbury. pp.165. \$1.25.

Dr. Webber is director of Adult Work for the United Brethren in Christ, and so writes out of ripe experience as well as deep conviction. He believes that social activities for adults are imperative and that they should be church-centered. He is free from superstition, which is a real gain. Or rather we should say he provides one social a month and puts in one for good measure—a baker's dozen. Adult leaders will find this an invaluable book—fully up to Cokesbury's high standard.

CHRISTMAS TRADITIONS. William M. Auld, D. D. The Macmillan Company. 179 pp; \$1.75.

A story of Christmas and the various traditions that surround the Yuletide. The contents include: The Coming of Christmas, Christmas and Paganism, Bringing Home Christmas, The Christmas Tree, and other chapters of equal interest. Here we learn the origin of Christmas, the history of the use of holly, ivy and mistletoe, the beginning of the giving of gifts and the story of Santa Claus. Christian in spirit, the book is historically accurate, and in its pages may be found information condensed from sources far and wide. Will make a wonderful Christmas gift. J.T.K.

SHALL LAYMEN TEACH RELIGION? Erwin L. Shaver. Richard R. Smith, Inc. 188 pp; \$1.50.

Every pastor and every Sunday School superintendent must face sooner or later the question which is projected by the title to this book. The changes in methods employed in the day school, are gradually forcing upon us the consciousness of the inefficiencies in the program of religious education in our churches. The question is how to overcome the present deficiencies and build up an adequate church school. Dr. Shaver gives some very interesting thoughts upon this question, but emphasizes the fact that though the paid leader is necessary in the larger schools of the present time, the bulk of the work must be, and should be carried on by laymen. J.T.K.

THE FOUNDATIONS OF BIBLE HISTORY. John Garstang, M. A., D. Litt. Richard R. Smith, Inc. 73 plates; 19 maps; 424 pp; \$5.00.

Written in a most pleasing style, "The Foundations of Bible History" appeals to the layman as well as to the student of Biblical history. It gives a coherent account of the settlement of the Holy Land by the Israelites and of their government under the Judges. It covers the periods of Joshua and Judges. Divided into four parts, it gives a graphic Historical Background, the Campaigns under Joshua, the Settlement of the Tribes, and the Tribes under the Judges. Especially interesting is the first division referred to above, clarifying chronology that is usually most disturbing to the average reader, and laying a foundation for the other sections by describing the topography of the land and the condition of its inhabitants prior to the invasion led by Joshua. The entire work is approached in a scientific manner and is based upon archaeological and topographical research of ancient Bible traditions. Much light is shed upon the exactness and veracity of the oldest sources of the Bible. "The book places the study of Bible history upon a new and higher level." J.T.K.

THE NEW DIMENSIONS OF RELIGION. Allyn K. Foster. The Macmillan Company. 290 pp; \$2.00.

Dr. Foster is secretary of the Department of Student Work of the Baptist Board of Education, and as such has the necessary qualifications for the book which he has written. It has been observed that "the division into a natural world and a spiritual world is superficial, and that the real cleavage is between measurable and non-measurable aspects of the same world." In this volume the writer does much to sustain religious faith without doing violence to the modern views of physics and biology. He presents religion

not as a form but as a natural and actual relationship that can be scientifically conceived. The spirit in which the book is written may be seen in a short excerpt from its preface: "After a generation of amazing spiritual destitution, men everywhere are poignantly athirst for God. While we may never return to the forms of the older orthodoxy, we must recover the experience that lay at the heart of it, if man is to take up again his spiritual advance. . . . This book, therefore, is a modest attempt to state the essential realities and the essential experiences of religion in the prevailing language of science." He has succeeded well in his attempt. J.T.K.

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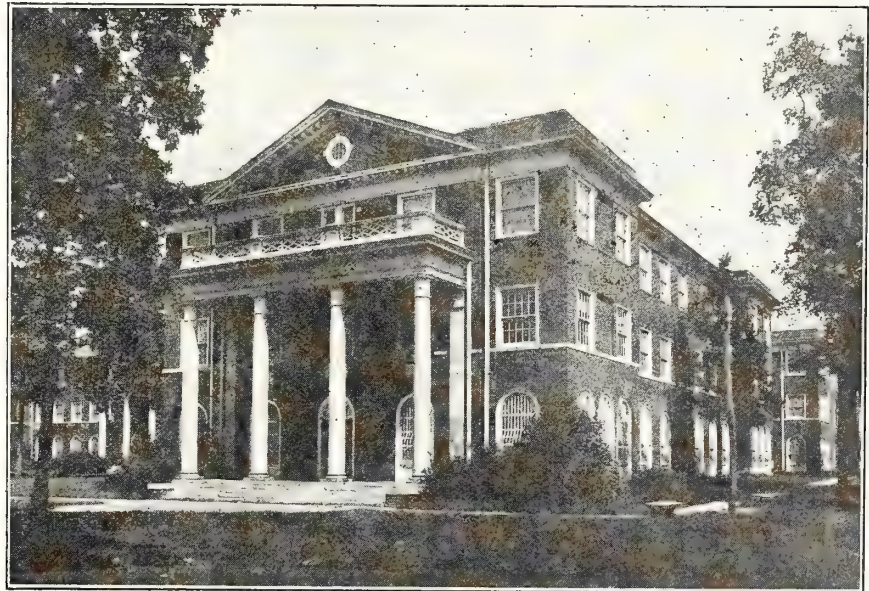
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OBITUARIES.

GILBERT—CHRISLER.

A marriage of much interest to our Roanoke Church occurred recently, when Mr. Otis Gilbert of Roanoke, Ala., led to the altar Miss Verna Chrisler. The church was beautifully decorated, and Miss Nellie R. Sledge played the wedding march. The pastor spoke the words that made them man and wife.

Miss Chrisler is the efficient secretary and treasurer of our local church. They will reside in the city.

May God give them a happy life.

G. D. HUNT.

OVERMAN.

Andrew Jackson Overman of Pleasant Hill Church, passed to his reward, October 9, 1931, aged 75 years 1 month, 12 days.

He leaves to mourn his departure his wife, five sons and two daughters. May the heavenly Father comfort them in their bereavement. Besides the wife and children, there are 24 grand-children and a host of other relations and friends.

Burial was at Pleasant Hill, where he had long been a member. The funeral

was conducted by the writer, assisted by Rev. Mr. Parker.

A very large congregation attended the burial, and many beautiful flowers were placed upon his grave.

T. J. GREEN.

HEAD.

Whereas it has been the will of our heavenly Father to take one of our members, Mrs. Mildred Thompson Head, from the church militant and call her into the spirit land; and whereas, by her death, Liberty Spring Christian Church has lost a consistent young member,

Therefore be it resolved:

First. That we record our sincere appreciation of her life and fellowship with us as a member of the church.

Second. That we extend to the members of the bereaved family our heartfelt sympathy in the loss of this dear one.

Third. That a copy of these resolu-

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tions be entered upon the records of our church, a copy sent to the family, and a copy sent to The Christian Sun for publication.

Respectfully submitted,

Mrs. F. F. BRINKLEY,

Mrs. I. T. BYRD,

Committee.

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VOLUME LXXXIII.

RICHMOND, VA., THURSDAY, NOVEMBER 5, 1931.

NUMBER 45.

•• THE SUN'S OBSERVATORY ••

By DR. W. C. WICKER.

THE CHURCH ANXIOUSLY WAITING.—

Everywhere I go, I am greeted with the question: "Will Dr. Smith accept the call to Elon College?" The whole church seems to be anxious for this chosen leader in the church to head up our college and save the institution from further delay in selecting a president. The alumni, the faculty, the student body and the constituency of the entire church will rally at once to the leadership of Dr. Smith. He has been tried and found true, capable, trustworthy and successful in leadership just such as our college needs at this time, and his acceptance will receive the unanimous support of the church.

MINISTER, SOCIALIST, LAYMAN.—

After twenty-five years as a Presbyterian minister, Norman Thomas, Socialist leader and candidate for President in 1928, has become a layman again. At his own request and with "deep regret," the New York Presbytery struck his name from its roll at its last meeting. Mr. Thomas at one time served as assistant pastor of the Brick Presbyterian Church in New York. When his Socialistic convictions grew, however, he asked to be transferred to a poorer church, and was sent to take charge of the American parish on upper East Side. While there he decided to take up the cause of Socialism. He is one of its most earnest and highly respected champions.—*M. P.-Recorder.*

KAGAWA IN GLADDEN'S PULPIT.—

At this time, Columbus, Ohio, is awaiting a visit from Toyohiko Kagawa, the Japanese Christian leader and social reformer, who speaks there Sunday afternoon. It is quite appropriate that the great oriental exponent of the social gospel should speak from the pulpit of First Congregational Church, made famous by Washington Gladden. Incidentally, this will be one of the last public gatherings in this historic building, Columbus' most centrally located church, scene of many down-town religious meetings. The beautiful new First Congregational edifice on East Broad Street, adjoining the new art gallery, just outside the business district, is almost ready for occupancy.

INTER-RACIAL SEMINAR.—

Hubert C. Herring, executive director of the Inter-racial Seminar, with headquarters at 112 E. 19th Street, New York City, announces the second session of the seminar, which is dated Nov. 10th-20th. He states that through the first seminar of last year many cities have become the nuclei for greater inter-racial co-operation in their communities. The program for this season provides for an itinerary to at least twelve cities, beginning with Cincinnati, and including the following: Nashville, Birmingham, Montgomery,

Tuskegee, Atlanta, Greensboro, Richmond, Washington, Hampton, and New York. The trip is to be made in specially provided Pullman cars, and time is taken in each city to study the local situation and to receive information from men who are thoroughly qualified to give it.

DRY AGITATION RENEWED.—

The dry side of the prohibition question is being agitated more vigorously at present in Columbus, Ohio, than for some years past. First, the allied forces, headed by Daniel Poling, opened their nation-wide campaign there. This weekend, the Intercollegiate Prohibition Association will have a meeting of delegates from Ohio colleges there. Ben W. Spence, Canadian critic of the Dominion's liquor control methods, is speaking frequently in the State. Prohibition will also be an important topic of religious education at the State young people's conference of the Ohio Council of Religious Education, in Columbus this month. When we can get our young people lined up on the right side of the great religious and moral questions of our nation, the nation will be safe, for they have the vision, the enthusiasm, the energy and the intelligence to fight for these issues until they win.

JANE ADDAMS AWARDED.—

The \$5,000 Pictorial Review achievement award for 1931 was presented last month to Miss Jane Addams, for outstanding work in the cause of international peace and for her contribution to social welfare through Hull house activities. The award is made annually to an American woman, who is selected by a distinguished committee as having made the most valuable contribution to literature, art, natural science, philanthropy, or social welfare. Miss Addams indicates that she intends to spend the \$5,000 "to relieve unemployment in some way." She has done signal service and is known throughout the civilized world for the humanitarian work she has done and is doing at the present time. It was our pleasure to visit Hull house some years ago, while attending the International Sunday School Convention in that city. Such a visit will convince any one of the wonderful service that is being done by Miss Addams.

JEWISH WOMEN FOR DISARMAMENT.—

Many thousands of Jewish women are attaching their signatures to a petition favoring the budgetary limitation of armaments. The petition is being circulated under the auspices of the National Council of Jewish Women. Among the other women's organizations which are preparing similar petitions are the General Federation of Women's Clubs, the National Board of the Y. W. C. A., the National Federation of Business and Professional Women's Clubs, the American Asso-

ciation of University Women, the National League of Women Voters, the Federation of Women's Boards of Foreign Missions of North America, the National W. C. T. U., and the National Women's Trade Union League. The movement against the paganism of war continues to grow, and peace shall reign over the earth when Christian principles are adopted for savagery in the hearts of professed Christians. Hasten the day when war shall perish from the earth!

PREDATORY CAPITALISM DENOUNCED.—

"A proposal to change the name of the church was given slight attention, no welcome and a short shrift. But considerable interest was aroused by a discussion of social problems and economic situations. Canon Scott, distinguished padre and poet, began references to the Beauharnois scandal as expressing the predatory nature of modern capital, when the chair silenced him at the instigation of the Bishop of Montreal. Canon Scott then said that he would have to speak on the scandal of the synod not allowing him to protest against the scandal of capitalism. But subsequently the Bishop of Montreal gladdened many hearts by stating formally that he had no desire to check protest against the Beauharnois deal, which he denounced in emphatic terms. He had only desired to keep the canon to the subject under discussion at the time. Thus the historic Church of England showed herself not lacking in ability and courage to formulate a Christian protest against those aspects of modern finance which have shocked Christian people in Canada."—*The Christian Century.*

NEW "AMERICAN TRANSLATION" OF BIBLE.—

Prof. E. J. Goodspeed's "American Translation" of the New Testament and the translation of the Old Testament made by a group of scholars working under the editorship of Prof. J. M. P. Smith, will soon appear in a single volume as an American translation of the Bible. It is to be published by the University of Chicago Press. In defining what they mean by an "American" translation, the editors assert that the language used "cannot be allowed to fall to the language of the street." The effort is to maintain in a translation the literary level of the originals; the translation is American in the sense that the writings of Lincoln, Roosevelt and Wilson, are American. Large space given to discussion of the translation in the daily press in all parts of the country, indicates wide spread interest. What a fine service churches would do to present their pastors a copy of this Bible for a Christmas present. Prof. Goodspeed is one of the outstanding New Testament Greek scholars of America, and this Bible would give our ministers great benefit in the latest and best interpretation of the Sacred Scriptures.

NOTES-PERSONALS

Dr. L. E. Smith was in Richmond on Monday of this week on business. While here he spent a short while in the Managing Editor's home, where he is always a welcome visitor.

Rev. H. E. Crutchfield, Henderson, N. C., has been elected pastor of Apple's Chapel, Guilford County, N. C., to succeed Rev. R. A. Whitten, who is to give his full time to the work at Henderson.

The latest report from Rev. H. S. Hardcastle is that he hoped to leave the hospital the last of this week, and to be able to return to his home in Suffolk, Va., within two or three weeks. He is at St. Albans, Vt., where he went for his vacation, August 1st, and where he has been since in the hospital under treatment for undulant fever.

Rev. A. R. Flowers, writing under date of October 24, says: "I have had splendid success this year in Interdenominational Sunday School and Christian Endeavor work in Georgia, North and South Carolina. This is a great field of labor and offers unlimited opportunity for service. I plan to return to Florida about December 15, for about two and one-half months."

The annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America is called to assemble in Philadelphia December 2-3-4. The meetings are to be held in Arch Street Presbyterian Church except on Thursday evening, December 3, when a union meeting will be held in the auditorium of the First Baptist Church. Bishop Francis J. McConnell, president of the Council, will preside at the meeting. A very promising program for the meeting has been prepared.

Rev. Dale O. Sanders has succeeded Rev. J. H. Dollar as pastor of our Reidsville Church and has begun his ministry there. He was married last Sunday to Miss Mignon A. Atkinson, daughter of Rev. D. B. Atkinson, Dean of Piedmont College, Demorest, Ga., and with his bride attended the Woman's Conference, Elon College, October 23rd. Our congratulations and best wishes are extended to the happy pair, and we wish for them a successful stay and service with our Reidsville Church.

Dr. M. J. W. White, Mission Hospital, Cagayan, O. M., P. I., under date of Sept. 28th, says: "We have recently received notice of the churches which are to undertake our support the coming year and note they are half Congregational and half Christian. Our hospital work is progressing nicely, but due to the general depression our receipts are lower than we expected. Mrs. White and the new missionary, Doris True White, who arrived on September 3, are doing fine. We are all enjoying good health and are happy in our work and home here."

The report of Mrs. W. R. Sellars, Treasurer, North Carolina Woman's Missionary Conference, is, indeed, a gratifying one. The women set their goal at \$5,000.00, which goal they had never reached in any previous year. Despite the depression and the general cry of hard times, the women of this Conference, as Mrs. Sellars' report shows, went \$6.90 beyond their goal. They had received a challenge from two good friends who were to give \$500.00 in case the women of the Conference raised \$4,500.00 This challenge served

its purpose and created an abiding interest among the women of the Conference.

Mrs. Ada Teague died recently at her home in Burlington, N. C., and her body was carried for burial to Leaksville church cemetery, near Luray, Va., where her first husband, the late lamented Rev. E. T. Isley, was buried. Sister Teague was one of the most devout women of our acquaintance, and seldom was her church door open for any service that she did not attend. In her will she bequeathed two-thirds of her estate to missions and one-third to the Christian Orphanage. However, Supt. C. D. Johnston, who is named one of the executors is of the opinion that little, if any, will be left of her possessions when all bills for recent illness and burial expenses are paid.

The Christian Unity League meets in Cleveland, Ohio, November 17-19, 1931. A very inviting program has been prepared and much is expected of the meeting. Dr. Peter Ainslie of Baltimore is Chairman of the Continuation Committee and is booked to open the Conference at 4:00 p. m., November 17th. The League now has more than 5,000 signers from nearly every state in the union and from nearly every denomination in America. The object of the Conference is to cultivate the spirit of Christian unity among denominations looking ultimately to Church union. Any SUN reader wishing to know more of the program and the Conference may secure information by addressing The Christian Unity League, 230 N. Fulton Ave., Baltimore, Md.

Mr. Herman N. Truitt, president of the Youth Fellowship, Southern Christian Convention, with his associates has made a program for the Young People's meeting during the session of the N. C. and Va. Conference and the Eastern N. C. Conference. According to this program, the meeting will be held, for the N. C. and Va. Conference, in Bethany High School Building, near Mt. Bethel Church, November 10, beginning at 7:30 p. m., and the meeting for the Eastern N. C. is to be held at Shallow Well Church, November 18, beginning at 7:30 p. m. These programs have been printed in connection with the program of the edregular annual Conference. Mr. Truitt is urging pastors and superintendents of Sunday Schools to announce these meetings publicly and urge attendance from their churches and schools. It is hoped that a large number of young people will attend each of these meetings.

Our good friend and beloved brother, Rev. Albert Godley, Tenaflly, N. J., is an example of loyalty and devotion to the church and its enterprises that should be an inspiration to all of us. He is now a "shut-in" and at the age of eighty-four has no salary, but writes this heartening note: "May God richly bless you in all the great work you are doing as editor of the Christian Sun, as Secretary of Missions, and in your ardent efforts for Elcoll nCBiibvbgkqjcmfwypshr ardent efforts for Elon College. I have no salary, but a very small sum came to me lately, and I set aside three-tenths for Missions and other church enterprises; and our Purity League needs much. I wish to have a little interest in our Mission work in the South and in our Elon College, and so I am enclosing you a dollar for each. I deny myself of everything, and it's a joy to do so for our Lord. Because of a broken hip last January, I have spent five months in a hospital and am yet in my room upstairs too lame to get out to work. I read the Christian Sun, the Congregationalist and Herald of Gospel Liberty, and the Bible—a blessed comfort."

A good, faithful church secretary makes this inquiry by way of a personal letter: "If you will

tell me how to get the heads of families to become interested in Sunday School and any special work outside of church attendance, you will render a real service; for if the heads of families would become interested in Sunday School and special church work, we could certainly do more for the enterprises of the church than we are doing. If our Sunday School were to disband, the church doors would be entirely closed before another year. It would seem, therefore, that the church as a whole should show more interest in the Sunday School and in the other enterprises, but it does not. Our Sunday School has paid more, for instance, for Missions the past two or three years than our church has paid. And yet the members of the school pay almost all that is paid when we take our special offerings." This church secretary presents a real problem, for it is a well-known fact that the Sunday School is really the church at work, and yet this very strange phenomenon obtains in many churches, especially in rural churches, where many heads of families who attend church do not attend Sunday School and take no part therein.

It was very generous and considerate of Dr. Harper, in visiting the Near East, to offer to the Mission Board, without charge, to visit many of the Mission colleges, schools and churches, under the auspices of the Mission Board, and it was equally considerate and courteous on the part of the Mission Board to accept this friendly service and request that he bear greetings from the Board to the Mission points, without putting himself under obligations to the Board or the Board under obligation to him. Such gratuitous and gracious service as this is one of the invaluable contributions to Missions about which we spoke in our editorial last week, a service which is worth much to the Church, and to the cause of a better understanding about Missions, and yet at no expense whatever to the Church and to the cause of Missions. We often hear people say that they will not give to Missions because little of what is given gets across to its intended purpose. Such people in the first place ignore the facts in the case and then ignore the equally larger fact that invaluable contributions, and much faithful service, are given to Missions and to the cause of Missions, without a penny of cost to Boards and churches charged with sponsoring Mission work. Dr. Harper's articles now appearing in the Sun will be read with interest and profit.

POUNDING.

On the first Sunday of this month, as I approached the pulpit at Mt. Zion to begin the services of the evening, I was very much surprised when I noticed so many articles of much value to my family and myself that the good people of Mt. Zion community and church had brought and placed in the stand. The articles are such as flour, meal, syrup, coffee, lard, sugar, dried fruit, canned fruit, jellies, preserves, soda, soap, fresh tomatoes, nice chance of fine apples, one new quilt, one large bath towel, and some things that I will not take space to mention.

My family and I extend our deep appreciation and many thanks to each contributor for these things, and we pray God's blessings upon each one that administered in the least way, and may we share together the rich blessings of our Lord and Master in our church work this year.

I am asking an interest in the prayers of the people of Mt. Zion church and of all Christian people everywhere, that God will make me a better pastor, and a more efficient preacher. God give me grace, and faith, to rejoice in time of depression as well as in time of peace and plenty.

With best wishes to our editor and the entire force.

M. T. MEACHAM.

Pastor.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, *and* REV. M. J. SWEET, *Associates*.

REV. R. E. NEWTON, of Pomona, Florida, has been elected President of the Ministers' Association, which is composed of ministers in a number of communities centering in Crescent City. This Association is very active in promoting movements of common interest to the churches in that vicinity and is developing a strong interdenominational fellowship. It is an organization that might be copied generally. Mr. Newton has been active in this association since its organization and is honored by being elected president.

KEY WEST, FLORIDA. The Christian Endeavor Society of this church is working hard in preparation for the entertainment of the District Christian Endeavor Meeting, which is to be held with this church this month. The pastor, Rev. E. Richard Evans, reports that the Missionary Department has taken on new life under the leadership of Mr. Joe Boza. The projects are being especially emphasized. He reports that the church has built a fine sleeping porch on the parsonage but the pastor assures us that he is not going to sleep on the job on account of it. We know him too well to ever suspect him of ever being a sleeper on the job.

MIAMI FIRST CHURCH. Rev. Helen F. Lanham, associate minister in full charge of the work until the return of Dr. Robert MacDonald, has recently had Mr. C. H. Reeder, formerly mayor of Miami, as the guest speaker at a Sunday evening service. This church has been having interesting guest speakers on Sunday evenings. This church has an active young men's class under the leadership of Mr. J. Tweedell. One of our pastors recently wrote: "The church service was the best for a month and the atmosphere was beautiful. You would have enjoyed it immensely. It really was church. Quite a number, even outsiders, have commented upon the ever increasing spirit of reverence."

INTERLACHEN, FLORIDA. This little village has a Methodist and Congregational Church. The Methodist church has preaching service once a month and the Congregational church has a full time resident minister for eight months of the year, Rev. C. DeW. Brower. The churches have some united features, such as a Union Christian Endeavor Society, meeting alternately in the churches. Recently when the Congregational pastor renewed his mid-week prayer meetings the Methodists asked to be included. Consequently, the prayer meeting has become a union meeting, also held alternately in the churches. This is a fine Christian attitude and should result in promoting a spirit of cooperation in the community.

MR. AND MRS. ROBERT G. WILLIAMS visited the Jacksonville office recently on their way to their winter home at Lake Worth from their summer home at Barre, Massachusetts. Mr. Williams is Moderator of the State Conference and Mrs. Williams is President of the Federation of Congregational Women of Florida. Their visit gave an opportunity for the discussion of plans for the winter's work and the general missionary program of the state, and also for the annual State Conference, which will be held in Lake Worth April 22-24. This will be the first week-end conference ever held. Interesting plans are being developed. Mr. Williams is the first layman to be elected Moderator of the Conference since 1918 and one of few laymen to hold that office in the history of the Conference.

REV. GEORGE PENN, Albemarle, North Carolina. The Congregationalist and Herald of Gospel Liberty for October 15th has the following interesting paragraph: "Sending promising boys and girls away to school is one of the most ancient and honorable avocations of the Christian minister—and one which is still being followed. George W. Penn is pastor of a church in the mill section of Albemarle, N. C. He writes "A revolutionary thing happened in our church the other day when two of our young people left town to attend school. In the mill section it is a rare experience to find anyone who has gone beyond the seventh grade; for anyone to go away to school is most unheard of. The young lady who was superintendent of the Primary Department in our Sunday School met the 'chance of a lifetime' when a man and wife from Oswego, N. Y., opened their home to her and promised her every assistance in getting an education. One of our boys dared to 'catch rides' for four hundred miles on his way to Pleasant Hill Academy so that he could save his money for books instead of spending it for carfare." Mr. Penn is to be commissioned at the All-New England Regional Conference in Portland, Me., on Sunday night, October 18th, by the Extension Boards."

SECRETARY FRANK E. HENRY.

Rev. Frank E. Henry, Editorial and Field Secretary of the Congregational Church Extension Boards, is on a visit to Florida and some other points in the southeast. Secretary Henry comes down primarily for the meetings of the three associations in Florida. These associations are meeting this week and next; the South Association at Tampa, November 3-4; South East Coast Association at West Palm Beach, November 6; and the East Coast Association at Jacksonville, November 10-11. Mr. Henry will speak at each of these associations. He spoke at the morning service last Sunday at First Church, St. Petersburg, and in the evening at New Port Richey. Next Sunday he will speak in the morning at Coral Gables church, and in the evening at First Church, Miami. While in the Miami region he will be the guest of Rev. Harley R. Core of Homestead, who was a class-mate at Oberlin. He will also visit Charleston and speak at the Circular church there, the pastor of which, Rev. George N. Edwards, was an associate with Mr. Henry in Home Missionary Service in the northwest.

MERGER AT BIRMINGHAM.

At Birmingham on October 11th, the United Christian-Congregational and the Congregational Community Church were united with a total membership of four hundred. Fifty more people will sign the membership cards soon.

Following the merger the two congregations united in a communion service in which four hundred people participated. Dr. Mordecai, the pastor, said that it was the largest participation in the Communion which he had witnessed in Birmingham. He himself was received as a member of the church. The organization took the name of the larger unit and the constitution and bylaws of the smaller one. It was a matter of regret that the adjective, "Christian" could not well be incorporated in the title of the merged church. In Birmingham it was understood that the old Christian Church is not the Disciples of Christ communion, but it is confused with the Church of

Christ denomination. After much thought the larger church had decided upon the adjective "Congregational to denote freedom of operation and historic affiliation and the adjective "Community" to describe the nature of the activities of the downtown group. The church is now using three centers. The Church School, with the exceptions of the Crusaders Men's Class, and the morning and night preaching services are held in the Empire Theatre. The Crusaders' Class, which had one hundred and one present on October 11, and the Chalice Club, of young people meet in the morning and night respectively at the Rialto Theatre. The church has a suite of offices for the pastor and his staff of two helpers in the Comer Building.

Dr. Trevor Mordecai will preach the Conference sermon at both the Tennessee and Alabama Conferences.

METHODS CORNER

BY REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

I desire to devote this Corner to some thoughts about Church Worship. I have recently been reading the story of Holman Hunt and his famous picture, "The Light of the World." It was painted at the time of the Oxford Movement in England. Christ, as the light of the world, knocked at the door of the sleeping Church of England. The various reform movements in the Church had stripped it of its former glory of ritual and its beauty of decoration. There was an element in the Oxford Movement that craved an enriched worship service. Not only was there a rival of worship in the beauty of holiness, but there was also a rival of religion. It is all very interesting to us of the present era because we are repeating the same thing, or something like it.

In all our churches there is a movement toward better form, a more elaborate ritual and a program of dignified worship. Anyone who wishes to inform himself on this tendency will do well to write a letter to The Commission on Evangelism, 287 Fourth Avenue, New York City. It is really very important for we should make our services dominantly religious. In some churches there is too much talking and visiting and sometimes laughing just at the time service begins. People sometimes seem to think the organ prelude is intended to cover up or drown our boisterous talk. In some churches it takes fully five minutes before the congregation gets seriously engaged in worship. All these things are easily overcome if they are taken in hand in time.

This summer I found a book entitled, "Church Worship Book" by Charles W. Merriam, published by The Pilgrim Press, Boston and Chicago. It contains a long series of Orders of Worship for morning and evening. They are carefully made out and are designed to encourage cooperation between pastor and people. They contain responsive readings, prayers for the congregation and pastor, periods for silence and other helpful suggestions. It is a rich mine of information and suggestion. Perhaps one of the best things anyone can say of a church service is that it is really religious. People go to other places for entertainment, but they go to church to worship God, to commune with their own hearts and to feel the warmth of fellowship in the congregation. For that reason a worship program should be carefully thought out. It should have a beginning and should progress to a climax of spiritual enthusiasm. And it adds much to the value of the service if it begins on time and ends promptly at a point that has been planned beforehand. One hour is long enough. A twenty minute sermon is sufficient.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE EASTERN VIRGINIA CONFERENCE.

It was the editor's privilege to attend, for two days, the three days' session of the 111th annual meeting of the Eastern Virginia Christian Conference, at Cypress Chapel, October 28th, 29th and 30th. This conference is always largely attended, and the present session was no exception, the large auditorium of the church being well-filled when the gavel fell for the opening exercise at 10:30 the first day. Rev. H. S. Hardcastle, president of the conference, has been for sometime in a hospital at St. Albans, Vermont, and the vice-president, Dr. J. W. Manning, Norfolk, Va., presided over the conference. Other than his apology for being a novice at presiding, one would have thought that it was Dr. Manning's custom to wield the gavel and preside over such bodies. The conference had made no mistake in the selection of a vice-president, and the deliberations were conducted with becoming dignity and efficiency. Rev. R. E. Brittle is the pastor of Cypress Church, and gave to the conference words of greeting and welcome. Rev. O. D. Poythress, of the South Norfolk Church, spoke words of appreciation on behalf of the conference.

Hon. J. E. West made the report of the Committee on Home Missions, and stated to the conference that last year the net gain in membership of the conference had been ninety-seven. This was not regarded as an encouraging figure in a conference of more than 10,000 members, in which twenty-four pastors preached and labored for the year, with a total salary of approximately \$36,000.00. Of course, there are other objectives than that of church increase on the part of pastors

and churches, but the increase is one among the objectives which every pastor and every church has in mind or at heart, or should have. The simple fact of church history is that any considerable group of well-established churches about maintains its own from year to year, and the group increases by the addition of churches and congregations, just as a local church increases by the addition of individual members. In brief, the conference unit is the church, just as the church unit is the individual, and where these units are not added from year to year, the growth is naturally well-nigh negligible; for while one church in a group may gain in any one year considerably, another church will, and as a rule, does lose correspondingly. Practically the sole hope for a conference, so far as growth in numbers is concerned, is through its home missionary endeavor, or church extension activity, to add new churches or congregations. This may be impossible as an annual experience, since churches have to be improved and entail expenditure of funds and attention, but at any rate this is the great objective that a conference must ever keep in mind if its borders are to be extended while it strengthens its stakes.

A conference may become localized, just as a church may, and draw boundaries about itself, beyond which it does not think of going and building. There are great possibilities, as well as realities, in the Eastern Virginia Conference, but it, like our other conferences, needs a passion for soul winning, her growth and enlargement.

Rev. J. E. McCauley, pastor First Christian Church, Richmond, gave an address at the first session of the conference on "My Church," in which he deplored the slow growth of his own church compared with that of the Methodists and Disciples in particular. From the beginning, these two bodies that have far outstripped our own, were missionary churches. John Wesley, the founder of the Methodists, declared, "The world is my parish," and Alexander Campbell, with his immediate followers, declared the fact that the gospel they preached, was the gospel that should be proclaimed to the uttermost parts. Wherever the missionary passion is lacking, whether it is in the Christian Church or in other churches, there is sad lack of growth, power and dynamic, for from the days when the Lord gave His Commission, "Go ye into all the world and preach my gospel," down to this good day, a church has grown only as it developed and manifested the missionary spirit. It is very difficult for us Christians to face and realize this universal truth of church history, but the truth stands there all the same, and there is no getting around it. We may assign other motives and reasons for our slow growth, but in all the history of the past, whatever else a church preached or taught, it had growth and development, provided it was missionary in spirit, in passion and in activity; and unless this was there the growth was exceedingly slow, or negligible.

Dr. N. G. Newman preached a great sermon on "These Times," using as his text the verse from Esther, "Who knoweth but that thou hast come into the Kingdom for just such a time as this." Dr. Newman's theses was that these times have come upon us because we have sinned against God. Our economic ills result from moral ills. These will never be cured until restored by righteous deeds and conduct.

Mr. W. E. MacClenny, historian of the Conference, read a history of Cypress Church showing that it was before the Revolutionary War an Episcopal Church, but that after 1776 no Episcopal services were held there. Rev. James O'Kelly, Presiding Elder, in the Methodist Church, preached there, and later he and Bishop Asbury met there, and that Cypress Chapel was one of the Churches, originally, in the movement for relig-

ious liberty in the new-born republic. This paper of historic worth is to be published in THE SUN by request.

Mrs. R. T. Bradford made the report from the Woman's Missionary Conference, and this report is also to be published in THE SUN by vote of the Conference.

Dr. L. E. Smith was absent the first day, but sent in his report on Foreign Missions, which report recommended that the men of the Conference acquaint themselves with Missions as the women are doing, and that the Sunday Schools take the once-a-month offering for Missions, that the goal for Missions in the Conference the coming year be that of last year—one-third the amount paid on pastors' salaries, this not to include money raised by the Women's Missionary Societies.

Mr. C. D. Johnston spoke at night to a large audience on the Christian Orphanage, its history, its present status and its need for continued support.

On the second day Dr. W. M. Jay, chairman, made report on Religious Literature, and several talks were made urging the ministers and laymen of the Conference to do more for THE CHRISTIAN SUN, to manifest a care for our own publication, and that more of the people subscribe to and read the paper, since it reflects the spirit of the church, and lays before the people, from week to week, items of interest from the Church. On the report of Committee of Education, the Conference heartily endorsed Elon College. After Dr. L. E. Smith had given his report from the extraordinary session of the Southern Convention, the Conference voted unanimously on a resolution by Dr. N. G. Newman endorsing the act of the Trustees in electing Dr. L. E. Smith president of the College, expressing the hope that he would accept, and pledging Dr. Smith, in case he did accept, its hearty and loyal cooperation and support. Dr. Smith stated to the Conference that he was having a desperate struggle to decide, since he had had no cravings, ambitions or desires whatsoever to accept the presidency of Elon or in any wise turn aside from the active pastorate and the ministry to which he had dedicated his life since he was nineteen years of age. It was plainly the sense of the Conference that Dr. Smith could render a great service in the larger parish that the College would afford him and that he would have the hearts of the people with him in his arduous and trying task as president of the College.

Dr. W. D. Harward closed the morning session the second day with a most appropriate devotional period, showing that what each of us may bring into the kingdom may be small, yet our Lord was the same Lord who blessed the few loaves and fishes and made them more than enough for a great multitude.

The writer was not privileged to attend the afternoon session, nor the session for the closing day. However, the spirit of the Conference was manifestly optimistic, despite the decreased returns from the churches on Conference apportionments. Cypress entertained the Conference in royal and abundant manner. It was our inspiration to be in this great Conference and to be guests for three days of the generous and loyal hearted people of Cypress Chapel. J. O. A.

HIGHER EDUCATION AND RELIGION.

There are many evidences that higher education, that is education in colleges and universities, is often in these days far removed from religion, and that many of our higher educational institutions, as such, give very little heed to religion. Recently a public speaker in North Carolina gave names and facts, calculated to show that colleges and universities gave easy access and eager hearing to speakers of communistic and atheistic in-

clination and teaching, and that the trend in higher education at present was rather from than to religious instruction. This writer was informed, he presumes authentically and reliably, that certainly not over ten per cent. of the teachers in our own State University attend church on any Sunday, or give personally any individual support to church and religion. What truth there is in such statements, our readers are left to inquire and investigate for themselves. But it should be borne in mind that in this country, higher education is the child of the church and remained under the control of the church until quite recent times. If the statements made above are facts, they would indicate that the child has grown a long way from its mother, and has become quite indifferent to its parenthood.

Religion was the outstanding objective in higher education when the colleges and universities now prominent in America were born. The records show that Harvard University was founded "to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches." William and Mary College, in Virginia, was founded in 1693, "that the church of Virginia may be furnished with a seminary of ministers of the Gospel." The charter of Yale University gives the purpose of that institution that men "may be fitted for public employment both in church and state." Princeton University, founded in 1748, gave as the "chief aim" of its founding, "to furnish the church with a pious and learned ministry." Columbia University, now the largest numerically of our great universities, has in its charter the declaration that "the chief thing aimed at in this college is to teach and engage the children to know God in Jesus Christ." The charters of other universities of renown throughout our land show the genuine religious interest that the founders thereof had.

It may be it is well that these charters still obtain, and have in them these bold declarations as the purpose of their founding, for it is doubtful if such declarations could now be inserted in the organic law and life of these institutions.

At the present our Federal law separates church and state, and on this account it is impossible for a State university to teach religion. "This means," according to a recent magazine article, "that we have approximately 400,000 young men and young women getting their education under secularized influences. The State does not disbelieve in religion, it just leaves it out of the educational process." This gives the reason for the existence and maintenance of the Church College. The Church does believe in religion, and its College will naturally teach and reflect religion in its educational process. Since higher education is the child of the Church, the Church cannot with impunity turn its back on its child, even if the child, grown to intellectual independence, turns its back upon its parent. Thomas Jefferson's great slogan still obtains: "We need not fear error as long as truth is left free to combat it." One of the great objectives of the Church school is to so protect and cultivate truth that it shall be free, and being free shall have full force with which to combat error. A long time ago, One said, "I am the way, the truth and the life." The world has never disproven that claim, and the One Who said that is the Founder and Builder of the Church, and no institution on this earth has done so much for truth, leaving it free and in full force to combat error, as the Church founded by the Son of God, Who Himself is the Truth.

J. O. A. *

THE PASSING OF A PUBLISHER.

A real benefactor of religion passed from the scene of earthly activity, when on Sunday, October 11th, Fleming H. Revell, founder and father of

the publishing house that bears his name, died at the ripe age of eighty-one. Without having the actual facts, we believe it is safe to say that the Fleming H. Revell Company has done more to publish and to disseminate religious books of real value and merit than any publishing house in America. The chief objective of his house was that of producing for the world religious books, and seldom did any other type of book come from this house.

Fleming H. Revell, born in Chicago in 1849, began a publishing business at the age of twenty. Starting with a humble beginning, the company persisted and grew until it was known all over the world, its books going to the uttermost parts and being translated into many languages. Its headquarters were in New York, though it had branches in Chicago, Edinburgh and London. Mr. Revell being a brother-in-law, as well as a warm friend and associate, of the late Dwight L. Moody, his publishing house naturally specialized on books of an evangelical nature, thus giving to the world from its presses books by A. J. Gordon, D. L. Moody, Arthur T. Pierson, J. Campbell Morgan, R. A. Torrey, S. D. Gordon, Ralph Connor, Robert E. Speer, Edward A. Steiner, Arthur J. Brown and others.

Mr. Revell was, to the end of his life, intimately associated with and devoted to the work of evangelization. It was the privilege of THE SUN's editor to meet Mr. Revell at the Northfield Bible Conference the past summer, and to congratulate him on the great work he had done through the years of his life in promoting religious publications. There was no more interested attendant at the Bible Conference than this venerable man of God, being present at the lectures and sermons, especially those by Dr. G. Campbell Morgan. And though feeble and in failing health, the fires of religious zeal and enthusiasm burned in his kindly and piercing eye, and lit up his face in animated conversation. This humble layman, like his famous brother-in-law, the outstanding leader in the evangelistic field, Dwight L. Moody, has made a real contribution to the religious life of the world, and his name will abide through the years to come.

J. O. A.

WHEN TO BEGIN.

The time to begin anything is at the beginning. The time to begin a crop is at the opening of the season. When winter passes and spring opens, that is the time to begin to plant cultivated crops; and when winter is near, that is the time to harvest, to get in wood and coal, and to be ready for markets and weather. The time for going to school and laying the foundation for education is in childhood's early years; and the time to begin the Christian life is while young, before sin has fastened its bad habits upon the life. It takes a whole lifetime to mature the best Christian life, and young life is the most susceptible to influences, whether evil or good. Much is lost by neglecting early opportunities or putting off the claims of Jesus Christ, and that simple invitation, "Follow me."

When is the best time for the local church to begin to raise the conference apportionment? At the first meeting after conference. That time has three advantages over waiting until near the end of the year, and then beginning to hurry and scurry to get the money before conference meets. It takes a whole season to raise a good crop; it takes a whole lifetime to develop a good life; and it takes a whole year to do a year's work. To begin at the beginning of the year to raise the conference money makes it easy and successful to do it. The pastor of a church can go to conference feeling better and his people feeling better, if he knows his church is up with conference money in full. Now is the time to begin, and the raising

of money for the Lord does not interfere with the preacher's salary. Put God and the Church first, and they will take care of the pastor, for "the laborer is worthy of his hire." (Luke 10:17.) Experience teaches that to put off what ought to be done today, often leaves it undone.

W. W. S.

UNIQUE DIVINITY SCHOOL MAKES PROGRESS.

Winona Lake School of Theology, which holds its session annually during the summer at Winona Lake, Indiana, is considered by those who know its faculty, methods and achievements as a very unique School.

The 1931 Session of the School, which was held from July 8th to August 14th, registered an attendance 26 per cent increased over that of the 1930 session. The students came from about twenty states in the Union, and about an equal number of denominations were registered in the School.

At the close of the School, the second annual Commencement was held, at which time a class was graduated with the degree of Master of Arts (in Religious Education). Among the graduates were teachers of Bible and Theology in Colleges, and Pastors. The Commencement Address was delivered by Dr. G. Campbell Morgan.

Winona Lake School of Theology is interdenominational, and has for its Director, Dr. William Edward Biederwolf; for its President, Mr. C. E. Sawtelle, and for its Dean, Dr. J. A. Huffman.

The Faculty is selected from outstanding theological professors from various institutions, every one of whom is recognized for his loyalty to the fundamentals of the Christian faith, also as an authority in his particular field. The Faculty for 1931 was composed of the following persons: Dr. Leander S. Keyser, of Hamma Divinity School, Dr. Julius R. Mantey, of the Northern Baptist Seminary, Chicago, Ill., Dr. George L. Robinson, of McCormick Theological Seminary, Dr. Melvin Grove Kyle of Pittsburgh-Xenia Theological Seminary, and the Dean, Dr. J. A. Huffman.

Courses were given in Psychology, Ethics, New Testament, Old Testament, the Passion of Christ, and the Problem of the Pentateuch.

The splendid progress registered by this institution speaks eloquently of the interest which the American people have in education which is Bible-centered, and which gives Christ His proper place.

The School provides very splendid opportunities for Pastors, Teachers, students and laymen who desire to devote a few weeks of early summer-time to inspiring and profitable study. Courses are given leading to the B. D. degree, the Th. B. degree, Master of Arts (in Theology), and Master of Arts (in Religious Education.)

The Dean is already at work arranging the Faculty and the curriculum for the 1932 Session. The offerings promise to be the most attractive ever made by the institution. A twelve page Prospectus will be ready for distribution in January. Requests for copies of the Prospectus may be made at once, by addressing the Dean, Winona Lake School of Theology, Winona Lake, Indiana.

NOTICE.

The Education Committee of the North Carolina and Virginia Conference is called to meet in THE CHRISTIAN SUN office, Elon College, N. C., at 2:30 P. M., Monday, November 9th. Applicants for licensure or ordination in the conference should appear before this committee for examination and report to the annual session of the conference, which meets November 10th.

J. O. ATKINSON, Chairman.

CONTRIBUTIONS

SUFFOLK LETTER.

The One Hundred and Eleventh Annual Session of the Eastern Virginia Christian Conference was held in Cypress Chapel Christian Church, October 28, 29 and 30, 1931. Cypress Chapel is one of the oldest places of worship in Eastern Virginia. In colonial days it was an English Church. "This section is mentioned in the land grants in early days of the Virginia Colony, and was visited by many famous men in exploring the Dismal Swamp, on to Corapeake Swamp": William Drummond, first governor of the Province of North Carolina, after whom Lake Drummond was named; Col. William Byrd, who tells of visiting Cypress Chapel; George Washington, when exploring the Dismal Swamp; and great church leaders.

Here, in 1780, Rev. James O'Kelley, who organized the Christian Church in the South, met the Rev. Francis Asbury who, later, became the great Bishop Asbury. After O'Kelly and others left the Methodist Church in 1793, their followers, who called themselves "Christians" met in conference at Cypress Chapel, and it has been a permanent and useful country church from that time to this.

In that year the old Episcopal Church was repaired and enlarged, and, in 1846, a new house of worship was erected. This house was used until 1870, when it was torn down and still another new House of worship built, and the corner stone was laid, with Masonic rites, by the pastor, Rev. W. B. Wellons. Dr. Wellons was licensed in this church and, later, ordained in it.

In 1925 the present splendid building was erected during the pastorate of Rev. J. M. Roberts. It was in this historic church that the annual conference held its present annual session.

This Conference was attended by 25 ministers, 100 delegates who represented 47 churches; 407 persons registered, and the total number present was around 500. The weather was very fine, the interest was deep, and the reports showed a year of faithful service. The total cash receipts was \$6,641.77, which was not much behind last year, and probably more will come in.

The president, Rev. H. S. Hardcastle, was absent on account of sickness, and the vice-president, Dr. J. W. Manning, presided very efficiently. Reports were well prepared, addresses were inspiring, and discussions were illuminating, and the devotional services were unusually appropriate and spiritual. The song services, led by Rev. J. F. Morgan, were wise in selection and spiritual in rendition.

Dr. J. O. Atkinson, Mission Secretary of the Southern Christian Convention, and Chas. D. Johnston, Superintendent of the Christian Orphanage, were present and added to the interest of the Conference. Johnston also represented THE CHRISTIAN SUN, and secured a good list of subscribers. John T. Kernodle, who has charge of the Central Publishing Company, Richmond, Virginia, and publishers of THE CHRISTIAN SUN, also received subscriptions to THE SUN.

Dr. L. E. Smith, recently elected President of Elon College, presented earnestly and clearly the needs of the College and the obligation of the Church to rally to its support. The Conference pledged their prayers and their support to Dr. Smith, if he accepts the presidency.

Throughout the Conference, emphasis was laid upon Education, Missions, THE CHRISTIAN SUN, the Orphanage, and Evangelism. Space does not permit detailed account of persons, addresses and

reports. Enough to say that good attendance was maintained to the close, and all felt that it was a great session. W. W. STALEY.

THE FIRST REQUISITE FOR A BETTER WORLD.

By RUFUS M. JONES.

The supreme interests of this period through which we are passing have been turned upon the things that belong to the physical, the natural, sphere, and there has been slight attention given to the reality of the spiritual, or to the business of achieving it as a fact of life. The world of things in space and time has crowded in upon us until it almost holds the entire field. Dean Inge was quite right when he said that, if a person spends sixteen hours a day dealing with "things" and five minutes a day trying to find God, it will not be strange if "things" seem to be two hundred times as real as God is. Little by little the five minutes' search for God, for spiritual realities, drops out altogether and "things" hold the stage.

For multitudes of persons the scientific method has come to be thought of as the only way to reality worthy of respect. Not to *prove* and *demonstrate* seems to many minds complete failure to know. All other approaches to reality are discounted or banned. As a result of this attitude, a severe "naturalism" has emerged which brings with it a tragic narrowing of the range and scope of life. The horizon draws in at every point and shuts out the faith of the ages.

Another type of secularism has enmeshed the busy man of affairs. The physical energies which have been discovered in the scientific laboratory have been harnessed by skilful inventions, and the whole world of life and industry has been thereby transformed. This secularism in the world of activity and business has colored all life and thought for the practical man, somewhat as "naturalism" has for the academic mind. They both put the emphasis on things that are seen and handled. The ponderable realities quietly fall out of consideration. No resources of a spiritual order are expected. The universe clanks on as a vast mechanism.

The obvious effect of this excessive "naturalism" and "secularism" has been and is a state of depression, confusion and loss of nerve. Speed becomes a substitute for direction. Frantic immediacy, the expectancy of quick and tangible results, is a wide spread state of mind. But with it has come impatience and disillusionment, and a sense of futility. We seem to have come from nowhere and to be going nowhere. The moral breakdown of lives, the weakening of family ties, the paganizing of many areas of life, and a threatened collapse of the social structure of civilization are the natural fruit of such contracted views. A pyramid standing on its apex is hardly more unstable than a civilization that has lost the poise and balance of well-grounded faith in spiritual realities.

A university professor was talking recently with a group of his students. He called on them to be men and play the game of life. "But how are we going to play the game of life," one of the students asked, "when we don't know where the goal posts are?" That is the trouble; how are you going to make a great life when you have no assurance that life itself has any meaning, or purpose, or significance? If there are no goal posts, there can be no game. Our first business is to rediscover the foundations on which a great

spiritual civilization can be built and great lives fashioned.

Our difficulty today is within ourselves. We must build our own souls before we can rebuild our world. All victories are won within, in the soul, before they are achieved in the world outside.—*Federal Council Bulletin*.

PROGRAM.

THE ONE HUNDRED AND SIXTH ANNUAL SESSION OF THE NORTH CAROLINA AND VIRGINIA CHRISTIAN CONFERENCE.

Mt. Bethel Church, Rockingham County, N. C.
November 10, 11, 12, 1931.

First Day—November 10th.

MORNING SESSION.

- 10:30 Conference Called to Order.
Devotional Service—Rev. G. C. Crutchfield.
- 10:45 Roll Call of Ministers and Churches.
- 11:00 Welcome Address—Mr. L. P. Rippey.
Response—Rev. W. T. Scott.
- 11:20 Report of Program Committee.
Report of Executive Committee.
Report of Treasurer—Dr. Waldo Boone.
Appointment of Special Committees.
Reception of Visitors.
- 11:45 Address of President—Dr. C. H. Rowland.
- 12:15 Communion Service—Conducted by Dr. P. H. Fleming.
- 12:30 Adjourn for Lunch.

AFTERNOON SESSION.

- 1:45 Conference Called to Order.
Devotional Service—Rev. A. P. Hurst.
- 2:00 Report of Committee on Sunday Schools and Christian Endeavor—Rev. S. A. Bennett, Chairman.
Address, "The Place of the Sunday School and Christian Endeavor Convention in the Work of Our Churches,"—Mr. W. B. Truitt.
"What Sunday School Means to Me," and "What Christian Endeavor Means to Me," by Young People.
- 3:00 Report of Committee on Stewardship—Rev. A. W. Hurst, Chairman.
Address—Rev. W. T. Scott.
- 3:45 Report of Committee on Superannuation—Mr. C. D. Johnston, Chairman.
Discussion and Vote on Report.
- 4:00 Miscellaneous Business.
- 4:20 Adjournment.

EVENING SESSION—7:30 P. M.

Bethany High School Building.

Young People's Program—Herman Truitt, Presiding.

1. Introductory Remarks—Herman Truitt, President Youth Fellowship of the Southern Christian Convention.
2. Worship Program—Miss Birdie Rowland, Greensboro, N. C.
3. Young People's Work in the North Carolina and Virginia Christian Conference.
"Things that Have Been Done,"—Miss Clarice Gunn, Happy Home.
4. "What Youth May Do." (Three Minute Talks)—Miss Jessie Sharpe, New Lebanon.
Rev. S. C. Harrell, Durham.
Dr. C. H. Rowland, President of Conference.
5. The Youth Fellowship—Miss Mabel Smith, Delegate to 1930 Christmas Meeting.
6. Special Music, Miss Jewell Presnell, Elon College, in charge.
7. Inspirational Address—Rev. F. C. Lester, Chairman Board of Christian Education of S. C. C.
8. Business Session—Herman Truitt, Presiding.
9. Closing Program.

Second Day—November 11th

MORNING SESSION.

- 9:30 Conference Called to Order.
Devotional Service—Rev. J. F. Apple.
- 9:45 Reading of Minutes. Enrollment of Delegates.
Report of Nominating Committee.
- 10:00 Miscellaneous Business.
- 10:25 Report of Committee on Religious Literature—
Rev. J. H. Dollar, Chairman.
Address—Mrs. C. H. Rowland.
Address—Mr. C. D. Johnston, Cir. Manager,
The Christian Sun.
- 11:15 Report of Committee on Foreign Missions—
Rev. C. E. Newman, Chairman.
Address—Dr. J. O. Atkinson.
General Discussion of Report.
- 12:15 Report of the Work of the Woman's Mission-
ary Conference—Mrs. C. H. Rowland,
President.
- 12:30 Adjourn for Lunch.

AFTERNOON SESSION.

- 1:45 Conference Called to Order.
Devotional Service—Rev. L. L. Wyrick.
- 2:00 Report of Committee on Moral Reform—Rev.
G. C. Crutchfield, Chairman.
Address—Prof. A. R. VanCleave.
General Discussion and Vote on Report.
- 3:00 Report of Committee on Education—Dr. J. O.
Atkinson, Chairman.
Address, "Christian Education,"—Rev. A. W.
Hurst.
Address, "The Church and the College,"—
Prof. J. W. Barney.
General Discussion and Vote on Report.
- 4:00 Miscellaneous Business.
Report of Entertainment Committee.
- 4:20 Adjournment.
- Evening Session—7:30 P. M.
Bethany High School Building.
Program by the Christian Orphanage.
Solo—Mrs. H. McD. Holliday.
Missionary Pageant, "Children of All Nations,"—
Societies of New Lebanon and Mt. Bethel
Churches.

Third Day—November 12th.

MORNING SESSION.

- 9:30 Conference Called to Order.
Devotional Service—Rev. J. L. Neese.
- 9:45 Reading of Minutes, and Pastoral and Church
Letters.
- 10:15 Report of Home Mission Board—Mr. W. B.
Truitt, Chairman.
General Discussion of Report.
- 10:35 Report of Committee on Apportionments—Mr.
J. C. McAdams, Chairman.
General Discussion of Report.
- 11:05 Report of Committee on Resolutions.
Report of Committee on Memoirs.
Report of Collectors.
Report of Auditing Committee.
Report of all other Special Committees.
Miscellaneous Business.
- 12:00 Closing Service (to be arranged).
Final Adjournment.

NOTICE.

The Education Committee of the Eastern N. C. Christian Conference will meet at the Christian Church, Cary, N. C., on Monday, November 16th. Anyone who so desires may see them there.

J. LEE JOHNSON,
Chairman.

NOTICE.

Rev. H. C. Hilliard, Louisburg, N. C., and a graduate of Elon College last May, has accepted the pastorate of Antioch Church, Warren County, N. C., and is open for work two other Sundays in the month. He will be glad to correspond with any church needing his services.

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ever: the heathen are perished out

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ners, red under gold edges, head- \$4.75
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eth for the courts of the LORD: my together, righteousness
heart and my flesh crieth out for the kissed each other.
living God. 22 Truth shall spring

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years old when he began t

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grave; death shall feed on th



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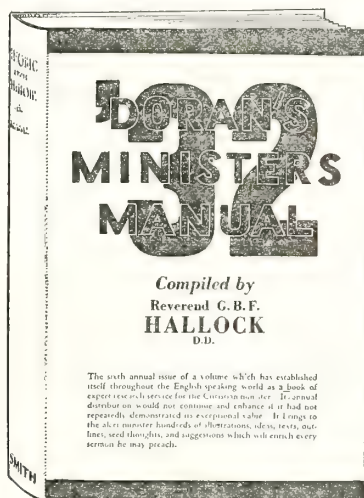
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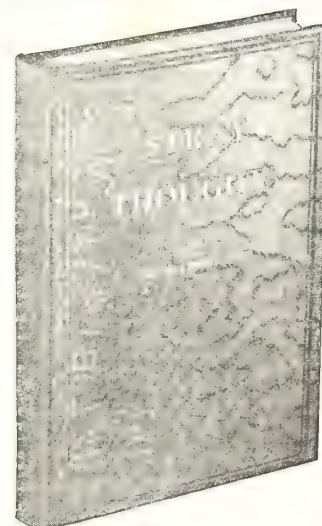
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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

A PRAYER.

Father of Love, Thou knowest our frames, of ourselves so faulty and incapable, yielded to Thee so susceptible of grace and victory and power. Through defenceless night whether of body or soul, Thou dost cover and keep each committed life for the day of endeavor unto whatsoever Thou hast appointed. More and more grant us clear insight unto the chambers of Thy will and make us obedient. Showing us the leanness of normal allegiance, lift Thy children into the realm of positive partnership with Thee for Thy dear Son's sake. Amen. "L."

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 31, 1931

Sunday Schools.

Previously acknowledged	\$ 521.21
Pleasant Grove, News Ferry, Va.	10.80
Carey, N. C.	3.10
Durham, N. C.	14.64
Randleman, N. C.	1.00
Woods' Chapel, New Market, Va.	1.00
Rosemont, Norfolk, Va.	11.80
Rosehill, Columbus, Ga.	1.00
Spring Hill, Waverly, Va.	1.00
Hanks Chapel, Pittsboro, N. C.	3.17
Lebanon, Semora, N. C.	1.16
Suffolk, Va.	25.00
Linville, Va.	6.39
Hines Chapel, McLeansville, N. C.	3.06
Third Avenue, Danville, Va.	3.86
First Christian, Greensboro, N. C.	22.23
Bethlehem, Altamahaw, N. C.	3.79
Newport News, Va.	10.00
Bethlehem, Suffolk, Va.	2.65
Wakefield, Va.	2.27
Antioch, (R), Bennett, N. C.	.80
Youngsville, N. C.	1.00
Howard's Chapel, Wentworth, N. C.	2.00
Fuller's Chapel, Henderson, N. C.	3.38
Timber Ridge, High View, W. Va.	5.62
Holy Neck, Holland, Va.	8.00

Total \$ 669.93

Individual and Church Offerings.

Previously acknowledged since Sept. 1...	\$ 297.44
Ebenezer, Cary, N. C.	2.20
Waverly, Va.	15.00

Total \$ 314.64

Dollar-a-Month Club.

Previously acknowledged since Sept. 1...	\$ 65.75
Mrs. M. A. and Miss Edith Walker, Burlington, N. C. (Burlington Christian Church)	1.00

Total \$ 66.75

Specials.

Previously acknowledged since Sept. 1...	\$ 469.64
Rosemont Class No. 3, Norfolk, Va.	5.00
Salem Chapel Church Vacation School, Walnut Cove, N. C.	2.44

Total \$ 477.08

Summary.

Previously acknowledged since Sept. 1...	\$ 1354.04
Sunday Schools, Regular, October 31.	148.72
Individual and Church Offerings, Oct. 31.	17.20
Dollar-a-Month Club, Oct. 31.	1.00
Specials, October 31.	7.44

Total to date \$ 1528.40

J. O. ATKINSON,
Mission Secretary.

ANNUAL REPORT.

Annual report of the Treasurer of the N. C. C. Woman's Missionary Conference for year ending September 30, 1931.

Women's Societies.

1. Amelia	\$ 10.78
2. Antioch	7.70
3. Bethlehem	30.70
4. Burlington	1191.96
5. Caraleigh	7.50
6. Carolina	7.77
7. Catawba Springs	25.00
8. Danville	30.00
9. Durham	275.00
10. Elon College	305.00
11. Grace's Chapel	2.75
12. Graham	30.00
13. Greensboro	355.00
14. Haw River	39.35
15. Hebron	15.73
16. Henderson	75.00
17. High Point	15.75
18. Howard's Chapel	25.00
19. Ingram	27.10
20. Lebanon	10.00
21. Liberty, Va.	10.80
22. Liberty, (Vance)	107.00
23. Long's Chapel	7.00
24. Lynchburg	30.00
25. Monticello	25.00
26. Mt. Auburn	31.20
27. Mt. Bethel	12.26
28. Mt. Zion	11.00
29. New Lebanon	22.15
30. New Hope	10.00
31. Palm Street, Greensboro	15.00
32. Parks Cross Roads	12.00
33. Pleasant Grove	22.25
34. Pleasant Hill	23.60
35. Pleasant Ridge	51.00
36. Piney Plains	30.00
37. Providence Memorial	20.00
38. Raleigh	153.00
39. Ramseur	55.00
40. Randleman	10.00
41. Reidsville	130.00
42. Sanford	127.80
43. Shallow Ford	5.00
44. Shallow Well	85.00
45. Turner's Chapel	55.00
46. Union Ridge	43.00
47. Virgilina	78.00
48. Wake Chapel	85.00
49. Youngsville	15.00
50. Hopedale	3.60
51. Fuller's Chapel	33.00
52. Hanks Chapel	5.50
53. Salisbury	5.00

Total \$ 3816.25

Young People's Societies.

1. Bethlehem	\$ 3.70
2. Burlington	50.00
3. Burlington, Jr.	50.60
4. Durham	55.00
5. Elon College	25.16
6. Graham	1.30
7. Greensboro	100.00
8. Greensboro, Jr.	15.00
9. High Point	7.70
10. Turner's Chapel	5.00

Total \$ 313.46

Willing Workers.

1. Bethlehem	\$.51
2. Burlington	51.27
3. Durham	40.00
4. Durham, Jr.	25.00
5. Elon College	19.11
6. Greensboro	25.00
7. Reidsville	15.00
8. Virgilina	8.10

Total \$ 183.99

Cradle Roll.

1. Bethlehem	\$ 4.90
2. Burlington	20.00
3. Durham	26.00
4. Elon College	14.35
5. Greensboro	15.00
6. High Point	3.00
7. Ramseur	1.00
8. Sanford	5.00
9. Turner's Chapel	6.00
10. Wake Chapel	8.71
11. Raleigh	10.00
12. Parks Cross Roads	3.25
13. Liberty (Vance)	3.00
14. Graham	1.00

Total \$ 121.21

District Meeting.

1. Alamance	\$ 5.53
2. Halifax	13.55
3. Guilford	8.15
4. Lee, Chatham	7.00
5. Randolph	2.60
6. Vance, Warren	5.50

Total \$ 42.33

Conference Offering	34.66
Miss Robinson	5.00
Special Offering from Friends	500.00

Total \$ 5016.90

Totals.

53 Women's Societies	\$ 3816.25
10 Young People's Societies	313.46
8 Willing Workers	183.99
14 Cradle Roll	121.21
District Meetings	42.33
Conference Offering	34.66
Miss Robinson	5.00
Special Offering (Friends)	500.00

Total \$ 5016.90

Receipts.

First Quarter	\$ 585.23
Second Quarter	1130.58
Third Quarter	727.95
Fourth Quarter	2573.14

Total \$ 5016.90

Disbursements.

Jan. 13 Mrs. H. S. Hardeastle, Treas.	\$ 585.23
Apr. 14 Mrs. H. S. Hardeastle, Treas.	1130.58
July 13 Central Publishing Co., Programs	5.50
July 13 Mrs. W. R. Sellars, stamps	2.00
July 14 Mrs. H. S. Hardeastle, Treas.	720.45
Sept. 12 A. D. Pate Co., receipt books	4.50
Oct. 24 Mrs. W. R. Sellars, stamps	2.00
Oct. 29 Mrs. H. S. Hardeastle, Treas.	2556.64

Total \$ 5006.90

Balance general purpose fund for expenses \$ 10.00

MRS. W. R. SELLARS,
Burlington, N. C. Treasurer.

MISSIONARY PROGRAMS.**WOMEN'S SOCIETIES.***Prepared by*MRS. W. M. JAY, *Editor.***Foreword.**

Mrs. J. E. Cartwright, the efficient superintendent of Literature of the Eastern Virginia Conference has written the following foreword for our programs:

Our programs this year are built around Rural Problems. The rural world is a sick world. The answer to the prayer of Jesus for Christian Society on earth is, that the hungry may be fed, the ignorant educated, the sick made well, the broken and baffled find peace. The world over, two things are necessary—education and religion. We need to climb the Holy Mount for a vision and build up hope in our own hearts.

A vision without a task is a dream, a task without a vision is drudgery, a vision and a task is the hope of the world.

Our task is to understand the world's needs and accept our responsibility. If we have met Jesus of Nazareth, there is no way back, there are new marching orders and the call is "forward"—through education and a deeper consecration. The unknown farmer is the Rural Billion which we study through "Christ Comes to the Village." It is he who feeds the world. This is our opportunity to become informed on the Rural World.

Program for November, 1931.

At the annual meeting of the Woman's Board of the Southern Convention, a committee was appointed to make out programs for the whole year. There is such a wealth of material for the Women's Societies that we have been at sea to know just what to offer, but after several consultations and interviews, we have decided to suggest first of all the use of that wonderful and inspiring book, "Christ Comes to the Village," costing 60c. There is a splendid little book on how to use this study book, which may be purchased for 25c. This contains suggestions for devotions and various outlined programs. No doubt many of you read and used the "Guest Book" last year and realized much help. This year we have another "Guest Book," and every society should avail themselves of enough copies for each member to have one. There is also an envelope series of four programs which may be used in connection with the guest book. For those who want something different from either of the above, there is the booklet entitled "Great Little Greece," or "New Turkey," or "Rural Work in Africa." "Our Rural Work in the Near East," "Our Rural Work in the Far East." All of these leaflets cost 5cts each. They all answer the question, "Is there any urgent reason why the Christian women of the west should study now the women of rural Asia and Africa?"

Then there may be obtained a group of eight different program booklets containing four programs, at 10 cents each, which have all the necessary materials for a missionary program. For instance, "Ind'a Today," "Why a Woman's Society in the Local Church?" etc. Any of these books and leaflets may be purchased from the Commission on Missions, 14 Beacon Street, Boston, Mass., or if you will write them and tell them your needs, they will send you plenty of material on approval. There is also a great amount of free, helpful literature that may be had for the asking. Be sure to urge the reading at least of the study book, "Rural Billion" for it is one worth the attention of every woman in our land. May this be a splendid year of study, devotion and information in all our societies, and may we learn to be more sympathetic with the Rural World.

YOUNG PEOPLE'S PROGRAM.*Prepared by*

MRS. E. L. BEALE AND MARY LEE WILLIAMS.

Foreword.

This group of programs has been prepared with the hope that it will be a help to leaders of young people. Though they may serve as only a suggestion, they can be changed to meet the needs of the individual society.

"The field is white unto the harvest, but the laborers are few." We may not all be able to go as missionaries, but by study and prayer we can more fully appreciate the efforts and sacrifice of those who do go. And where better can we do this than in our Missionary Societies? "God and the Census," the study book for the year, is splendid.

It would be well to have a meeting at the beginning of the year and outline the year's work, selecting the leader for each meeting and planning something special for each quarter whereby you can raise your apportionment.

Posters to announce the time and place of meeting and simple invitations help increase attendance.

God gave His Son for us. What are we giving to Him? He came to save all, and this year may we remember the vast number who know Him not, and do our part in making Him known to people everywhere.

Program for November, 1931.

TOPIC—"God and the Census."

Theme—"God's Goodness."

I.—Business Period.**II.—Study Period.**

Chapters I. and II.—"The Church and the Community."

1. Let the leader give:

- (a) Author.
- (b) Introduction to Book.
- (c) Pioneer Missionary, pp. 1-7.

2. The Story of John Mason Pock, pp. 9-13.

Chapter II.—"The Light for Civic Righteousness."

- 1. The Story of Si Wong, pp. 14-20—a member.
- 2. The Struggle Against Intemperance.
- 3. Ask these questions and have them fully discussed by young people present—
 - (a) What can young people do to help support the prohibition law?
 - (b) Do the movies present a just view of American life? Does the type of movies show have anything to do with the present crime wave? What can young people do to improve the movies in their own community?

III.—Worship Period.

This is the month to take a Thank-Offering.

- 1. Hymn—"Praise Him, Praise Him!"
- 2. Scripture—Psalm 95.
- 3. Prayer.
- 4. A Pageant of Boxes. (This may be gotten from the Lutheran Literature Department, 723 Muhlenberg Building, 1228 Spruce Street, Philadelphia.)
- 5. Hymn—"Faith of Our Fathers."
- 6. Benediction.

WILLING WORKERS' PROGRAM.*Prepared by*

MARY LEE WILLIAMS.

Foreword.

This series of programs has been prepared in the hope that they will be an aid to the leaders of Junior Missionary Work in the Southern Convention.

Jesus said, "A little child shall lead them." Surely there is no more important work than to train boys and girls to know the great importance

of Missions, and the place missionary work holds in the salvation of the world through Christ.

These programs are suggestive only and may be changed to meet the needs of the various societies. It is important always to announce the time and place of meetings. Posters are very effective for this, and simple invitations aid in getting a good attendance.

It is hoped that these programs will help in making this the best year ever in the Junior Mission Work.

Map Work.

Arrange to have a map of the world at each meeting. Make the study book an imaginary journey, pointing out the places visited. It would interest the children to place a tiny Christian flag at each point.

Scrap Books.

Have the boys and girls make scrap books in connection with the study book. Have them collect pictures of people and scenes of each country studied.

Poster Suggestions.

Poster I.—Paste the front cover of the study book on dark green cardboard. Write thereon or letter with black ink:

"Here's an adventure! What awaits,
Beyond these closed, mysterious gates?
I hold my breath a moment:
Behold the magic of your book,
What will you do to me, O Book?"

Poster II.—Use the picture, "The Boy Christ," pasted on gray cardboard. At top of picture write, "The One Who Opened Windows" and at the bottom, "The Friend of Everyone."

Program for November, 1931.

TOPIC—"Open Windows."

Theme—"God Loves His Children in India."

I.—Worship Period.

- 1. Leader—"O, come let us worship the Lord."
Children—"For He is our Master."
- 2. Song—"Jesus Loves Me."
- 3. Memory Verse—John 13:34.
- 4. The Sickle—(As this is the month for a Thankoffering, have a special presentation along this line. "The Sickle" may be obtained from the Literature Department of the Lutheran Church, 723 Muhlenberg Building, 1228 Spruce St., Philadelphia.)

II.—Study Period.

- 1. Chapter II. of "Open Windows," told by two of the older children.
- 2. Song—"We've a Story to Tell."
- 3. Benediction—by Leader.

NOTICE—N. C. AND VA. CONFERENCE.

Those attending the Annual Session of the N. C. and Va. Conference will find the church on highway No. 48 between Reidsville and Stokesdale.

Out of Reidsville, travel in a westerly direction on highway 48, distance of about 21 miles from Reidsville. From Stokesdale 5 miles.

Those east of Burlington will find all hard surface road to the church No. 10 to Greensboro, Battleground Road highway No. 704, via Summerfield. When about 4 miles north of Summerfield, upon reaching No. 48, turn right on 48 to church.

Delegates expecting to attend please write Mrs. J. T. Stewart, Summerfield, N. C., or R. A. Whitten, pastor, Reidsville, N. C.

"Are those about you able to read in your life the truths contained in your Bible? Two things are necessary to bring this about: a deep knowledge of the truth contained therein, and a sincere faith exercised in applying it to life situations."

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

THE GOLDEN JUBILEE CONVENTION.

Each day of its session the Convention adjourned into smaller groups for conference on the work of Christian Endeavor Societies. The smaller groups made it possible for each person to learn more about the phases of Christian Endeavor work that interested him most. It also gave convention delegates an opportunity to become acquainted with more of the leaders in international society work. Beginning on Monday of the Convention Dr. Daniel A. Poling, President of Christian Endeavor, gave his daily radio message from the Convention platform and answered his open forum questions before the Convention.

Monday afternoon we had off, so we went out to the Golden Gate Park and later did some shopping in town. After the Convention program in the evening all of the delegates from Dixie met to go to Chinatown. Our street car broke down so we sang Christian Endeavor songs and visited with each other until we were ready to go on. In Chinatown guides took us to the Y. M. C. A., to see the Telephone Exchange Building, to the Chinese Temple, and explained in detail to us. At the Y. M. C. A. we learned to read Chinese, but of course we have forgotten it now so it might not pay to ask any of the group to translate Chinese. In the Court House we learned that the Chinese of San Francisco have a form of self government that is very much respected by the other inhabitants of San Francisco, and in fact by the whole United States. In the room where their legislative and judiciary bodies met there is a beautiful rug with the map of China woven into it. There are only two of these map-rugs. This one was presented to the city of San Francisco during the San Francisco Exposition, by the Chinese Government. The other is in China.

Promptly at twelve o'clock we were finding our places at tea tables in a Chinese restaurant. Twenty-two people from the Southern States east of the Mississippi made a good looking roomful 'way over in California. We discussed what we knew of Chinese food and customs while the waiters were serving the food. The tea room was upstairs, and they seemed to bring the food from downstairs as it took several minutes to get the food on the tables. When the food was ready, the guide showed us how to eat with our chop sticks. It was a little hard at the beginning but we were hungry enough to learn the trick and soon everyone was enjoying the delicious food. Chicken with diced almonds, steamed rice, Woolong Tea, rice cookies, and preserved lichees are remembered as the most pleasing courses in the menu. Chopsticks did their duty in true American style once, for we used them with our own peculiar style and in a rush like any American would.

Tuesday morning the Higgins' Sisters of Guilford College, N. C., sang from the platform of the Convention Hall. They were well received and called for a second time. The Misses Higgins, a quartette of lovely singers, are members of the Pleasant Ridge Christian Church near Guilford College. All of them made the trip to San Francisco with the President of Shenandoah College, at which place they attended school last year. In the afternoon the Convention Parade was held. More than ten thousand Endeavorers joined in this parade down the main street of the city. With half a dozen bands, a police escort, banners, flags, and costumes of a dozen different countries the parade afforded one of the best views of the Convention during the entire week of its session.

When the parade ended at the Civic Center the throng of ten thousand lifted their voices in the singing of hymns. This is the first parade of this kind ever staged in San Francisco. The interest of the citizens was noticeable as they stood in their store doors and at their office windows to witness the scene.

YOUNG PEOPLE'S PROGRAM.

THE ALABAMA YOUNG PEOPLE'S CONFERENCE,
SOUTHERN UNION COLLEGE, WADLEY, ALA.
NOVEMBER 6, 7, 8, 1931

FRIDAY, NOVEMBER 6TH.

- 7:30 Registration and social get-together, conducted by Wadley group.
Closing Devotions—Rev. J. D. Dollar.

SATURDAY, NOVEMBER 7TH.

- 9:30 Music and Devotions—New Hope group.
9:50 Business Session.
10:15 Discussion—Dr. F. P. Ensminger.
11:00 Recreation and stunts.
11:15 Devotional Service—Noon Day group.
11:30 Address—Dr. C. A. Mohr.
12:30 Picnic, recreation, stunts.
3:00 Music, Devotion—Pleasant Grove group.
3:15 Discussion lead by Rev. E. H. Sperow.
4:30 Vesper Service—Roanoke group.
6:00 Banquet.
8:00 Music, Devotion—Lowell group.
Address—Rev. J. H. Dollar.

SUNDAY, NOVEMBER 8TH.

- 6:00 Sunrise Worship Service—Antioch group.
Breakfast.
9:30 Church School.
Worship Service—Roanoke and Antioch groups.
Address, "Sunday School"—Mr. W. C. Edge.
Classes, general discussion.
11:00 Church Service.
Worship Service—Wadley group.
Sermon Dr. F. E. Jenkins.
12:00 Dinner.
1:30 Music.
Devotion—Mr. Klien Hood.
1:45 Five minute talks—Rev. G. D. Hunt, Rev. G. H. Veazey, Dr. F. P. Ensminger, Rev. C. W. Carter.
Business.
3:15 Consecration Service—Lanett group and Miss Marguerite Davison.

NORTH CAROLINA AND VIRGINIA CONFERENCE.
BETHANY HIGH SCHOOL BUILDING,
Nov. 10, 1931, 7:30 P. M.

Herman Truitt presiding.

Jewel Presnell directing the music.

1. Worship Program—Birdie Rowland.
2. "Accomplishments in the North Carolina and Virginia Conference," Clarice Gunn.
3. "What Youth May Do"—Short talks by Jessie Sharpe, Rev. S. C. Harrell, Dr. C. H. Rowland.
4. "The Youth Fellowship"—Mabel Smith.
5. Special Music.
6. Inspirational Address—Rev. F. C. Lester.
7. Business.
8. Closing hymn and prayer.

EASTERN NORTH CAROLINA CONFERENCE

YOUNG PEOPLE'S MEETING,

SHALLOW WELL CHRISTIAN CHURCH,

Nov. 18, 1931, 7:30 P. M.

Herman Truitt, presiding; Jewell Presnell, directing the music.

1. Worship Program—Mabel Coghill.
2. "What Youth May Do" Short talks by Mrs. Murdock Newman; Miss Priscilla Chase; Rev. T. Fred Wright; Dr. W. C. Wicker.
3. "The Youth Fellowship"—Lizzie Bell Newman.
4. Special Music.
5. Inspirational Address.
6. Business.
7. Closing Hymn and Prayer.

YOUNG PEOPLES' CONFERENCE.

Aubrey Todd, of South Norfolk, was elected president of the Eastern District of the Young Peoples' Congress of Eastern Virginia Conference to succeed Miss Lowrine Halstead, of Buell, at the annual meeting last night at the Christian Temple.

Other officers elected included Lawson Granger, of Norfolk, vice-president; Miss Mary Halstead, of Buell, secretary, and C. E. Warrington, of Norfolk, treasurer.

The principal address of the Conference, attended by approximately 100 young people from this section of Tidewater, was delivered by Dr. Charles E. Shelton, pastor of the Portsmouth Congregationalist Church.

CHRISTIAN ENDEAVOR NOTES.

November 15, 1931.

WHAT IS THE PURPOSE OF LIFE?

This is a question that it is very doubtful if any human being can be sure of an answer. God must have had a very definite purpose in creating man. What was that purpose? Was it merely to crown his work as the Creator that he made man in His Own image? Nay, such a God as we know and worship must have had other purposes than that in making us.

What, then, is the purpose of life? Is this life all? Or is there more of life after this little span of a few years that we know? This answer involves all of life, all of the universe, even God Himself. For that reason it seems to the writer that the Bible is the best source of help in answering this question that is of eternal interest to men and women of every age and of every walk in life.

In beginning the preparation for these notes I jotted down the things that I thought might be involved in the answer. This is what I had: To work, suggested to my mind by Christ's saying, "My Father worketh hitherto, and I work"; to become Christlike; to glorify Christ and God; to do God's will and work; to serve others; to become more like Christ; to live fully and abundantly (as God Himself must have intended for us to live); to "fear God and keep His commandments: for this is the whole duty of man." A comparison of these thoughts with those that you get when reading the daily readings for this week is striking. Every thought I had expressed is suggested in these daily readings.

To the list of purposes for which man lives, which is given in the preceding paragraph, add others. Test all of these purposes by questions. Do you think they will stand up in the sight of God? Are these the same reasons a man of great power over other men might give? Would a scientist give similar reasons? What purposes for living might a man of wealth give? What purpose would a poor person who seeks wealth and power give for life?

(Continued on page 11.)

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

PAUL IN JERUSALEM.

LESSON VII—NOVEMBER 15, 1931.

LESSON TEXT: Acts 21:27-39.

GOLDEN TEXT: "Thou shalt be a witness for him unto all men of what thou has seen and heard."
—Acts 22:15.

Introduction.

While Paul was in the midst of his missionary work, he found himself urged by two desires that pulled him in opposite directions. His missionary ambition lured him on to the west. He earnestly desired to visit Rome and push on west to Spain. The lure of extensive unoccupied fields drew this man who did not like to build on other men's foundations. Students of Christianity sometimes find themselves wishing that the great Apostle had yielded to this desire and pushed westward instead of eastward to Jerusalem.

The Old Controversy.

During all of Paul's work he was harassed by those who contended that his Gentile mission work was insecure because of its lapse from Jewish customs. Although he did his utmost to lead the churches in spiritual activity, there were always those who vigorously opposed him. In this way divisions threatened the very existence of the mission churches he had founded. Paul's name also fell into disrepute in many quarters. The orthodox Jews and the Judaizers within the Christian movement opposed him at every turn.

Back to Jerusalem.

Paul determined to go back to Jerusalem and report his work to the church there and to present in person the benevolent offerings that had been contributed by the mission churches. He hoped he could quiet the criticism and close the breach that was widening, and threatening the welfare of Christianity. Acts, chapter 20 and the first half of 21, tells about the incidents of his journey back to the center of Judaism, whence Christianity had sprung. Here at Jerusalem, Paul reported to James and the elders of the church. They received him gladly and rejoiced in the progress of the gospel. Paul was advised to show his own loyalty to Jewish law by conforming to the ritualistic rites of a vow along with four others. This he did.

A Temple Riot.

Even the place of worship may become a place of riot and injustice. It was generally known that Paul had mingled freely with Gentiles and had received them into the Christian Church without demanding conformity to Jewish law. Knowledge of this favored a social and religious prejudice. Paul was found in the temple with Greeks. He was accused of bringing these Greeks into the temple. They were permitted to enter the court of the Gentiles, but not the temple proper. The stirring of prejudice led to mob spirit of violence. Uproar and discord followed. "This is the man that teacheth everywhere against the people, and the law, and this place; and moreover he brought Greeks also into the temple and hath defiled this holy place. The mob spirit grew until Paul was dragged from the temple. The temple was shut, and the mob sought Paul's life. Prejudice and mob spirit are always dangerous in their consequences. Justice cannot be promoted by them.

Police Protection.

Roman law tried to preserve peace and to promote justice. Roman officers intervened and rescued Paul from the violence of the mob. They seemed to think they were capturing a notable Egyptian criminal, who had previously incited

the people. They no doubt saved Paul from a violent death and made it possible for him to bring the case to trial. Order and peace were remarkably established in the Roman empire. Often we get discouraged with the corrupt state of government. It is well to credit government with all that is due it. Also keep in mind the much worse state of affairs with no orderly government. Society does make progress in order, government, peace and justice.

The Result.

False accusations, coupled with the stirring of prejudice, led the apostle to arrest and imprisonment. His free missionary work was interrupted. A long series of trials followed. Finally the appeal of his case to the highest tribunal of the empire sent Paul on his voyage to Rome. He never let opposition or a difficult situation silence the testimony for the Christian faith. Imprisonment and trial did not dim the love he had for the work of his Master. A great and radiant faith shows through the clouds of his difficulties.

Next Sunday we will study about him at Rome, the capital of the empire.

CHRISTIAN ENDEAVOR NOTES.

(Continued from page 10.)

To any other purposes added to the above list there is one other that may be added which will cover all purposes for life. It, too, is suggested in Scripture. (I. Corinthians 13, that great chapter on "Love.") The purpose of life is to love as Christ loved, to live as He lived. This thought is beautifully expressed in a poem by Strickland Gillilan, "The Life Message":

"You are wondering how in the zeal of belief

You may spread the good news to the others;

You are wondering oft, with a semblance of grief,

How to pass it along to your brothers.

But be comforted, friend, by the words of my pen

As it trickles the theme of my song:

If you live as He lived, in the presence of men,

You will carry His message along.

"If you live as He lived, if you think as He thought,

If you love as He loved—never fear!

If you serve as He served, if you work as He wrought,

You'll be sounding His tocsin of cheer.

You will bear to the world the same things He bore

In a voice that was tender and strong;

Just to love as He loved (you can never love more!)

Will be sending His message along."

Daily Readings.

November 9 Ecclesiastes 12:1, 13, 14.

November 10 Luke 19:11-26.

November 11 I. Corinthians 13:1-7.

November 12 John 17:1-5.

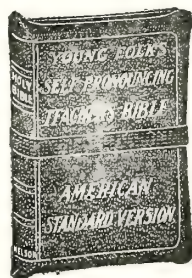
November 13 I. Peter 1:1-19.

November 14 Romans 8:26-30.

November 15 Philippians 3:12-16.

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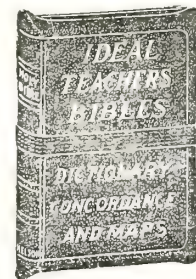
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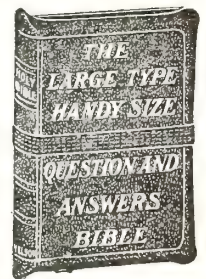
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"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

By AMOS R. WELLS.

MONDAY.

THANK-CREATING LIVES.

"I cease not to give thanks for you."—Ephesians 1:15-23.

There are two kinds of lamps, and only two: lamps that give light and lamps that have gone out. There are, so far as I am concerned, two kinds of food, and only two: food I can digest and food that does not agree with me, but poisons me. There are two sorts of people in the world, and only two: persons that fill my soul with cheer, and persons that fill it with gloom.

What a joy it is to know someone who suffuses the life with joy whenever we think of him or her! "Bless him!" we say to ourselves, or "Bless her!" We cease not to give thanks for them, whenever we think of them.

Prayer—May we be such persons, our Saviour. Men thought of Thee, think of Thee, in that way. May we be one with Thee, and join Thee in creating joy. Amen.

TUESDAY.

FOR MANY.

"This is my blood of the covenant, which is poured out for many."—Mark 14:22-31.

Let no one fear that there is no room for him in the Kingdom of Heaven. There is no lack in the love of God. There is no stinting in the blood of the covenant. It is not poured out for a few, but for many. It is not poured out for all, because not all will receive it; it is poured out for all that will have it. The spirit is always saying, "Come."

The question is not for us whether Christ wants us. If not, He would not have died on the cross. The question is whether we want Christ. Here is the sun above the soil and here is the seed in the soil. The sun is freely offered to the seed, if the seed will only rise and take it. Every life that is blessed reaches out after the blessing, and every life that is cured shuts itself in from the blessing.

Prayer—May we hunger for Thee, O Christ. May we thirst for Thee, O Christ. For Thou biddest us come, buy wine and milk, without money and without price. Amen.

WEDNESDAY.

NO CONDEMNATION.

"There is therefore now no condemnation to them that are in Christ Jesus."—Romans 8:1-11.

Since the advent of the automobile an immense number of Americans have learned what it means to be hailed into court. No one who has had that experience will ever forget the degradation, the horrible depression, the frantic desire to get it over and to step out into the free air once more. They had never understood the blessings of liberty until that time.

Nor can those that are under the condemnation of sin understand the blessedness of the freedom wherewith Christ makes us free until they walk out of the Judge's court with the charges against them all wiped out. There is no joy like it.

Prayer—May that be the bliss, O God, of every one of us. Amen.

THURSDAY.

ICE AND FLOWERS.

"They receive us all . . . because of the cold."—Acts 28:1-6.

The warm hearts of the islanders of Malta responded to the icy rain, and were all warmer because of it. Indeed, it has recently been discovered that probably, during the last advance of the northern ice cap, hardy wild flowers of the temperate zone migrated eastward and westward within a few miles of the ice sheet, and were not frozen and killed by it.

Never be repulsed by a cold heart! Defy it to do its worst. Live a warm Christian life near it. You may melt it—who knows? At any rate, do not allow it to freeze you. Be as plucky as those temperate zone plants of the Great Ice Age.

Prayer—Keep us ever hot with divine courage, O fire from above! Dwell in our souls, Thou flame of the Holy Spirit! Amen.

FRIDAY.

PAINT PROTECTION.

"Israel hath cast off that which is good: the enemy shall pursue him."—Hosea 8:1-7.

Anyone who owns a house knows how necessary it is to keep it well painted. If the clapboards or shingles are exposed to the weather without their protective covering of oily paint, they soon begin to rot and curl up and decay. Paint is for ornament, and most persons regard it in that light; but it is even more for preservation.

So Hosea said that his people had cast off the good, and they would be destroyed by the evil. In any life godliness is a necessary shield against ruin and death. The forces of decay are ever on the watch, ready to attack. The only safety against them is to ally ourselves thoroughly with the forces of life.

Prayer—Therefore, our Father, we pray for Thy indwelling. Surround us with Thy Spirit, protect us by Thy presence. Every day we pray, deliver us from evil. For Christ's sake. Amen.

SATURDAY.

ONE ATOM LESS.

"If any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life."—Revelation 22:16-21.

Chemistry works marvels by minutiae. Change the composition of a substance by the least of its elements, and it becomes a different substance altogether. Change the least of its elements by so much as a single atom, and it is instantly transformed: it may become hurtful from harmless or beneficial from injurious.

So it is with the use of the word of God. That word is yea and amen. Its precepts are true and righteous altogether. Let us make the least change to accommodate our opinions or to make room for our sins, and we vitiate the whole for us. We must take the Bible as it is, and all the Bible as it is, if it is to be good for our souls.

Prayer—O God, Thy word is truth as Thou art. May we be wholly true to it and to Thee. Amen.

SUNDAY.

OUR ACCIDENT.

"It is impossible but that occasions of stumbling should come, but woe unto him, through whom they come!"—Luke 17:1-6.

The law of averages is sure in its working.

Every thoughtful driver of an automobile realizes that. He knows that in every thousand miles he drives—or ten thousand, I do not know that statistics—he is due for an accident, "on the average." Skilful and careful driving will relieve him from accidents due to his own fault, but not from accidents due to the faults of the other fellow.

There is where the principle applies to our travel along the road of life. We can not avoid mishaps, for the world is full of folly and sin. Contagions and infections may give us sickness, periods of wild speculation may make us poor, national hatreds may plunge us into war. But none of these evils may be due to us, if we live Christian lives.

Prayer—Lord, save us from Thy woe invoked upon those who are occasions of stumbling. We can endure the misery when it comes, if it comes not through our own sins. Amen.

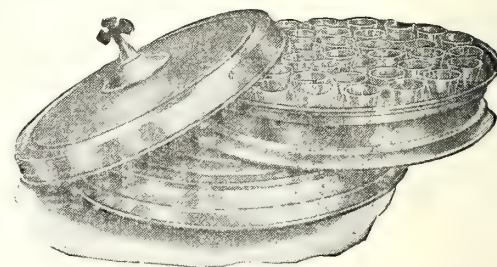
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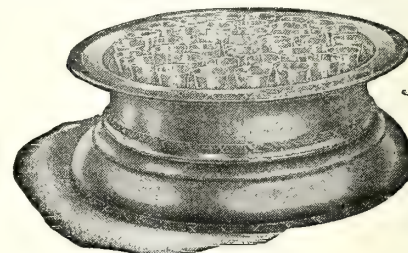
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REV. JOSEPH W. FIX, *Preacher.*

THE CHURCH OF "LOST LOVE."

By DR. W. M. JAY, *Holland, Va.*

[Delivered before the 111th Annual Session of the Eastern Virginia Christian Conference, held at Cypress Chapel Christian Church, October 29, 1931.]

TEXT: Revelation 2: 1-7. (Read 1-2: 1-7.)

"I have some what against thee because thou hast left thy first love."

PART I.

The Book of Revelation is rightly entitled the Revelation of Jesus Christ; for the revelation is not only by him but of him.

He is both author and content, the very center and circumference of the book.

Notice the order of its authorship—it has its source in God who gave the revelation to Jesus Christ, and he "sent and signified" it by an angel unto John who wrote it down and gave it to the church. From God, to Christ, through an angel, by the pen of John to the church.

It is a book for the church, because Revelation is not written for the world but for the church.

It is a book of revelation because no human wisdom could foreknow or foresee the things that are recorded here.

It is a book of prophecy as the book itself declares again and again. It is not a book of history though there is history in it of course, but that is largely the record of prophecy fulfilled.

John, the beloved disciple, was a prisoner on the Isle of Patmos for the sake of the word of God and the testimony of Jesus Christ. On the Sabbath day he was much in the Spirit and heard behind him a great voice as of a trumpet. The voice gave its identity and told John to write a book and send it to the seven churches of Asia. He then turned to see the voice, and behold he saw seven golden candlesticks and in the midst of these seven candlesticks, one like unto the Son of Man. Then John gave us a description of this Son of Man.

"Clothed with a garment down to the foot, His head and hair white like wool, His feet like unto fine brass; His voice as the sound of many waters, In His hand He held seven stars; out of His mouth went a sharp two-edged sword, and His face was like the sun in the fulness of its power."

This Son of Man was verily the Christ that John saw and knew so well in the flesh. He knew him this time but he was different. It was not the Christ of the humiliation, but the Christ of glory.

This son of man then proceeds to give John the message which he in turn is to give unto the seven churches of Asia. He says unto the angel of the church of Ephesus write: Ephesus was the principal city of its province (Ionia), the civil and ecclesiastical center of Western Asia Minor. Here was located the great temple of Diana, 342 feet long and 164 feet wide, supported by 127 columns of marble each 60 feet high. It is said to have taken 220 years in building. "In the center of the temple, concealed by curtains, stood the image of the goddess Diana, said to have fallen from the sky." Just behind the shrine was the great safety vault where the wealth of kings and the treasures of all Asia were deposited for safety. From the throats of thousands of worshippers could be heard "Great is Diana of the Ephesians."

Ephesus possessed the largest open air theatre in the Greek world, seating 50,000 people. It had a magnificent stadium where races were run, and gladiatorial combats were held. These sports

drew great assemblies on these occasions. It was a famous city from the Christian point of view. Paul established a church here on his third Missionary tour. The apostle John seems to have taken up his abode here in his latter days. Mary the mother of our Lord was said to be a member of this church as John took her at the Crucifixion of Christ to live with him. Timothy was pastor of the church. Aquila and Priscilla were workers in this church. (Ephesus was the most important of the seven churches.)

To the angel of the church at Ephesus write, says the speaker. "These things sayeth he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." In chapter 1, verse 20 we are told that the seven stars represent the "angels" or the pastors of the seven churches, and the seven golden candlesticks are the seven churches.

The Speaker, the Son of Man, is therefore in close touch with his ministers. He knows them, He holds them in his right hand and is therefore competent to commend and rebuke them.

"He walks in the midst of the seven golden candlesticks." He blesses the churches with his presence. He does not forsake his church in spite of her failures and faults. He speaks of them as golden candlesticks, thus showing the value he places upon his church. The church is the object of much criticism today, not only from the world but from within her own ranks. Jesus loves his church. She is his Bride and for her life he died.

Every Christian ought to be able to sing in his heart:

"I love Thy Church, O God,
Her walls before Thee stand,
Dear as the apple of Thine eye
And graven on Thy hand.
For her my tears shall fall,
For her my prayers ascend.
To her my cares and toils be given,
Till toils and cares shall end."

The Commendation.

The Master who holdeth the seven stars in his hands and walks in the midst of the seven candlesticks continues: "I know thy works, and thy labor and thy patience, and how thou canst not bear them that are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my namesake hast labored, and hast not fainted. Nevertheless, "I have somewhat against thee."

You see the Master is going to tell the church at Ephesus something but he uses good psychology, he approaches them through the avenue of praise. He praises before he blames. We are prone to do the opposite. He commends them for their works, labor and patience.

The church at Ephesus was a working church. It was evangelistic and carried out the spirit of early apostolic days when they added unto the church daily such as should be saved. That was a church that sang, "Rescue the Perishing" as well as "Safe in the Arms of Jesus."

The church at Ephesus was alive, alert, aggressive, sound in faith and doctrine, but not sound asleep. It had a wonderful pastor, Timothy. It sent out such lay preachers as Epaphras, Tychicus, and Trophimus. It had such Christian workers as Aquila and Priscilla.

O, for such a working church, such as the

church at Ephesus. A church whose members would have the same passion and zeal and willingness to win souls for Christ, as to arrange for church suppers or bazaars; to serve as willingly and earnestly as officers and teachers as to sit down at a banquet and pay their honest dollar.

The Master not only commends the works and labor of the Ephesus church but its patience and endurance. It never grew weary of its labors. An army officer likes to see the dash and vigor with which his troops respond to an attack, but what he admires still more is their staying power and endurance.

Think of Carey and Moffatt who labored on the Missions field for years without a single convert, but believing in the coming harvest time.

Another thing the Master commended in this church, "Thou canst not bear them which are evil."

This church simply would not mix with the ungodly in church membership and it is commended for it. The unregenerated and wicked and faithless they could not tolerate as fellow-members. This is a part of Jesus commendation. Again he commends them by saying, "Thou hast tried those who say they are apostles and are not, and hast found them liars."

This church guarded its pulpit from those who were disloyal to Christ. Some think this was a thrust at Paul who claimed to be an apostle, (Continued on page 14.)

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Christian Orphanage

Dear Friends:

More than thirty times in the Bible our attention is called in some way to the widow and the orphan. They hold a tender place in the love of God. He says, "Visit the fatherless and the widow in their affliction." Do we really visit them? If you have no fatherless children and no widows who need assistance in your immediate community, does that excuse you? If it did excuse you then you would miss a real joy in life. Why are you interested in your home? Isn't it because you invest your money, your time, your thought and your life in it? You are interested in it because you have invested in it. Do you know how to become interested in the Christian Orphanage? Invest some of your money in it. Place some of your treasure there too. How much have I given during the year 1931 to help a widow in distress, or a fatherless child that is dependent and homeless—is a question each reader of this letter should ask himself or herself. How much have you contributed during the year to help feed, clothe and care for the 105 little children in the Christian Orphanage?

It is your church institution. The little children are homeless and dependent, and they are looking to you for food, clothing and a home. If you have contributed nothing this year to help them, do you think you have done your Christian duty? If you have made no contribution, suppose everyone had done as you have done—and we could not have interested any one else to furnish food for them, what would have happened? Have you really done without anything you really needed or wanted during the year?

Thanksgiving will be here in a few weeks, and we must raise ten thousand dollars for our Thanksgiving offering for the Christian Orphanage. How much are you going to give to help raise it? How much are you giving to help swell the offering in your church this Thanksgiving? Won't you make a little sacrifice to help these little children? They are fine little fellows with bright minds and asking for a chance in life. You want them to have an equal chance with other children, don't you? Then help us by investing some of your money in them.

"He who gives a child a treat,
Makes joy-bells ring in Heaven's street,
And he who gives a child a home—
Builds palaces in Kingdom-come."

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 5, 1931.

Brought forward \$12,396.65

Sunday School Offerings.

North Carolina and Virginia Conference:

Bethlehem	\$ 4.59
Third Avenue, Danville	3.85
Greensboro First	13.19
Howard's Chapel	2.00
Salem Chapel	1.73
Pleasant Grove	10.81
Union (Virginia)	2.90
Hopedale	2.20

41.27

Eastern North Carolina Conference:

Pleasant Hill	\$ 3.24
Morrisville	1.75
Henderson	4.17
Fuller's Chapel	4.38

13.54

Western North Carolina Conference:

Glendon	7.00
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Eastern Virginia Conference:

Bethlehem	\$ 5.00
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Cypress Chapel	5.18
Suffolk	30.00
Spring Hill	1.00
Mt. Carmel	4.53
Windsor	3.57
First Portsmouth	15.68

64.96

Valley Virginia Central Conference:

Mayland	\$ 1.12
Mt. Lebanon	.87

1.99

Special Offerings.

Lee Newberry, support of Lavalette Weaver	\$10.00
Mr. Blizzard, support of children ..	6.00
Mrs. O. Horner, support of boys ..	20.00
A Friend	15.00

51.00

Thanksgiving Offerings.

Mr. and Mrs. A. S. Dunn, Lynchburg, Va.	10.00
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Total for the week \$ 189.76

Grand total \$12,559.41

THE SUN'S PULPIT.

(Continued from page 13.)

though not one of the twelve. But it would seem an incredible thing that John should make such an attack upon Paul the founder of this church.

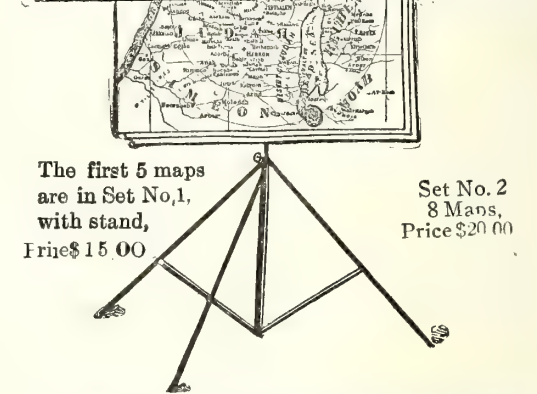
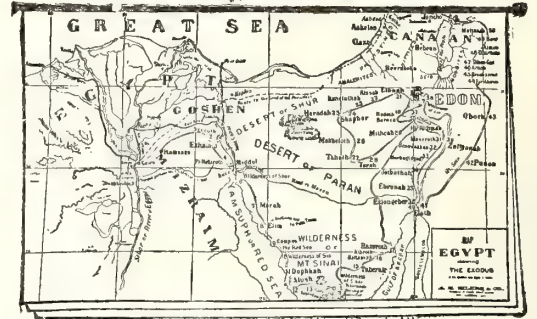
Paul himself, in Acts 20:29, warns the church at Ephesus. "For I know that after my departing shall greivous wolves enter in among you, not sparing the flock." "Therefore, watch and remember, that by the space of three years I cease not to warn every one night and day with tears."

They heeded Paul's warning and guarded their pulpit against false teachers. But all was not commendation.

(To be concluded.)

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AND
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Specimen of Type.

AND the third day there
A was a marriage in
Cana of Galilee; and
the mother of Jē'sus was

The VEST POCKET is, beyond question, the most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles.	\$.50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles.	.60
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2103KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.	.70
2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.	.90
2113P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges.	1.10

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With all the words of our Lord and Saviour printed in red.	
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The TYPE is black, bold and larger than that in the famous Vest Pocket Edition, and the book is smaller. It is printed exclusively on the famous Holman India paper, noted for its open quality and unusual tensile strength. One advantage of this India paper is that the leaves do not cling to the cover. The size, 2 1/2 x 4 1/2 inches, is so small that the book practically fits the palm of the hand.

Specimen of Type

ST. MATTHEW 2

The three wise men

carrying away into Egypt—
with us. 24 Then Jē'seph being
raised from sleep did as
the angel of the Lord had
said: and he went and took
the child and his mother, and
they fled into Egypt.

5033K. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges.	\$1.00
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Holman GEM Testament

POCKET
SIZE
3 3/4 x 4 1/2
inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jē'sus to the
multitude, and to his dis-
ciples,



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4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.	1.50
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Specimen of Type.

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of Jē'sus

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PROGRAM.

OF THE ONE HUNDRED AND SIXTH ANNUAL
SESSION OF THE EASTERN NORTH
CAROLINA CHRISTIAN CONFERENCEShallow Well Church, Lee County, N. C.
November 17, 18, 19, 1931.

First Day—November 17th.

MORNING SESSION.

- 10:30 Call to order.
Song Service.
- 10:45 Devotional—Rev. Jesse Franks.
- 11:00 Enrollment of Delegates and Ministers.
- 11:15 Address of Welcome—J. Walker Kelley.
- 11:25 Response—J. A. Kimball.
- 11:35 Report of the Executive Committee.
- 11:40 Opening Sermon—Rev. R. A. Whitten.
- 12:30 Adjournment.

AFTERNOON SESSION.

- 1:30 Song Service.
- 1:40 Devotional—Rev. Robert Lee House.
- 1:50 Enrollment of Delegates.
- 2:00 Report of Committee on Foreign Missions—
Rev. E. M. Carter. Discussion.
- 2:30 Report of Committee on Religious Literature—
Rev. H. E. Crutchfield. Discussion.
- 3:00 Report of Committee on Social Service—
Rev. Herbert Scholz. Discussion.
- 3:30 Report of Committee on Evangelism—Rev.
T. Fred Wright. Discussion.
- 3:45 Report of Committee on Entertainment.
- 4:00 Adjournment.

EVENING SESSION.

- 8:00 Sermon—Rev. Lewis T. Reed, D. D., General
Secretary of the Ministerial Board, New
York City.
- Communion Service—Revs. J. Lee Johnson,
E. M. Carter, Jesse Franks.

Second Day—November 18th.

MORNING SESSION.

- 9:30 Song Service.
- 9:40 Devotional—Rev. Herbert Scholz.
- 9:50 Reading of Minutes of Previous Day.
- 10:00 Ministerial Reports and Church Letters.
- 10:15 Report of Treasurer—W. J. Ballentine.
- 10:30 Election of Delegates to the Southern Chris-
tian Convention.
- 11:15 Consideration of Union of Congregational
Churches with this Conference.
- 11:30 Report of Committee on Education—Rev. J.
Lee Johnson. Discussion.
- 11:45 "Our College"—Dr. L. E. Smith, Norfolk, Va.
- 12:15 Miscellaneous Business.
- 12:30 Adjournment.

AFTERNOON SESSION.

- 1:30 Song Service.
- 1:40 Devotional—Rev. Henry C. Hilliard.
- 1:50 Report of Committee on Apportionments—
Prof. L. L. Vaughan.
- 2:00 "Our Orphanage"—Charles D. Johnston, Supt.
- 2:30 Report of Committee on Finance—K. B.
Johnson.
- 2:35 Report of Committee on Stewardship—Rev.
M. T. Sorrell.
- 2:45 Report on Woman's Work—Mrs. D. J. Steph-
enson.
- 3:00 Report of Special Committees.
- 3:15 Election of Officers.
- 3:30 Report of Committee on Sunday Schools and
Christian Endeavor—Rev. B. J. Howard.
Discussion.
- 3:45 Miscellaneous Business.
- 4:00 Adjournment.

EVENING SESSION.

- 7:30 Young People's Meeting—Herman N. Truitt,
President Youth Fellowship of the South-
ern Christian Convention, Presiding.

Introductory Remarks—Presiding Officer.

Worship Program—Conducted by Miss Mabel
Coghill."Young People's Work in Eastern North Caro-
lina Conference"—Mrs. Murdock New-
man."What Youth May Do"—Miss Priscilla
Chase; Rev. T. Fred Wright; Dr. W. C.
Wicker."The Youth Fellowship"—Miss Lizzie Belle
Newman.

Special Music.

Inspirational Address—Rev. R. Lee House.

Business Session (For general discussion, etc.)

Closing Hymn and Prayer.

Third Day—November 19th.

MORNING SESSION.

- 9:30 Song Service.
- 9:40 Devotional—Rev. J. A. Denton.
- 9:50 Reading of Minutes of Previous Day.
- 10:00 Report of Committee on Home Missions.
Discussion.
- 10:30 License or Ordination of Candidates for the
Ministry.
- 11:00 Report of Special Committees.
- 11:15 Miscellaneous Business.
- 11:30 Reading of Minutes of the Day.
- 11:35 Closing Devotional Service—Rev. J. Lee
Johnson.
- 12:00 Adjournment.

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OBITUARIES.

PARKER.

Whereas, our heavenly Father called home our brother, Charlie L. Parker, on August 19, 1931, after a very brief illness, and whereas, the deceased was for many years a faithful member of this church and was loyal until his death,

Therefore, be it resolved:

First. That Liberty Spring Christian Church, in conference assembled, hereby express our sorrow in sustaining such a bereavement.

Second. That we record our sincere appreciation of his long life and faithful service as a member of this church.

Third. That we express our heartfelt sympathy to all the members of the family of our deceased brother.

Fourth. That a copy of these Resolutions be entered upon the records of this church, a copy sent to the bereaved family, and a copy sent for publication in The Christian Sun.

Respectfully submitted,

Mrs. F. F. BRINKLEY,
Mrs. I. T. BYRD,
Mrs. O. L. BAKER,

Committee.

SOUTHARD.

The Sunday School of Mt. Bethel Christian Church desires to express sorrow and regret that an All-Wise and Gracious Providence has removed our esteemed and lamented co-worker and fellow-member, Clyde Southard, who died July 9, 1931, therefore, be it resolved;

1. That while we bow with submission to the will of Him who doeth all things well, yet we mourn the loss of our faithful member and personal friend.

2. That in his going our Sunday School has sustained the loss of one of its loyal and faithful members, one who was ever willing to render his service and whole-hearted support.

3. That we extend our deepest love and sympathy to the family in their loss, and commend them to Him who can sustain and comfort.

THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

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4. That a copy of these resolutions be sent to the family, one put on the secretary's book, and a copy sent to the Christian Sun for publication.

ESSIE MAE TRUITT,
ELIZABETH McCOLLUM,
FREYHER CUMMINGS,
Committee.

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For Other Information, write—

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LA GRANGE, GEORGIA.

THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

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.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

AMENDMENT EIGHTEEN STILL STANDS.—

"The tempest in the teapot, or shall we say, the tempest in the beer stein, which so excited the wets when Federal Judge William Clark, last December, held the Eighteenth Amendment unconstitutional, has fully subsided. The defendants in the case a few days ago paid a joint fine of \$750 on a plea of guilty to transporting beer as a result of the United States supreme court reversing the Clark decision."

UNION SEMINARY NEW YORK.—

By the will of the late Senator Dwight W. Morrow, Union seminary, New York, is left \$50,000. The Smithsonian institute received \$100,000; Columbia university and the New York city association for improving the condition of the poor were also left \$50,000. Similar bequests would be a great blessing to our college at this time. Our people whether with large or small estates should remember the church institutions with bequests which would serve God and the kingdom for all time to come.

CONFERENCES ON SPIRITUAL EMPHASIS.—

Presbyterian ministerial "conferences on spiritual emphasis" are being held under the official authority of the general council of the Presbyterian Church in the United States of America, as follows: Ambassador hotel, Kansas City, November 2-4; Broad Street Church, Columbus, Ohio, November 4-6; Third Church, Rochester, N. Y., November 4-6; First Church, Baltimore, November 11-13. A retreat was held also in Indianapolis, late in October. This should be a suggestion to ministers in other churches to place emphasis on the spiritual life for that is frequently greatly neglected in our churches.

DR. SPEER CELEBRATES.—

On November 2nd, Dr. Robert E. Speer celebrated his 40th year as secretary of the Presbyterian Board of Foreign Missions. A group of friends gathered in the assembly room of the Board in Philadelphia, to celebrate the occasion. This is a long service in the cause of missions, and such service is worthy of celebration. Usually church work and Christian service blow no trumpet blasts, receive little recognition in the public press, and make little to do over the work rendered, but there are times and places and persons that demand recognition for the great service rendered to humanity and the cause of Christ.

WORLD'S FINEST "Y" DEDICATED.—

The finishing touches have been put on the new three million dollar Lawson Y. M. C. A. building, Chicago, a memorial to the late Victor F. Lawson, editor of the Chicago Daily News.

The formal dedication was held last Sunday, November 1st. The new structure is rated as the finest Y building in the world. It has 24 stories, and in addition to furnishing usual association facilities, will house 735 men in permanent residence. The building is located at Chicago Ave. and Dearborn St. In visiting the city, people will find a pleasant visit to this building where they will receive a real Christian Association welcome.

EXTENSION LECTURES FROM CHICAGO.—

The 32nd series of extension lectures in religion of the divinity school of the University of Chicago will be given by Dean Shiler Mathews on the subject, "The Growth of the Idea of God." The lectures will be delivered in Bond chapel on six successive Tuesday evenings, November 3rd to December 8th, at 7:30. These lectures will supplement Dean Mathews' recent book with this same title. There is an increased interest in lectures of this nature on theology and an increasing number of good books coming from the press on the same subject, and the wide-awake minister will have to keep alert in his theological reading to keep abreast of the times.

CHRISTIAN ENDEAVOR CONVENTION.—

A remarkable series of meetings have just concluded in Sydney, Australia, "The First Pacific International Convention," in connection with the jubilee of the Christian Endeavor movement throughout the world, held in Sydney town hall, was attended by upwards of 2,000 delegates from all parts of Australia, New Zealand, Tasmania, and Samoa. Unfortunately the world president, Dr. Daniel A. Poling, was not able to be present, but he commissioned the Rev. Lionel B. Fletcher, fresh from his big youth campaign in London, where 11,000 young people made their decision for Christ, was given a warm and enthusiastic welcome by his native city.

THE CALL URGENT.—

Elon College has elected a new President, and it remains for him to signify his acceptance. We need the best man for the place that the church has at its command. Elon has been operating over forty years and has educated a large number of capable men and women, but at this present time there is no one in the entire church that is better fitted for president of Elon College, at a time like this, than Dr. L. E. Smith and the Board of Trustees have unanimously elected him to this important position, and the whole church approves the selection and is anxiously awaiting his acceptance. There will be great anxiety in the church until he announces his decision and great rejoicing if he agrees to accept the position as president.

TEACHING BIBLE IN SCHOOLS.—

The Protestant pastors, Memphis, Tenn., pastors association at its first fall meeting again girded itself to battle for the teaching of the Bible in the public schools. This was dropped a year ago more through the jealousy of certain denominations than through the untiring efforts of the liberals to prevent what is almost certain to be an unscientific presentation of the Bible out of public taxes. It would be unfortunate to require all kinds of teachers in our public schools to teach the Bible regardless of their belief or no belief as the case might be. It is bad enough to have to submit to the teaching of our children by teachers who meet the academic and professional requirements without any religious or character qualifications.

WORLD PROHIBITION.—

Universal prohibition was held up as the goal of Methodism, at the sixth ecumenical conference of the Methodist Church held in Atlanta late in October. The denomination throughout the world was committed to a program of education, legislation, and law enforcement to "Protect society from the ravages of the liquor traffic." Both the United States and Canada sections of the conference presented separate reports on the subject, which, with the resolution received unanimous approval by the conference. In reference to the situation in Canada growing out of government control of liquor sales, the report of the Canadian section of the conference reads: "The effect of government sales upon citizens is alarming. The law forbids drinking in any public place and requires that the liquor be consumed in the home or in a hotel room. It provides that the public treasury shall receive the profit."

THE CHURCH AND THE SOCIAL ORDER.—

In a resolution adopted at the meeting of the Presbyterian Synod of New York, at Troy, October 22nd, there is a note of timeliness throughout. The churches are urged "to exercise Christian conscience in regard to all reduction in wages and salaries that maintain or aggravate economic equality;" to consider "all legislation looking towards the alleviation of the hardships of, and the overcoming of the repetition of periods of depression;" to study "the Christian resources for a better social order, and the aggressive application of the same to the defects in our present economic system of which the present depression is but a symptom;" to consider the "Christian duty of formulating and putting into effect plans whereby society shall hereafter be prepared in advance to bear the burdens of periods of unemployment, if these should recur;" to carefully study "the whole question of the relationship between Christianity and international affairs and other great social questions."

NOTES-PERSONAL

Premonitions of trouble do not swerve the true and steadfast man.

Now is the time to remember THE CHRISTIAN SUN by sending in that delayed and now much needed renewal.

We received a request from one of our brethren the past week that we announce the change of his field from one place to another. But he forgot to sign his name. We will be glad to publish his announcement, if he will send it in again.

His many friends regretted to learn through the press last Saturday that Mr. S. C. Heindel had resigned as Business Manager of Elon College. Mr. Heindel came to the college in 1930, as assistant to the president, in the proposed million dollar campaign, and later as business manager, in which he has served the college with great diligence.

Officers for young people's work in the Western North Carolina Conference were elected at the close of the enthusiastic program held by the young folks in connection with the conference. Carl Key was unanimously elected president of this youth movement; J. Rowland Farrell was elected vice-president; and Miss Madge Craven, of the entertaining church, was selected for the secretary.

Southern Baptists are laying wide and deep plans for an every-member canvass in every Baptist church, to reach every member of their Convention, from November 29th to December 6th. The object of the canvass is to enlist every member in a pledge to support every enterprise of the church and to get every member to say what he or she will give to such local and South-wide support.

The library of Elon College has a complete file of our Christian Annuals, beginning with Volume I., in 1870, with one exception, that of 1904. If any CHRISTIAN SUN reader has this number and will donate it to the library, he will confer a great favor and render service to future historians who will need complete records. Elon College library has a fire-proof vault in which all of our important church records and publications should be kept for future reference.

Deacon M. J. W. White, of Christian Temple, Norfolk, Va., attended services on a recent Sunday in the First Presbyterian (Woodrow Wilson's) Church, Staunton, Va. What impressed Bro. White especially was that in the Sunday's announcements on the church program and bulletin was a notice that next week was "Church Paper Week," along with a paragraph setting forth the value and necessity of the church paper. Bro. White writes that if our pastors would announce from their pulpits a church paper week and set forth the value and needs of THE CHRISTIAN SUN, it would be a benefit and a blessing.

Business and Commerce, monthly magazine of New York, carries in its November issue quite an appreciative and informative notice of an important business venture of our good friend, Bro. J. M. Darden, Suffolk, Va. We quote: "It is with a good deal of interest that we note the formation of a new hotel organization by J. M. Darden, Sr., prominent southern financier and civic figure in North Carolina, and T. L. Bland,

prominent, well known hotel head, which will be known as the Darden-Bland Hotel Co., with principal offices in Greensboro, North Carolina, and with a state wide scope in operation." The company, associated with these well known business men, is to operate the O'Henry Hotel, Greensboro, and quite a string of well known hostleries in North Carolina and Virginia.

Mrs. L. W. Stagg member of Christian Temple, Norfolk, secretary of the Eastern Virginia Woman's Conference, and one of our most capable and well informed missionary workers, has been honored by being elected a member of the Constitution Committee of the National Council of Federated Church Women. This council co-operates with the Federal Council of Churches of Christ in America, the Federation of Woman's Boards of Foreign Missions, and the Council of Women for Home Missions. Mrs. John Ferguson of New York City is president, and many SUN readers will recall hearing her at the Eastern Virginia Woman's Conference in a great address, two years ago, and also at the Southern Christian Convention in Raleigh last year. Mrs. Stagg is well worthy of the high honor conferred and is certainly capable of filling this important position.

PROGRAM.

OF THE ONE HUNDRED AND SIXTH ANNUAL SESSION OF THE EASTERN NORTH CAROLINA CHRISTIAN CONFERENCE

Shallow Well Church, Lee County, N. C.
November 17, 18, 19, 1931.

First Day—November 17th.

MORNING SESSION.

- 10:30 Call to order.
Song Service.
- 10:45 Devotional—Rev. Jesse Franks.
- 11:00 Enrollment of Delegates and Ministers.
- 11:15 Address of Welcome—J. Walker Kelley.
- 11:25 Response—J. A. Kimball.
- 11:35 Report of the Executive Committee.
- 11:40 Opening Sermon—Rev. R. A. Whitten.
- 12:30 Adjournment.

AFTERNOON SESSION.

- 1:30 Song Service.
- 1:40 Devotional—Rev. Robert Lee House.
- 1:50 Enrollment of Delegates.
- 2:00 Report of Committee on Foreign Missions—Rev. E. M. Carter. Discussion.
- 2:30 Report of Committee on Religious Literature—Rev. H. E. Crutchfield. Discussion.
- 3:00 Report of Committee on Social Service—Rev. Herbert Scholz. Discussion.
- 3:30 Report of Committee on Evangelism—Rev. T. Fred Wright. Discussion.
- 3:45 Report of Committee on Entertainment.
- 4:00 Adjournment.

EVENING SESSION.

- 8:00 Sermon—Rev. Lewis T. Reed, D. D., General Secretary of the Ministerial Board, New York City.
- Communion Service—Revs. J. Lee Johnson, E. M. Carter, Jesse Franks.

Second Day—November 18th.

MORNING SESSION.

- 9:30 Song Service.
- 9:40 Devotional—Rev. Herbert Scholz.
- 9:50 Reading of Minutes of Previous Day.
- 10:00 Ministerial Reports and Church Letters.
- 10:15 Report of Treasurer—W. J. Ballentine.
- 10:30 Election of Delegates to the Southern Christian Convention.

- 11:15 Consideration of Union of Congregational Churches with this Conference.
- 11:30 Report of Committee on Education—Rev. J. Lee Johnson. Discussion.
- 11:45 "Our College"—Dr. L. E. Smith, Norfolk, Va.
- 12:15 Miscellaneous Business.
- 12:30 Adjournment.

AFTERNOON SESSION.

- 1:30 Song Service.
- 1:40 Devotional—Rev. Henry C. Hilliard.
- 1:50 Report of Committee on Apportionments—Prof. L. L. Vaughan.
- 2:00 "Our Orphanage"—Charles D. Johnston, Supt.
- 2:30 Report of Committee on Finance—K. B. Johnson.
- 2:35 Report of Committee on Stewardship—Rev. M. T. Sorrell.
- 2:45 Report on Woman's Work—Mrs. D. J. Stephenson.
- 3:00 Report of Special Committees.
- 3:15 Election of Officers.
- 3:30 Report of Committee on Sunday Schools and Christian Endeavor—Rev. B. J. Howard. Discussion.
- 3:45 Miscellaneous Business.
- 4:00 Adjournment.

EVENING SESSION.

- 7:30 Young People's Meeting—Herman N. Truitt, President Youth Fellowship of the Southern Christian Convention, Presiding.
- Introductory Remarks—Presiding Officer.
- Worship Program—Conducted by Miss Mabel Coghill.
- "Young People's Work in Eastern North Carolina Conference"—Mrs. Murdock Newman.
- "What Youth May Do"—Miss Priscilla Chase; Rev. T. Fred Wright; Dr. W. C. Wicker.
- "The Youth Fellowship"—Miss Lizzie Belle Newman.
- Special Music.
- Inspirational Address—Rev. R. Lee House.
- Business Session (For general discussion, etc.)
- Closing Hymn and Prayer.

Third Day—November 19th.

MORNING SESSION.

- 9:30 Song Service.
- 9:40 Devotional—Rev. J. A. Denton.
- 9:50 Reading of Minutes of Previous Day.
- 10:00 Report of Committee on Home Missions. Discussion.
- 10:30 Licensure or Ordination of Candidates for the Ministry.
- 11:00 Report of Special Committees.
- 11:15 Miscellaneous Business.
- 11:30 Reading of Minutes of the Day.
- 11:35 Closing Devotional Service—Rev. J. Lee Johnson.
- 12:00 Adjournment.

NOTICE.

We are open for a pastor at Liberty (Vance) the coming year. We have a parsonage right near the church. We will want services on the third and fourth Sundays. We cannot pay as much as we have been paying, but will be glad to correspond with available pastor.

Respectfully,
J. D. NEWMAN, Secretary,
R. 6, Henderson, N. C.

NOTICE.

The Education Committee of the Eastern N. C. Christian Conference will meet at the Christian Church, Cary, N. C., on Monday, November 16th. Anyone who so desires may see them there.

J. LEE JOHNSON,
Chairman.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

LAKE HELEN, FLORIDA. A young people's class was organized recently at the Lake Helen Congregational Church. Dr. and Mrs. Arthur G. Lyon were hosts on this occasion. Tentative plans for a bazaar were discussed at a recent meeting of the Ladies' Aid Society, held at the home of Mrs. Clayton Horning. December 11th was selected as the date.

CHAPEL HILL CHURCH rejoices in the opening ministry of Rev. Cleveland R. Dierlamm, who preached his first sermon as pastor on November 1st. He came with a fine record back of him and an expectant and loyal people awaiting to co-operate with him in serving this university city.

AVON PARK, FLORIDA. The Union Congregational church was recently the scene of a delightful "at home" party, given in honor of Dr. and Mrs. Arthur P. Vaughn by the members of the congregation. Many gifts were presented to them in celebration of their birthdays.

Mrs. Edison has been a regular attendant at this church and has been greatly interested in the erection of the new building, though a member of a church at her home in New Jersey.

The architect of the building was Mr. Wm. O. Sparklin, who is the architect for all of the Barron Colliers Hotels and other buildings. The architect donated his services. The landscape architect was Mr. Lewis A. Pearl, who also donated his services. The owner of the land made a large donation from the price of the lots, and it is estimated that with the land and the building and furnishings, the value of the new project will approximate \$21,000. The Congregational Church Building Society made a generous grant and loan toward the building. One member of the church contributed a communion table as a memorial to her husband. A bulletin board was also contributed. Other than the obligation to the building society there is no debt.

It is expected that the present building will eventually be used for Sunday School and social

strong, which before were markedly weak. The Macedonia parish was the first to adopt this plan since December, 1930. Of course, the Fredonia or Barnesville parish has been progressing under the leadership of Rev. L. L. Stanley for several years. Macedonia, however, just began last March, with Rev. T. L. Leverett as pastor, and the results have been splendid, and each church has prospered beyond the hopes of any. The Ambrose parish has but recently been grouped, but already new life and vigor is shown under the pastorate of Rev. W. C. Carpenter. Two of the churches of the Roberta group have not been able to see the value of grouping yet, and continue with Mr. Crawford as minister. He gives splendid consecration to his work and the churches have grown under his care. The last group to call a full-time pastor, is the Friendship group, composed of Friendship, Antioch, Union Hill and Whitehall churches. A vigorous young man from Pittstown, New Jersey, has accepted the call and began November 1st. He comes as a finely trained minister and adapts himself to our rural churches like a veteran. By vote of the State Conference, he will be ordained in the Whitehall church on November 29th. His name is Alan Jones. He made a fine impression at the conference, where he filled the place of President Newell on the Wednesday evening program.

Among the special features of the program were the sermon of Dr. W. T. McElveen, the address of Rev. Abram Stark, the round-table discussions led by James Mahaffey and Rev. T. L. Leverett, and the addresses of Dr. Knighton Bloom on "Adventurous Evangelism" and "The Seattle Council." There were other high features, but these seemed to stand out.

Another thing of importance was the combined decision of the Executive Board of the Georgia and Alabama Christian Conference and the State Board of Directors to recommend a joint meeting and joint program of the two conferences next year, when it is expected that all details of the merging churches will be worked out to a full and complete united conference. The place of meeting next year will be the Congregational Christian Church of Birmingham, formerly Central and United churches.

Another advance in organization was the organization of the Middle Georgia Association. Rev. J. H. Dollar, LaGrange, was elected moderator and Miss Rosie Gill Registrar.

Under the leadership of Miss Annie Campbell, an interpretative pageant was put on by the way of encouraging and preparing the way for a Young People's Summer Leadership Conference similar to Florida's superb "Immokalee." By vote of the conference one will be held in 1932, at Piedmont College, the invitation having been previously extended by Dr. Newell.

A never-to-be-forgotten fact of the conference was the two meals a day served under the trees in the church yard, by the ladies of Fredonia. It was perfectly remarkable the way they did it. Besides the eighty-three delegates present, there were more than fifty visitors part of the time. To serve this number well, was no small matter, but the Fredonia ladies did it.

Two resolutions adopted rang true, in favor of the Eighteenth Amendment and its stronger enforcement, and a second for world peace.

Prof Lisle Percy, representing the committee on course of study for licentiates, gave a full three-year course of study, including the books to be used for the course in each year. This is an effort in raising the standard of the ministry which was adopted last year. Certain professors of Piedmont College stand ready to help anyone desiring to improve himself by taking this course. It is suggested that ministers who have not had the chance to take a college course get in touch with Prof. Percy. It will help tremendously.



Edison Park Church, Fort Myers, Florida.

NEW CHURCH OPENS.

The new church at Fort Myers, which is known as the Edison Park Community Church (Congregational), was opened with impressive services on Sunday, November 1st. The pastor, Rev. Orvis T. Anderson, who organized the church six years ago, preached on the subject, "Worshiping God in the Beauty of Holiness." The dedication of the church has been postponed until some time later in the season when more of the winter congregation is present.

The new church building, which it is hoped will be but the first unit of a larger plant, is a beautiful building of tile and stucco finish, built in the Mediterranean style with tile roof. It stands in Edison Park, directly opposite the homes of Mrs. Thomas A. Edison and Henry Ford, and faces down the broad plaza to the gateway of the Park. The lot has a frontage of three hundred and ninety feet, and there is ample space for further enlargement, as well as space for parking.

The church has been worshiping in a building which was erected five years ago and which combined a hall and an upstairs apartment for the pastor. This was some distance out in the suburbs of the city. The present building is much nearer the business section.

purposes, while the church proper will be built at right angles and linked to the present building by the tower, which will eventually be elevated and beautified. The pastor of this church and the church itself are to be congratulated on this achievement of a long hoped for objective.

THE GEORGIA STATE CONFERENCE.

The Georgia State Conference was probably the largest and best held in many years. At least that was the judgment of many. From the beginning to the end, Fredonia Church was perfect in hospitality, and everybody was happy.

The program was well carried out, and the sermons, addresses, and round-table discussions, were all of high character. Dr. W. T. McElveen was elected moderator, and Rev. J. H. Dollar, newly elected pastor of United Church, LaGrange, was elected assistant moderator. They were very happy selections as presiding officers. Rev. H. B. Mowbray, retiring moderator, had taken the office seriously, and to the very end he dignified the office as well as served the denomination.

Reports from the churches were not complete, but they showed a growing condition all through the state. The grouping system which has been emphasized during the year, has proved itself to be very popular. Under it churches have grown

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE WESTERN CONFERENCE.

The sixty-first session of the Western North Carolina Conference met at Shiloh, in Randolph County, November 3rd and 4th, and was very largely attended throughout the two days' session. Rev. E. C. Brady, president, delivered an annual address based on the inquiry, "Is the Young Man Safe?" His thesis was that there are disturbing conditions today, in the moral and the spiritual, as well as in the economic world, and that our young people are subject to these disturbed and changed conditions. Our young people face problems such as their parents, when young, did not have to face. The church should be alert and active in trying to help these young people solve the problems which confront and disturb them. The young people of today are as safe as the old people of yesterday have made them, and no safer. Brother Brady has promised his paper for publication in THE SUN, and it will be read with interest. The reports from ministers and churches were encouraging and, in many instances, showed quite a few additions to church membership the past year, and, in all instances, that the pastors had been faithful and had borne the burden of the work under trying financial circumstances.

Mrs. W. R. Sellars, treasurer of the Woman's Board of the North Carolina Conference, made the report on missions for the women, and showed that the women in churches where there are societies had raised as much money and made as large contributions to missions the past year as all others of the conference combined, though the women in the societies form but a very small percent. of the women even of the conference.

Mrs. Sellars plead with the ministers of the conference and with the women, in churches where there are no societies, to organize a Woman's and Young People's Missionary Society in every church. It was not a question of ability to give and do for missions, but one solely of being willing and ready to do what one could, that counts. She urged also that this year the women study the Book of James, which is the Bible study book for the Women's Societies, and which is a book that deals with work as well as faith, and naturally follows the study in Romans which the women had last year. The Home Mission Report recommended help at Addor and Bennett churches and also at Pleasant Cross, where a fire destroyed the house of worship some months ago and a new building is now going up.

The Young People's Conference at night was largely attended, and a splendid program was carried out. It was not the writer's privilege to be in this conference.

On the second day, Rev. M. A. Pollard, chairman, read a most splendid report on Evangelism, which report revealed close study and gave several plans and programs for aggressive Evangelism. This was followed by an inspirational address by Rev. R. A. Whitten, who was invited to deliver the address on a theme in which he is so vitally concerned. This address fell on listening ears, and was received with gladness.

Rev. T. J. Green, chairman of the Committee on Foreign Missions, told of the complete merger of the Christian and Congregational forces on the foreign field, and that during the past year, our merged church had received over 10,000 members on the foreign field, and we now have 623 missionaries and 4,905 native workers, of which number 1,209 are preachers. Our total membership on the foreign field is 285,011, and there are 1,461 schools in which there are 88,646 pupils. To this work the past year, this conference, through its churches and Sunday Schools, appropriated approximately \$1,632.78, or 42½ cents per member. The recommendations of the report were that all churches raise, the coming year, through church and Sunday School offerings, a sum equal to one-third the amount of the pastor's salary, and that every Sunday School take an offering once a month for missions, and that the men of the church interest themselves in missions somewhat as the women are doing. There were addresses on Missions and a growing interest in the subject and work was manifest in the conference.

Superintendent C. D. Johnston of the Christian Orphanage, reported over 100 children now in the home and urged all churches to take the Thanksgiving offering.

Rev. T. E. White, chairman, made the report on Education, highly commending Elon College for the great service it had rendered Christian Education, also commending the trustees for electing to the presidency Dr. L. E. Smith, and pledging to Dr. Smith, in case he accepted, the loyal support of the conference. After a very appropriate and telling address by Dr. E. L. Moffitt, chairman, the Board of Trustees, and remarks by others, the conference, through its president, granted license to preach as a probationer to Brother J. Q. Pugh; also, upon recommendation of the committee, licentiate Geo. M. Talley of Carbon-ton, N. C., was ordained to the ministry,—Revs. T. E. White, T. J. Green and J. O. Atkinson, acting as an ordaining presbytery.

The business of the conference was transacted in the spirit of brotherly love, and the sessions were seemingly profitable and interesting to all who attended. The faithful and efficient secretary of the conference, Col. J. H. Hardin, declined reelection to that office, much to the regret of his conference. Brother O. D. Lawrence, who has

served so faithfully so many years, was re-elected treasurer.

Conference expressed, by a rising vote, its appreciation for the real hospitality shown by the people of Shiloh Church and community. It was good to be there, and the conference marked another milestone on the highway that leads to the Kingdom and the City of God. J. O. A.

SOME FIGURES ON PHILANTHROPY.

The *New York Times* presents some very suggestive figures in the field of philanthropy. It is a well-known fact that some of America's most successful financiers have devoted their maturer judgment and the riper years of their experience, not to money making, but to making plans as to how their money shall be spent.

The late head of the Duke estate, for example, spent far more of his energy and effort in the last few years of his life, to the formulation of plans as to how his great holdings should be distributed than as to how he could increase those holdings. It is doubtful if John D. Rockefeller, for the last decade, has given any considerable portion of his time or thought as to how his wealth may be increased, but has given his working hours, such as they were, to the perfecting of plans as to how the money that he had accumulated should be spent.

Foundations were created and organized for the conservation and the wise direction of these estates. The *Times* points out that the largest of all these foundations, that of Rockefeller, now has resources of \$250,700,000; and the Carnegie foundation, \$237,000,000. There are other foundations which carry total holdings for the sole purpose of philanthropy, to \$800,000,000. Last year these foundations made gifts in the sum of \$52,500,000, of which the Rockefeller organization alone gave \$26,400,000. The Rockefeller organization is the largest, the Carnegie coming second, the Duke endowments coming third and the Rosenwald foundation fourth. The distribution of the total of \$52,500,000 last year was as follows: \$18,627,222, something over a third of the total, went for medicine, public health, medical attention and research. Next to medicine, general education got the largest amount, \$14,171,755. In addition to this, \$4,847,017 went to the physical sciences and \$3,260,032 went to the social sciences. The larger part of these gifts was spent in the north; the Duke endowment and the Rosenwald foundation going solely to benefactions in the south, the Rosenwald philanthropy going to the education of the colored race.

In addition to these foundations, millions were given to exclusively religious and charitable institutions, many of them made by private individuals and bequests. The only safety valve on our American capitalistic system is the cultivation of the spirit of philanthropy and benevolence, and the power to create in the minds of those who possess great funds a desire to use those funds, not for selfish ends, but for the common good and the uplift and betterment of man. J. O. A.

THESE FINE NOVEMBER DAYS.

When has one seen such halycon days as these? The air is just cool enough to be crisp and caressing. The sun beckons with his balmy beams, and invites one into the broad open. The foliage of the evergreen still carries the message of constant and continued life. Cornfields, now ripened and ready for the husking, hang heavy with their abundant resources of food for man and beast.

On every farm and in every field, harvests are abundant, and a glorious November has given opportunity, as well as joy, for rich ingatherings of ripened grain and fruit. And then the woods

and the trees!!! Whoever saw such riot and richness of color! They are all there in every woods and in every cluster of trees—brown and yellow, pink and scarlet, green and red, violet and vermilion—every color, shade and tint that gladdens the eye, stimulates and rejoices the vision.

Summer, in departing, has left to November the task and the privilege of painting for the eye and the heart of man, all the glory and the boundless beauty of nature at her loveliest. The trees in the forests are telling the world that it is not all of life to live; and that death itself is hallowed and glorified by a richness found only in the hectic flush and the parting breath. As there is no beautiful sunset without some cloud to be glorified by its departing rays, so there is no perfect and beautiful year without the glory and the gladness of November, with its charm and enchantment of bewitching color. Surely God is infinite in all resources that go to gladden the eye and rejoice the heart of man. J. O. A.

OUR FAME GOES ABROAD.

We Americans have a way of magnifying and favorably advertising our bandits, gangsters and law-breakers. Chicago and Miami advertised, and quite favorably, to the world, Al Capone, a man whose only distinction was his ability to organize a gang of bootleggers, gamblers, enemies of society and orderly government, and who himself grew fabulously rich in the procedure. So in many quarters of the world, this bandit and gangster, instead of being looked upon with the contempt and disdain due him, was regarded as a hero and a conqueror.

Now comes the news from a Christian missionary away out in China, that a stalwart, aggressive young Chinaman, thirty years of age, accosted the missionary as follows: "Would the missionary please be willing to use his influence to enable a poor Chinaman to get to America?" He was a bandit, he explained, but "banditry in China is rather a hazardous life, and none too profitable." On the other hand, he had heard that bandits in America were far more safe than in China and made much more by their banditry than the most daring could make in China, and he, the applicant, was anxious to go to America to try his hand at banditry. He thought he could do better there and not run the risk of getting too quickly in the clutches of the law.

That Chinaman was not as much to blame as the American press and the American movie, for making such public heroes of our outlaws and bandits. J. O. A.

FIVE DAY WEEK.

It seems that business is uppermost in the world today, and there are two classes that lay emphasis on this subject: the employers and the employees. Both are wrong and ignore the Fourth Commandment, "Remember the Sabbath day, to keep it holy;" and "Six days shalt thou labor, and do all thy work, but the Seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant nor thy maidservant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made Heaven and earth, the sea, and all that in them is, and rested the Seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." E. 20:8, 9, 10, 11.

There are just two items in this fourth commandment. The first is to keep the Sabbath day holy; the second is to work six days; and both are equally binding. The demand for a five day week grows out of the failure to keep the Sabbath day holy. If the nation kept the Sabbath day holy, unemployment would be unknown.

It is plain that people spend more money and commit more crimes on days when not at work and not at church than when they are honestly and busily employed in worship or work. People behave better and spend less when they are busy; and there would be fewer Sunday accidents if people would regularly attend church services. If both items in the Fourth Commandment were faithfully obeyed, hard times would be unknown. Society would be so knit together in love, and business would be conducted on such a sound basis that regular prosperity would be enjoyed. Extravagance and voluntary idleness lead to depression, to idleness and to need. Calamity never came upon the Hebrew nation when faithful to God, and hard times come to Christian nations when they wander from the true path.

This nation is disregarding the Sabbath day by neglecting church, engaging in business, indulging in pleasure, and losing reverence for God's word. A great revival of religion would correct all the evils that rob society of prosperity and peace. More respect for the law of God and the law of the state would reduce selfishness, jealousy, and the conflict between capital and labor. They are dependent upon each other and they must cooperate for prosperity and progress in all that blesses society and the home. The home is the heart of social life, and the church is the heart of business life. Neglect both of these, and quakes, floods, depression and suffering follow as a penalty for sin. When Sodom and Gomorrah became grossly wicked, the Lord "rained upon them brimstone and fire out of heaven." Gen. 19:24. Sin finally brings judgment upon itself. "Be sure your sin will find you out." Num. 32:23. Punishment is the fruit of sin in the life, and not voluntarily imposed by higher authority. The state would never punish a known innocent citizen, and God never punishes the innocent; though the innocent may bear burdens, and suffer afflictions, as Jesus suffered, "the just for the unjust." I Peter 3:18. Nations might suffer in the same way, if they were faithful to God; and by such suffering teach the world a lesson greatly needed at the present time. The prodigal son never suffered any hunger while he remained with his father at home. It was in a foreign county in riotous living that he came to want. W. W. S.

CONGREGATIONALISTS AND CHRISTIANS IN JAPAN.

The peaceful solution of the difficulties between Japan and China is advocated by the Kumiai (Congregational) Churches of Japan, it is stated in a communication received by the Rev. Charles Emerson Burton, D. D., general secretary of the Congregational and Christian Churches in America, from the Rev. Hirochi Hatanaka, chairman of the board of directors of the Kumiai churches.

The Kumiai churches at their annual conference in October, adopted the resolution:

"In accordance with our Master's great principle of brotherly love, we eagerly desire and earnestly pray for the speedy solution by peaceful means of the trouble between Japan and China.

"And we instruct our representatives to wait upon the minister for foreign affairs and the minister for education to present this resolution;

"And we further direct that copies be forwarded to the following: the National Christian Councils of China and Japan; all Kumiai churches; Japanese and English language newspapers in Japan; the World Alliance for International Friendship through the Churches; the League of Nations at Geneva; the League of Nations, Japan branch.

In reply to Mr. Hatanaka, Dr. Burton wrote:

"I am rejoiced at the receipt of a copy of the resolutions passed by the Kumiai (Congregation-

al) churches expressing the desire for speedy solution of peaceful means of the trouble between Japan and China.

"I am sure that the public opinion of America today looks with a degree of horror on the possibility of war in the Orient, and I am greatly reassured by this evidence of the peaceful mind of the Japanese people."

Mr. Hatanaka is pastor of the Kumiai church at Osaka, Japan, his church having 1,300 communicant members. He was educated in this country at Oberlin College and the Oberlin Graduate School of Theology, and for two years was a secretary at the Lawrenceville branch of the Pittsburgh, Pa., Y. M. C. A. Later he was dean of Kobe College, Japan.

The Kumiai churches are an independent, self-governing denomination, founded through the work of the American Board of Commissioners for Foreign Missions, the foreign missions agency of the Congregational Christian churches. The missionary work was begun in 1869. The Kumiai churches have increased from 40 in 1886, and 92 in 1906, to 184, with a constituency of 60,000 at the present time.

Mr. Hatanaka represented the Kumiai churches at the meeting of the General Council of Congregational and Christian Churches in Seattle, Washington, this summer. In an address he then said:

"Our churches must not be separated by national boundaries, nor by racial differences, nor by any other thing. We can only exist as Christians and Christian churches, as branches of the same vine. We are business partners in the one great enterprise of Jesus Christ. The Christian work in Japan is yours just as much as it is ours, and can be done only by those who work together. In the most delicate international relations of the Pacific and of the world, Japan-in-Christ will be an internationalist and a peace-lover. Facing great crises in our national life, if Christ is properly presented to our people, I hope to find them most courageous and daring to put the ideals of Christ into practice in national, social and industrial problems."

A WANDERING PATRIARCH RETURNS.

The Jacksonville office had a friendly visit last week from Mr. Edward P. Branch of Melbourne, who is the "grand old man" of Florida Congregationalism. Mr. Branch, though eighty-seven years of age, is a great traveler and has attended almost every National Council for a good many years. He left Florida early in May, headed for Seattle. Mr. Branch always spends the night at some hotel en route, is a leisurely traveler and takes his time seeing a great deal of the country. On this trip he not only visited Seattle and the General Council, but also visited California and many other parts, especially visiting at his boyhood home in Ohio. Mr. Branch has made many transcontinental journeys, several of them since he retired from business. At Portland he had a reunion with four members of a Sunday school class of young women which he taught as a young man many years ago. The children of these members of his class were also included. At the General Council Mr. Branch was honored and was also featured in the Seattle press because of his long trip and of his age. Mr. Branch was Moderator of the State Conference of Florida in 1892. He returns to Florida well and happy.

Will men's prayers be answered? Not if they pray as boys whittle sticks, absently, hardly knowing or caring what they are about. I've known men to begin to pray about Adam, and go on from him away down to the present time, whittling their stick clear to a point with about as much feeling, and doing as much good as the boy does.—Henry Ward Beecher.

CONTRIBUTIONS

SUFFOLK LETTER.

Church attendance has a value that few people stop to analyse. School attendance may serve as an illustration. If students neglect attendance, grades drop and degrees are never reached. Of course, study is essential, but attendance puts the pupil in touch with other pupils and with the teachers. This regular human contact is a large factor in education.

After all is thought and said about education, life associations have much to do with real education. Education is not in books alone, but in contacts that prepare for right living, and not for right living alone, but with others. The greatest lesson to learn is how to live with others. Contact with living minds has more value than contact with minds in print; though book contact with other minds enlarges the vision and extends it into times and nations outside of personal experience.

Church attendance has two values: individual and personal value, and it helps others in their spiritual character and useful lives. Church congregations in worship create a spiritual atmosphere that is unknown outside of the house of prayer. The sermon has a value rarely appreciated, but the sermon is only a part of the value of the service. It is that human touch under spiritual conditions that blesses the life and helps others in the same way. Religion is not a private affair, for "none of us liveth to himself, and no man dieth to himself." (Rom. 14:7.) We are members of the human race as well as members of the church, and we can no more live our Christian life alone than we can live our national life alone. Church attendance is not for the individual alone, but for the congregation. No useful member has been found who absented himself regularly from church. Involuntary absence may still be a faithful and useful Christian, as invalids who cannot attend. Permanent invalids have often been a little church in themselves, around whose beds people have gathered for comfort and inspiration which came from their faith, their hope, and their resignation.

This is a good time, at the beginning of the conference year, for members of the church to pass in their own minds, and even with a few others, a resolution to be more regular in attendance upon church services during the year upon which they enter after their annual conference. Such resolutions, carried out for a whole year, would improve the preaching, increase the membership, enlarge the influence of the church in the community, meet the local financial expenses, and send up the conference apportionments in full.

Every church in the Southern Christian Convention needs a revival of religion, and that cannot be realized unless church attendance is increased. People outside can be reached and won to Christ and the church only by regular attendance and an increase in spiritual experience on the part of the members of the church. Will you hold a private meeting with yourself and resolve that this conference year will find you in church for every service when you can go?

W. W. STALEY.

IMPRESSIONS BY THE WAY.

Istanbul, the modern name for Constantinople, is an international city. It lies partly in Europe and partly in Asia and over its famous bridge that spans the Golden Horn passes every day, it is said, one or more representatives of every nation

under the sun. We saw our first negroes here since landing in Europe and believe me they looked good to us. There is no color line here. The negro population is altogether Islamic and every Moslem, no matter from what race he comes, is a brother. A Southerner particularly notes the absence of any consciousness of racial differences. In Turkey the negro is a man—nothing more nor nothing less.

All the major branches of the Church of Christ are represented in Istanbul, but the great mass of people are Moslems. In the city are more than 600 mosques, many of them great Christian Churches that have been converted by the fortunes of war into mosques. Since there can be no image in a mosque, the statues have all been removed from these churches and the paintings and icons, pictures in mosaic, have been plastered over or removed. The icons in the marble floors are covered by prayer rugs.

Christians in Turkey include Greek Orthodox, Gregorian or Armenian Orthodox, and Roman Catholics. All other Christian groups are subsumed under the category of "Protestants." So we have the anomaly that Protestants are not Christians in Turkey, and the further anomaly that they are far more respected than the Christians. Nearly five hundred years of conflict between Moslem Turkey and the Christians account for this difference. Nor are the Moslems altogether to blame for feeling as they do.

There is something beautiful about the reverence of the Moslem for Allah. One can but feel that the Moslem is losing something vital from his life in this day of the governmental and intellectual revolt against religion in the Turkish Republic. It is a sad day for any people when they lose faith in the religion that has buttressed their life and have nothing better to take its place, and that is what is happening in Turkey today. Older men and women reverently worship daily toward Mecca at one or more of the five calls to worship from the minarets that accompany each mosque, but few young men and women participate and the government's attitude toward the teaching of religion in the public schools throws the responsibility of instructing the young in religion on parents who are not at all prepared for it by training or by custom. The hadjas or religious teachers of the mosque rarely receive more than 35 liras a month, about \$17.00 in our money. They are devout men, with the atmosphere of saintliness about them, but their economic straits narrow and circumscribe their influence. It is a crime for representatives of one religion to teach religion to children of another and only after the eighteenth birthday can evangelization be practiced and not even then in any institution of learning. The Turk has suffered much from religion. He has separated Church and State and while he permits each religious group to teach religion to its own adherents at any time, he does not countenance missions to any but adults. This has made a radical readjustment of program and procure necessary for missionaries, schools, and colleges. They are carrying on beautifully and heroically by demonstrating good will, publishing literature to reconstruct the home and social life, through programs of activities that lead to Christian outcomes in living though not so labelled, and by regarding Christianity primarily as a way of life, with complete absence of polemics. Evangelization now is become in Moslem Turkey, a process of peaceful penetration. It is to assess the ultimate values of this permeative process, this leavening process, but it can be safe-

ly said that its results cannot be computed in arithmetical terms. According to the geometry of the spirit, it looks as if it will eventually bring in the Kingdom of God. At least our missionaries have the mind and spirit of Christ and are meeting a changed and untried situation in His spirit.

Outside Constantinople you find the real Moslem atmosphere—lack of progress, primitiveness of life, dogged fatalism, love of the out-of-doors, gentility, politeness, loss of the sense of time, trustfulness of the landlord and of the state (belated survivals of feudalism), and individualism quick to avenge its rights and then a sweet forgiveness, a beautiful spirit of brotherhood within the group, with a serene confidence in Allah (God) expressed in acts of worship in mosques to be sure, but to us Westerners also in the most unexpected places. For example, our train has just pulled out of Sart (the ancient Sardis). It is noon and from the minaret visible from the train, the call to prayer has gone forth. A devout mother prostrates herself in the street while her little girl patiently awaits the conclusion of her devotions, too young to know what it is all about, but so respectful of parental authority, that she patiently, almost reverently waits. It is a beautiful picture.

We have looked forward to visiting Smyrna since we left home and here we are on a Friday afternoon—the Moslem Sabbath—steaming into the lovely harbor. Our ship runs up a yellow flag, a notice to the quarantine officer that we do not have clearance papers to enter. Out comes the officer's launch. His boat moors at our landing, a petty officer takes him a bunch of fish and no doubt tells him we are all well. His launch pulls away, down comes our yellow flag—a silly performance, but officers must live. There is a fine dock, but the Adrian does not dock nor does any passenger carrying ship till her passengers are ashore. For no one knows how long a fleet of row boats have met incoming steamers and charged varying sums, according to your agility in bargaining, to put passengers ashore. We were met by President Reed of International College, who came out in a boat and got us, baggage and all, ashore and his auto, a faithful Ford, for \$1.50 in American money. We were fortunate.

We are traveling second class. Since we are to travel two days and all night, we had to take a Pullman or Wagon Lits as they call it, a Wagon Bed. Our compartment was in the very center of the car, but soon after we pulled out of Smyrna, the conductor demands \$15.00 more if we keep it because it is reserved for first-class passengers. We refused to come across and are deposited in a compartment directly over the wheels. So I jostle as I write. You never know what you are going to pay in Turkey for any service rendered you. You are fortunate if you have an American guide along who knows the language and can bargain for you.

Smyrna was burned in 1922 when the Turkish Army under the command of Mustapha Kemal now President of the Republic of Turkey, drove the Greeks out. By decision of the League of Nations all Greeks and all Armenians outside Istanbul were deported and Moslem populations from lands outside Turkey were brought in, presumably in equal numbers. No such movements of population have ever before occurred in recorded history and great suffering has ensued. It seemed necessary if Turkey was to have a chance to become a nation. Perhaps time will justify what has happened. Large areas of the city are still ruins. The squalor of many of the imported Turks, from Greece, Albania, Servia, Jugo-Slavia, Bulgaria, beggared description. Pouring from hovels made of debris and roofed over with tin cans, through an interpreter I talked with persons from all these countries, unable to

speak Turkish and appearing not to have eaten a full meal in a year. Yet they smiled us "long life" from amidst their rags, as we bade them "goodbye."

In Smyrna since apostolic days there has been a Christian Church in continuous existence. At first the church was housed in the homes of its adherents, and so it has been in these latter days, since 1922. Some few Christians remained in Smyrna (modern Ismir) after the deportations of 1922 and are still true to their faith, though they have no church in which to worship. Their situation has been wretched. Roman Catholics and the Anglican Church would not serve them. Their dead did not have Christian burial for a long time, till the Protestant President of International College tendered his service. But now that other Greeks from the mainland, not formerly Turkish subjects, have come in, a priest has also come. What a pleasure it was to talk with this kindly man and to tell him how glad I was that this continuous church is to be continued out of its present disaster! Of the seven churches of Asia, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, Smyrna is the only one of which no fault is spoken by the Spirit in the Revelation. It was a poor church, as it is today, but it was also rich. It was a spiritual church and so it has withstood the ravages of the centuries, not housed in great cathedrals with gilded domes, but resplendent in its devotion to the Lord. What a joy it is to read Rev. 2:8-11 in the very place to which these gracious words were sent!

Ephesus, with its temple to Diana, its great Cathedral of St. John, the apostle, and other works of art, is a mass of ruins, buried beneath rubbish till the German excavators unearthed it in the latter part of the last century. Its great temple of Diana was grazing ground for donkeys the day we visited it. And the same is true of Pergamos, rival city of Ephesus in its magnificence and grandeur, now being excavated, and of Thyatira, and of Sardis, and of Philadelphia, and of Laodicea. Nothing remains but ruins. In the towns nearby which eke out a miserable existence, not a single Christian is left. All is Moslem. The weaknesses pointed out by the Revelator bore their fruit in the utter disappearance of the Christian name from their midst.

You visit these sites with open Bible and you read from the Acts, the Epistles, and the Revelation the records of what took place. Your Bible takes on a new meaning and also a new dignity. What wisdom other than the Divine could have spoken so discerningly of the seven Churches of Asia! And you have a new reason for your faith in the inspiration of scripture.

W. A. HARPER.

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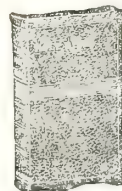
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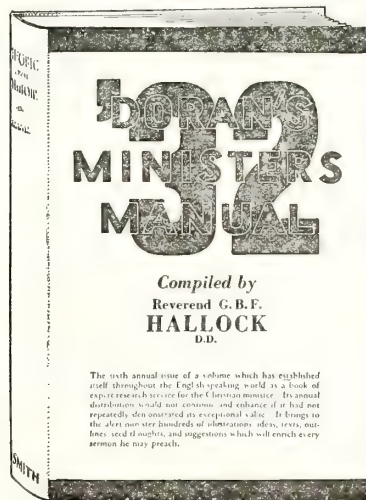
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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Father of Love, Thou knowest our frames, of ourselves so faulty and incapable, yielded to Thee so susceptible of grace and victory and power. Through defenceless night whether of body or soul, Thou dost cover and keep each committed life for the day of endeavor unto whatsoever Thou hast appointed. More and more grant us clear insight unto the chambers of Thy will and make us obedient. Showing us the leanness of normal allegiance, lift Thy children into the realm of positive partnership with Thee for Thy dear Son's sake. Amen. "L."

PRAYING FOR MISSIONARIES BY NAME.

ADONIRAM JUDSON GORDON.

Praying for missionaries by name is another means for drawing out our interest toward the foreign fields.

Wholesale intercession has always a dangerous tendency. Prayers which are so inclusive that they cease to be incisive, which take in so many interests that they take hold of none—who has not been wearied by such comprehensively feeble intercession? Christians have as much need to be on their guard against platitudinarianism as against latitudinarianism. Evangelical vagueness of desire and petition is a weariness to God and to men.

Instead of praying for the Lord's blessing on our mission fields and upon our missionary brethren in general, let us make a list of their names, and take some of them before the throne of grace each day. Let us make ourselves acquainted with their circumstances of trial or success, so that we will have definite petitions or thanksgiving for them. Let the missionaries send home specific requests for prayer, and let them be taken up for definite remembrance.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 7, 1931.

Sunday Schools.

Previously acknowledged	\$ 669.93
Providence-Memorial, Graham, N. C.	3.90
Pleasant Ridge, Ramseur, N. C.	4.42
Bethel, Union Ridge, N. C.	2.38
Winchester, Va.	4.07
Palm St., Greensboro, N. C.	5.74
Long's Chapel, Mebane, N. C.	1.85
Roanoke, Alabama	1.14
Newport, Stanley, Va.	1.70
Holland, Va.	9.00
Union, Virgilina, Va.	4.30
Mt. Zion, Mebane, N. C.	1.40
Shiloh, Kemps Mills, N. C.	1.00
First Christian, Portsmouth, Va.	18.03
Linville, Va.	6.93
Hopedale, Burlington, N. C.	1.75
Total	\$ 737.54

Individual and Church Offerings.

Previously acknowledged	\$ 314.64
Rev. J. W. Fix, Urbana, Ill.	5.00
Bethlehem, Altamahaw, N. C.	7.65
Newport News, Va.	30.05
Ether, N. C.	1.00
Ivor, Va.	10.00
Bethel, New Hill, N. C.	5.00
Total	\$ 373.34

Dollar-a-Month Club.

Previously acknowledged	\$ 66.75
Miss Irene Hadley, Winchester, Va.	1.00
Mrs. E. D. Midyette, Norfolk, Va.	1.00
O. D. King, Suffolk, Va.	1.00
Total	\$ 69.75

Summary.

Previously acknowledged	\$ 1,528.40
Sunday Schools, regular	67.61
Individual and Church offerings	58.70
Dollar-a-Month Club	3.00
Total to date	\$ 1,657.71

J. O. ATKINSON,
Secretary.

WOMAN'S MISSIONARY CONFERENCE.

The Virginia Valley Central Women's Missionary Conference was held at Dry Run Church on October 10th. Eighteen of the twenty-five churches of the conference were represented by delegates or by pastors. Three of the five pastors in the conference were present, the others being detained at home by sickness. The hearty co-operation of pastors means so much in this line of church work, as in others. The majority of the district leaders and members of the Woman's Board were unable to attend because of the busy season of the year.

Mrs. Bernard J. Newman, of Philadelphia, an active and wide-awake worker of the Congregational church, was the principle speaker. She brought two splendid addresses and conducted an interesting round table. Our women hope to have Mrs. Newman visit us again.

The Dry Run boys had a choice quartette that gave several selections, to the delight of all.

The people of the church served a bountiful dinner on a large table on the church lawn.

The Winchester society gave a dialog, "The Ghost," which gave some good hints to societies.

The treasurer's report showed \$433.74 raised during the year. The conference stood in opposition to the liquor traffic and in favor of the support of the Eighteenth Amendment.

The following officers were elected for the coming year: Mrs. A. W. Andes, president; Miss Ora Scott, vice-president; Mrs. B. F. Frank, secretary; Miss Verdine Showalter, treasurer; Superintendents: Spiritual Life, Mrs. R. A. Larrick; Women's Societies, Mrs. Arnold Hosaflook; Young People's Societies, Mrs. O. L. Hoover; Literature, Miss Ella Pickering; Cradle Roll, Mrs. E. Lena Rothgeb.

Among recommendations passed, we note this, "We recommend that we subscribe for and read more missionary magazines, such as, THE CHRISTIAN SUN, The Missionary Herald and The American Missionary; and that we read the mission study books.

Mrs. Larrick conducted the devotionals by a study of the first chapter of St. John.

MRS. B. F. FRANK,
Secretary.

"Give, give, be always giving,
Who gives not is not living.

The more you give,
The more you live,

Give strength, give thought, give deeds, give pelf,
Give love, give tears and give thyself,

Give, give, be always giving,
Who gives not is not living."

—The Call of the World.

THANK-OFFERING PROGRAM.

Arranged by MRS. W. M. JAY.

Theme—"The Love of God."

Prelude—Quiet Music.

Leader welcomes the people, making a statement concerning the Thankoffering meeting, the objects for which the offering will be used, and the theme. She will then read the following:

"Millions of thoughts for the world and its needs,
Millions of hands doing kind, loving deeds,
Millions of prayers to the Father above,
Millions of hearts overflowing with love,
Millions of words that are spoken just right,
Millions of feet that are willing to go
To uttermost parts if our Savior says so.
Millions of Christians now willing to give
Millions of dollars that lost souls may live."

Hymn—"O, Worship the King."

Scripture—Matt. 25:40-45.

Prayer, followed by prayer-hymn, very softly:
"Have Thine Own Way Lord."

Dialogue—"A Pageant of Boxes," by ten children.

Special Music.

Pageant—"My Altar of Thanksgiving."

Presentation of offerings (four young women, a soloist and the leader.)

God's Gift to Us.

Leader says: "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

The first young woman enters dressed in white cheese cloth robe with a gold crown, and carrying grains and fruit in her arms. She speaks: "Thou crownest the year with thy goodness," and steps to the left while the soloist sings two stanzas of "My God, I Thank Thee," or some other appropriate hymn.

Our Gifts to God.

Leader says: "Bless the Lord, O my soul, and forget not all his benefits."

The second girl enters, dressed in a green robe, with leaves in her hair, bearing an offering plate piled high with offering envelopes and bills on top. She speaks: "Freely ye have received, freely give." She steps to the right as soloist sings two stanzas of "We Give Thee but Thine Own."

Our Thank-Offerings at Work.

Leader says: "So build we the wall—for the people had a mind to work."

Third girl enters dressed in yellow and bearing a globe or map. She speaks: "Go ye into all the world and preach the gospel to every creature." She steps to the left, as soloist sings, "God is Working His Purpose Out."

The Thank-Offerings that Are Forgotten.

Leader says: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?"

Fourth girl enters dressed in black, bearing a tray of unused envelopes. She stands with downcast head and speaks: "How shall they hear without a preacher? and how shall they preach except they be sent?" She steps to the right, as the soloist sings, "Savior, Thy Dying Love Thou Gavest Me."

The four girls will then receive the offering while the pianist plays. The leader will receive the plates and offer the consecration prayer.

Hymn—"Take My Life and Let It Be."

Benediction.

NOTE.—The pageants above may be secured from the United Lutheran Church Mission Department, 723 Muhlenberg Bldg., 1228 Spruce Street, Philadelphia. The dialogue, "Pageant of Boxes," is 5c, and "My Altar of Thanksgiving," is 10c. This program may be abbreviated to meet the local needs.

NEWS FROM OUR MISSION FIELDS.

PIGS IS PIGS.

For centuries India has been handicapped by a lack of respect for the "dignity of labor." She is learning now. Recently the Indian headmaster of the school in Tirumangalem started bee raising. Then he wanted to keep pigs! And he got pigs—black Berkshires. "When they came he took them out of the boxes and got over into the pen to care for them," reports Rev. Raymond A. Dudley. "He cleaned the pen himself for three days. Now he says there are 100 boys who are willing to do it. That sounds tame to you in America, but it means a lot to us here in India. There are ever increasing number of educated men in India who are rising above the age-long standards of dignity—and doing things." When the mayor of the town came to call, the Headmaster took him to see the pigs!

U. S. IGNORANT OF LEAGUE.

Enlightened public opinion, especially in America, is the greatest present need of the League of Nations, according to W. Griffith Couser, young teacher who last year went out to Aleppo College, Syria. His work in Syria had deepened Couser's interest in international affairs, he says, and consequently he desired to know more of the League. So he visited Geneva in his vacation and attended the opening of the League and the Institute of the Federation of League of Nations Societies. He discovered, he confesses, that he was "more profoundly ignorant of the League and its work than he had imagined. He was deeply impressed by the 'extraordinary number of League activities, the scientific methods with which they are conducted and the actual accomplishments.'"

"OUR HEARTS ACHED."

The Chinese pastor returning to his church in Tainning, China, recently occupied by Communist troops, found it a mere shell, with everything movable, burned or otherwise destroyed, and his own things, with the exception of bedding, vanished. Conditions last reported have improved somewhat in Kienning, Shaowu and Tainning. Rev. Edwin D. Kellogg, together with Pastor Chen, have gone back to Yangkow. The Reds and the bandits seem to have been driven down into the southwest corner of Fukien. "Our hearts ached for those returning to their looted homes and for these in the bandit camps," reports Rev. Leonard J. Christian of Foochow. "We have reason to praise our Heavenly Father for the care which follows our Christian groups. None of the pastors or preachers were killed though they were especially sought after, and very few of the Christians were held for ransom. We know of only one Christian man who was killed."

IN HIS SPARE TIME.

Carrying on in the hospital with the thermometer during the hot season running from 103 to 107 in the shade, Dr. Edward Wheeler Wilder of the Alberta Victor Hospital, Madura, India, still has time to teach a Sunday School class of boys who call themselves "The King's Messengers." They are interested in evangelism among their Hindu and Mohammedan classmates," declared the Doctor, "and have given a Gospel of Mark or John to their closest non-Christian friends." Dr. Wilder has also reorganized the Hindu Boys Sunday School. Dressed in loin clothes they sit on the floor and study Bible stories, aided by the Bible women, but without books or quarterlies.

TURK DEFINES "REAL" MISSIONARY.

A stimulating definition of a missionary was given Miss Ethel W. Putney of Gedik Pasha,

Istanbul, Turkey, by a Turkish friend. "There are two kinds of people in the world," he said, "Those who are just good, and those whose goodness is so living and contagious that others are transformed who come in contact with it. The latter are the only true missionaries, whatever their label may be. They are living in such vital touch with God that His power and love transforms them, and through them, others."

600,000 RADIOS IN JAPAN.

According to C. Delisle Burns in "Modern Civilization on Trial" broadcasting began in Japan in 1925 and last year there were 600,000 receiving sets. The moving picture theatres had an attendance in Japan of 136,000,000 back even in 1928. Other startling statistics in this book show that China, with one-quarter of the world's population has only about 7,000 miles of railroad.

GANDHI AND "JIMMIE."

William Pickens, prominent negro author and lecturer in an Associated Negro Press syndicated editorial recently described Gandhi and Mayor Walker of New York City, as "A Mahatma, 'a great soul,' and 'Hizzoner,' a little soul who by accident drifted into a fairly big place." And then, among many other things, Dr. Pickens says: "While Gandhi waited for an hour at the appointed time to receive 'The Mayor', 'Jimmy' went out to see the night life of London. With the chance for an interview with the greatest man of the world and of this age, the 'charming little fellow' from 'N'York' preferred to go and see something he can better see in New York City. Night life is nothing new to a man who has been for years the mayor of New York. Some day James Walker may be remembered chiefly because he was rude and slighting to the Mahatma—something like the immortality of the snake that bit Cleopatra, or the Brutus that stabbed Caesar—After all, perhaps it was best that John Haynes Holmes advised the Mahatma not to waste any precious time on 'Jimmie.'"

FIGHTING.

Ten years ago Mr. Gold, a Northern Chinese with three promising sons, turned to the Gospel primarily, at the time, as a much needed help in the breaking off of the opium habit formed honestly at first when he took the drug as medicine. But it had become too strong—a consuming foe. "He has battled against this growing habit, but his weak body has not given him a normal chance to win out," says Rev. William B. Stelle of Tunghsien. His oldest son who had become a vigorous Christian and developed a contagious faith has inspired his father to a final desperate fight. After a year of probation, with many defeats, Mr. Gold pleaded with his pastor in this way: "If I should lose out in this supreme struggle and cannot be accepted as a church member, will you not baptize me after I am dead?"

A UNITING FORCE.

Dirty, ragged little children waiting patiently for a drink of milk, perhaps a little cereal, a bath and medical attention—the hour; eight o'clock in the morning—the place; Ahmednagar Neighborhood House—the occasion; the Baby Welfare Association clinic which treats colds, coughs, sore children of the poorest Christians in the vicinity eyes, infections and the like. For the most part come. They play and rest and imbibe the atmosphere. The evening sees a change of scene. Older youths at games; Music from the American organ worked overtime. "The boys croon strange but attractive Indian tunes," says F. Sidney Wilder. There are scouts, too, 16 poor boys who have been helped to secure their uniforms by the Neighbor-

hood House committee but who have earned the rest of the money needed. Classes are planned—the Neighborhood House is already the meeting place of the whole community and a club of men, "The Helping Club," gathers each Wednesday. "All of this helps to tie the community together in bonds of friendship, cooperation and Christian comradeship," adds Mr. Wilder.

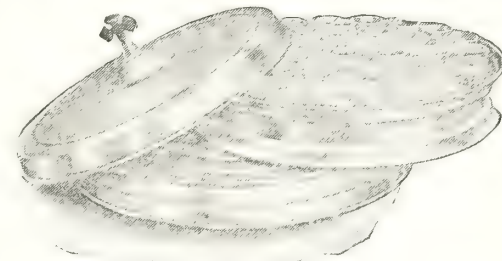
COMMUNION WARE.

Individual Service.

Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

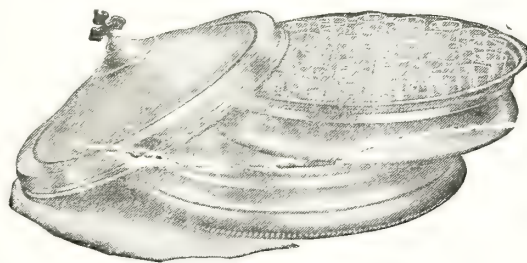


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses \$7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

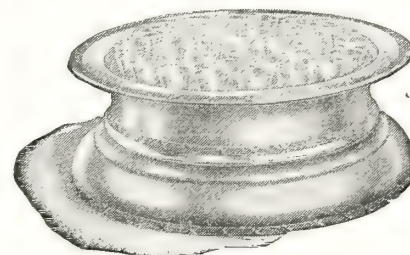
SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.



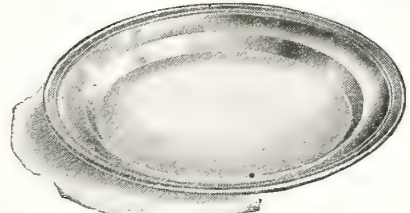
Style No. 85.

Tray No. 85—Interlocking only, with 36 glasses \$22.00
Base No. 1—Silver-plated; fits Silver Tray 85. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling). \$22.00
Base No. 2—Silver-plated; fits Silver Tray 90.. 16.00
Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow rim.....\$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

SOUTHERN CALIFORNIA.

On Wednesday morning we visited Sacramento's capitol and climbed up in its dome. From there we rode on to Reno, Nevada. We got to Reno about supper time. We got a place for the night, and then we went down town for supper and an evening of sight-seeing. There was one person in town that we knew, and we were lucky enough to meet up with him. He told us about the town and about how it is run by politicians just for the money they get out of such a place. He took us to what was once a back alley and told us that since gambling was legalized in the town, this alley had become the main street of the town. He pointed out a row of bootleg joints, told us there were fifty-two gambling places in the town, that more women than men gambled, and showed us the courtroom, the hotel where the wealthy people have suites while waiting for their divorces, the island known as Alimony island, where they tell you those expecting to receive divorces go on the day they are to receive them to decide how much alimony they want, and other places that make up such towns. After talking with this man who had lived in the town for several months, we thought we knew enough about Reno, and were ready to bid farewell willingly. A visit to such a town, and especially if one is able to see it through the eyes of a person who knows its soul as well as its outward appearance, makes joking about easy divorce and the breaking up of home life rather a hard thing to enjoy.

From Reno, we started toward Yosemite National Park. We passed through the capital of Nevada, Carson City, and reached the park for the night. We got cabins inside of the reservation, and enjoyed a big open fire in the dining room, and later a big bon-fire on the outside, as it was rather cold. On the next morning we made a hasty trip through the park, seeing the most famous rocks, El Capitan, Cathedral Spires, Half Dome, etc., and Mirror Lake and the Yosemite Falls, Bridal Falls, etc.

About twelve-thirty we left the park and drove on to Pasadena, California. We drove over the city of Pasadena, then out to Beverly Hills to see the homes of the movie stars, and from there to Hollywood. We saw several of the movie studios, and asked to be permitted to enter, but were told that there was nothing to be seen on Saturday afternoons in the studios. We did have the luck to find out that we could see some of the actresses if we visited Henry's Cafe at about eleven-thirty that night. So we went to the Cafe at a little after eleven o'clock and waited to see them come. We saw several of them there.

On Sunday morning at eleven o'clock, we visited the Angelus Temple, the church over which Mrs. Aimee Semple McPherson presides. Mrs. McPherson was not in Los Angeles at the time, but services were held by a Methodist minister.

In the afternoon we visited Long Beach.

The next day was spent in and around San Diego, where we looked up a former resident of Waverly, Va., visited Balboa Park, and ate at a cafe named in honor of Juan Cabrillo, who founded San Diego in the year 1532. We spent the night at Tent City, down on the Pacific beach.

Tuesday morning, we went into Mexico, saw the town of Tijuana and the new development for gambling known as Agua Caliente (Hot Water). Tijuana is an old gambling town, run with Americans who come over the border for drink and

gambling. It was never made attractive, but money was made even under those circumstances. Some of this money has been invested in the eight million dollar outlay at Caliente. The buildings are some of the most beautiful we saw on the entire trip. We were there about ten in the morning, before the residents began to stir, so we had the privilege of seeing the buildings. Even when the buildings are bare of the throngs of people who patronize the place, the outlay appears very gorgeous. We had breakfast at the Virginia Hotel, about halfway between Caliente and Tijuana, and then came back to the States.

Of course southern California was beautiful. Flowers all the year round, oranges in the groves, beautiful rolling hills, wonderful sunrises and sunsets, all these we shall remember when we think back through the few days we were privileged to be there.

J. V. T.

CHRISTIAN ENDEAVOR NOTES.

November 22, 1931.

GOD'S GIFTS AND MY OBLIGATIONS.

Piano Prelude—Music to "For the Beauty of the Earth."

Call to Worship—Psalm 100.

Hymn—"For the Beauty of the Earth."

Period of Sentence Prayers of Thanksgiving.

Scripture—Psalm 103:1-5.

Hymn—"Count Your Many Blessings."

Discussion of Topic.

Scripture—I. Timothy 6:17-19.

Poem—"Praise":

He who has lived each shining day's duration

As best he could,

Who meets the dawn, and views it with elation,

And finds it good;

Whose eyes are lifted to the high-noon glory

Of sky and sun;

Whose ears are tuned to catch earth's old sweet story

When day is done;

I think his God accepts it as thanksgiving—

As honest praise;

This sane, light-hearted way of living

His gift of days.

For being glad is one right way of showing

Our heartfelt love,

And happiness is constant praises going

To God above.

—Grace N. Crowell.

Benediction.

Suggestions on the Topic.

God's Gifts.—God gives every gift. "Every good gift and every perfect gift is from above, and cometh down from the Father of Light, with whom there is no variableness, neither shadow of turning." God has given man the best gifts. First, he gave the earth as a home. In this home provisions for every need of man was met. He gave relatives and friends. He provided in His most gracious gifts, health and joy and peace. To attain these gifts, it is necessary for man to obey the laws of the universe. But to meet this need, God gave man a mind which reasons for him. In this way he provided for the joys of helping each other, of creating new gifts, and of perfecting the things that man finds need for. Christ also was given by God. He is the Supreme Gift of a loving Father, given to point the way back home after man had strayed away in sin and selfishness. God went His whole limit in giving His only Son. No greater proof of

His tender love and care for mankind could be possible.

My Obligations.—As tokens of gratitude for what God has given us, and what He continually bestowes upon us, we can do no less than have grateful hearts and minds. We can live in the spirit of thankfulness to God for His abundant gifts. We should serve Him and our fellowman with willing spirits. Living at our very best all of the time would be the fulfillment of our obligation to God for His wonderful gifts.

Daily Readings.

Nov. 16. Gifts of Daily Bread. Psalms 136:1-26.

Nov. 17. Gift of His Son. II. Cor. 9:15; John 3:16.

Nov. 18. Gift of His Grace. II. Cor. 12:7-10.

Nov. 19. Duty of Thankfulness. Psalm 103:1-5.

Nov. 20. Duty of Benevolence. I. Jno. 3:16-19.

Nov. 21. Duty of Consecration. Romans 12:1-2.

METHODS CORNER

By REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

I have just received a supply of literature from the Church World Press, publishers of "Church Management," Auditorium Building, East 6th and St. Clair, Cleveland, Ohio. It proposes a "Loyalty Month." This is a fine idea. During the summer time people drop out of church responsibilities, and even at other times folks get luke warm. It is possible to revive this flagging spirit by such a plan as this.

Select a month, November, and try to make it one hundred per cent in every activity of the church. The publisher referred to will provide the helps if you want them. They consist of a carefully worded printed letter to be sent to all the people asking them to cooperate during the month thereby showing their loyalty to the church and the pastor. With this goes a pledge card. The card reads, "Loyalty Bond Pledge Card" and the Loyalty Bond Pledge is as follows: "In consideration of the plans of my church to make November a Loyalty Month, I hereby pledge myself to attend the following services unless prevented by illness or some other reason I can conscientiously offer. (A) Each Sunday Morning Service in November; (B) Each Sunday Evening Service in November; (C) Each Mid-week Service in November. Name and address. If there are other items deemed important they can be added but that is all that is required. On the reverse side of the card is a place to keep a record of attendance.

When a card has been signed and handed in then a "Loyalty Bond" is issued to the person who signs the card. This "Bond" contains 12 coupons to be clipped and deposited in the offering plate at church or in a box provided at prayer meeting. As these coupons come in the attendance is recorded on the back of the cards.

The last Sunday in the month is supposed to be the grand climax Sunday. A special card is provided for that and sent out to remind the members that special effort should be made to attend this last Sunday. The day can be made a Decision Day or anything else the pastor or committee desires.

The cost is not much. I note the price for an outfit that would do a church of 100 members is only \$3.90. Considering the good results obtained this investment would more than pay in increased offerings. It has been tried with success by many churches. It gets things going for the winter. It is, really, a sort of quiet revival from within the church itself. It does increase loyalty.

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

PAUL IN ROME.

LESSON VIII.—NOVEMBER 22, 1931

LESSON TEXT: Acts 28:16-24.

GOLDEN TEXT: "I can do all things in him that strengtheneth me."—Phil. 4:13.

Introduction.

Paul had longed to go to Rome and preach in the capital of the empire. He wished then to push westward to Spain and open far distant mission fields. After dispatching the greatest of his letters to the church at Rome he had made his visit to Jerusalem. Last Sunday we saw the free apostle become an apostle in chains or bonds. Prejudice and group animosities interfered with justice in Paul's trials in Palestine, so he appealed his case to the emperor's court at Rome.

Great Faith.

A great faith pulls us over many situations that are discouraging within themselves. It can transform defeat into victory. Paul, the prisoner for the free gospel, may still proclaim the joyous news of redemption. His court trials gave him the opportunity to tell the story of his own religious experience. While a prisoner, he is still free to pass to others the message of a great faith. A man of small faith would have given up in despair and not continued to preach a message of spiritual release while bonds unjustly afflicted him.

The voyage to Rome was fraught with many dangers. Shipwreck left them on the island of Malta for the winter.

At Rome.

One of Paul's great ambitions was to preach the gospel in Rome. He was proud of his Roman citizenship; he was ambitious for the gospel of his Master to be heralded at the capital of the empire. At last he reached Rome, not as a free missionary, but as a prisoner. Some of the Christian group from Rome went out the Appian way to meet the renowned champion of Gentils mission work. When these brethren greeted Paul, he thanked God and took courage.

What would we do in our whole round of experiences without the support that comes from our friends. People of like interest understand each other better because of their like faith. The joys of life are heightened by the association of our friends. The sorrows and burdens are lightened by the presence of our friends. The Christian friends at Rome gave Paul a greeting that greatly strengthened his soul and spirit for his work there.

Ministry at Rome.

A large degree of freedom was granted Paul at the capital. While a prisoner, he was permitted to live in private quarters under the guard of a soldier. He awaited the arrival of charges and the appointment of his trial. In the meantime, he was at liberty to entertain groups and set before them the message of the gospel.

As usual Paul addressed his attention to the persuasion of Jews to accept his Christian interpretation of their faith and its messianic fulfillment in Jesus. He reasoned with them from the Law and the Prophets. Some believed and some disbelieved. He told them the message was also for the Gentiles. (Verse 28.) "Be it known, therefore, unto you that this salvation of God is sent unto the Gentiles; they will also hear." Paul tried to win his own racial group of Jews. His faith reached out for Gentiles, also.

For two full years he preached and taught in

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

BARBED ARROWS. Roy L. Smith, D. D., Lit. D. Richard R. Smith, Inc. 171 pp; \$1.50.

Fifty three-minute sermons, each one worth the price of the entire volume. Thoughts that stick, driven home with hammer blows, they are well worth reading by the layman, and offer to the preacher new approaches for old texts and themes. J.T.K.

GIRLS WHO ACHIEVED. Winifred and Frances Kirkland. Richard R. Smith, Inc. 132 pp; \$1.00.

There are fifteen stories of girls that overcame handicaps and achieved success in their various endeavors, including Evangeline Booth, Grace Dodge and Helen Keller. Written in quite a pleasing style. J.T.K.

SHADOWS ON THE ROCK. By Willa Cather. Alfred A. Knopf. pp 277; \$2.00.

The well known novelist gives an intimate account of the Quebec of the 17th century. Her particular interest is the Catholic Church and the effect of adversity on character. It is an interesting and intriguing story. The book deserves and will have a wide reading. W.A.H.

IMPROVING RELIGIOUS EDUCATION THROUGH SUPERVISION. By Frank M. McKibben. The Methodist Book Concern. pp. 256. \$1.00

Professor McKibben has written this book for the Leadership Training Committee of the International Council. As a pioneer work in its field, the book deserves every praise. It is a book of principles and a good one. We also need a book of concrete instances, or rather a series of books describing specific experiments. This book deserves every praise and will no doubt receive it.

his own hired house at Rome. His prison ministry was fruitful. He wrote some of his letters from his Roman imprisonment. A prisoner, falsely charged, had spiritual resources sufficient to transform his prison home into a sacred chapel; and to make his enforced residence of more than two years, a fruitful spiritual ministry. Not only did it reach the people of Rome, but by correspondence and visitation, it reached the farther areas of the mission field. Such was the power of God through Christ in Paul.

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



These Bibles contain the Concise Bible Dictionary which forms the helps to these Teachers' Bibles. It supplies, in the most condensed and convenient form, all the latest information about the Bible, its writers, its language, the various versions, complete chronology, life of Christ, with harmony of the Gospels, life and travels of St. Paul, etc. The illustrations are reproduced from recent photographs, and truly illustrate the articles. The Combined Concordance is entirely new, and has been made expressly for the American Standard Version. It combines with the Concordance, Subject-Index, Scripture Proper Names, etc. The 12 Maps have been carefully revised and are beautifully colored. In making orders, give the number and price.

TEACHERS' BIBLES.

Minion Bold-Face Type, Self-Pronouncing, Size 4 7/8 x 7 Inches, and 1 3/8 Inches Thick.

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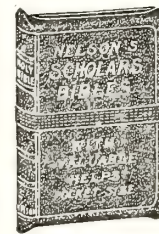
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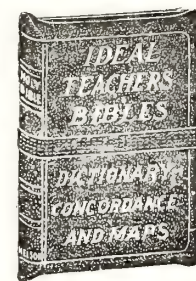
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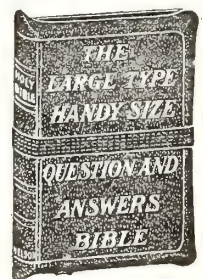
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THE CHRISTIAN SUN

1536 East Broad Street,

Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

CELESTIAL GRAVITY.

"No man can come to me, except the Father that sent me draw him." Read John 6:41-51.

It is not so easy to measure the pull of the earth, and yet it is necessary to do so. Weight, for one thing, depends upon it. Weight changes as the earth's pull varies in different places. Go up on a mountain, and weight is less than at the sea level.

Scientists are able to measure gravity with extreme accuracy and, best of all, by the swing of a pendulum, which is in a shorter arc the greater the force of gravity.

It would be well for us, indeed, if we had equally accurate knowledge of the pull of heaven upon our spirits. Are we, on the whole, drawn more upward or downward? Is our spiritual tendency toward the trivial or the vital? Do our lives swing toward time or eternity? The answer to these questions determines the final outcome of our existence.

Prayer—Nearer, O God, to Thee! We would know Thee better, love Thee more, from day to day. Our hearts long for Thee. Thou art our goal. Nearer, our God, to Thee. *Amen.*

TUESDAY.

BIBLE PROSPECTING.

"I rejoice at Thy word, as one that findeth great spoil." Read Psalm 119:161-168.

Last year fourteen million copies of Bibles and Testaments were sold in the United States, and thirty-six and one-half millions in all the world. No other book, of course, has such a record, or approximates it; and the Bible becomes more popular from year to year.

Yet, amid all this enormous activity in regard to the Bible, what is one's personal and individual activity? That, and that alone, is what counts for him. The Bible-reading of a million others does not amount to so much for John Smith as the Gospel of John which John Smith reads for himself. A score of books on the Sermon on the Mount do not count for Helen Jones and her progress in the higher life as much as a single reading by her of the fifth, sixth, and seventh chapters of Matthew.

The Psalmist was a Bible prospector. He delved in the sacred pages as one hunts for hidden gold. He rejoiced in every word of wisdom as one who finds a diamond in the rock. There is vast wealth in the Word, but it is there only for the lovers of the Word.

Prayer—God of Scripture, Author of the Book of books, acquaint us with its happy and precious stores. Lead our spirits to them. Interpret them to us. And through them acquaint us with Thyself. *Amen.*

WEDNESDAY.

SETTLED.

"I am the resurrection, and the life." Read John 11:17-27.

A vigorous discussion of Christ's resurrection and of human immortality is in progress in certain

radical religious papers and in some of the secular newspapers. It seems strange indeed to a Christian that such a discussion could be carried on in the twentieth century of the Christian era, even though a very small minority of those who claim to be Christians participate in it.

For the vast majority of Christians consider that this question was settled nineteen hundred years ago. Doubt of Christ's resurrection, and therefore disbelief in human immortality, of which Christ's resurrection constitutes the only proof, leaves one, as Paul wrote, "of all men most miserable." Every Christian should make sure of this basal belief. The way to make sure of it is to study with Spirit-aided mind the Gospel accounts of the resurrection, and the other New Testament passages bearing on this great truth. The matter has been settled, and settled in the only way any matter can be settled, by a demonstration of facts. Doubt here—to be entirely frank—is no evidence of thoughtfulness but of ignorance.

Prayer—Thou who art the Way, conduct us into the pathway of this confidence. Thou who art the Truth, make us assured of this central reality. Thou who art the Life, admit us to eternal life with Thee. *Amen.*

THURSDAY.

ELECTIONS AND DEITY.

"Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Read Job 11:7-12.

It is impossible any longer for a scientist to ridicule the mysteries of religion or refuse to believe in Christianity because there are Christian doctrines which he cannot understand. What if the Bible had declared that Elijah had talked in a little box and his words had been heard in a similar little box down in Egypt?

Chesterton says that "the Trinity is easier to understand than the electron." The scientists would now have us believe that all matter consists of infinitely small universes of electric force, planetary systems of these whirling forces within other planetary systems, so that if you hold up your finger before your eyes you must see with the vision of scientific faith a cosmos as endless and majestic as "the starry firmament on high." Compared with that, the revealed threefold personality in unity of the Godhead is simplicity itself.

Prayer—We can not by searching find Thee out, O Thou Almighty, unto perfection; but we can discover Thee by receiving it. Lo, Thou dost stand at the door, and knock. *Amen.*

FRIDAY.

JAPANESE GRACEFULNESS.

"The words of a wise man's mouth are gracious." Read Ecclesiastes 10:8-15.

The delegation of charming girls, sent to thank our country for the relief we sent to Japan in 1923, is one of the finest examples of courtesy in all history. Japan did not need to cement further the cordial friendship between our two nations; but if she had been under that necessity she could have chosen no abler set of ambassadors. It is strange that our country, possessing so many women of wisdom, tact, and graciousness, has not yet placed one of them on such international commissions as those that have recently been seeking the lessening of the waste and terrors of war.

We charge our forefathers with sternness, yet the word "grace" is found far more frequently in their writings than in ours. They were in love with the grace of God as shown through His Son. That grace is the most fruitful source of graciousness in a human life.

Prayer—Now may the grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit, be with us forever. *Amen.*

SATURDAY.

OUR SMOKE SCREENS.

"Thou art a God that seest" [margin, "Thou God seest me"]. Read Genesis 16:7-14.

Evil-doers of today are quick to take advantage of all the resources of modern science. Photography, chemistry, the telephone and the telegraph, the automobile and the airplane, and all the other marvels of this era of invention and discovery, have been siezed upon greedily by the thieves and bandits of the underworld.

An example is the adoption by bootleggers and thugs of the device of a smoke screen applied to the automobile. It furnishes fleeing criminals with a barrier which the pursuing police can not penetrate, and into which they dare not rush.

The police will find a way of dissipating the smoke screen, for righteousness always comes out on top. But let us look to ourselves, and to the smoke screens we so often and so foolishly throw out, the cloud of excuses with which we seek to evade the penalties of God. How silly are all such attempts in the eyes of Him before whom the secrets of every heart stand revealed.

Prayer—Thou God seest us, Thou God knowest us altogether. Thou God, however swiftly we run away, will meet us at the judgment bar. We have no safety save in Thee. *Amen.*

SUNDAY.

THE CUT HOSE.

"I will turn your feasts into mourning." Read Amos 8:4-10.

A residence in Michigan got afire, and the fire apparatus was summoned. The hose was laid, stretched across some railroad tracks, and the chief shouted the order to turn on the water. Just then a freight train rushed by, cut the hose in two, and the house burned down.

Human beings all over the world are constantly making precisely this mistake with reference to their supplies of spiritual grace. They lay their hose across the tracks of selfish interests and worldly pleasures, and the heavy, clanging cars of materialism roar along the tracks, leaving men with nothing wherewith to put out the fires of evil passion and sinful practices.

Before all else, a soul should maintain its connection with the sources of heavenly supplies, and yet the average man is so careless. Let us see to it that we are in touch with the spiritual reservoirs!

Prayer—Our Father who art in Heaven, abide in us, and may we abide in Thee. Thou art the living water, flow ever into our lives. *Amen.*

People very often err when they come to place an estimate on important things. Some Corinthian Christians actually rated spiritual gifts above love; and among spiritual gifts, "speaking with tongues" was considered by many to be the greatest gift because of its spectacular character. Some who possessed the gift seemed to hold in contempt those who could not prophesy. Yet Paul placed prophets next to apostles and mentioned tongues and their interpretations last, and said that he had rather speak five words with his understanding than ten thousand words in a tongue. The spectacular is not always the most important. Intoxication is not to be preferred to food and needed stimulation.—*Gospel Advocate.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE CHURCH OF "LOST LOVE."

By DR. W. M. JAY, *Holland, Va.*

[Delivered before the 111th Annual Session of the Eastern Virginia Christian Conference, held at Cypress Chapel Christian Church, October 29, 1931.]

TEXT: Revelation 2: 1-7. (Read 1-2: 1-7.)

"I have some what against thee because thou hast left thy first love."

PART II.

The Condemnation.

But notwithstanding all this praise and commendation the Master says, "I have somewhat against thee, Because thou hast left thy first love."

It is rather surprising that a church that labored so patiently, worked without growing weary, suffered, would not tolerate evil men in the church and stood out against false teachers, that any thing much could be said against it.

John says in chapter 1:16, when describing the Master, that out of his mouth went a sharp, two-edged sword. The Master is now using that sharp, two-edged sword in dealing with this church. One edge was for praise, the other was for a rebuke. He praises them for their works, patience, suffering, their intolerance of evil and heresy. Theologically they were sound, but when the Master placed his stethoscope over the heart of the church, he found a deject, a serious heart leakage.

It was a serious rebuke he made against this church. "Thou hast left thy first love." Its a love that is fresh in time, place, and importance. The Master realizes that he does not now have that place and it hurts him. He says in Matt. 10:37 "He that loveth father and mother more than me is not worthy of me and he that loveth son or daughter more than me is not worthy of me." He realized that in this church some one was being loved more than he.

"Thou hast left thy first love." The word "left" here means to relax, to neglect, to decline, to be deserted, to be alone.

No, it was not a love that had been lost, but a waning, declining love. There is now only a partial love, which once was entire. The church had not lost its love for Christ. It only loved him less. But Christ felt it, and it hurt him. At one time the motto of this church was, "Thou, O Christ, art all I want," but now this does not satisfy, they want Christ, but they also want the things of the flesh.

That "first love" was the love this church had for Christ when it was first established. Then they loved him with a passion. They would have gone through fire for him, sacrificed for him, endured martyrdom for him and for his cause. They were teachable then; their conscience was true; their service was willing. Now, without that "first love," they labor in vain.

Paul describes the Thessalonian Church in I. Thes. 1:3: "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, your labor of love, and patience of hope." The Master commends the Ephesian Church when he says, "I know thy works, and thy labor and thy patience." But where was the faith, hope and love?

Their works and labor were merely preparatory; it was simply cold duty, with a love not lost but waning and slowly ebbing away. Their work and labor and patience were commendable, but without love it was vain.

Note what Paul says in I. Cor., chapter 13:

"If I speak with the tongues of men and of angels, and have not love, I am become a sounding brass and a clanging cymbal. Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." Love never faileth, for as Paul says again, in Hebrews 6:10, "God is not unrighteous to forget your work and your labor of love."

The world today is paying the price of the loss of that just love. God is saying, "I know thy works, and thy labor and thy patience"—that is all well and good, but what God is requiring is a return to that "first love," "a work of faith, a labor of love and patience of hope."

Dr. W. A. Smart of Emory University, said recently, at the M. E. Conference at Lynchburg, "There is but one ray of light across the darkened and sickened world at present, and that is the light of the name of Jesus Christ." The way of the cross leads back to normalcy. There are too many churches functioning today merely from a sense of duty. They are ashamed not to do it, but it is not a labor of love. That "first love" is on the wane.

The Warning.

The warning God gives to the church and the nations today is the warning he gave to the church of Ephesus: "Remember, therefore, from whence thou art fallen; repent and do the first works."

If we take a retrospective view of our lives and of the church, today, where is that first love? Do you remember how earnestly you could pray when you first became a Christian? Do you love the Bible and read it as you did in the beginning of your Christian life? Do you love to win souls as you did when you first found Christ as your Savior? How you abhorred sin then, and shunned it; how sensitive your conscience was then to good and evil. You went to church then as a labor of love. Why do you go now? Is it under the inspiration of the Spirit, or is it merely a formal duty, knowing you would be criticized if you did not? And many do not even fear that!

One of the greatest sins of the church today is the sin of indifference. The call today is the same as to the church of Ephesus—Repent, and do again the first works. Get back to the old faith. Let the fountains of the deep be broken up, and let the tears flow. Remember the bitter tears of Jesus when he said, "O Jerusalem, Jerusalem, thou that stonest the prophets and killed them that are sent unto thee, how oft would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate."

What shall we do, O Church of the living God? Listen to the further warning: "Or else I will come unto thee quickly and will remove thy candlestick out of thy place." A visitor who recently visited Ephesus says he found there only a few heaps of stones, some wretched mud cottages, a few inhabited by Turks, and not a single Christian residing there. Ephesus did not return to that first love, and her candlestick was removed. Thousands, the world over, read with joy Paul's letter to the Ephesians, with its six beautiful chapters, but not a single Christian in Ephesus to

read it! What will become of the church and the Christian today who have left that first love?

What a lesson to the church and the Christian and the preacher this is. Not your works and labor and patience, and your horror for evil and false teachers, but your return to your "first love" is what the Master requires. Without that love for Christ and passion for souls, any lodge, fraternity, or club, can turn out the same kind of produce that the church turns out.

"Let him that hath ears to hear, hear what the Spirit saith unto the churches." Listen to the promise that closes this letter to the church at Ephesus: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

If thou hast left thy first love, and repent not, thy candlestick will be removed; and with it the stars that are in his right hand. No church, no pastor.

To him that does repent and return to do the first works again, to him that overcometh, the barrier that shut Adam and all his descendents out of the garden of Eden, will be broken down. They shall have access to the Tree of Life, not in the paradise of an earthly Eden, but in the Paradise of God. "I am the bread of life which came down from heaven; if any man eat of this he shall live forever." (John 6:51.) He shall eat of the Tree of Life which is in the Paradise of God.

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We take the little boys out to the woods on Saturdays to cut stove wood. We all work together, and at the end of the day we have made quite a showing and have accomplished something. But it was from the fact that every one of us worked. In raising the Thanksgiving Offering in your church, try to get each member of the Sunday School and church to make an offering, whether large or small, but something. Remember you are just investing in 105 dependent little boys and girls. You are helping to give them an opportunity to develop into strong and useful men and women.

Our need has never been so great as it is now. Thanksgiving is looked forward to by our churches and Sunday Schools with delight and a spirit of good will, of cheerfulness, and we want to express our thanks in a generous way by making a liberal offering to help the Christian Orphanage reach its goal of Ten Thousand Dollars for Thanksgiving. Talk Thanksgiving Offering in your church and Sunday School. Get your people interested, and make an offering you will feel happy of. Don't forget the little children, for "a little child shall lead them." (Isa. 11:6.)

The following has been received since our last report:

Mrs. C. E. Cornell, 1001 S. 7th St., Goshen, Ind., 1 box clothing for Iola Brown; Ivor Sunday School, books for the children; Mrs. W. B. Bagwell, Durham, N. C., coat and hat; Mrs. R. J. Atkinson, Durham, N. C., 1 quilt; Mrs. E. R. Lane, Ivor Christian Church, Ivor, Va., coat; Mrs. Maynor, Durham, N. C., box of clothing; Jas. P. Montgomery Class, Burlington, N. C., clothing for Lillie Mae Hunter; Mrs. J. G. Holt, Mebane, N. C., a nice quilt; Mrs. J. H. McEwen, Burlington, N. C., clothing for children.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 12, 1931.

Brought forward \$12,559.41

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Apples Chapel \$ 3.76
Happy Home 1.80
Hines Chapel 3.67
Lebanon 1.36
Durham 17.15

27.64

Eastern North Carolina Conference:

Catawba Springs \$ 8.75
Cary 2.00
Biscoe 2.99
Wake Chapel 6.45

21.19

Western North Carolina Conference:

Pleasant Hill \$ 5.40
High Point 4.16
Hanks Chapel 3.00
Providence Memorial 3.92
Pleasant Cross 1.58
Pleasant Ridge 2.52
Ramseur 6.56

27.14

Eastern Virginia Conference:

South Norfolk \$14.31
Liberty Spring 5.00
Liberty Spring Ladies' Class 1.00

Liberty Spring, Bertie Johnson Cl.	1.00
Liberty Spring Sr. Boys' Class	1.00
Johnson's Grove	1.00
Elm Avenue	2.51
First Portsmouth	19.02
Holland	9.00
Antioch	2.00
Holy Neck	10.00
	65.84

Valley Virginia Central Conference:

Timber Ridge	\$ 4.25
Linville	7.60
	11.85

Alabama Conference:

Roanoke	1.14
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Special Offerings.

Bethel Church, collection for singing class	\$14.00
R. J. Miller, support of children	50.00
Interest	140.56
Louise M. Wilder, support Thelma Long	10.00
Mrs. Maynor, support of Rebecca	10.00
Mr. Blizzard, support of children	6.00
Refund on gasoline by State	33.72
F. C. Owen, gdn. for Jas. Brown	6.25
Bequest of Ruth V. Marshall of Suffolk, Va.	100.00
	380.53

Total for the week \$ 543.33

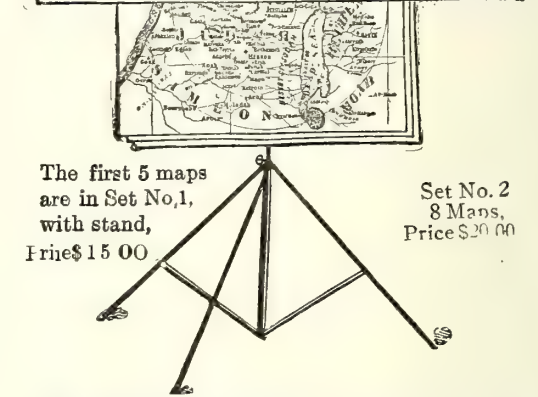
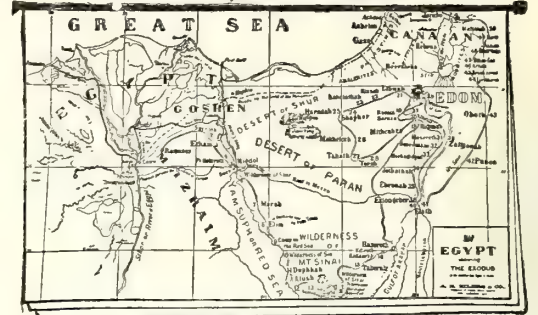
Grand total \$13,093.74

NOTICE.

Rev. H. C. Hilliard, Louisburg, N. C., and a graduate of Elon College last May, has accepted the pastorate of Antioch Church, Warren County, N. C., and is open for work two other Sundays in the month.

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was a marriage in
Cana of Galilee; and
the mother of Jesus was

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y-nom-e-fourteen-ene-nora-
tious; and from the carry-
in away into Baby-lon
the angel of the Lord had

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THEN spake Jesus to the
multitude, and to his dis-
ciples,



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MARRIAGES

GILBERT—CHRISLER.

A marriage of much interest to our Roanoke Church occurred recently, when Mr. Otis Gilbert of Roanoke, Ala., led to the altar Miss Verna Chrisler. The church was beautifully decorated, and Miss Nellie R. Sledge played the wedding march. The pastor spoke the words that made them man and wife.

Miss Chrisler is the efficient secretary and treasurer of our local church. They will reside in the city.

May God give them a happy life.

G. D. HUNT.

GIBSON—JONES.

On October 4th, at the home of the bride in Halifax county, Virginia, Mr. Orville Franklin Gibson of Lower Marlboro, Md., and Miss Fannie Ida Jones were united in marriage. Mr. Gibson is a successful farmer of Maryland and Miss Jones has been a successful school teacher for a number of years. In the marriage of Miss Jones, Pleasant Grove Christian Church loses one of its finest young Christian workers, but our loss will be the gain of the Methodist Episcopal church where she unites with her husband. The writer officiated at the wedding and spoke the words that made them one. A number of the intimate friends of the bride attended the wedding and accompanied them to the train which took them on their bridal journey and honeymoon and bade them bon voyage.

W. C. WICKER.

OBITUARIES.

SHIRKEY.

Lewis William Shirkey, infant son of Darman and Ursula Shirkey, of Concord Christian Church, was born July 17, 1931, and departed this life September 27, 1931. Age two months and ten days. Funeral services at Fairview Church, September 28, 1931. May God comfort the bereaved ones.

A. W. ANDES.

WATSON.

Mrs. Ellen Watson, aged eighty-nine years, four months and five days, died at Raleigh, N. C., October 26, 1931. She had been a sufferer for about ten years and confined to her bed since last May. She was a member of Providence Christian Church and had been for a number of years. The funeral services were conducted from Union Christian Church by the writer assisted by Dr. G. O. Lankford and her body laid to rest in the church cemetery. May the God of consolation comfort those who mourn.

P. H. FLEMING.

WILKINS.

At his home, Burlington, N. C., route No. 2, J. D. Wilkins fell asleep in death, October 24, 1931; aged seventy years, five months and six days. He is survived by his wife, one daughter, seven sons and other relatives and a host of friends. He was a member of Union Christian Church and a deacon thereof about twenty-five years; and had served the church as superintendent of the Sunday School.

He was devoted to his family and his church and was a well known and good citizen. His family, church and community will miss him. The funeral services were conducted from Union Christian Church by the writer assisted by Dr. G. O. Lankford and the interment was made in the church cemetery. May Jesus, the Healer of broken hearts, comfort the bereaved.

P. H. FLEMING.

TEAGUE.

Mrs. Ada A. Teague passed away at her home in Burlington, N. C., October 23, 1931, being at the time of her departure a little more than seventy-five years of age.

Mrs. Teague was a native of Rockingham County, Virginia, but had lived in Burlington for the past twenty-five years. She was twice married, first to Rev. E. T. Iseley, who died in 1902, and second, to Mr. Edward Teague who passed away in 1919.

Mrs. Teague was an unusual woman. She possessed a remarkable faith in Christ, was peculiarly devoted to the church, and spent much of her time in active Christian service. She was especially

interested in the salvation of others. She carried the poor and unfortunate on her heart and ministered to the needy wherever opportunity was possible.

The Burlington Christian church, of which she was a member, will miss her greatly, while it extends sympathy to her loved ones in their sorrow.

Funeral services were held by her pastor in Burlington. The body was taken to Leaksville Christian church in the Valley of Virginia for burial, where another service was conducted by Rev. A. W. Andes, the pastor of that church.

G. O. LANKFORD.

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THOMPSON.

Whereas, the angel of death visited our community Saturday morning at 8 o'clock, September 5, 1931, and plucked from our midst one of our most loyal and consecrated members and transplanted it on the other side of the river. That we, the Ladies' Aid Society of the Bethlehem Christian Church offer the following resolutions of respect as a tribute to the memory of our co-worker and sister Mrs. R. A. Thompson.

That we bow in humble submission to the will of Him who doeth all things well.

That in the going of our sister, we feel very keenly our loss but we feel her loss is heaven's gain.

That we seek to emulate her worthy example of gentleness, meekness and devotion to family, friends and church.

That we extend our heartfelt sympathy and love to her husband and sisters, and commend them to the one that can sustain and comfort.

That a copy of these resolutions be sent to The Christian Sun for publication, a copy be sent to her family, and a copy be spread on the records of the society.

MRS. J. D. SIMPSON,
MRS. B. M. FAUCETT,
MRS. C. H. GILLIAM,
Committee.

AUSTIN.

Sadie Knight Austin was born June 6, 1862, and died October 14, 1931. She was converted in early womanhood and united with the Baptist Church, until about thirty years ago when she united with Rock Springs Christian Church where she remained true and faithful till death. She bore her affliction with patience the last four years of her life. As her physical life weakened, her spiritual life grew stronger. Her husband preceded her to yonder world about eighteen years ago. She leaves to mourn their loss one daughter, Mrs. T. J. Clark, with whom she made her home, and three grand-children and a host of friends. Funeral services were held at Rock Springs with her pastor, this writer, in charge assisted by Rev. G. D. Hunt. Interment was made in the cemetery near by.

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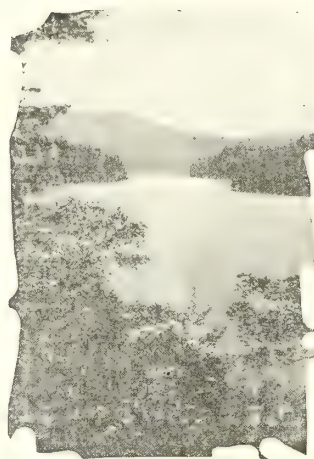
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VOLUME LXXXIII.

RICHMOND, VA., THURSDAY, NOVEMBER 19, 1931.

NUMBER 47.

THE SUN'S OBSERVATIONS

By DR. W. C. WICKER.

AUTO DEATHS MOUNT.—

In the first nine months of this year more than 24,000 persons were killed in automobile accidents in the United States, making the toll the largest ever recorded in a similar period, according to a compilation made by the Travelers Insurance Company. This loss of life brings the fatalities up to an average of nearly ninety daily for the country.

MINISTERS UNION.—

About forty ministers in or near New York have organized themselves into a ministers' union modeled on the lines of labor organizations. This union cuts across all denominational and racial lines, being open alike to Protestants, Catholics and Jews. The organization has been formed by these men primarily to give voice to their belief in the essential justice of labor's cause and with the special purpose of seeking the social and economic application of religious principles. They expect, by making public the facts in any case that may arise, to support all ministers in maintaining freedom of the pulpit.

BROADCAST FOR COLLEGE SUPPORT.—

The Liberal Arts College movement including representatives of all denominations, has arranged in the interest of Liberal Arts colleges, which are for the most part church-related, a national broadcast for November. The broadcast goes out over 120 stations, and will include talks by President Hoover, Dr. John H. Finley, Dr. Robert L. Kelly (executive secretary of the Association of American Colleges), and Mrs. Thomas J. Preston (widow of Grover Cleveland). The second half hour will be given over to the presentation of college interests in nine divisions, each covering several states. The director of the regional broadcast in every case is a president of a Christian college. The broadcast begins at 9 a. m. eastern time. This is a movement that will do a great deal of good and it shows the value placed on Liberal Arts and Christian Colleges.

MEMORIAL TO BURNS.—

In Scotland, which is more devoted to the poet Burns than to any other of her famous sons, a very fitting memorial is quietly growing at Mauchline in the heart of the Burns county. This summer there were opened five additional cottages in furtherance of the scheme inaugurated in 1896 to provide rent-free, tax-free homes for the aged, decent poor. There are now sixteen of these pleasant red sandstone cottages within sight of Mossiel farmhouse where Burns spent some of the brightest years of his life. What more apt memorial could be chosen to the poet of suffering humanity, the author of "The Cottar's Saturday

Night"? The tenants are selected from applications all over Scotland, and are given, not only the use of the house, but a small pension as well. The opening ceremony was performed by Mr. George Ian Gowring, a great-great-grandson of the poet.

UNEMPLOYED REGISTERED.—

The Gibson committee, which is the successor to the Prosser committee of last year, has begun the registration of the unemployed. An improvement has been made over the system of last year in that some forty registration centers have been opened instead of the one central place hitherto provided. It is thought that this plan will do much to obviate the long waiting in line which was so distressing last year. However, the lines are still so great that in some of the registration places doors have been broken down. Many of the men look listless and hopeless and there are many evidences of the breakdown of morale. Even at the best, only a part of the married men out of work can be provided for with the three-day-a-week employment, and for the single men there is nothing. To many of us it seems that the emergency is now far beyond the ability of private charity. This is the condition in New York city.

OVERCOMING POVERTY.—

St. Louis has no soup kitchens nor bread lines. The old established cooperative, private and denominational relief agencies, well located, are used. Each agency sends first a personal investigator to ascertain the real need and the occasion of the need. Unemployment, sickness, family misfortune and other causes, where possible are met. Deserving families in need are given assurance, whatever the complications, that once granted assistance, their wants will be cared for until self-help is possible. As far as possible, every preventative and corrective measure is used. Among the fifty-one agencies served by the community fund perhaps one-half are directly preventative and character-forming. The primary service for childhood and youth and in a particular way for the home is designed to knock out poverty and make charity unnecessary. Much of this service is through agencies operative on a twelve months program.

FAVORS CHURCH UNION.—

At the meeting of the Potomac synod of the Reformed Church in the United States, which was held late in October at Huntington, Pa., 177 signatures were secured to the following overture: "That the Synod of the Potomac of the Reformed Church of the United States overture the general synod through its commission on closer relations with other denominations to reopen the matter of merging with the Evangelical Synod of North

America. There were 131 ministers present; of this number 123 signed the overture. Many elders also signed. One of the leaders present writes: "This meeting of the synod marked the turning point in its history. A new group of young men have stepped to the front." Church union is in the air, and more and more, churches will give serious consideration to merging the denominations into a greater union until the forces of Christ's Kingdom will be better organized for a solid front against sin. In union there is strength in church as well as in war.

TEMPERANCE INSTRUCTION IN SCHOOL.—

After several years of quiet but intensive effort, the Anti-Alcohol League of Yugoslavia just succeeded in introducing obligatory instruction on the evil effects of alcohol into certain schools. The president of this society is a practicing physician and his first assistant is instructor in hygiene in the schools of mining at the same place. Together the two men have gained the approval of authorities to introduce what they call "anti-alcohol instruction" in all the mining schools of Yugoslavia. This is the right place to begin in combatting the evils of alcohol and if the American schools would follow this method in combatting the opposition to the Eighteenth Amendment, the time would soon come when that opposition would cease. This question should be taken out of politics in America and put into the schools where an intelligent understanding of the evils of alcohol could be obtained in the early childhood and young manhood of our nation. This would settle this important moral question as it should settle upon the merits of the case.

RELIGIOUS EDUCATION.—

The Chicago council of religious education, of which Prof. W. C. Bower is chairman, conducts a broad and progressive program in the Chicago area. On a recent Monday, the council sponsored the monthly union ministers' meeting at the Central Y. M. C. A., and had as its guest speaker Dr. Harold W. Beales, of Cambridge, England, who spoke on "The Youth Movement in England." He told about the remarkable youth movement in English universities with which he has been associated. At the luncheon meeting which followed Dr. Albert Buckner Coe, pastor First Congregational Church, Oak Park, spoke on "Making Religion Real to Youth." The entire program was taken up with consideration of youth and religion. The question was raised as to whether the time had come to extend week day religious education in Chicago. Over 400 boys and girls are dismissed one hour a week from the public schools in Lakeview district to attend classes in religious education sponsored by the local churches, and this experimental effort is proving very satisfactory.

NOTES-PERSONALS

I count life just a staff to try the soul's strength on—*Robert Browning*.

Rev. G. C. Crutchfield, till recently pastor of Lynchburg Church, is open for work the coming year and will be glad to correspond with any pastorate desiring his services. His address is Kernersville, N. C.

On Sunday, November 8th, the annual memorial service of Palmetto Post No. 112 of the American Legion, was held in Citadel Square Baptist Church, Charleston, S. C. On this occasion Chaplain H. E. Rountree, who is now located in that city, addressed an audience of over 1,200 on the subject, "Humanity's Call to Freedom." The music for the occasion was furnished by the U. S. Navy Yard Band.

The President of the United States has issued the annual proclamation, calling upon the people of the United States to assemble in their churches and places of prayer and thanksgiving on Thursday, November 26th, and render thanks to Almighty God for the blessings conferred upon our nation and us as individuals and invoke his divine guidance for our daily tasks. Thanksgiving should be duly observed and made a real day of praise and rejoicing because of the goodness of the Lord.

The Christian Missionary Association of the North Carolina and Virginia Conference was revived and steps taken to reorganize at the recent session of the Conference. The Committee to whom the work of reorganizing the Association named by the Conference was W. B. Truitt, Chairman, Greensboro, N. C., Dr. C. H. Rowland, Greensboro, N. C., Mr. W. V. Simpson, Greensboro, N. C., Rev. A. W. Hurst, Sec'y-Treas., Elon College, N. C., Rev. Stanley C. Harrell, Durham, N. C., and J. O. Atkinson, Elon College, N. C. This committee constituted by the Conference an Executive Committee of the Association, met in First Christian Church, Greensboro, 2:30 p. m., Sunday, the 15th, and provided for the Constitution, By-Laws and other necessary steps in reorganization. Memberships in the Association to the extent of \$235.00 had already been taken. The committee voted to make the first appropriation to work at Winston-Salem and pledged cooperation and support of this work.

The canvass to raise \$50,000.00 for Elon College between now and January first is being instituted and pushed forward as rapidly as possible, we are advised, by Dr. L. E. Smith, Chairman of Business Administration Committee. His churches have very generously and graciously released Rev. F. C. Lester for a period of a month that he may give himself solely to this work in Eastern Virginia. Rev. Stanley C. Harrell, Dr. W. C. Wicker and Mr. W. B. Truitt are planning the work in North Carolina. Elon must have \$50,000.00 for immediate needs, and there are many loyal and true souls who, even in this time of depression, are willing to deny themselves for the sake of saving the College. That good man, Dr. W. W. Staley of Suffolk, who has always sacrificed for the College, leads off by negotiating a loan and donating to the College \$1,000.00 in cash. If we had forty-nine more men like Dr. Staley, the work would be quickly done. There are others willing and anxious to give as they can, and these too will do their best in the present emergency.

A PERSONAL LETTER.

Mt. Bethel Church, where the North Carolina and Virginia Conference met last week, is a small rural congregation, but has an ancient and honorable history. This one church, though among the smallest in membership of the conference, has given to the conference and to the world more ministers of the gospel in the last few years than any two or three of the larger churches of the conference. Of this number, two young men are prominent in our church activities of the present: Rev. F. C. Lester, president of the Board of Religious Education of the Southern Christian Convention, and Rev. J. G. Truitt, of the Walnut Hills Congregational Christian Church of Dayton, Ohio. At the session of the conference last week, the following letter had been received by the president of the conference, Dr. C. H. Rowland, who asked the privilege of having the letter read to the conference. It was so much appreciated by the conference, though quite personal, THE SUN's editor felt that its contents would be enjoyed by others who were not at the conference, and it is herewith submitted.—J. O. A. (Editor).

My dear Dr. Rowland:

Will you please say to your great conference in session at Mt. Bethel Christian Church, that I am praying for its success. Tell the folks that I wish very much that I could be present. It is the conference of my childhood, youth and manhood. It is the conference that ordained me to preach the Gospel. It is the conference that helped me in a financial way to go through college. I am very happy to say that I gratefully returned to the conference every cent that I borrowed from it. It is the conference that gave me the pastors of my childhood, Revs. L. I. Cox and Peter T. Klapp. Their memory is an undying blessing to me. May your conference still maintain such manhood and devotion as was characterized in them!

Your conference is meeting in my home church! The little white church of my childhood memory and love. The dear old church where I sought salvation at its altar, and found a companionship with an unseen Christ more beautiful than words can describe. The church of my father and my sainted mother. Sweet and green are the memories of the mother who used to stand in that church and witness for the Lord. Tears of joy used to stain her big, red cheeks, and a smile that would not wear away decorated her honest face as she used to ask God's children to pray for her and her family!

Her family were taught both by precept and example to love the church your conference is assembling in. Members of her family were taught to pray and to read God's Word; to render whatever service they could as helpers in the church; and to give of their little meagre earnings liberally. She thought that the church was one of the sweetest places on earth, and now she sleeps in its churchyard. The ground on which your conference now walks is to some of us holy ground.

Among the ministers that I know who worshipped here in their childhood, are the late Rev. John W. Knight, a true knight of the Cross; Rev. George W. Williams, Rev. Fletcher Cummings, Lester, my brothers, Howard and Reuben, and myself. There may be others.

But ministers are not all, for there are scores of good men and women throughout the country that learned their lessons of life and love in this little place. What Sunday School teachers that little church had! How I wish I could mention all of them to you. I shall not refrain from mentioning the names of Mrs. J. Q. Barham,

known in our childhood day as "Aunt Jane," a great teacher of children; and D. I. Cummings, a great teacher of men and women. Mt. Bethel will not soon forget them, nor will it forget John W. Knight. In his earlier years, how he used to sing and teach and pray in that sacred old place!

Yours is a great conference—great for the things it has done, is doing, and will do; great for the men and women who make up its membership in this present session; but greater still in the thousands of little boys and girls in humble homes throughout its borders. Plan well your policies and programs for their sakes; and for the sakes of the fine folks who are trying to lead them in trying times—as others have led us in trying times—to God. May the little old church which is the home of your conference today be the Gate Beautiful to greater achievements in the future of every pastor, teacher, and member, throughout your entire constituency.

With kindest personal greetings to you, and to each member of the conference, I am,

Yours most sincerely,
JOHN G. TRUITT.

Dayton, Ohio.

METHODS CORNER

By REV. ELISHA A. KING, D. D.
Miami Beach, Fla.

We sometimes wonder just what the average church member thinks of the church. We do not mean the church as a religious institution, but the church as a piece of property, or as a home place. In one sense the church belongs to its members and is a real home. If that be true, then a sense of proprietorship should be felt. And if we do feel that close relation we ought to act the way we feel. People coming in are our guests and should be treated as such. Visitors ought to be welcomed and made to feel at home. I read the following extract from a parish paper the other day:

"Did it ever occur to you that you have a responsibility to the church akin to the responsibility in your home? What do you do at home when you see a book lying on the floor? or pieces of paper scattered about? or a picture hanging topsy-turvy on the wall? How do you receive guests when they call? Do you take the best rocker, place it in the doorway, and permit the guests to climb over you? At dinner do you make a grab for the soup before your guests are served? Do you leave the table before your guests have completed their meal, rush out of the house and down the street? Preposterous! Nonsense! you say."

The article goes on to say, "This is precisely what some people do at their church home. Come, wake up! The church is yours, get under your responsibility, be at home to strangers and visitors who attend. Be as courteous to every other member of the church family as you are to members of your own family in your own home."

That sort of "Training in Church Manners" is rather sharp and plain, but it was actually printed in a church paper in Missouri. There is much truth in it, though, because we are inclined to forget our responsibility in the smaller courtesies of church life. We should be as proud of our church as of our own home. We should desire to see it clean and attractive, and not leave the upkeep to a paid janitor or some person who just gets by with the cleaning. A touch of home in the church helps to make the church winsome and a friendly center to which people like to come. In some churches there are committees that look after these courtesy matters. It is an important matter in the practice of our religion.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

G. N. EDWARDS, Charleston, S. C., is a busy pastor. During the last quarter, he has broadcasted seven services in his city, assisted by his choir; preached once at Columbia; given several talks at Blueridge and sanatorium services at Pinehaven; was moderator at the ordination of George Penn, at Albemarle, N. C.;—all of this besides his usual ministry to his own people. This is the way busy ministers give themselves to the calls to service.

COLLEGESIDE CHURCH, Nashville, Tennessee, Dr. Jason Noble Pierce, minister, holds a discussion class for college students in the Collegeside house on Sunday mornings at 10 o'clock, during November, which is under the leadership of Dr. Charles S. Pendleton of Peabody College. His subject is "Glimpses of Life on the Other Side of the World." The church held a "Student's Informal" on a recent Sunday evening for college and university students. There was fellowship, a buffet supper and a surprise program. There are also regular Friday night socials for college students under a committee of students. The pastor is giving a series of Sunday morning sermons on "Religious Confessions of Eminent Living Men," among them being such oriental leaders as HuShih and Toyohiko Kagawa.

DR. JUNIPER CALLED TO SAN FRANCISCO.

Dr. Kerrison Juniper has been called to the pastorate of the First Congregational Church of San Francisco, and has accepted the call and presented his resignation as pastor of the church at St. Petersburg, Florida. This news comes to the Congregational people of Florida with sincere regret, and at the same time his host of friends will wish him the abundant success in his new field that he has achieved in St. Petersburg.

Dr. Juniper came to his present church just thirteen years ago, and he has made it the leading church of our order in Florida, and one of the great churches of the southeast. During his ministry, the church auditorium has been doubled in size and the large Sunday School and recreational building has been built. One of the largest organs in the State was installed, and the church has featured beautiful music and great entertainment programs.

But the feature of his success has been his vital preaching of an optimistic but challenging gospel, real messages to the hearts of his hearers. During the winter season, it is common for his church, seating two thousand, to be filled, and not infrequently people are turned away. Dr. Juniper is a man of engaging personality, makes friends with all, is deeply interested in the welfare of the city and state, has been popular in the civic organizations of the city, and has always been outspoken for moral reforms and for world peace. He has been a leader in our Florida Conference, having been Moderator, and for two years was president of the Board of Directors of the State Conference.

THE FLORIDA SOUTH ASSOCIATION.

The First Church of Tampa royally entertained the fortieth annual meeting of this association on Tuesday and Wednesday, November 3rd and 4th. The meeting was opened by the retiring moderator, Mr. E. S. Galt of Winter Park. Rev. Walter Metcalf, the pastor of the entertaining church, was elected moderator, and Rev. A. P. Vaughn of Avon Park was elected

scribe. Mr. E. S. Burleigh, who has served the association for twenty-six years as registrar and treasurer, resigned because of ill health, and Rev. Ralph Krout of New Port Richey, was elected to fill the vacancy. Rev. O. T. Anderson of Fort Myers, was elected to succeed Rev. Kerrison Juniper, to represent the association as director of the State Conference.

The topic of the association meeting was "Putting Religion into Life." Dr. E. C. Gillette and Miss Pattie Lee Coghill spoke on "Religion and Our Common Task." The sermon was preached by Rev. J. Bernard Root of Sanford, and the worship periods were conducted by Rev. A. Craig Bowdish of Babson Park and Rev. Kerrison Juniper of St Petersburg, the latter speaking on "The Power of the Inner Life." Dr. A. P. Vaughn of Avon Park, spoke on "Effective Church Worship," and Rev. Ralph Krout of New Port Richey, on "Personal Evangelism." The closing address on "Carrying the Message Home," was given by Dr. C. A. Vincent of Winter Park.

Dr. Frank E. Henry, editorial and field secretary of the Church Extension Boards, was the guest speaker, using as his topic "Our Expanding Horizons." A pleasant feature was the supper, which was made interesting by the presence of young people from several churches, twenty-six of whom had been to Camp Immokalee and several had been to Blue Ridge. The church also entertained the guests at a free breakfast. A visit was made to the mission for Cubans at West Tampa, where Rev. Carl Corwin, pastor, and Miss Hall, one of the teachers, gave interesting descriptions of the work. A quartette from the mission sang at one of the sessions of the association.

Delegates were present from nearly every church, and all were beautifully entertained by the friends of the Tampa Church.

SOUTHEAST COAST ASSOCIATION.

The twenty-fourth annual meeting of the Southeast Coast Association of Florida Congregational Churches was held with the Union Congregational Church of West Palm Beach, on Thursday, November 5th. The topic of the meeting was "The Church at Work."

The meeting opened with an address of welcome by Rev. Frank Atkinson, who has recently become pastor of the entertaining church. The response was given by Rev. Frederick Held of Jupiter, who was moderator of the association for this year. Rev. James E. Parker of Palm City was elected scribe. Rev. Harley R. Core, who has served the association for a number of years was reelected registrar and treasurer, and the moderator elected for next year was Mr. W. J. Von-Behren.

The reports of the churches given indicated very satisfactory conditions, except that all faced financial difficulties. At the morning session there were addresses by Superintendent Gillette, Miss Pattie Lee Coghill, and Rev. Frank E. Henry of New York, representing the Congregational Church Extension Boards, and a devotional service led by Rev. Helen F. Lanham in the afternoon.

Dr. Elisha A. King gave an account of the General Council at Seattle, and there was a symposium on Young People's work. The first talk was given by Mr. Ralph W. Hills, director of young people's work of the Miami Beach Church, his subject being "Special Summer Plans in the

Sunday School." Rev. Frederick Held, of Jupiter, spoke on "Church Plans for Young People." Jerrold F. Jacob of Lake Worth, gave an interesting account of life and work at Camp Immokalee. The closing address of the afternoon was given by Dr. Lillian B. Fulton on the subject, "How Shall the Church Meet the Present Day Challenge." The ladies of the church served a delightful luncheon and supper. Following the luncheon, there were several brief and interesting talks.

A Service of Recognition for the new pastor was held in the evening. Rev. Frank Atkinson, formerly pastor of the Congregational Church at Houston, Texas, began his service as pastor of the West Palm Beach Church in August. This service was one of welcome and was something in the nature of an installation service. The moderator of the association, Rev. Frederick Held, presided. Rev. Edwin C. Gillette, Superintendent for Florida, gave the address to the church, which was followed by an address by Rev. Frank Henry on "The Church and the World," and an address to the minister was given by Dr. J. Delman Kuykendall of Cocanut Grove. The service closed with remarks by the incoming pastor, expressive of his hopes and aspirations in the ministry of that church. The service was an impressive one, and such services would serve to dignify the ministerial relation, and we recommend them to more of our churches.

This association was well attended, and the association voted to hold the meeting next year with the church at Palm City. This will be the first meeting of the association in the beautiful little church that was built out of the relief fund of the denomination following the destruction of their church in the hurricane of 1928.

A LAYMAN'S NOTABLE SERVICE.

Mr. E. S. Burleigh of Tavares, Florida, has found it necessary, because of ill health, to resign as registrar of the Florida South Association. This office he has filled most efficiently for twenty-six years. This is undoubtedly a record that would be hard to beat. Continuity in this office is of especial value, and the service that he has rendered to the association and to Congregational life in Florida is of uncalculable value.

Mr. Burleigh has been a leader in many ways, as has Mrs. Burleigh, whose leadership in the women's work in Florida has also been recognized and appreciated. Mr. Burleigh was for several years a trustee of Rollins College and of the West Tampa Institute. He is a graduate of Dartmouth College. The South Association, at its recent meeting, passed resolutions of appreciation of this long service and of best wishes for recovery of his health.

TITHING IN HARD TIMES.

Now you can plan A Tithing Campaign and save money by using the church bulletins we furnish, including one especially written for this hour: "Tithing in Hard Times." The Laymen Bulletins, now 32 in number, are printed in the regular two-page church bulletin size, with two pages blank for your own Bulletin material. This saves one-half of your printing cost, not counting cost of paper.

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E-D-I-T-O-R-I-A-L**EDITOR****J. O. ATKINSON, ELON COLLEGE, N. C.****ASSOCIATE EDITOR****E. C. GILLETTE****117 W. Forsyth Street, Jacksonville, Fla.****CONTRIBUTING EDITORS****W. W. STALEY****W. A. HARPER****S. C. HARRELL****J. E. McCAULEY****NEWS EDITOR****W. C. WICKER****PRINCIPLES OF THE CHRISTIAN CHURCH.**

- (1) The Lord Jesus Christ is the only Head of the Church.
- (2) Christian is a sufficient name for the Church.
- (3) The Holy Bible is a sufficient rule of faith and practice.
- (4) Christian character is a sufficient test of fellowship and of Church membership.
- (5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

NORTH CAROLINA AND VIRGINIA CONFERENCE.

This is one of our oldest conferences, and the session at Mt. Bethel Church, November 10th, 11th and 12th, was the 106th annual meeting, and was largely attended, harmonious throughout, optimistic in tone and progressive in attitude. All churches reported by delegate or letter, with remittances to Conference save two. Despite the depression, the amount sent up to conference was about the same this year as last. Dr. C. H. Rowland was again elected president of the conference, Rev. Stanley C. Harrell, secretary, and Dr. Waldo Boone of Durham, treasurer.

Dr. Rowland's annual address, as president, "The Challenge of a Great Task," was delivered with the vigor and earnestness of a man thoroughly acquainted with his conference, and the conditions that obtain in the churches, and the homes of those constituting the conference. The speaker maintained that it was no time for "bargain hunting" nor for seeking easy places. The task before the church now was greater than in normal times, and required energy and consecration not needed for success under normal conditions. The church now has an opportunity of growing spiritually and of becoming a power in the minds and hearts of the people generally. The church is more than a financial institution, it is a spiritual store-house, and if the spirituality of the church is developed and cared for, there need be no fear as to the financial results. One reason why many people do not respond more readily to church calls and needs is because they are lacking in spirituality, in consecration to God,

and in devotion to Him who gave all on the cross. This conference keeps up the good custom of celebrating the Lord's Supper, and it was very fitting, after Dr. Rowland's timely address, with its highly spiritual note, that this sacred ordinance of the church be observed. Dr. P. H. Fleming and Rev. C. E. Newman administered the sacrament to the spiritual edification of the great audience.

The afternoon service was interesting because of the departure from the ordinary routine of the program. Under the Report of the Committee on Sunday Schools and Christian Endeavor, Rev. S. A. Bennett, of the Department of Christian Education, Elon College, after making a brief address on "Sunday School and Christian Endeavor Work," introduced four young people from the class in Religious Education in Elon College, products of the department under discussion. These four young people delighted the conference with telling words from their own experience and aspiration in and for the Sunday School and Christian Endeavor. They, each, told of "What Sunday School or What Christian Endeavor Means to Me." It was certainly a program worth while and greatly edified the conference. Mr. W. B. Truitt, president of the Sunday School Convention, made a very emphatic and timely presentation of "The Place of the Sunday School and Christian Endeavor Convention in the Work of Our Churches." Brother Truitt has seen the convention over which he presides, grow from a very small and indifferent body to a large and very active organization. His personality and persuasive presentation of Sunday School and Christian Endeavor have been large factors in building a real convention, and to him the conference owes a debt of gratitude for real constructive work and a service worthwhile in kingdom growth.

Rev. A. W. Hurst presented a very concise and informative report for the Committee on Stewardship, and Rev. W. T. Scott made an address on that topic that enlightened the conference in the essential matter of Stewardship.

The evening program was presented in Bethany High School building nearby. It was a Young People's program presided over by Mr. Herman Truitt, president of Youth Fellowship. It was not the writer's privilege to be in this session, but the great audience that attended, possibly the largest of the entire session, was enthusiastic over the meeting and the method of the young people in conducting the same.

The second day of the conference was exceedingly full and interesting throughout. The committee reports began with "Religious Literature," presented by Rev. J. H. Dollar, chairman, followed with addresses by Mrs. C. H. Rowland, Mr. C. D. Johnston, circulation manager, J. O. Atkinson, editor of THE SUN, Dr. W. H. Boone and others. The conference was brought face to face with the needs of THE SUN and with the invaluable contribution that THE SUN is making to the church. THE SUN's columns each week carry contributions about our churches, institutions and enterprises that every home in the Christian Church should have. Rev. C. E. Newman made the report of committee on Foreign Missions, in which it was stated that the Foreign Mission interests of the Christian and Congregational Churches had been completely merged, and that we together had work in thirteen different overseas countries. And while this conference was a part of this great work, the men and the Sunday Schools of the conference contributed no more the past year to the Foreign mission work than did the Women's societies. Brother Newman's thesis was that churches and Sunday Schools and people give to Missions not in proportion to their wealth and worth, but in proportion to their willingness and interest. The Missionary Secretary discussed the items of the report under the topic, "Missions,

A Spiritual Task." Before the report was voted upon, Rev. J. S. Carden of Durham addressed the conference, declaring that there was no better time to show interest in the matter before us than at present, and we could show that interest by making an offering, and a freewill offering was taken, amounting to \$47.05.

Mrs. C. H. Rowland, president of the N. C. Woman's Conference, reported the work for the women the past year, which report revealed that the women in the few societies of the conference were actually doing more for Missions than the entire conference outside of these societies.

In the afternoon, Rev. G. C. Crutchfield, chairman, reported for the Committee on Moral Reform, in which report the conference declared itself in a most emphatic term as favorable to prohibition and prohibition enforcement, and the body was pledged to help in every way possible to enforce prohibition laws and keep prohibition laws on our statute books. Prof. A. R. VanCleave of Elon College delivered a great address, the thesis of which was that there was in our time evidences of a moral break-down among women as well as men, and that the only hope was for the development of a high, moral sense on the part of the individual, each individual being responsible to society and to God for the moral condition of himself and those about him. The report of Committee on Education, presented by the chairman, J. O. Atkinson, highly commended Elon College for the invaluable contribution it had made to the church and the world, ratified the action of the Board of Trustees in electing Dr. L. E. Smith and called upon the conference to rally to its support at this time of its great need. The report also recommended the ordination of Rev. Dale O. Sander, and soon after the report was adopted, Brother Sander was ordained to the Christian ministry. Other licentiates were continued as licentiates for another year. Prof. J. W. Barney, chairman of the Faculty, made a very impressive talk to the conference on the topic, "Our Church and Our College." Others made talks on the topic of "Christian Education and the Contribution of Elon to the Church," and a vote of thanks was given to the several professors from the college who were in attendance upon and addressed the conference.

The evening session at the Bethany High School building was given to the "Christian Orphanage." A brief address by the superintendent, C. D. Johnston, followed by a most entertaining program presented by eight members of the Orphanage family, and this was followed by a most impressive missionary pageant, "Children of all Nations," presented by the Missionary Societies of New Lebanon and Mt. Bethel Churches.

The outstanding feature of the third and last day of the conference was the act of the Committee on Home Missions recommending the re-organization of the Christian Missionary Association of the conference. There were applications to the conference for Home Mission funds for work within the bounds of the conference, and there being no funds, it was recommended that the Association be re-organized, the Home Mission Board being given authority by the conference to proceed to organize the Association and conduct the affairs thereof during the year, and that with the first money coming in the work be started at Winston-Salem. Quite a few memberships in the Association were immediately obtained, and the Home Mission Board of the conference hopes to prosecute the same so that an all-time preacher for Winston-Salem may be provided within a few weeks.

Mr. J. C. McAdams, chairman, in a very emphatic and convincing plea, presented the report of Committee on Apportionments, urging the churches to keep up the payments of their conference claims as called for in the report, which re-

port represented the mature deliberation and wisdom of the committee.

The third day session was given to routine work of the conference and to many delightful, personal remarks and helpful suggestions for the good of the conference.

It was voted that the next session of the conference be held at Mt. Zion Church near Mebane, N. C. which church is near the spot where the Rev. Daniel W. Kerr edited the first number of THE CHRISTIAN SUN in 1844.

Mt. Bethel Church and community entertained the conference with warm, cordial and abundant hospitality, and a member of the church spoke for the church their expression of gratitude to the conference for holding their session with Mt. Bethel, the member declaring that the church had received far more than it had given and felt greatly blessed and benefited by the session. At the conclusion of the conference, expressions were freely made on all sides that this was one of the very best sessions for many, many years.

J. O. A.

THE BOARD OF TRUSTEES AND OUR ELON.

Although the Board of Trustees at their own charges had met several times since last May, eighteen of the number came together in called session at the College November 13th. The object of this called session was to take steps to meet the immediate crisis and to lay further plans for projecting the campaign to raise \$50,000.00 by January first. It was reported by the chairman of the Business Administrative Committee, Dr. L. E. Smith, that the plans for the campaign set up by the Executive Committee of the Convention were well under way, and that the actual work of solicitation of individuals for gifts would begin at an early date. Reports from every angle of our brotherhood were that our people were desperately in earnest about supporting the College and were ready and willing to make real sacrifices in order to save the College in its present desperate straits, and to reclaim it from the financial difficulties in which it finds itself in this period of general depression. One member of the Board—that good soul who never fails in any need and call of his church, Dr. W. W. Staley—said he had already made arrangements with a bank to borrow \$1,000 and he should personally borrow and donate to the College within a day or two after the meeting this \$1,000 as an evidence of his continued devotion to the College and this determination, so far as he was concerned, to see to it that our College should be put on a permanent financial basis and should carry on. Others expressed a willingness to do their best with individual donations, and then having done this, to go out and do what they could in assisting the campaign to an early and successful conclusion. There was not a pessimistic note struck during the entire session of the trustees, and every member, who expressed himself, declared that the College should and must be made safe for the present and the future at all hazards and whatever the sacrifices. Our people were never more determined, so far as reports and evidences were concerned, that the College should be safe, than they are at this present moment, and the spirit of loyal devotion was never more in evidence and emphatically demonstrated than at present. The trustees were of unanimous opinion that the campaign to raise \$50,000.00 for immediate relief could and would be carried to a successful conclusion by January first, even if money is very hard to get and though depression obtains. The trustees realize that the crisis is upon us and only the heroic spirit of self-sacrifice and devotion can save the institution, and this, they believe, was never more apparent and well fixed than at the present moment. Loyal

souls of the Christian Church recognize that Elon College is essential and vital to our existence as a church, a denomination and a convention, and for the College to close up or cease is unthinkable, is entirely beside the question, and that the College must be maintained, and put on a solid basis that confidence in the institution cannot be shaken.

Dr. Smith is having the struggle of his life in trying to decide the all-important question of what his duty to his church and to his God is. The trustees sympathize with him in his struggle and are trying to help him, believing, as they do, that he is the man of the hour, chosen not of themselves only, but of God for just such a time as this, to relieve the situation and to lead to greater things for Elon than we have yet achieved. He promised to give answer at the very earliest possible date. The trustees reported to Dr. Smith that from all quarters and in every direction, the entire church was looking to him and were unanimous in their verdict that he was the man, the chosen one, to bear the burden of the present hour, and undertake the task of saving this good and great institution to a people who believe in him and whose liberal and loyal support he may expect. Dr. Smith's great church, Christian Temple, feels that it needs him now and has been unable thus far to see its way to releasing him. A committee of the Board of Trustees was appointed, and a like committee was requested from the Mission Board of the Southern Convention, to meet with the official Board of Christian Temple, that they might get together discuss the situation and thus make clear to Dr. Smith, if possible, by unanimous decision, as to what his duty is in the face of the facts from the three organizations named. This meeting was appointed for Monday night, November 16th. Mr. S. C. Heindel, business manager, who has been with the college for more than a year, presented his resignation, which was accepted to take place December first. Mr. Heindel has shown himself a man of worth, merit, integrity and ability, and the College with reluctance loses his valuable services. Mr. C. M. Cannon, present registrar of the College, was asked, with such clerical help as he may need, to act as business manager until further and permanent arrangements shall be made.

It was a great session of the Board and, as stated above, no meeting was more determined and optimistic, for the trustees fully realized the gravity of the situation, and are willing to share with the church the burden of saving the college by real sacrifice, and in the determination most emphatically expressed that this college shall not close, that its work is not done, and its need was never more felt than at present, and that it must and shall carry on its great work of Christian Education to which it had been dedicated and consecrated by the prayers and sacrifice of a great and loyal people.

J. O. A.

IMPRESSIONS BY THE WAY.

III.

Turkey grows on you. The new spirit that possesses the land grips the mind and wrenches your thinking. The unspeakable Turk ceases to be unspeakable. He is a normal human being—a man for all his centuries of perverted training and interests.

In coming into a new country, the first consideration should be to understand how it got to be what it is and why it persists in its ways—ways awkwardly strange to us, but perfectly rational and amazingly satisfactory to them. Every custom in every land has come through the crucible of experience to have legitimate value, or at least an understandable cause. To say that the Turk is lazy is to state a fact, but not to evidence an enlightened understanding as to the reason

for his laziness. He does not have the economic urge. His main interest is in life, not in material possessions. He is content with bread, bread alone or with grapes, or onions, or a curd of cheese, or cooked porridge made from his crushed whole wheat. He loves his family and friends and herds. He wants to commend himself to the hadja, or religious teacher. Lacking the acquisitive urge, he is lazy. The Gazi, the Victorious One, the great president-dictator of the Republic, is doing his best to inoculate him with the virus of thrift, to give him a new attitude toward the satisfactions of material prosperity. If he succeeds, the Turk will get over his laziness and perhaps one of nature's simple-hearted races will be spoiled at heart in the transition.

But the lack of the economic urge does not wholly explain the Turk's laziness. There are other causative factors too. His herdman's life, his village living quarters, his vine dressing, fig growing, nut gathering, and primitive agricultural methods all contribute to the same end. Industrialism and investment as we know them are meaningless to them. His very modes of travel—donkey, camel, on foot—conduce to a leisurely, unhurried type of life. But above all his religion exerts the most potent influence.

In his T'marian ancestral home in the heart of central Asia the Turk was a pagan and worshipped the white wolf. At first his disposition was to move eastward into Manchuria and China. He was denied this outlet for his questful spirit when the Chinese barricaded themselves behind their famous wall. Turning westward, some Turks went as far as Hungary and became Christians. But the most of them turned south and settling what is known as Asia Minor, Syria, and Palestine, became Moslems. The typical Turk of the so-called unspeakable variety is a Moslem and takes his religion of formalism quite seriously. Islam is a strange admixture of reverent worship of the monotheistic God, Allah, with a superstition, fanaticism, and fatalism. He believes that Allah wills everything—good and evil. If his child is sick, Allah wills it. This trustful fatalistic attitude has become so much a part of him that he feels under no compulsion to bestir himself to improve his condition. The spirit of progress is not in his religion and it is not in him. We Christians are prone to forget that the whole concept of progress as we understand the term is the by-product of Christ's teaching with regard to personality—the individual's worth and means for enhancing it. We have perverted the doctrine into materialism in Christian lands, but the Moslem world is stagnant without materialism. Surely we Christians will yet learn how to serve God in the midst of our material prosperity—to serve God with Mammon.

Time simply does not count in Turkey. People never hurry. As you drive along the roads, frequently you will see groups of men who have gathered from a vineyard or a field or from grazing their flocks, sitting on the ground, playing cards or backgammon, in the shadow of a "rock in a weary land." Your porter or guide to some historic place will wait hours for your return, hoping to earn a few pennies, eating nothing meanwhile. Regularity simply does not enter into his thinking.

He lives from hand to mouth and builds the same way. If stone is convenient, he will build his hovel of it. If not, he will dig the soil from his scanty fields and build of mud. His roads are poor. He does not appreciate the need for repairs and so good roads built by the Germans or French during the war rapidly deteriorate. His donkeys and camels do not require good roads and in dry weather, they go across fields rather than along the roads. All the mountains are de-

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

The annual meeting of the Western district of the Young People's Congress of the Eastern Virginia Christian Conference was held in the Sunday School auditorium of the Suffolk Christian Church on Friday night, November 6th. Mr. James Lewter, vice-chairman, presided at the meeting. The churches were well represented, more than 200 people were present and the interest was intense from the opening to the closing exercises.

The invocation was offered by Rev. R. E. Brittle, pastor of Cypress Chapel Church. Miss Doris Eure of Suffolk delivered the welcome address. The theme of the session was "Adventures in the Christian Quest," and a song "Jesus Calls Us O'er the Tumult," was rendered in a spiritual way. Devotionals were conducted by Miss Mary Rawles Jones. Miss Susie Powell sang a solo, accompanied by Mrs. I. W. Johnson. The Young People's Congress was explained by Mr. C. E. Warrington.

The chart which portrayed the work of the year was explained by Miss Irene Cotten of Dendron. Then followed the presentation of charts and recognition of churches.

A business session was held and, after that, an offering was taken.

A Cypress Chapel Quartet rendered a charming piece which was greatly appreciated by the large audience.

A motion was unanimously passed that the Congress put on a drive to get renewals and new subscriptions for the CHRISTIAN SUN. Miss Elizabeth Sharpe, of Waverly, was put in charge of the drive, and about fifteen young people volunteered to work under her direction. Rev. F. C. Lester, pastor of Waverly Church, delivered an address of great merit on the subject of the church paper. There was unusual interest in THE CHRISTIAN SUN apparent in what was said and the atmosphere created by the discussion. Those young people are now at work and success is being realized by the workers. It is hoped that this movement will result in many renewals and in many new subscriptions for THE SUN, which is so useful in the Southern Christian Convention, the Conferences and the local churches.

A violin solo was rendered by George Earl Rogers, accompanied on the piano by Mrs. I. W. Johnson.

The chief address of the evening was delivered by Dr. W. M. Jay, pastor of the Holland Church, who spoke on the "Activities of Young People in the Religious World." On account of the lateness of the hour, Dr. Jay abbreviated his address, but it was fine.

Miss Doris Eure of Suffolk was chosen chairman for the coming year. G. G. Overman was elected vice-chairman; Beryl Barrett, secretary, and Miss Knoller, treasurer.

If people who say that the young people of this day are worse than in years gone by, would attend the Young People's Congress, and Missionary Rallies, they would change their minds or, at least, what they say. Really young people take more interest in Christian worship and work than in any age of Christianity; and what they need is opportunity and encouragement in Christian work. They are better educated than in generations past, are therefore more competent to do religious work, and they are willing to help the church carry on the work. There is a marked improvement in the atmosphere of the Young People's Congress compared with the first meetings

of that organization. Young people must do something; give them the chance to work for the Lord and the Church. W. W. STALEY.

ELON LETTER.

We received a letter a few days ago from an Elon graduate, in which she inquired about the college and asked for a copy of our catalogue. The writer, a preacher's wife, expressed the desire that her daughter, who is a senior in high school this year, should enter Elon next year.

The spirit of the letter encouraged us. The mother graduated more than twenty years ago, but her interest in and her love for her Alma Mater have deepened with the passing years; and she looks forward to her daughter's becoming a student here with as much eagerness as she felt when she herself entered as a girl.

And so, we believe, it should be. Harvard, Yale, Columbia, and many others of our colleges and universities, carry on their rosters of students, family names that have appeared there for generations. It is considered only the natural thing for John Jones, Jr., to go to the college from which John Jones, Sr., graduated, and to add honor to the tradition attached to the name of Jones in that institution.

And in so far as it is customary for the sons and daughters of college graduates to attend the college of their father's and mother's choice, in so far as that college strengthened, its influence increased and the most desirable traditions created. There is a reality, a power, in college loyalty that can neither be analyzed nor denied. How fortunate the institution that enjoys that loyalty.

Now is the time for the expression of loyalty on the part of every former student of Elon. Loyalty in word and in deed. We sing:

"Here's to men and women who've come and gone,
Singing the victor's song of Old Elon."

Let us think also of the men and women who are, or should be, here now and who should, in years to come, go forth from Elon College to brighten and bless the world because of the training they have received here. I can think of no better concluding sentence than that given by our college pastor at a recent mid-week prayer service—"Love and loyalty can lift the load."

J. W. BARNEY.

HERE AND THERE IN THE VALLEY.

During the recent weeks it has been my privilege to visit a few of our churches in the Virginia Valley and see just what was going on.

Among those first visits, I recall one to Whistler's Chapel, near Quicksburg. Here we discovered a most interesting group of workers. At the Sunday School, and also the preaching service that autumn afternoon, all those present manifested a great deal of interest. Their pastor Rev. B. J. Earp, brought a most inspiring message, expressed in such simple language that the youngest had no difficulty in understanding.

Some weeks ago, as already announced in THE SUN, the Women's Missionary Conference of the Valley, held a rally at the Dry Run Church, near Seven Fountains. The program was chock full of both informational and inspirational material for all who are the least bit interested in missions. That Saturday was truly a great day for missions.

It has been our privilege to spend two or three

week-ends in Winchester, thus giving an opportunity to observe the work in our church there. We notice that a wider interest is being shown in both Sunday School and Christian Endeavor work than has been evident for a number of years.

The Rally Day Program at the Winchester Church was a rare occasion, the like of which is seldom enjoyed. So much more true worship was included than one usually finds in a program of that type. We are delighted to find the young people renewing their interest in church work.

Revival services are occupying the interest and time of a number of our pastors at this time. Rev. B. J. Earp has been unusually busy in meetings for many weeks past. He will close a well attended meeting at Mayland Friday night. Previous to this meeting, Mr. Earp assisted Bro. G. C. Crutchfield in a meeting at Lynchburg.

Last Sunday there were five young men who started in the choir, but could not find room. This shows that the young people are willing to share the duties and privileges of worshipping in God's house.

Rev. A. W. Andes has just closed a very fine meeting at Leaksville. He had Rev. G. C. Crutchfield of Lynchburg assisting him part of the time. Due to his participation in the Leaksville meeting, Mr. Andes did not fill his appointment at Dry Run Church on Sunday night, but his place was supplied by Rev. Gaylon Wine of Forestville, who is teaching in Fort Valley this year. Mr. Wine is a graduate of Bridgewater College and is one of the youngest United Brethren ministers in the county.

K. B. HOOK.

ROSEMONT CHRISTIAN CHURCH.

A special series of meetings were conducted in the Rosemont Christian Church from November 1st to 15th. The services (except the night services on the 8th), were conducted by the pastor, the rest of the preaching was done by that well-known and much beloved minister, Dr. I. W. Johnson, of Suffolk, Va. No one has brought us here at Rosemont more practical and helpful sermons than did Dr. Johnson, and Rosemont learned to love him anew, and to hold him in high esteem, and of course will welcome him back again any time he can come.

The attendance during the meeting was fair, and the interest was good, but visible results were not as good as we would have liked to see, but we feel that much good was done, and we are grateful.

Among the ministers who attended the service were, Dr. W. W. Staley, Rev. O. D. Poythress, with a fine delegation from his church, Rev. H. C. Caviness, Rev. J. H. Warren, Rev. L. L. Lassiter, all of the Christian Church, and Rev. Ira S. Harrell and Rev. Sudrey Tomlinson, of the Baptist Church, and Rev. J. R. Timberlake of the Methodist Church, South.

The work at Rosemont is holding up very well, and we have many good people here, and we hope to do more in the interest of the kingdom in the days that are to come. The church carried up its conference apportionments in full, and also reported a splendid increase in membership during last year.

J. F. MORGAN.

NOTICE.

We are open for a pastor at Liberty (Vance) the coming year. We have a parsonage right near the church. We will want services on the third and fourth Sundays. We cannot pay as much as we have been paying, but will be glad to correspond with available pastor.

Respectfully,

J. D. NEWMAN, Secretary,
R. 6, Henderson, N. C.

MARTHA OR MARY.

A special service of prayer had been announced for a group of women who had banded themselves together to fight against the evils of intemperence. Each one was a member of a local church, yet when the hour came only one met with the hostess. This had happened before, but they waited hoping that others might come and in the interim discussed the need of effectual, fervent prayer in the life of individuals and Christian organizations. As no one else came the prayer service was held for they were agreed and claimed the promise. The hostess, who was a paid worker in the local church, said as we were leaving, "We do not want women to neglect their homes to come to the prayer services, but O how necessary that they see beyond the confines of their own homes."

Jesus the Christ noted the same condition in the home of Martha and Mary, for Martha was cumbered about much serving, so cumbered that she found fault with Mary because she, Mary, had chosen and was enjoying that good part.

Certain things must be done in the home and so many times there is no one to help the busy housewife who is sorely tempted to be cumbered with much serving and to forget the better part. The strain and stress of the busy days too often result in over wrought nerves and critical remarks are made in an un-Christian manner, many times to those who are just as busy yet who choose to spend a part of their time in the Master's service.

Our first requirement as Christian women is to be Christ-like; the home is the second consideration. Without Christ the most beautiful house is not a home and though hours are spent to keep it beautiful it fails of its purpose. Putting God first brings all things into adjustment and instead of hurry and worry there will be time for quietly sitting at the feet of Jesus as Mary did and learning the lesson of patience and love. Love to our Lord which also radiates to our fellow men creating a desire in our hearts that they may know Him whom to know aright is life eternal. Then we can see what things are filling the time that we should be giving to His service, for they might not be as essential as we think.

The Mary of whom we speak had a very precious possession, an alabaster box of ointment of spikenard, very costly, and one day she broke the box and anointed her Lord and Saviour. The disciples thought it a great waste of good material but Jesus did not think so. Sometimes I think that our precious possession is the time which we have when we choose to do the things that we want to do. It may be to read a new book or to do some fancy work and we feel that we have earned the leisure and should use it as we please, but there is an insistent call which will not be still until we put aside our desires and go forth to do that which we may not want to do. Yet there is a blessing awaiting us in the doing of that very thing and we come back to our duties with glowing hearts and the duties seem a joy instead of a burden.

There was another Mary whom God called to the highest privilege ever given to woman; she could not understand the why or wherefore of God's will for her, yet in sweet humility and obedience she answered, "Be it unto me according to Thy word."

Oh, the lessons we might learn from the Marys of the Bible; lessons of adoration, service and perfect abandonment to the will of God. May we seek to learn them all using all we have for the highest purpose, the glory of our Christ and the salvation of immortal souls.

"O busy ones, whose souls grow faint,
Whose tasks seem longer than the day,
It doesn't take a cloistered saint
To find a little time to pray."

MRS. W. A. WARNER.

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ever: the heathen are perished out

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eth for the courts of the LORD: my
heart and my flesh crieth out for the
living God.

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Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6 3/4 x 4 1/8 inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, O God our shield,
look upon the face of thine anointed.
10 For a day in thy courts is better
than all

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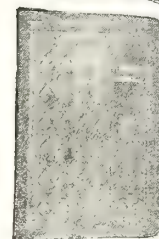
Specimen of Type

8 9 Jē-hōi'-ā-chin was 8
years old when he began t

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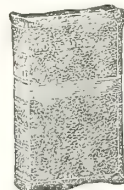
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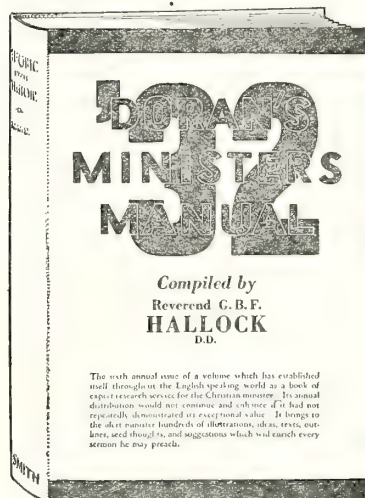
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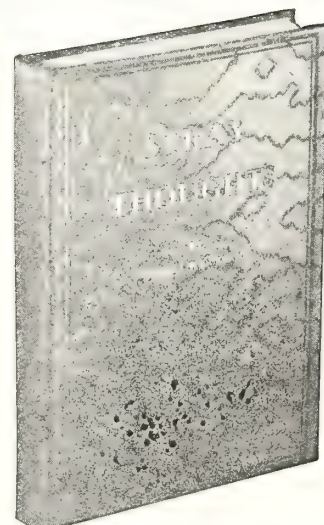
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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Father of Love, Thou knowest our frames, of ourselves so faulty and incapable, yielded to Thee so susceptible of grace and victory and power. Through defenceless night whether of body or soul, Thou dost cover and keep each committed life for the day of endeavor unto whatsoever Thou hast appointed. More and more grant us clear insight unto the chambers of Thy will and make us obedient. Showing us the leanness of normal allegiance, lift Thy children into the realm of positive partnership with Thee for Thy dear Son's sake. Amen. "L."

ANNIVERSARY OF "HAYSTACK PRAYER MEETING."

The 125th anniversary of the "Haystack Prayer Meeting," which marked the beginning of the organized foreign missionary movement in North America was observed in Congregational and Christian Churches throughout the United States on Sunday, November 15th.

A prayer meeting held on the lee side of a great haystack during a thunder storm in 1806, by five students of Williams College, Williamstown, Mass., led four years later to the formation of the American Board of Commissioners for Foreign Missions, the first of the 152 boards and societies which today have a force of 15,644 American missionaries, "ambassadors pre-eminent of peace, good-will and international and inter-racial understanding" in eighty-seven countries of Asia, Oceania, Africa and Latin America, and in other countries of eastern and southern Europe and among the Eskimos, Orientals and Indians in the United States and Canada.

The American Board was organized by the General Association of Congregational Churches of Massachusetts. During its early years it was supported by Presbyterians and Reformed, as well as by Congregational Churches. It is now the agency of the Congregational and Christian Churches of the United States.

The first missionaries, comprising three men and their wives and two single men, were commissioned at service in the Tabernacle Church, Salem, Mass., and sailed for India in the spring of 1812. During the voyage three of the group, Adoniram Judson and his wife and Luther Rice, decided to become Baptists. Rice returned to the United States and, in 1814, secured the organization of what is now known as the American Baptist Foreign Mission Society. The foreign mission work of the Methodist Episcopal Church began in 1819, and that of the Protestant Episcopal Church in 1820. In 1832, the Reformed Church in America, and in 1837, the Presbyterian Church in the U. S. A., organized their own foreign boards.

The centennial of the "haystack prayer meeting" was commemorated on November 15, 1906, by an all-day prayer meeting in the Fifth Avenue Presbyterian Church, New York City. Resolutions then adopted resulted in the formation of the Laymen's Missionary Movement, an interdenominational organization, which is credited with the introduction of new business methods, including the every-member canvass of church parishes, into missionary finance. The every-member canvass idea was adopted and applied on a community scale for the world war "drives" and is now used for community fund and other philanthropic campaigns such as that for unemployment relief.

The Williams College students who held the memorable haystack meeting, had been studying the geography of Asia and the need of its people for spiritual enlightenment. Their feeling of helplessness to meet the need was followed by a resolve, expressed by their leader, Samuel J. Mills, "We can do it if we will." They later pledged themselves "to effect a mission or missions to the heathen" and formed a society called "The Brethren." It was the insistence of "The Brethren" that brought about the organization of the American Board. Mills died on shipboard in 1818 from fever contracted in Africa.

The work started by these students is shown by the statistics of the foreign mission boards of the United States and Canada to have become a great enterprise. The total number of organized churches in the foreign fields of the American churches, excluding work in Europe, is 12,349. These mission churches report a communicant membership of 1,309,596, and an affiliated constituency of 3,275,000. The amount annually raised by the mission churches has increased to \$3,800,000.

The nationals of the respective foreign countries employed in the mission work number 67,769, of whom 5,562 are ordained ministers.

In the educational work conducted by the foreign mission boards of the United States and Canada, are enrolled 801,080 pupils and students. The work includes 68 colleges with 12,827 students; 274 theological seminaries and Bible training schools with 8,147 students; 16 medical schools with 904 students; and 52 nurses' training schools with 837 students.

The women among these students number 2,007 in the colleges; 2,330 in the seminaries and Bible training schools; 174 in the medical schools, and 664 in the nurses' training schools.

In the medical work of the foreign mission boards of the United States are engaged 717 American physicians of whom 190 are women, and 483 American nurses. The mission physicians who are nationals of the foreign countries number 441 of whom 84 are women; the national nurses number 1,350 men and 1,150 women. The total medical force is 4,541.

The foreign mission hospitals number 451 and the dispensaries 1,343, treating annually over 3,000,000 individuals. Major operations reported in a year number 31,180.

Philanthropic work reported by the foreign mission boards of the United States and Canada comprises: 186 orphanages with 8,909 children; 41 leper asylums with 4,322 patients; 12 homes for untainted children of lepers with 338 children; 15 institutions for the blind and deaf with 436 pupils; and 45 other institutions for varied work with 1,420 inmates.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 14, 1931.

Noon Day, Wedowee, Ala.	1.20
Noon Day C. E., Wedowee, Ala.	.20
Windsor, Va.	2.05
Dry Run, Seven Fountains, Va.	2.37

Sunday Schools.

Previously acknowledged	\$ 737.54
Pleasant Hill C. E. Society, Liberty, N. C.	5.62
Third Avenue, Danville, Va.	5.09
Zion, Sanford, N. C.	2.09
Whistler's Chapel, Quicksburg, Va.	1.10
Wadley, Ala.	1.39
Leaksville, Luray, Va.	2.21

Mayland, Broadway, Va.	1.49
Mt. Auburn, Manson, N. C.	2.80
Liberty (Vance), Henderson, N. C.	3.51
Smithwood, Liberty, N. C.	.72

Total \$ 769.38

Individual and Church Offerings.

Previously acknowledged	\$ 373.34
United Christian, Lynchburg, Va.	15.00
Salem Chapel, Walnut Cove, N. C.	4.00
Durham, N. C.	200.00
Lanett, Ala.	3.20
Big Oak, Eagle Springs, N. C.	3.00

Total \$ 598.54

Dollar-Month Club.

Previously acknowledged	\$ 69.75
Mr. & Mrs. Floyd H. Dunn, Lynchburg, Va.	2.00
A. W. Preston, Belew Creek, N. C.	2.00
"A Friend"	1.00
Mrs. W. C. Voorhees, Pinnacle, N. C.	1.00

Total \$ 75.75

Specials.

Previously acknowledged	\$ 477.08
Ladies' Bible Class, Rosemont, Norfolk, Va.	12.50
N. C. and Va. Conference	47.05
Bethlehem's Ladies' Aid Society, Alta mahaw, N. C.	5.00

Total \$ 541.63

Summary.

Previously acknowledged	\$ 1,637.71
Sunday Schools, Regular	31.84
Individual and Church Offerings	225.20
Dollar-a-Month Club	6.00
Specials	64.55

Total to date \$ 1,985.30

J. O. ATKINSON,
Secretary.

TREASURER'S ANNUAL REPORT.

WOMAN'S MISSIONARY CONFERENCE OF THE VA VALLEY CENTRAL CONFERENCE.

August 2, 1930 to Oct. 10, 1931.

Balance in treasury, Aug. 2, 1930 \$ 13.66

Receipts.

Women's Societies:	
Bethel	\$ 3.20
Bethlehem	15.71
Dry Run	13.69
Leaksville	35.61
Linville	134.00
New Hope	17.20
Winchester	59.85
Woods' Chapel	16.99

Total \$ 296.25

Young People's Societies:

Antioch	\$ 45.96
Timber Ridge	7.92
Winchester	35.00

Total \$ 78.88

Cradle Roll Societies:

Antioch	\$ 1.88
Bethlehem	2.05
Linville	7.03
Winchester	2.54

Total \$ 13.50

Rally Offerings:

Rockingham District	\$ 6.95
Shenandoah District	4.48
Page Valley District	2.56

Total \$ 13.99

Conference Offerings:	
Woman's Conference, 1930	\$ 9.30
Conference Offering, 1930	8.16

Total \$ 17.46

Summary of Receipts.

Balance in treasury	\$ 13.66
Women's Societies	296.25
Young People's Societies	78.88
Cradle Roll Societies	13.50
Rally Offerings	13.99
Conference Offerings	17.46

Grand total \$ 433.74

Disbursements.

Oct. 13, 1930, Mrs. H. S. Hardeastle, Tr. .	\$ 50.77
Mrs. B. F. Frank, postage	1.00
Mrs. B. J. Earp, programs	1.50
Nov. 29, Burke and Price, bond	2.50
Dec. 26, Mrs. H. S. Hardeastle, Treas. ...	113.49
Apr. 15, '31, Mrs. H. S. Hardeastle, Treas.	42.07
July 15, Mrs. H. S. Hardeastle, Treas. ...	117.92
Oct. 10, Mrs. H. S. Hardeastle, Treas. ...	99.59

Total disbursements \$ 428.84

Balance in treasury, Oct. 10, 1931 \$ 4.90

MISS VERDIE SHOWALTER,
Treasurer.

"TWO DAYS A WEEK WITHOUT FOOD."

"Working for a cent a day,"—"Two days a week without food,"—"Three quarters of our people without work,"—"The hardest year I have ever known."—so ran the expressions that greeted Dr. C. Stanley Vaughan and members of a relief committee in Manamadura, India, appointed to tour the stricken fields by the Church Council. "In every case we found pastor and people ready to forego their pay in order to carry on," writes Dr. Vaughan, "They still have faith in the American Board and the American people and look for the day when things will return to normal and the Churches will help them bear the overwhelming burdens which conditions have thrust upon this young Indian Church. In the meantime, much heroism and Christian sacrifice are being called forth. But we shrink from trying to gauge the results of a further cut in appropriations coupled with an almost inevitable shrinkage in Government grants.

MOVIES WIN FRIEND FOR INDIA.

A moving picture machine presented by an American church member in memory of her mother, to Inanda Seminary, Natal, South Africa, has resulted in winning the friendship of an influential Zulu leader. Prior to his first visit to see the "movies" this man had not encouraged Christian education. After examining the buildings, equipment and watching the girls at work, he went away deeply interested. "Thus the movies have won us a friend," writes Principal Margaret E. Walbridge.

A speaker once said: "Some people have just enough religion to make them miserable." Such folks do not have enough religion to do them any good. Their religion is all negative. Negative religion is not the Bible kind. Bible religion is not something you feel. Neither is it something you know. It is something you do. "Pure religion and undefiled before God the Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." That sort of religion never did make anybody unhappy, and never will. Genuine Christians are happy.—Baxter.

HELP ABOLISH WAR.

To members of religious groups in America:
Dear Friends:

The American Friends Service Committee, a National Committee of the Society of Friends (Quakers), sends you greeting.

We are constrained to believe that the General Disarmament Conference to open in Geneva in February, 1932, can be made to mark a turning point in human affairs. Never before, in the history of mankind, have the devastating results of war been so clearly indicated and so generally recognized. Past generations, indifferent to the warning of prophets, economists and statesmen, have consistently prepared for war, have regarded war as the natural arbiter of international affairs, and have proceeded from one conflict to another. It would now seem that the peoples of the world have reached the limit of their power to recuperate from the disaster of war. Hand in hand with a vast increase in man's power of destruction has gone an equal increase in the effect of war upon a more complex social order. President Hoover in his recent speech to the convention of the American Legion voiced the growing conviction of millions of men, when he said that the present worldwide economic crisis is the result of the World War. In our present delicately adjusted, interdependent world, the destiny of every people, however strong or weak, is inextricably linked with the fears and fortunes of the world. The law of love, the teachings of Hebrew prophets and of Jesus, are being fulfilled in the sweep of world affairs. Men are beginning to realize that they must cooperate or perish, materially as well as spiritually.

We cannot contemplate, therefore, with indifference, the persistent preparation for war throughout most of the world. Least important is the fiscal question of how the nations should spend their public revenue,—whether to spend billions of dollars annually in subsidizing makers of war material and the military personnel or upon purposes more closely related to the needs of suffering humanity. It is the menace of future wars with which we are chiefly concerned. Armaments are the expression of a philosophy of international conduct and their very existence tends to perpetuate this philosophy. War is not inevitable except as armament tend to make it so. It is not rational or natural for a civilization to attempt to destroy itself, but this disaster is likely to happen if men continue irrationally to think about it and plan for it.

The Disarmament Conference of 1932 will meet under unique conditions. Never before have peoples of the world so clearly recognized that their opportunity for normal living depends upon the constant maintenance of international peace. If the use of armaments may destroy the civilization that has prepared them, it is worse than folly to continue them. The issue is not now one of limitation; it is one of abolition. We believe that the time has come, in the evolution of public opinion, to free mankind from the fiscal burden, the political menace and the spiritual decay incident to military preparation. The Kellogg Pact, the world-wide crisis, the growth of public opinion as to the effects of war, constitute a setting in which such a program of abolition can reasonably be inaugurated.

Are the religious forces of the world content to wait until economic necessity has impelled the results foretold by prophetic vision? It is our hope that the day of freedom from the menace of war may be hastened through the dynamic of religious faith. The churches of America could devote this period to a great crusade of the abolition of war preparation. Such a crusade could

definitely affect the results at Geneva and could thereby change the course of human affairs.

VINCENT D. NICHOLSON,
Chairman Peace Section.

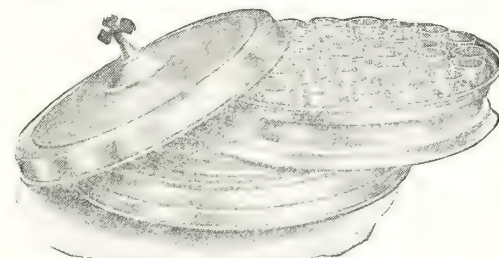
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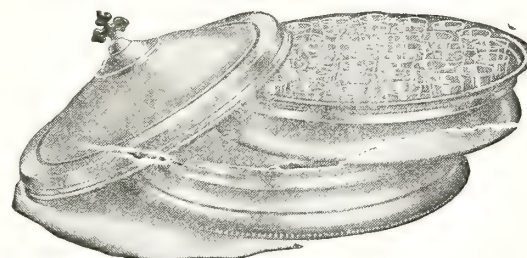


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Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60

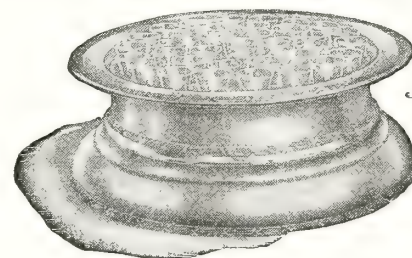
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"Youth at Work in the Church."
JEWEL TRUITT, Editor, Glen Raven, N. C.

C. E. WORK IN THE VIRGINIA VALLEY.

Christian Endeavor work in the Virginia Valley Conference is receiving due attention. On a certain afternoon, not many weeks ago, a small, but intensely interested group of young people, met at Bethlehem Church, near Broadway, to discuss the approaching Western District C. E. Convention. Several short talks were given and music was rendered. A splendid C. E. spirit of fellowship prevailed throughout. Each person who attended this meeting left the church with a great desire to attend the convention at Covington two weeks later.

Two weeks passed, and the time for our District Convention was at hand. The drive over the mountains was a wonderful experience. No one could help but recognize the omnipotent hand of a great Creator in the beauty of these mountains, trees, and leaves, as the reflection of a golden sun fell upon them that gorgeous autumnal afternoon.

Not only was the scenery a rare treat. The convention itself was another of those few mountain peak experiences enjoyed by men. It was with a feeling of sincere brotherhood that those hundred young people gathered around the banquet table on Saturday night. Among the group present were at least a dozen from our own Valley Conference. These included Margaret Richards, State president, Irene Mathews, Western District president, Mr. and Mrs. Roy A. Larrick, the former being president of the Winchester Union; Mrs. K. H. Sale, junior superintendent of the city of Winchester; Irene Headley, president and Emma Cain, secretary of the Winchester Congregational Christian Society, and K. B. Hook, all members of the church at Winchester.

The convention program was filled with good things for the betterment of Christian Endeavor work. Many nationally known C. E. workers were there, each contributing his share toward making it the best convention Western District has ever had. The convention will meet at Strasburg next year.

K. B. HOOK.

CHATTANOOGA COMRADES' MEETING.

The fourth meeting of the Congregational Comrades of the Chattanooga District was held at Daisy, Tenn., October 24th and 25th. This conference, held a year after the organization of the Comrades, was the best of all. The young people voted to continue their policy of quarterly meetings and elected a new staff of officers: chairman, James Larrimore, of Daisy; vice-chairman, Alexander Ferguson of Union Church, East Lake; secretary, Miss Azilee Johnston of Pilgrim Church of Chattanooga. The winter session is to be entertained at Pilgrim Church.

The Daisy meeting was a "Daisy," and the gatherings there, especially those held in the cozy cabin, will not be forgotten by the fine group of over fifty delegates, not counting the hosts. For the first time Grand View was represented, and in style, too, with fourteen delegates. Pleasant Hill and Crossville were the only members of the fellowship unable to attend.

For once the weather beamed upon us, as if to make up for its unfriendliness at all our previous conferences. The many out-door meetings were a joy to all who attended. The trip to the Daisy pottery and the bon-fire supper on Saturday night, the Sunrise Service and breakfast on Sunday, and

the Vesper Services at the Rock Quarry facing the autumn glory of the hills.

The theme of the conference was "Brotherhood" and inspirational messages from Rev. J. W. Davenport, Dr. C. R. Raymond, Dr. F. P. Ensminger, Dr. M. S. Freeman, Rev. M. T. Murphy, and Rev. G. W. Blount, effectively brought out the various phases of this most important and timely subject. Discussions led by Rev. A. L. DeJarnette and Miss Marguerite Davison, gave the young people opportunity to express themselves. Each delegation led a worship service and presented a stunt and in so doing felt some measure of responsibility for the success of the whole program. A very fitting close for the conference was the play, "The Color Line," presented by the East Lake young people. This brought home to all the actual extent of our "brotherly" feeling toward other races in America, and challenged us to take stock of ourselves.

YOUNG PEOPLE AT CONFERENCE.

At the Tennessee State Conference, held on October 27th to 29th, a goodly number of young people were present as delegates representing their societies in the local churches. They gave excellent reports of conditions and work accomplished. Their presence at the sessions and their interest in large issues before the church marked a considerable stride forward in our scheme of sharing responsibility with all ages in the church.

The special young people's banquet served by the Nashville Church was a treat. A group of about thirty-five young folks, with a few older folks, enjoyed a happy fellowship at Collegeside House. After the supper, the Hallowe'en witch and her court presided over the reports of all the saints congregated there. The questions and answers provided information and merriment for all.

Miss Birdie Rowland was elected president of a youth organization in the North Carolina and Virginia Conference on the evening of November 10th, at a splendid rally of the young people of the conference. Miss Clarice Gunn of the Happy Home Church and Miss Mabel Smith of the Greensboro Church, were elected vice-president and secretary of the organization. Fullest cooperation between this new organization and the conference was pledged in addresses by young people and leaders of the annual conference.

CHRISTIAN ENDEAVOR NOTES.

November 29, 1931.

"WHERE ARE MISSIONARIES NEEDED IN THIS COUNTRY."

LESSON: Revelations 3:14-22.

America is still a mission field. One half of the population is not a member of any church, Jewish, Catholic or Protestant. Thousands of youths do not know the name of Jesus in any real sense, and many have never heard His name. This thought may be staggering, but it is true. One has only to become better acquainted with his country to learn that it is so. The call "to come over and help us" comes from every corner of the land today. There has never been a time when interest was greater in Christ and His Way of Life than it is today. It is a rare privilege to live in this day and to be able to share in spreading the Gospel to those who know Him not.

Weary and worn men and women, bowed down from long hours of tiresome work, for which they cannot make enough money to buy necessary food and clothing, and ignorant little children call from hundreds of mining camps, mountain homes, city homes, country homes, immigrant homes, mill homes. No type of home comes clear of needing the story of Jesus. The story of Jesus can be heard to advantage in many homes and places of work. We could answer the question asked by the topic by saying "Everywhere." The need cannot be confined to any one group of people. It is hard sometimes to distinguish between the greatness of the need for Christ in some far away place or in our own community.

The call comes today to every Christian youth to live the very best possible Christian life, for others are reading the Gospel according to our lives. If we would do our greatest service for Christ, we may not have to go to some other country to tell the story of Jesus, we may not even go to another State or city. It may be that we can best tell the story of Jesus by living at home, wherever we are. The greatest challenge that comes to Christian people today is to be Christian in our thinking, in our acting, and in our ideals, motives, and attitudes. We must dedicate our whole lives to the service of Christ in our every day living.

Daily Readings.

November 23rd. Jonah 3:1-5.
November 24th. Acts 8:26-35.
November 25th. Acts 16:11-15.
November 26th. Acts 17:16-21.
November 27th. Ezra 7:1, 6-10.
November 28th. Acts 28:16, 17, 30, 31.

ENVIRONMENT.

Many fathers and mothers take no account of the difference in environment in different kinds of colleges. They do not see that the fact that the teachers in one college are Christians and those in another are mainly unchristian—some of them anti-christian—would of necessity make a difference in conduct and in attitude toward things that are sacred and fundamental. Environment is often as powerful a factor in the life of a young person as is instruction in the class room. Many parents also fail to see that an institution in which dancing and general revelry is considered in good taste or considered lightly is a poorer environment than an institution where these things are considered wrong and condemned, not only by the teachers, but by the majority of the students. Many parents fail to see that a school, most of whose students do not attend the church of Christ, a majority of them not attending religious services at all, offers a poorer environment than a school whose students, with few exceptions, attend the church regularly and enjoy the worship.—*Gospel Advocate*.

NOTICE.

I will be glad to get in touch with any church without a pastor. I have a college education and have served eleven years in the ministry.

A. L. LUCAS.

Pisgah, N. C.

(Bro. Lucas was admitted to the Western N. C. Conference as an elder recently.)

NOTICE.

It is requested that all ministers and laymen throughout the Southern Christian Convention, who know of anyone living in Richmond who belongs to the Congregational or Christian Church elsewhere, will send their name to Rev. J. E. McCauley, 3206 Grove Avenue, Richmond, Va.

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

PAUL'S LETTER TO PHILEMON.

LESSON IX.—NOVEMBER 29, 1931.

LESSON TEXT: Philemon 1:4-20.

GOLDEN TEXT: "There can be neither bond nor free . . . for ye all are one man in Christ Jesus."—Gal. 3:28.

Introduction.

Paul made good use of the time at Rome. While he awaited trial he could teach others of the Christ who had set him free spiritually. Though a prisoner in bonds, he sought to give joy and release to others.

Our own sorrows are made lighter as we render service to others. Self pity makes our own condition all the more keenly felt. The helpful service to others lifts the burdens for all. Paul had learned the Christian secret of joy in service. Some time during the period of his Roman imprisonment he had pointed the way of salvation to a slave, who had run away from his master.

Ancient Slavery.

In ancient times human slavery was quite general. The slave was the property of his master. There are abundant records of kindness and abundant records of cruelty in the treatment of slaves. In all human relationships human nature is capable of rising toward the heights or sinking to the depths.

At Colossae lived a slave named Onesimus. He ran away from his master and drifted into Rome. There he met Paul and became a Christian. What should a runaway slave do when he became converted by the Christian gospel. He decided to go back to his master.

Philemon, the Christian.

His master was Philemon, a prominent member of the church at Colossae. Paul knew him. Probably he had learned the Christian way from Paul while he worked at Ephesus. At any rate, Paul felt that Philemon was spiritually indebted to him. Paul would trust this Christian gentleman to deal with the runaway slave on a plane far above the common standards of the time.

Christian Ethics.

Christianity inherited a wonderful ethics from Judaism. The fatherhood of God and the brotherhood of man extend the finest ethics of the family to the farthest reaches of human relations. The sermon on the mount has an ethical vigor that cannot be duplicated in any other like body of material. How could Paul and the slave handle the ethical problem with the master and with society. The law demanded the return of the slave. It would permit most any degree of punishment for his crime, even to the penalty of death. Paul appealed to the higher law—the law of Christian brotherhood.

Brothers in Christ.

As a slave who had run away, Onesimus was to return to his master. He conformed to the law of the land. Philemon was to receive him as a brother in the Lord. Paul appealed to the higher principle, and in that principle was finally found the solution to the perplexing social problem.

Society has numerous problems that are still pressing for solution. Social legislation always lags behind the clear findings of those who seek the higher principles of brotherhood. Many vexing problems still await a brotherly solution. Human relations are so complex in the world

(Continued on page 14.)

RELIGIOUS BOOKS

Reviewed by

W. A. HARPER, BOOK EDITOR.

(Any book reviewed in this Department may be had of The Christian Sun at the publisher's price.)

SOME PSYCHOLOGY. By Mabel C. Williams Kemmerer. Badger. pp. 229. \$2.00.

This is not a book for experts, but an introduction to psychology for every one. In this day of many psychologies, a book of this type fills a real need.

SOCIAL PSYCHOLOGY. By John Jeffrey Smith. Badger. pp. 468. \$2.00.

The author has tested out his conclusions in three years of classroom experience. He has written a very readable volume on the sentiments as central in psychology—the psychology of attraction and repulsion.

THE HARVEST AND THE REAPERS. By H. M. North. Cokesbury. pp. 207. \$1.25.

Dr. North has written a book on evangelism that is as sane and practical and straightforward as he is, and he has done it well. He is certainly right in his general approach, that the common people will win the world for Christ. The book is most heartily commended to all—ministers and laymen alike.

THE VISION OF VICTORY. By Richard H. Nelson. Morehouse. pp. 212. \$2.50.

Bishop Nelson in this posthumous work gives a fresh and suggestive treatment of the Book of Revelations. The author's purpose is practical with especial emphasis on the present values of this last book of our Bible, and not historical or critical. It is calculated to strengthen men's hearts in their quest for God.

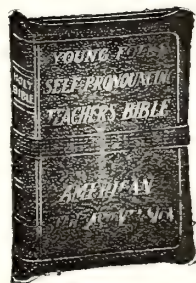
THE ESSENTIALS OF LEADERSHIP. By Herman Harrell Horne. Cokesbury. pp. 136. \$1.00.

Dr. Horne is one of our keenest thinkers in education and philosophy and likewise one of our most prolific and intriguing writers. Any book from his pen is an event in productive scholarship. His incisive treatment of the essentials of leadership is up to his high standard. He explores the type of leadership that should prove effective in morals, religion, and education, and does it with a master hand. His appraisal of religious education is especially keen and refreshing.

(Continued on page 15.)

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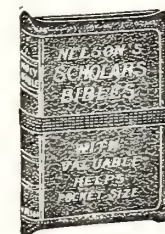
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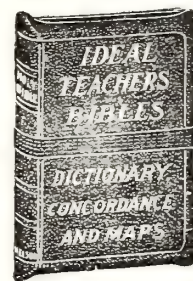
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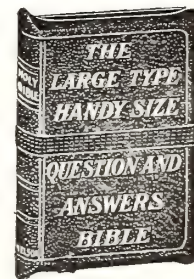
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THE CHRISTIAN SUN
1536 East Broad Street, Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

ANTI-SOCIAL.

"The whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself." Read Galatians 5:13-18.

A sociologist analyzes the eighteen causes of automobile accidents, and finds that they are all due to anti-social behavior. The careless motorist is an anti-social being. He is living for himself, without due regard to others. "Anti-social" is a modern and popular term; the old-fashioned word is just plain "selfish."

Heaven is all social, no anti-social person gets there. The true church on earth is all social. The early Christians had all things common. No one hogged the road. No one passed on the wrong side. No one hit and ran. If there had been automobiles in Jerusalem at that time, no accident would have been due to the Christians, for none of them were anti-social.

Prayer—Help us to be unselfish, our heavenly Brother, Thou the most unselfish of all. May each of us put others before himself. Amen.

TUESDAY.

CHRISTIAN TELETYPESETTERS.

"Necessity is laid upon me, for woe is unto me, if I preach not the gospel." Read I. Corinthians 9:16-23.

The new contrivance, the typesetter, has proven its usefulness by setting up type for seven newspapers simultaneously from the central plant in White Plains, N. Y. As the copy is typed it punches holes in a paper ribbon like that of a piano-player. At the other end similar holes are punched in another strip of paper, which is fed into the linotype machine, thus working the machine in place of an operative as an automatic piano is played.

Is that the Christian idea of religious work? It is, if the mechanical can be humanized. Paul was able to extend his inspired and inspiring personality all over the Roman Empire by his heroic travels and evangelizing in the first place, and then by his wonderful letters. We can not be Pauls, but we can all have the presence and power of the Holy Spirit who energized Paul. We can all reach out with our influence much farther than we do, and then farther, and even farther, to the limit of Christ's will for us. We can all be Christian typesetters.

Prayer—Give us a holy ambition, Lord Jesus! Make us eager to make the most of the powers and the truth Thou hast granted us. May our service be as extensive as Thy design for us and through us. Amen.

WEDNESDAY.

THE SUN STILL WITH US.

"Jacob tarried there all night, because the sun was set.

And the sun rose upon him as he passed over Peniel." Read Genesis 28:10-11; 32:31.

It has been found that when clerks must work under artificial light, the more nearly it is colored

to imitate sunlight the better they will work, and if this artificial sunlight reaches the clerks through the ordinary windows of the room, they will work better still.

God's arrangements are the best. We do our best work when we work under His arrangements. It is not well to turn day into night by our late sleeping nor night into day by our late dissipation. God has planned the world for His children, and the more nearly we conform to nature, the more nearly we accomplish all that we are meant to accomplish.

Every sin breaks into the natural order, and so weakens and distresses us. Every sin robs us of sleep, robs us of digestion, robs us of money, robs us of reputation, robs us of peace of mind. Nothing is so costly as sin. And, on the other hand, nothing is so happy, so fruitful, so peaceful, as conformity to God's laws. The Christian observes the rising and setting of the Sun of righteousness. The Christian moves by the divine order.

Prayer—Our Creator, we are fashioned by Thy will that we may live in accordance with that will. May we guide our acts by Thy wise designs. May our days be Thy days and our nights Thy nights. Amen.

THURSDAY.

COMPLETE THANKSGIVING.

"Jehovah is good to all, and His tender mercies are over all His works." Read Psalm 145:1-9.

On this Thanksgiving Day it is good to remember the *alls* of Christian gratitude. *All* God's works praise Him, and not merely a part of them. God is good to *all*, and not only to a few favored ones. God's tender mercies are over *all* His works, and not just a portion of them.

Think of what William Law once wrote so forcefully: "If any one would tell you the shortest, surest way to all happiness and all perfection, he must tell you to make it a rule to yourself to think and praise God for everything that happens to you. For it is certain that whatever seeming calamity happens to you, if you thank and praise God for it, you turn it into a blessing."

Prayer—We will anticipate that heavenly understanding now, dear Father. We will begin now to render entire thanksgiving. From this day we will know that Thy tender mercy is shown in all that Thou dost do. Amen.

FRIDAY.

TAUGHT BY THE PINTHIS.

"Christ . . . though he was a Son, yet learned obedience by the things which He suffered." Read Hebrews 4:1-10.

The terrible collision between the steamer Fairfax and the tanker Pinthis resulted in the loss of forty-nine lives. Inspector-General Hoover, speaking of this event, says that "every disaster has its lesson," and there are several lessons to be learned from this disaster.

Whoever does not learn from experience will not learn at all to any helpful purpose. Experience is the God-ordained teacher of mankind. Even Christ, we are told, learned obedience from His sufferings.

Day by day we are in Christ's school. There is no recess, no vacation, nor do we want any. For we are getting priceless knowledge, if we are faithful students, the knowledge which means eternal happiness and peace. No disaster—yes, and no blessing—can come to us which does not bear a rich cargo of instruction.

Prayer—May we never throw away, Thou blessed Teacher, the lessons Thou art sending us. May we store them up as priceless treasure. May we constantly put them to use. Thus may our

lives be full of learning as they are full of Thy love. Amen.

SATURDAY.

THE SUBMARINE ELEVATOR.

"Thou, O Jehovah, art . . . the lifter up of my head." Read Psalm 3:1-8.

What fate is more terrible than to be buried alive in a disabled submarine, sunk to the bottom of the sea? But man's ingenuity is wrestling with the problem of rescue from such disaster, and the latest device is what is described as a "submarine elevator," which is a kind of buoy lowered to the point of peril. It receives one of the crew, raised to the surface where the passenger is taken aboard the rescue ship, then returns for another, and so on till all the submarine crew are saved.

"Never despair," is a Christian motto. No matter how far a soul is sunk in the murky waters of sin, he may be reached and saved. Our Redeemer is omnipotent. Those who trust in Him and use His power can pierce through all obstacles to get to an endangered soul, and can bring him up to light and air and safety.

No sinner is too vile to be rescued. No impediment is too heavy to be surmounted. No difficulty is too severe to be met. Satan has many devices, but the Lord of glory has many more.

Prayer—Thou, O Christ, art the Lifter-up of my head. When I am most likely to drown, Thy hand is outstretched to save. Ah, may I find it before it is evermore too late! Amen.

SUNDAY.

BAD HOMES.

"And He went down with them, and came to Nazareth; and He was subject unto them; and His mother kept all these sayings in her heart." Read Luke 2:40-52.

Our Lord had a good home—no better home ever existed. It was a home of piety, of love, of obedience and order and industry, a home in which the Bible ruled and where prayer was as the breath of life.

Criminals are made before the Sunday Schools have a chance at them. The way to Christianize a nation is to Christianize the parents; and the grandparents, for the matter of that. Crime must be cured before it starts. The boy and girl must be reformed before they are born. When the spirit of that Nazareth home permeates our Springfields and Thomasvilles, our Chicagos and New Yorks, then we can dismiss our policemen and close our jails, and not till then.

Prayer—Abide in our home, Lord Jesus! Work with us there, pray and play with us there. May Thy Holy Spirit inhabit every corner of the house until it is a home indeed. Amen.

I bought a railroad ticket the other day, and on the coupon read these words: "Not good if detached."

Strange thing about that coupon! It was made of the same material as the ticket, printed with the same kind of ink, and was about the same size and shape, but it was not good if detached! Its value was dependent upon its relation to the rest of the ticket.

Ever think of the little gem of philosophy contained in these words, "Not good if detached"?

How many things are valuable when related to something else, and not so valuable when detached!

In the fifteenth chapter of John, the Savior teaches the lesson of the vine and the branches. In Christ the Christian can work and do good; but out of Christ—detached—the worker is worthless, and has no promise of eternal reward.—Ex.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THANKSGIVING IN THE SCRIPTURES.

By H. H. SMITH, *Ashland, Va.*

"I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might."—Daniel 2:23.

Praise and thanksgiving are not identical in meaning, but as used in the scriptures, the two words often blend in thought. It is a sense of gratitude that leads one to praise God. When the Psalmist, and others mentioned in the Bible, praise God for His character—for what He is—or for His blessings—for what He does, they are really expressing thanksgiving as well as praise. Daniel uses the two words in the same sentence: "I thank Thee and praise Thee, O thou God of my fathers, who has given me wisdom and might." Praise and thanksgiving are the predominant themes of the Psalms. Grateful for the manifold blessings of God, the Psalmist exclaims: "O that men would praise the Lord for His goodness, and for His wonderful works unto the children of men." To herald the praises of Jehovah, every musical instrument known was to be employed: trumpet, psaltery, harp, timbrel, the stringed instruments, the pipe, cymbals, and high-sounding cymbals—all are to be used in the sacred service of praising the God of Israel. Mindful of the fact that God's blessings are extended to all His creatures, even the lowliest, the Psalmist utters a clarion call: "Let everything that hath breath praise the Lord. Praise ye the Lord."

I.

But even this did not satisfy the grateful Psalmist. He calls upon inanimate things to praise God. "Praise ye Him, sun and moon, stars and light, heaven of heavens, and ye waters that are above the heavens, ye dragons and all deeps, fire and hail, snow and vapor, stormy wind, mountains and all hills, fruitful fields and all cedars—let them praise the name of the Lord."

It would be well for us to pray that we may yet experience some such feeling of gratitude to God. A young preacher once related this bit of personal experience: "As a young preacher, I began my ministry feeling my utter lack of equipment, mentally and spiritually, and my constant prayer was for a full baptism of the Spirit that would endue me with power, and enable me to preach the Word to the glory of God and the salvation of sinners. I threw myself wholly upon God and, as far as I knew how, dedicated myself fully unto Him. This was my longing for days and weeks. The answer came in an unexpected way while I was preaching on the work of the Holy Spirit. Utterly broken and melted down by the mighty power of the Spirit, I stopped preaching and began to praise God. I called upon the congregation to join me in praising God. I longed for the whole world to join me in praising God. I felt that if all the voices of all the people in the world could unite in one mighty volume of praise to God, I should be the happiest man in the world. I then understood what I did not understand as a boy, when I saw the old-time people get happy and shout and call to each other, 'Help me praise the Lord.'"

II.

When we think of the manifold mercies and blessings bestowed upon all mankind, and the meagre acknowledgement and expression of gratitude to the Giver of all, we wonder if the Master did not state the true proportion of the grateful when He said: "Were not the ten cleansed, but

where are the nine? Were there none found that returned to give glory to God save this stranger?" We feel that there could be no excuse for these nine ungrateful lepers, but are we not likewise ungrateful today? We often fail to show our gratitude because of the mistaken idea—all unconscious, it may be—that all our possessions and achievements are the result of our own efforts, independent of divine help. This is a very common fault of humanity in general, and the Jews were warned to be on their guard against it at the very beginning of their career. The language is plain and forceful: "For the Lord, thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills; a land of wheat and barley, and vines and fig trees and pomegranates; a land of oil olives and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; . . . and thou shalt eat and be full, and thou shalt bless the Lord thy God for the good land which He has given thee. Beware lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein, . . . thou say in thine heart, My power and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth." (Deut. 8:7-18.)

III.

Here we find an enumeration of the blessings bestowed upon them directly by the good providence of God. It is interesting to read the catalogue of blessings for which the Psalmist gives thanks to God. To name them all would be almost to repeat the psalter. Among this long list we find these: For His all-seeing providence for the truth of His word, for answered prayer, for saving Israel in affliction, for food and raiment, for the law of God, for miraculous deliverances, for the majesty of God, for His glorious works, for His covenant and favor, for the prosperity of Zion, for the forgiveness of sins, for the happiness of the godly, for restoration of religious joy, and for the hope of immortality. If we are unmindful of the blessings that have crowned our lives, let us review the blessings for which the Psalmist offered thanksgiving. It is surprising how many of them are the very things for which we should be thankful today.

As Thanksgiving Day returns year by year, we often feel the need of being aroused to a deeper sense of gratitude. Nothing will do more to meet this need than the study of the Scriptures with reference to this subject.—*The Christian Evangelist.*

WORKERS' COUNCIL.

Below is given the program for the Church Workers' Council to be held at Cragford Christian Church, Cragford, Alabama, Sunday, November 29, 1931:

Morning Session.

- 10:00 Sunday School—C. H. Mitchell, Supt.
- 10:45 Welcome Address—W. D. Lashley.
- 10:50 Response—Rev. J. P. Bean.
- 10:55 "The Aim of This Meeting"—Rev. G. H. Veazey.
- 11:00 "Building for Christ's Kingdom through a Well Organized Sunday School"—W. H. Stevens.
- 11:10 "Enlisting Young People for Service through Christian Endeavor"—Miss Margaret Hood.

- 11:45 "Spiritual Force of Missions a Challenge to Adults"—Mrs. Mary Beaird.
- 11:55 "Organized Missions a Challenge to Youth"—Miss Cumi Waldrep.
- 11:35 "The Importance of a Christian College"—Dr. Frank E. Jenkins.
- 12:00 Offering for Southern Union College.
- Adjournment for Lunch.

Afternoon Session.

- 1:00 Devotional—Rev. G. R. Walker.
- 1:05 "What May Youth Expect of the Church?"—Miss Verlie Barnett.
- 1:15 "What May the Church Expect of Its Youth?"—Prof. Ross McCormick.
- 1:25 Round Table Discussion. Speakers limited to ten minutes.
- "The Way I May Serve My Church Best in the Present Crisis."
- If I were a Layman—Dr. E. H. Sperow, Rev. A. H. Sheppard.
- If I Were a Preacher—J. W. Payne, O. O. Mitchell.
- Volunteer talks five minutes each.
- Special Music in the afternoon furnished by Southern Union College Chorus.
- "A United Effort for Christ and His Kingdom"—Rev. G. D. Hunt.
- Miscellaneous.
- Adjournment.
- G. H. Veazey, pastor of local church.

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For fifteen years we have come to you on Thanksgiving and asked you to make an offering for the Christian Orphanage. For fifteen years you have been loyal and true. Whether the weather was good or bad, you have made your offerings liberal and the Orphanage has been able to carry on. Through your offerings to support the Christian Orphanage, you have given a chance in life to many dependent boys and girls. Perhaps they would still be dependent if you had not made it possible for them to be trained in their young and tender years. You helped them when they were dependent, helpless and homeless and needed a friend. Do you regret a single dollar you have invested? We believe you will stand loyally by us this Thanksgiving season and make your offerings as liberal as possible. In order to make your offering as large as possible, make a personal canvass of your church people and give each and every one an opportunity to make a contribution. If you will do this in your church and Sunday School, I feel sure you will be surprised as to the results. Try it in your church. Ten thousand dollars to raise for the Thanksgiving offering. Can it be done? If each one will do his or her part it will be done. Come on and put your shoulder to the wheel and help us push. If the wheel does not roll, then you failed to push. But the wheel is going to roll because I will not believe you will fail us now when we need you to push so badly. I know you love these little boys and girls and you will divide with them at Thanksgiving, won't you?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 19, 1931.

Brought forward \$13,093.74

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Elon College	\$ 6.25
Liberty	1.00
New Lebanon	4.27
New Lebanon Baracca Class	4.00
Long's Chapel	1.31
Monticello	14.53
Belew's Creek	1.00
Berea	5.00
Third Avenue, Danville	5.09
Mt. Zion	2.26
Howard's Chapel	2.25

46.96

Eastern North Carolina Conference:

Mebane	\$ 2.00
Mt. Auburn	1.56
Youngsville	1.00
Piney Plains	4.34
Shallow Well	3.00

11.90

Western North Carolina Conference.

Shiloh	\$ 1.00
Burlington	45.18
Zion	1.00

47.18

Eastern Virginia Conference:

Wakefield	\$ 2.72
Franklin	6.52
Barrett's	1.10
Oak Grove	4.52
Windsor	4.06

18.92

Valley Virginia Central Conference:

Leaksville	\$ 2.22
Dry Run	1.80

4.02

Alabama Conference:

Wadley	\$ 4.84
Noon Day	.90

5.74

Special Offerings.

A. J. Morgan support of child	\$30.00
A Friend	2.00
L. W. Wagoner, cash item	3.45
Mrs. Wade, support of Mary	12.00
Mr. Blizzard, sup. of children	6.00

53.45

Thanksgiving Offering.

Mr. and Mrs. Jas. N. Williamson, Jr., De- land, Fla.	150.00
Total for the week	\$ 338.17
Grand total	\$13,431.91

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

today that the personal factor is often very obscure. It is hard to discern the right in some of the perplexities of our social structure.

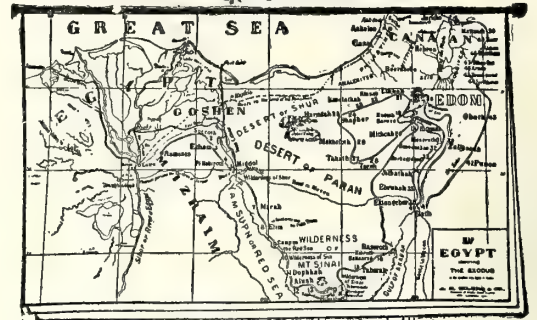
We are Debtors.

The apostle reminds Philemon that he is a debtor to him and to Christ. Onesimus is a spiritual son of the apostle. All are spiritually free in Christ, but debtors all the more.

This personal letter of Paul to Philemon is a gem among the writings of antiquity. In the practical solution of a vexing problem, he called upon a great universal principle. As men give themselves over to the example and teaching of Jesus, they gradually find the practical solutions for their perplexing problems.

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Specimen of Type.
AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jesus was

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2164. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles.	\$.50
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2165KP. Morocco Grained Binding, limp, gold titles, round corners, gold edges.	.70
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Specimen of Type

ST. MATTHEW 2 The three wise men

carrying away into Egypt—
y-lon are fourteen genera-
tions; and from the carry-
ing away into Egypt—
into Christ are fourteen

ing interpreted is, God
with us.
24 Then Je'seph being
raised from sleep did as
the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges.	\$1.00
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POCKET
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inches

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THEN spake Je'sus to the
multitude, and to his dis-
ciples,



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INDIA PAPER GEM TESTAMENT	
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IMPRESSIONS BY THE WAY.

(Continued from page 5.)

unded of trees, because the Turk does not take thought for the morrow. An exception is the care of the vines and trees that yield him food—a sort of natural reaction to the urge for existence.

It is evident, therefore, that not much can be done to Westernize the peasant or Moslem Turk till his religion is changed. The intellectuals among the Turks are mostly agnostics or anti-religious. It will be a pity for the masses to become either. Missions in Turkey face the most difficult situation conceivable. The Moslem who becomes a Christian is outlawed, and any Moslem who desires can kill him. This is called fanaticism. The law of Turkey recognizes religious freedom, but Islam does not recognize any right to one of its adherents to change his religion. On the other hand, missions have the widest open door to the Turks which has ever been known. Everything a Christian does in Turkey counts positively or negatively for Christ. No wonder our missionaries are such saintly people. They are real ambassadors for the King and can never escape the sense of their responsibility. By demonstrating Christianity as a way of life in personal and social contacts, in the school room, in the hospital and the hour of sickness, on the playground, in village towns, in farm projects, in house to house visitation, through the printed page, through the preached word, our missionaries will peacefully penetrate this Moslem land and eventually bring it into the Kingdom. It will take time, and our people at home must not get impatient for results. Missionary work in Turkey is not to be a matter of baptisms and head-countings, but a matter of spirit and spiritual uplift for life. If we can have the faith to support our workers, within a generation a new spirit will animate the Turkish Republic, and it will be the spirit of Christ. Our missionaries are doing all they can do. They cannot in any institution directly evangelize, but they are evangelizing through the far more effective method of peaceful penetration and active good will.

We in America have no difficulty understanding disinterested service or good will without expectation of gain. But the Turk has great difficulty with this idea. His whole training and experience are against it. When you do him a favor, he suspects your motive. In many places missionaries are regarded as political propagandists from their countries or as persons who have come over to escape military service or as men and women who failed to succeed at home and are trying out again in a new situation. But these ideas are gradually changing. Active goodwill eventually will win its way to their hearts, and then Islam's doom will be sounded.

Islam cannot stand the tests of enlightened scholarship. The scientific method will undermine its teachings. But scholarship and the scientific method will not lead Moslems to Christ. They will only make them agnostics and anti-religionists. Only active goodwill, only disinterested service, only love divinely self-sacrificing, can lead them to Christ. This our missionaries have, this they are beautifully exemplifying. Given support, their ultimate triumph is assured. Turkey is alert and susceptible to this type of gospel. Our missionaries know it, and by every legitimate method, are giving them a beautiful demonstration of Christianity as a way of life—the very thing our Master said He wanted His children to be—an institution for a more abundant life.

To help Turkey realize her democratic ideals by supplying spiritual support for the political system—that is the challenging cry of the young republic to Christian America. America will not fail to respond to that cry. W. A. HARPER.

RELIGIOUS BOOKS.

(Continued from page 11.)

STUDIES IN RELIGIOUS EDUCATION. By P. H. Lotz and L. W. Crawford, Editors. Cokesbury, pp. 702. \$3.50.

Twenty-nine persons, supposed to be expert each in his particular realm, have written this monumental book long needed in this youngest of the major disciplines of modern education. The viewpoints of the writers differ, as is to be expected in a symposium, where each person is responsible for his own contribution. This is particularly noteworthy with reference to the curriculum and the teaching process. When almost every chapter

is a genuine masterpiece, it would seem gratuitous to single out any particular utterance for special praise. Yet if this is to be done, the reader will almost certainly select the chapter by Dr. W. C. Bower, entitled, "The Nature, Content, and Form of the Curriculum." Dr. Bower has written much on the Curriculum, but here is his ripest wisdom and most comprehensive description of the experience-centered curriculum which has become associated with the name and in which he is the acknowledged leader. The book will undoubtedly take high rank as basic text in college and seminary classes and in leadership training on the higher levels.

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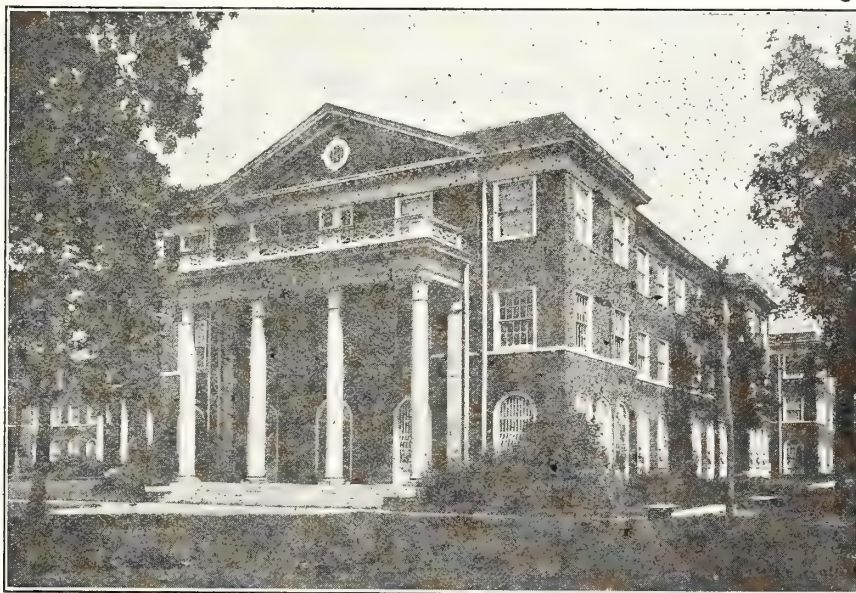
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OBITUARIES.

HUFFINES.

Martha Klapp Huffines, wife of Cicero Huffines, and a sister of the late Rev. P. T. Klapp, died at her home near Gibsonville, October 20, 1931, in her seventy-fourth year.

For more than fifty years she had been a consistent member of Apple's Chapel church and lived an exemplary Christian life. Her husband and three children survive her.

Funeral services were held in Friedens Church, conducted by her pastor, and Rev. Enoch Hite, pastor of Friedens Church, October 22nd, and her body laid to rest in the Church cemetery. May the sorrowing ones bow in humble submission to the will of our Heavenly Father.

R. A. WHITTEN.

LILLARD.

Mrs. Emma S. Lillard was born February 5, 1870, and died at her late home near Stephens City, Va., September 29, 1931. Her age was 61 years, 7 months and 24 days. She was a native of Page County, Va., and her remains were taken to Leaksville where the services were held October 1, 1931.

Sister Lillard was a faithful member of the Leaksville Church, even though away from it most of the time.

Surviving are one son, two daughters, and nine grand-children.

Truly a good woman has gone.

A. W. ANDES.

LAYMAN.

Mrs. Hannah Jane Layman was born November 9, 1850, and died October 2, 1931, aged eighty years, ten months and twenty-three days. She was a highly respected woman and loved by a large circle of friends. Death occurred at the home of her daughter and son-in-law, Mr. and Mrs. William Layman, near Mayland, where she had made her home for several years.

Surviving are one son, three daughters, and twenty-one grand-children. Funeral services were held October 5, 1931.

A. W. ANDES.

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MORRIS.

Mrs. Elvira Morris was called home October 13, 1931, at the ripe old age of 86. She was laid to rest in the cemetery at Mt. Olivet (G) on the 15th of October. Her pastor, assisted by Dr. Mayo, conducted the service of respect and memory.

She was an active member of Mt. Olivet Christian Church for over 60 years. Two of her children preceded her to the grave. Seven remain to await the call to meet her in the beyond. God's comforting spirit attend them.

B. J. EARP.

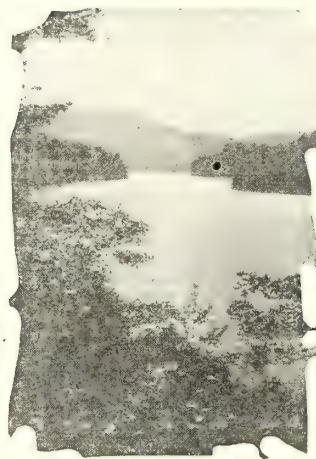
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IN ALL THINGS, CHARITY

VOLUME LXXXIII.

RICHMOND, VA., THURSDAY, NOVEMBER 26, 1931.

NUMBER 48.

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

KAGAWA PLEASES.—

Toyohiko Kagawa, Christian labor leader from Japan, thrilled Philadelphians gathered in the First Presbyterian Church, as he told how Christ has been changing the life of Japan, made life real, brought purity and respect for women and children, and ameliorated labor conditions, saying, "When Japan took Christ seriously something changed in the home life." This New Testament Christian, as he called himself, stressed three needs of America today: prayer, reading and love. "You do not realize the meaning of prayer here," he observed. "Without prayer you can do nothing. You have no time to read a book, but there are thousands of automobiles. Love each other and care to bear the cross."

FEDERAL COUNCIL ASKS PRAYER.—

The Federal council of churches is asking the churches of the country to make a Sunday a special day of prayer for the disarmament conference held in Geneva this coming February. The council points out that if this conference fails a righteous and brotherly world order will be long delayed; if it succeeds a long step will have been taken toward economic recovery and world peace. It is confidently expected that the churches in the several denominations will follow the suggestion and if they have not already held such a day of prayer, that they will do so and use their influence wherever they can to promote this peace movement. The Prince of Peace will bless every movement toward the consummation of his purpose and program for world peace in the salvation of all mankind.

GANDHI ON INDIA AND ALCOHOL.—

This Indian statesman has been meeting all sorts and conditions of our people, among them the Temperance council of the churches. To them he describes the position of the drink and opium traffic in India. He showed how the interest of the provincial governments in this traffic hindered temperance reform. He described also what had been done by Indian women who picketed the liquor shops. Alcohol drinking was not an accepted thing in Indian society; indeed in many circles it was tabooed. Some of his hearers had a suspicion that a certain measure of the nationalist propaganda against alcohol was due to the fact that this fitted into their political program. But for the most part the mahatma won the sympathy of the company, as he does of every company with which he comes face to face.

PRAYER FOR UNEMPLOYED.—

A pastoral letter to the 452 churches of the archdiocese of New York, signed by Cardinal Hayes calls for a crusade of prayer for the un-

employed. In the words of the letter, "That by our compassion for the needy, expressed in prayer and alms, we may move our divine Saviour to pour out the compassion of His sacred heart on the multitude of the unemployed wage earners and lead all of us out of the gloom and despondency of depression into the light and happiness of better and more peaceful days." If people would pray more for the distressed and then follow the divine leading to relieve the unfortunate in this time of depression, there would be more religion realized in the life of our people. Everybody will suffer more or less from the conditions that exist, but what we suffer in material things, we shall regain in spiritual values and become more abundantly enriched in spiritual life.

DRY POLICEMEN.—

The moral forces of Minneapolis are happy in the fact that in William A. Anderson they have a mayor who has convictions and courage to act in accordance with those convictions. As head of the police force of the city, Mayor Anderson recently issued an order that all police officers of the city must refrain from the use of intoxicating liquors when off duty as well as when on duty. One officer has been dismissed recently for intoxication, and certain investigations are under way relative to alleged protection of vice by city officials. In this investigation, as well as in other problems of a moral nature, Mayor Anderson is evidencing a real desire to clean up the city, and, also, an ability to cope with these difficult problems. He is a member of the Methodist Church and active in various church enterprises. We need more Christian people at the head of our municipal, County, State and National governments. The righteous should rule the earth by doing their duty in civic obligations.

RELIGIOUS EDITORS DISCUSS UNION.—

Officers of the Editorial Council of the religious press are calling a special meeting of religious editors, at a luncheon held in Philadelphia Dec. 2nd; the primary purpose of the meeting being to afford an opportunity for Dr. H. Paul Douglass, representing the Institute of Social and Religious research, to take counsel with the editors concerning the advantages and disadvantages of church union. The editors are being invited by Douglass to cooperate with him by securing through their columns a ballot as to the attitude of their readers toward union. The spirit of church union is in the air, and many churches are receiving members from all the other churches and denominations without making them over thus creating church union by the individual if not by the mass. Church union breathes the very spirit of Christ and even though those entering into the union do hold the mental theological

views but find fellowship together, they show more of the spirit of Christ by this difference in union.

SERMONS ON THE AIR.—

Last summer when the Columbia broadcasting station changed its policy in regard to the radioing of religious services, Dr. Keigwin of the West End Presbyterian Church of New York city had to cease the broadcasting of his morning services. This was a great disappointment to a host of people, for these services had become widely known. It is good news to learn that the broadcasting of these services is to be resumed over station WOR, and those who cannot attend divine services can have the opportunity to hear the services in the home. Nothing else can take the place of the actual attendance on divine services for the social contact, the group spirit, the Christian fellowship, the participation in the service, the living presence of the speaker, and the gathering together of two or three or the multitude creates a situation in which Christ has promised to be in their midst. He never promised to fly with the radio message though this will be helpful to those who are shut in hospitals, sick rooms and other places, but we should not forget to assemble ourselves together in divine services on Sunday to worship Him who gave us the gospel and salvation in Christian fellowship.

HOPE IN WORLD SITUATION.—

In a recent sermon, Dr. Henry Sloane Coffin had much to say concerning the present world situation. Today's problems, he said, are not new and strange, nor is the situation anything to be alarmed over. Other peoples in history have been stricken with like fears. He referred to the time when the Jewish state was being sacked, and its leaders were wondering what was in store for them; also to the age of the French and American revolutions. During the renaissance, he said, "men's minds were turned topsyturvy." Today the world is undergoing another such period of change. Few seem sure of God, and many declare him a projection of men's wistful thinking. "But on the path there are millions of footsteps pointing toward God, and a mere handful of footprints of folk returning disappointed that they arrived nowhere. Would these millions of footprints have been made day after day, generation after generation, all in the way of Christ towards God, if followers of Jesus had really been cheated?" "Today there are social movements which enlist our Christian sympathy, movements for international justice and peace, for wider distribution of wealth in each nation, for a re-ordering of the basic motive in industry, which shall consider first the men produced in our business world, and second the goods they manufacture."

NOTES-PERSONALS

Rev. G. C. Crutchfield has moved his address from Lynchburg, Va., to Kernersville, N. C.

"You can write down, first of all, *Impossible*; then, *Difficult*; then, if you are a Christian, *Done*."—*J. Hudson Taylor*.

Rev. R. A. Whitten changes his address from Reidsville to Henderson, N. C. He is to give his time to the Henderson Church pastorate.

We note that Rev. J. H. Dollar has changed his pastorate from Reidsville, N. C., to LaGrange, Ga., and his new address is given as 1501 Elm Street, LaGrange, Ga.

Rev. H. E. Crutchfield changes his address from Henderson, N. C., to Paces, Va., from which place he will serve as pastor of Ingram Christian Church and Apples Chapel.

"The Word and Way" states that a survey made in London, England, a little over a year ago, revealed that 85 per cent of the population was neglecting public worship, and that 2,000,000 persons were following their ordinary occupations every Sunday—one out of eight of the adult population.

Rev. R. Lee House writes: "I am now beginning to settle down to work. I like Newport News very much. The future here looks brighter than I had dared to hope for. We have a good congregation at each service. I have been agreeably surprised to find that people go to church Sunday night as well as Sunday morning."

Rev. E. B. White, pastor of the Windsor Christian church called at the SUN office today. Brother White is chairman of the Health and Sanitary Committee of the Windsor Community League, and is a delegate from the League to the Governor's Conference on Childhood and Youth. He reports a largely attended and enthusiastic meeting.

A thrill of joy, satisfaction and delight will go out to all the churches with the announcement that Dr. L. E. Smith of Norfolk, Va., accepts the presidency of Elon College. The trustees were unanimous in his election and everywhere in the church since that time, there has been most hearty approval of the choice. Under Dr. Smith's able leadership, Elon will go on in its career of ever increasing usefulness and power in educational and religious world.

Rev. Elwood W. Jones, pastor, Webster Community Church, Havre de Grace, Md., has been extended a call to Franklin Christian Church, Franklin, Va., and has accepted the pastorate as successor to Rev. J. W. Fix, who is now in the pastorate at Urbana, Ill. We welcome Brother Jones to this closer fellowship and to this field for fruitful service, and wish him well in the good and great task that awaits him.

The Sermon this week is from the pen of Rev. M. A. Matthews, D. D., who was born in Calhoun County, Georgia. After service in Georgia and Tennessee, he was called to the First Presbyterian Church of Seattle, Washington, in 1902. At that time this church had 400 members, at the time this sermon was written, he had over 9,000 in his pastorate. The sermon was sent in by Rev.

E. B. White of Windsor, who found it among some old papers and thought it well worth while.

After cutting \$300,000 from their 1931 missionary budget and curtailing the work to the hurting point because of decreased income, the Board of Missions of the Methodist Episcopal Church, South, according to the General Secretary, W. G. Cram, of the Board of Missions, faces a deficit of approximately \$391,000. Because of this distressing condition and because our Methodist brethren say they must not and cannot retreat even in such a time as this, the Bishops of the church and the Executive Committee of the General Commission on Benevolences have joined the Board of Missions in appealing for a great emergency relief offering to be raised in all Methodist Churches, South, on November 29th or December 6th. All of this reminds us that our own Mission Board was never more in need of funds to meet its deficit than at present because of the depression, since it is with us as with our Methodist brethren, so very easy to excuse ourselves and retrench from our missionary task, because it seems to many so far off and thus can be easily detached, its spiritual privilege and power thus being ignored and lost. An evangelistic awakening and a new passion for souls about us will follow. The missionary awakening, and the consciousness that Missions is not of human but divine origin, and bears the stamp, not of man-made imprint or command, but that of divine hand and heart. The Son of God is the source and the dynamic of missionary activity. Because it is divine and spiritual, we, as human and temporal beings, find it easy to sidestep, to ignore and to disregard.

The Eastern N. C. Christian Conference was in its 106th annual session at Shallow Well Church, Lee County, North Carolina, November 17th, 18th and 19th. Dr. W. C. Wicker, Elon College, was president; Rev. J. Lee Johnson, Fuquay Springs, vice-president; Prof. L. L. Vaughan, State College, Raleigh, secretary; and Brother W. J. Ballentine, Fuquay Springs, treasurer. And these capable and competent officials were re-elected for the coming year. It was the writer's privilege to attend this Conference during the first day only, when there was much routine and clerical work with a few important reports and discussions. The delegation was large, the Conference was well attended, the churches were well represented, and Rev. R. A. Whitten, who had been chosen to preach the opening sermon, did so to the delight and edification of the great audience, using as his subject, "Exceeding Righteousness." Rev. E. M. Carter in the afternoon presented the report on Foreign Missions, and after brief remarks the Conference listened to a report and an appeal from Mrs. W. R. Sellers of the Woman's Board of North Carolina Conference. The Mission Secretary, J. O. Atkinson, spoke briefly on "Missions, A Spiritual Task." Rev. H. E. Crutchfield presented the report on Religious Literature and appealed to the Conference in behalf of THE CHRISTIAN SUN; and Rev. Herbert Scholz, chairman, made a concise and compelling report on Social Service. Shallow Well entertained the Conference in royal style, and we were advised that the attendance was large throughout. The apportionment sent up to the Conference being about equal to that of last year, and the spirit of fellowship and brotherly love prevailed throughout.

NOTICE.

It is requested that all ministers and laymen throughout the Southern Christian Convention, who know of anyone living in Richmond who belongs to the Congregational or Christian Church elsewhere, will send their name to Rev. J. E. McCauley, 3206 Grove Avenue, Richmond, Va.

AWAKENED FOR A PURPOSE.

Proverbs and maxims have long sung the praise of early rising; the following for example: "Early to bed and early to rise, makes a man healthy, wealthy, and wise;" and another by Franklin: "If you rise late, you may trot all day and not catch up with your work." Turning to the words of the scriptures we read: "How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man." (Prov. 6:9-11.)

Sound sleep is a blessing, and not to be despised, nor treated as a thief of time, but too much of it may do just as what the wise man quoted above said it would. It may clog the wheels of life to such an extent that they do not turn with a purpose. We would like, if we could do it and get away with it, to really waken some folks up—physically, mentally and spiritually. We would like to shake them and show them what to see and hear and enjoy in this wonderful world of ours, to brush the cobwebs out of their heads and get the creaking wheels of the mind to turning, and get them to move into some of the rooms of the mental and spiritual realm long vacant.

But it is in the spiritual realm that the torpors of life do their most deadly work. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light," writes Saint Paul to the Ephesians. To bring about such an awakening is one of the greatest tasks of the Church, co-operating with the power of God. To become a nominal Christian is a mere nothing compared with the real work of grace that starts with Bible awakening. To unite with a church as the terms of getting religion, to be baptized, to make formal profession of religion, to acquire some knowledge of doctrine and church polity—these are terms that churches, both Protestant and Catholic, find convenient to substitute for the life-giving faith that really begins a Christian life.

Consider the case of the Philippian jailer in Saint Paul's ministry. The earthquake awakened him, both physically and spiritually. Fearing that the prisoners had fled, and his life would be in danger or forfeited to the government, he was at the point of suicide. But when Paul's answer set him at rest on that matter, the cry of his soul was heard in the words: "Sirs, what must I do to be saved?" He was awakened and ready to do business with God on the reasonable terms of the Gospel. Suppose Paul's answer had been given a few days before this event, and without the upspringing desire of soul that now crowded out all other considerations. No greater task is given to the Church than this leading of the people we would help through awakening and repentance into the saving grace of God by faith. The baptism of the jailer and the doing of good works followed in due course of time, (and in this incident speedily and the same night), but Paul was careful that these things did not get in the way of the definite salvation of the soul, and so should we. Doubtless church membership and a knowledge of Christian doctrines came on apace, under Paul's ministry, and through such a fine body as the Philippian Church.—*Wesleyan Methodist*.

NOTICE.

We are open for a pastor at Liberty (Vance) the coming year. We have a parsonage right near the church. We will want services on the third and fourth Sundays. We cannot pay as much as we have been paying, but will be glad to correspond with available pastor.

Respectfully,
J. D. NEWMAN, Secretary,
R. 6, Henderson, N. C.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

A RECEPTION was held on Saturday evening, November 14th, at the Congregational Church, honoring Dr. and Mrs. Clarence A. Vincent, on their forty-third wedding anniversary. All friends of Dr. and Mrs. Vincent, in the church and the community, were invited to come to meet them and offer congratulations.

MELBOURNE, FLORIDA. The new pastor of this church, Rev. Orville D. Ullom, recently received seven new members into the church. He reports that the congregations are steadily increasing and also that the attendance in Sunday School and Christian Endeavor meetings is averaging very well. The Christian Endeavor Society recently had a picnic at Vero Beach.

Miss HELEN DIZNEY, a nurse in our hospital at Taiku, Shansi, China, and who was a native of this region, spent some days recently in Chattanooga, Tennessee, speaking at the Union Church in East Lake and at the regular Thank-Offering meeting of the Woman's Guild at Pilgrim Church. Miss Dizney is visiting churches in the southwest where the churches are all interested in her work.

Prof. LESLIE PERCY, Piedmont College, took a car load of students out to Dawsonville Church on November 8th, and enjoyed a full house and fine hospitality. This church is out in the country, perhaps eight miles from Piedmont, but the enthusiasm was so marked that Prof. Percy dated the pastor-at-large for April 2, 1932, for another service. On account of the rural roads, services for the winter will not be attempted.

Rev. LAWRENCE STANLEY of the Barnesville Larger Parish, reports large evening congregations at all his churches: Fredonia 200, Meansville 150, Jones Chapel, Woodbury, 100, and Bethany 50. This is a fine average. During the last quarter a new service car has been secured by the combined efforts of the Extension Boards and Mr. Stanley, who turned in his old car and otherwise helped. It is a fine car and a fine parish in which to make it serve.

ALAN T. JONES will be ordained at the Whitehall Church, near Waycross, Georgia, November 29th. A forecast of the program indicates that the following ministers will share in the services: Rev. G. N. Smith, Rev. W. C. Carpenter, Rev. T. L. Richter, Rev. G. J. Pearson, and Rev. M. J. Deen. Miss Annie Campbell, extension worker, will also have a part in this service as well as being in charge of the Young People's Conference, which follows in the afternoon. It will be a great day in the history of this church.

Rev. GILBERT G. WALTON, a charter member of Pilgrim Congregational Church, Chattanooga, Tennessee, who has lived for some years with his wife at Graysville, died on November 2nd, and the funeral services were held in Pilgrim Church on Wednesday afternoon. Mr. Walton was for sixteen years a field superintendent for the American Missionary Association, and planted Sunday Schools and churches throughout the mountain regions of Tennessee and Kentucky. He was ordained in the Congregational ministry in the church at Robbins, Tennessee. Multitudes of men and women remember his labors with affection and gratitude.

Rev. HOWELL E. NEWTON, aged minister, living at Atlanta, Ga., passed to his reward on November 10th. He was beloved by all who knew him. He was one of thirty-six farmer preachers of years ago. Only two of these are now living, Rev. G. N. Smith of Baxley, and Rev. Gideon Horn of Meansville. In the early days when Rev. J. F. Blackburn of Atlanta, was in charge of the work in Georgia, these men were among the earnest ministers who labored for the progress of the Kingdom of God. Mr. Newton has one son living, Rev. R. Esten Newton, pastor of the church at Pomona, Florida. He was present at the funeral, which was conducted by Rev. Carl Parker, pastor of the deceased. The men now living, who knew Mr. Newton in his early days, and the last days as well, will honor his memory. The younger ones will emulate his good works.

COLUMBIA, S. C., is very happy with Rev. F. L. Squires as pastor. The fact that the pastor has had the misfortune to break her arm the first week of her pastorate, did not retard the spirit of the people. Things moved right along, but all were glad when the bone was healed, and with full strength the work came up to normal and even surpassed it. The pastor missed only one Sunday's services. She preached every Sunday but the first. That demonstrates courage and fidelity worthy of emulation. Sixty-one calls have been made and the report is that conditions, industrial, home, school, etc., are very bad in this section of the city. Mrs. Squires is not only caring for this parish, but is called upon to serve with the Bishop of the Episcopal Church on the National Council for Prevention of War, and she also helped to draw the resolution for the Convention of the Disciples Church on Law Enforcement. She says: "There are many doors opening for me when my arm becomes stronger." Strength to your arm, says THE SUN.

FLORIDA EAST COAST ASSOCIATION.

The thirty-third annual meeting of the East Coast Association of Congregational Churches of Florida was held with the Union Congregational Church, Jacksonville, November 10th and 11th. Dr. H. Samuel Fritsch, the pastor of the entertaining church gave the address of welcome. The response was given by Rev. H. G. Fithian, pastor of the Community Church at Port Orange. The registrar and scribe of the association is Rev. R. Esten Newton of Pomona. Mr. Newton was called away in the midst of the meeting because of the death of his father in Atlanta, and Rev. Robert G. Harbutt of Penny Farms was appointed to serve during the balance of the session.

Delegates were present from all but two of the churches of the association. The sermon was preached by Rev. George D. Owen of Ormond, on the subject, "The Higher Friendship." Addresses were given by Rev. Frank E. Henry of New York, Field Secretary of the Congregational Extension Boards; Rev. Edwin C. Gillette, Superintendent for Florida; Miss Pattie Lee Coghill, Director of Religious Education, speaking upon the subject, "Keeping Young with the Young People." Rev. Watson L. Lewis of New Smyrna, spoke upon "The Problem of Financing the Church in the Present Business Depression," and Rev. C. Author Lincoln of Daytona Beach, gave the closing message.

The devotional periods were conducted by Dr.

Fritsch of the Jacksonville Church, Rev. Benjamin Stock of the South Jacksonville Church, and Rev. Thomas H. Derrick, pastor of the Orange City Church.

Rev. C. DeW. Brower of Interlachen, was elected moderator, and Rev. R. E. Newton was continued as registrar. The committees appointed were as follows: Credentials, Rev. H. Samuel Fritsch, Rev. Watson L. Lewis and Rev. R. E. Brown; Revision of the Constitution, Dr. L. H. Keller, Rev. George D. Owen and Rev. C. A. Lincoln.

A committee consisting of the Rev. R. G. Harbutt of Penny Farms, Dr. Keller and Mrs. C. A. Lincoln of Daytona Beach, presented resolutions expressing appreciation for the hospitality shown by the Union Congregational Church, host for registrar, Rev. R. E. Newton, in the sudden death of his beloved and honored father, and also the following resolution touching upon present conditions and problems:

Resolved that the present national and world crisis and depression are a challenge to the Church and every Christian to prove to the world the sustaining and victorious power of faith, and to show that the invisible forces of the Spirit are equal to any and all emergencies that may arise in world affairs or individual life. There is nothing greater in earth or heaven than God, nor to faith in Him can there be overwhelming disaster or defeat.

Resolved that we are sympathetically aware of the anxiety and discouragement attending the work of our pastors and churches, under present conditions, commending to them the splendid Apostolic slogan, "Be strong in the Lord and in the power of His might"; and the fraternal promise of the Master, "Lo, I am with you always, even unto the end of the age." Times of financial stringency, or of stress and difficulty in service are no excuse for spiritual bankruptcy, but its opportunity.

Resolved that in the present national and international crisis, it is the duty of every citizen to subordinate all minor issues, political, industrial, religious or racial, and to stand solidly and unitedly behind our president and the national government in all sincere efforts to solve the critical questions confronting the world problems of unemployment, lawlessness, the liquor issue, reduction of armaments and the outlawing of war and the ushering in of world peace and brotherhood.

Resolved that there is imperative call for every good citizen to reprobate and help expose the scandalous mis-statements and lying propaganda by which it is sought to discredit the 18th amendment and its enforcement, especially the attitude of a large number of newspapers, short story writers, and cartoonists, who seem to be in a conspiracy to mis-represent the state of affairs. Notably we would repudiate the recent utterances and activities of the Mayor of Atlanta, as reported, misjudging facts and advocating discredited alternatives. Further we urge return to educational methods, teaching the hideous history of the liquor traffic and informing the million and more who will vote for the first time and who have never seen the open saloon, the damnable evils it wrought in the past.

Respectfully submitted,

THE RESOLUTIONS COMMITTEE.

NOTICE.

I will be glad to get in touch with any church without a pastor. I have a college education and have served eleven years in the ministry.

A. L. LUCAS.

Pisgah, N. C.

(Bro. Lucas was admitted to the Western N. C. Conference as an elder recently.)

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CHURCH SCHOOL.

Education is not enough. Our prisons prove that. The superintendent of the Federal penitentiary at Atlanta is reported to have declared awhile ago that if all the faculty, including the president, of a great university were to resign, he could fill every place with a qualified and competent teacher from the list of convicts then serving time. So far as education scholarship, culture are concerned, our great prisons can supply the persons necessary for the professorships and all the official positions of a great university. These convicts have the education, but they haven't the character, the Christianity, to direct their learning. Knowledge is power, but knowledge without control is worse than ignorance.

One hundred years ago that great man of learning, James Mill, declared that one century of universal schooling would solve all the major problems of the human race. But today, after the most marvelous educational century of all time, the human race has more difficult problems than ever before. Note some of these major problems:

Education has not solved, but made more acute, the problem of poverty. Education, it is true, has made the masses feel more keenly the problem of poverty and unemployment, but it has not solved the problem nor even modified it, and the world is talking about unemployment and poverty and feeling it today as never before. One hundred years of general public education has not solved but only complicated the problem of poverty.

Education has not solved the liquor problem.

It has brought it into bold relief, and there are many highly cultured and mentally trained and economically successful men who are antagonizing the laws of prohibition and protection to the home and the family and are crying for laws that would bring chaos and pandemonium."

A century of public education has not abolished war, it has only made war more deadly and exasperating. The World War was prepared, propagated and perpetrated by educated leaders in educated nations. Education, intellectual achievement, invented more deadly poisonous gasses, planes and guns than were ever used before for the destruction of man.

Surely mass education has not relieved the major problems for the masses. This does not argue against education, and is not evidence that we should abolish schools and close up colleges. It simply means that education must have the right dynamic; that education is not enough; that education must have control; that education must be directed; and that the greatest Educator that ever visited our planet was the Man of Nazareth, Who said of Himself, "I am the Way, the Truth and the Life." Socrates, Plato, Aristotle, three of the greatest intellectual lights of all time, covered a total period of teaching of about one hundred and fifty years. The Teacher of Nazareth covered a period of three years, and yet His teaching has done more to enlighten the mind, to clarify the thinking, and to change the lives, hearts and destinies of men than the combined efforts of the three scholars named, or any other three, that ever taught. The Teacher of Nazareth not only had learning, but He had control; He not only had knowledge, but He had wisdom; He not only had culture, but He had character. Again we say education is not enough, only Christian Education is sufficient. And the only hope of Christian Education in our day, or in any day, is that in, of, and through the Church College. The Church College is left free to teach, to inculcate and to implant in the minds, hearts and lives of its pupils, the whole truth; the truth that makes men free; the truth that not only gives enlightenment, but inspiration; that gives not only knowledge, but wisdom; that not only produces power, but gives control. If poverty is ever abolished, if war is ever done away with, if the deadly work of alcohol is stayed in its devastating power, it will be because of the life and the teachings of the Man of Nazareth, which life and which teaching only the Church School is in position to give to the world. The Church College was never more essential than at the present. If our civilization is to be saved from crass materialism, and our culture and scholarship are to be directed to personal and social redemption and salvation, it must be because of the teaching, the life, the contribution of the church school.

J. O. A.

THE SPIRIT OF THANKSGIVING.

When this issue of THE CHRISTIAN SUN reaches its readers, our annual day of Thanksgiving will be over, but the spirit of thanksgiving should still be not only in the air, but in the hearts and souls of our readers. We do not give thanks enough. We are not sufficiently grateful. We do too little to develop the grace of gratitude. All too frequently do we praise and thank God for love, for life, for loved ones, for friends, for the hands about us that help carry our load, for the souls around who comfort and inspire us, for the love that lifts, and for the life of love and service that thrills and edifies. Pain comes, troubles overtake us, tears flow, sorrows and agony ring the heart, but far beyond all these we have innumerable blessings and benefits, bounties and beatitudes, for which we should be thankful; for which we should give praise and thanks. With this day and period of Thanksgiving we can, if we

will, easily and helpfully lend ourselves to thoughts of thankfulness and to the grace of gratitude. Can we not, all of us, join with that unknown author who penned these lines of life and love:

Thank God for Life!

E'en though it brings much bitterness and strife,
And all our fairest hopes be wrecked and lost,
E'en though there be more ill than good in life,
We cling to life and reckon not the cost.

Thank God for Life!

Thank God for Love!

For though sometimes grief follows in its wake,
Still we forget love's sorrow in love's joy,
And cherish tears with smiles for love's dear sake,
Only in heaven is bliss without alloy.

Thank God for Love!

J. O. A.

A MAN AND HIS BOOK.

The writer of these lines has recently been reading a book. He cannot say that every volume that comes to his table claims his time. The volume now in mind is not only a great book, but it is a masterpiece of a great mind, and a great man. Emerson said, "If you do this, you cannot do that; if you read this, you cannot read that; if your time is given to this, it cannot be given to that." That was Emerson's way of saying that we must choose with discretion and wisdom the books we would read and the way in which we would spend our precious hours. If our readers take the time to read a great many other books and spend their money for a great many volumes that are clamoring for their attention, they would possibly not read "The Present-Day Summons," by John Mott. Here, indeed, is a man; here, indeed, is a book. When one spends a few evenings with this book, one will rejoice that his evenings were spent at this and not at that; with this man and not with the other; over this volume and not over that. John R. Mott, world's statesman, advisor and counsellor of kings, of princes and of presidents; John R. Mott, scholar, author, world figure, known and honored in all nations and by multitudes of all peoples of the earth, has trained his seasoned pen, his great Christian power and passion upon this volume in which he sets forth the "World Mission of Christianity." In this book, Mott has done his best, condensing and concentrating here a whole life-time of study, observation, analysis and Christian experience. Twenty-one years ago, this same fruitful author and scholar wrote and published "The Decisive Hour of Christian Missions," which volume possibly did more than any other dozen volumes at the time to create a great forward movement in international brotherhood and understanding.

This present volume, whose full title is, "The Present-Day Summons to the World Mission of Christianity," will, we predict, be equally as effectual, if not more so, in giving impetus to the movement for international brotherhood and for exalting in the minds of the peoples and of the nations the power of the Cross, the call and challenge of our Lord, and the cause for which there are ten great chapters, each of them a volume in itself, with such topics as "World Trends;" "The Summons of Industry;" "The Summons of Race;" "The Summons to Serve;" and then coming to a grand and glorious climax in chapter ten, titled "The Leadership for this Momentous Day." Mott's contention is that the only hope of safe leadership is that of the Christ, and the light that gleams from the life offered on Calvary. The volume is published by the Cokesbury Press, Nashville, Tenn., and if \$2.50 can purchase more food for the soul, thought for the thinker, statesmanship for the politician, and

truth for the seeker after truth, given to the public through the press in the past year or two years, we do not know where to find it. John R. Mott in this volume has made a contribution that will endure as a monument to one of the greatest Christian statesmen of our time.

J. O. A.

HOW TO CHOOSE FOR LIFE.

The act of choosing is universal, and the result of choosing varies in numberless cases. Decision, selection, choosing, involves so much more than the average person seems to think. A few conditions enter into permanent choices. In some persons special gifts suggest what one's life-work should be; and life choices are the most important. Musical talent may suggest special work in the field of music, either as a side service or as a life profession. It would be foolish for a person with no music talent to try to be a music teacher, an organist, or a choir leader, or a soloist. Talent and conditions should be factors in choosing a musical field for service. The same is true in mechanics, teaching school, literature, medicine, nursing or any other field; or, as it is in Mark 14: 34, "to every man his work." There is ordinary work that requires no special gift or skill and, in such fields, any person can render useful and acceptable service. But in special lines of service as professions and callings, it is all important to find out what field God wants one to fill.

What is true in many fields is especially true and important in the ministry and, also, in marriage. Fancy or gain should never enter into life choices. A deep conviction generated in the heart by the Holy Spirit, weighed and decided, should determine choices. Without such guidance the ministry should not be entered. A good rule is, "not to go into the ministry, if you can keep out of it." The urge should be a deep spiritual conviction and the decision should include self-surrender to the will of God. In marriage, a similar course should be pursued and a life-surrender made. In such unions there would be permanence and peace.

The most difficult thing in life is to make wise decisions. Even in business, where judgment is most used, the choice of business, partners, investments, put to the test the capacity and the character of the agent. It is not safe to place too much confidence in others, though the world could not go and be safe without confidence in men and undertakings. The farmer must have confidence in soil, seed, seasons, and labor. Faith is at the bottom of all life. "Without faith, it is impossible to please Him." Heb. 11:6. And without faith, it is impossible to please ourselves. Life work based on an inner conviction of duty, and the exercise of a triple faith in God, self, and others, will make a life worthwhile in the service of man, the church, and God.

W. W. S.

THE CROSS, A STUMBLING BLOCK.

The very nature of the cross was repulsive until Christ made the change. Death by way of the cross was not used by the Jews until a heathen nation had introduced it into the Jewish Sanhedrin. It was even more cruel in its pangs of death than the gruesome torture of burning at the stake which was adopted during the dark ages. The person condemned to death by the cross usually suffered from two to three days. It was adopted because of its long drawn-out, agonizing process of death. Such cruel methods were used only in case of the worst offenders of the law.

The usual custom of putting to death by the cross was as follows: The cross was made of timber just small enough to hold the offender. This made it more burdensome than the cross of large timbers which we usually see. The victim

of the cross was laid upon it. His hands were tied, his feet nailed, and a pen was put in the middle of the cross or between the legs to partly support the body so that life might be prolonged and agony added to. When this was done, the cross was then raised and dropped into the socket with such a jolt that additional suffering was brought about. As an instrument of death the cross was detested by the Jews. It was not any the less horrible to the Romans. Let the very name of the cross be far away not only from the body of a Roman citizen, but even from his thoughts, his eyes and his ears. The Roman citizen was exempt from this form of death, it being considered the death of a slave. Such punishment was meted out for such crimes as treason, desertion while facing the enemy, robbery, piracy and sedition. Among the Romans, crucifixion was preceded by scourging, undoubtedly to hasten impending death. The victim then bore his own cross or at least the upright beam, to the place of execution. It was the strenuousness of the passion week with lack of rest, and his last night on earth and the sins of the world that bore so heavily upon his heart that caused Christ to faint underneath the cross. During the long hours of excruciating agony, no one administered a single thing to relieve the torture of physical suffering. The condemned man was left alone to die of starvation, thirst and writhing in pain. Think of the tropical heat pouring down upon the swollen wounds with their attending convulsions, added to the burden of pain till at last the bodily forces were exhausted and the victim sank to unconsciousness and death. "Such treatment brought about a suffering so frightful that, 'even among the raging passions of war, pity was sometimes excited.'" It was the horrors of a death like this, that made the cross of Christ a Stumbling-Block to all mankind.

J. E. Mc.

(To be continued).

DR. SMITH ACCEPTS.

Dr. Leon Edgar Smith, pastor of the Christian Temple of Norfolk, Va., and a graduate of Elon College in the class of 1910, has accepted the presidency of Elon College on certain definite conditions the details of which are to be worked out.

Dr. Smith read his resignation to the members of his church at Norfolk Sunday morning, November 22nd, at the 11:00 o'clock service. In his resignation he stated that to him the urgent call from the membership of the church at large was such that he would have to yield and assume the leadership of the college. It is understood that Dr. Smith will begin his work for the college immediately and that his first duties will be to head up and put into operation the \$50,000.00 campaign which the church is undertaking to raise immediately for the college, and that Dr. Smith will come to the college and take active charge here next week.

Dr. Smith will be the fifth president of the college during its 42 years of operation, and succeeds Dr. W. A. Harper who had been president of the institution for the last 20 years and had resigned last spring. He was unanimously elected to the presidency by the Board of Trustees, of which Dr. E. L. Moffitt of Asheboro is the chairman, on October 20th at a meeting at Burlington following the extra-ordinary session of the Southern Christian Convention in that city on the same date. He has since that time been considering the matter and only today gave the college and the trustees his answer which had been postponed from time to time due to the reluctance of the members of his church to release him from the pastorate there.

Following his election the students and faculty of the college unanimously approved the choice

of the board of trustees and sent Dr. Smith messages urging him to accept the post to which he had been called. The Christian conferences in North Carolina, and in Virginia, also, have passed resolutions calling upon him to accept.

His decision to do this was received at Elon with great satisfaction on the part of all those at the college and also on the part of those throughout the entire denomination who are vitally interested in the college.

As president of the Southern Christian Convention for many years, which body controls the college, Dr. Smith has been especially active in all phases of the institutional work of the church, and has for a long time been a member of the Board of Trustees of the College, and is at present chairman of the Business Administrative committee which has had direct charge of the operation of the college since last June. Dr. Smith was one of the leaders in the recent merger of the Christian and Congregational churches and his influence was largely responsible for the Southern section of the church so readily falling in line with the national movement for the merger.

C. M. CANNON.

I am not careful for what may be a hundred years hence. He who governed the world before I was born will take care of it when I am dead. My part is to improve the present moment.—Wesley.

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SUFFOLK LETTER.

The Christian Orphanage, located at Elon College, N. C., is an institution now in its twenty-fifth year. It owns more than two hundred acres of land, three good buildings for children, a splendid barn, with good farm equipment, and a good dairy. It cares for over a hundred children, gives them home-like attention, sends them to school, and gives them work on the farm and in the buildings, gives them regular Sunday School and church opportunities and develops them into Christian and useful men and women. It is a lesson in benevolent service for those who visit the institution and see the orphanage in its regular work.

The income from all sources, Sunday Schools, churches, endowments, and personal friends, runs around thirty-five thousand dollars a year; and the operating expenses run a small sum below the receipts. It has been managed by Superintendent Charles D. Johnston in a very careful way, and he has been able to keep out of debt. That should encourage all who contribute to its support to continue their liberal contributions to the maintenance of this Christian institution. We are nearing the time for the annual Thanksgiving offering, and that should be prayerfully and liberally supported this year.

Mr. J. M. Darden and Superintendent Chas. D. Johnston, with Miss Breckfield, matron of the orphanage, and Mr. Wagoner, with the following children, Dorothy Miller, Ethel Rodgers, Jewell Saunders, Kathleen Miller, Doris Renigar, Ruby Long, and Rebecca Maynor, made a full day on Sunday, November 15, 1931, in the following Eastern Virginia Churches; singing and recitations by the girls accompanied by Miss Breckfield: Rosemont Christian Church, 9:45 A. M.; South Norfolk, 11:00 A. M.; Berea (Norfolk County), in the afternoon; and the Suffolk Church at 7:30 P. M. They had, also, given concerts at Holland and Windsor before Sunday. They were entertained by J. M. Darden at his club, and were taken to Newport News on Saturday to witness a ship launching.

The meeting in Suffolk on Sunday night was attended by five hundred people, who were much pleased with the appearance, recitations, and singing of the children. Before the concert, Superintendent Johnston delivered a brief but interesting address on the history and results of the orphanage; and, at the close, J. M. Darden expressed his appreciation of the large audience and the beautiful attention given to the concert. The audience rose to its feet as an expression of their appreciation of the fine entertainment given by Miss Breckfield and her eight well-trained girls. The impression, from start to finish, was religious and appealing; and the silence and attention of the large congregation expressed the surprise and the satisfaction which the children created by their simple, well trained voices, and movements to and from the platform.

At the close of the sweet service, most of the great congregation went forward to shake hands with the sweet girls and to express how much they had enjoyed the concert.

It was a good message from the orphanage to the congregation, and a spiritual return for what they have been giving to the support of this Christian institution. W. W. STALEY.

ROANOKE, ALABAMA.

I have just completed my first monthly round to my churches since conference. I think we have made a favorable beginning, and we have our program at each church ready for work.

I visited the church at New Hope the last fourth Saturday and Sunday, and had good services on both days. New Hope is the oldest church we have in Alabama, yet she has a fine group of young people who are trying to do things for the Kingdom. Brother E. C. Stevens is the faithful teacher of the young people's class, which has more than twenty names on roll. We have here a faithful Woman's Missionary Society, that can always be counted on to do their best to keep the missionary spirit alive in the church. A Christian Endeavor society affords the young people an opportunity for religious expression and service.

Last first Saturday and Sunday, we held services at Pleasant Grove Church. It was real cool weather, but we had a good service. This is one of our older churches, but it has an advantage over some others. Standing close by the building is a consolidated school building, which is largely patronized, and they have a fine body of teachers and pupils. The teachers are very loyal to our church and faithful workers in our Sunday School and Christian Endeavor. Surely this church has a fine future, and some day it will be a strong and useful church.

The third Sunday is our regular day at Roanoke, and we also preach here the first and fourth Sunday nights. Our little church here has grown to be a very busy church now. We number 100 members, 25 of whom were added last year. We have a very fine Sunday School and a Christian Endeavor society. There are also a Woman's Missionary Society, a band of Willing Workers and a cradle roll. Every department of the work seems to be growing, and the fellowship is fine. We are hoping that in the future we will have a nice brick church here, and if God permits we will. The interest here will demand it, for though our people are all laboring people, they are loyal.

On the second Sunday we met the church at Antioch in a fine service. A good crowd and good attention. The church, through Brother J. F. Beaird, senior deacon, gave us a royal welcome. We were glad to greet old friends and to make new ones. This church has a fine group of young people, and much interest is manifested by them in every department of work. A great future awaits them.

My churches have all adopted substantially the same program, as follows:

First. A committee to visit and report the sick and needy of the community.

Second. A committee to decorate the church building.

Third. A committee to arrange for the musical programs of the church.

Fourth. A committee to provide all missionary programs for the church.

Fifth. A committee on finance and plans.

These have all been appointed, and we are now ready to do business for the King.

G. D. HUNT.

STATE UNDERGRADUATE MINISTERIAL ASSOCIATION MEETS.

A representative group of thirty-eight Ministerial students, on May 10, 1930, from Elon College, High Point, Catawba, Guilford, and Lenoir

Rhyne Colleges, met together at the First Methodist Protestant Church of High Point, N. C., for the purpose of forming a State Undergraduate Ministerial Association of North Carolina. We were successful in the attempt, and the association has been meeting annually since its formation.

The third annual meeting of the association was held at Catawba College, Saturday, November 14, 1931, the following being represented at the convention: Elon, Catawba, Guilford, and Lenoir Rhyne.

A very interesting program was rendered, which was greatly enjoyed by every member of the association present. The central theme of the program was "Conquest." The important figures that appeared on the program were: Rev. Banks Peeler, pastor of the Reformed Church, Salisbury, who led the morning devotionals; Rev. Milton Whitener, secretary-treasurer of Catawba College, who gave an address upon the subject, "An Age of Conquest,"; Dr. A. K. Faust, Dean of men at Catawba College, who led the evening devotionals, and Dr. D. E. Faust, professor of Bible and History at Catawba College, who gave an inspiring address upon the subject, "Winning the World for Christ."

At 6:30 o'clock, the association moved to the Yodkin Hotel of Salisbury, where the members of the association present greatly enjoyed a formal banquet. Following the banquet, an address was given by Dr. H. R. Omwake, new president of Catawba College, upon the subject, "The Conquest of Tomorrow."

The following officers for the incoming year were elected: J. Ray Dickens, president, Elon College; J. S. Higgins, vice-president, Guilford College; Porter Serwell, corresponding secretary, Catawba College, W. M. Howard, recording secretary, High Point College, and L. H. Jeffcoat, treasurer, Lenoir Rhyne College.

The association will meet with Guilford College next year, and its members are looking forward to a great year of growth and development for the association. J. RAY DICKENS.

"WHEN TO BEGIN."

The editorial in a recent issue of THE SUN, on the above subject, by Dr. Staley, is timely and touches a vital point. The best time for the local church to begin to raise the conference apportionment is at the first meeting after conference. It will be easier done and much more likely to be done than to wait till the close of the year.

There is another suggestion that might well be considered in this connection: When is the best time to begin to pay this apportionment? Churches that use the duplex envelope system and thus pay weekly their benevolent obligations, will find within a few months from \$50.00 to \$200.00, or more, in the benevolence treasury. Why should this money lie there, idly, until the end of the conference year? If there is no use for it in the conference till the end of the year, would not the conference treasury be a more logical place for this fund to accumulate?

It is the writer's opinion that if this fund could be sent to the conference quarterly, or at least semi-annually, churches would not be so hard pressed in making up large deficits at the close of the year. The temptation to make temporary use of these funds for other purposes, which sometimes results in permanent use, would largely be removed.

To send such money to the conference treasury semi-annually would be better than waiting till conference meets, and to send it in quarterly is better still. This plan would be of particular advantage to churches that raise their conference

The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—*Flavel*.

funds regularly through the year. It would seem that churches ought to have that privilege, and even to be encouraged by the conference authorities to use this plan.

Is it not possible that part of the cause, at least, for not raising the conference apportionment, is due to the plan of collecting it from the churches?

W. M. JAY.

MT. OLIVET (G).

The Christian Endeavor Society at Mt. Olivet held a very fine meeting on November 8th. The topic was "World Peace." The devotional reading was found in Isa. 2:2-4, and was read by Knight, Carroll Vernon and W. A. Crawford. The closing song was "Take the Name of Jesus with You." The speakers said in part, that if a man would devote as much time, thought and energy to building peace, and measures that make for peace, as he had for war, he would succeed in having peace, as he had succeeded in making war. Progress is achieved when we take an ideal such as the abolition of slavery or the liquor traffic, and embody it in our laws. The Hague Court of Arbitration offers an opportunity to settle disputes without war, and such disputes stay steeled, while war never settles anything. If our great country would spend as much to convert the other nations as it does on war, universal peace would soon come. See what the Bible says. Read Psalm 46.

LOUISE DYE.

NOTICE.

The Christian Missionary Association of the Eastern Virginia Christian Conference will meet with the Christian Church, Waverly, Va., on Tuesday, December 8th, at 10:30 A. M.

A totally different and entirely unique program, in the opinion of the program committee, has been arranged, and it is hoped that a larger delegation than is customary will attend this session of the association. Matters of extreme importance are to be discussed and settled, and all members should, therefore, be present.

In making our gifts to God, may the Spirit of the Lord Jesus actuate us. He, "though He was rich, yet for our sakes He became poor," and has left us an example that we should follow. The giving which entails sacrifice has in it a wealth which increases the assets of God. "And He (the Lord Jesus) looked up and saw the rich men casting their gifts into the treasury, and He saw also a certain poor widow casting in thither two mites, and He said, Of a truth, I say unto you that this poor widow hath cast in more than they all, for all these have of their abundance cast in unto the offering of God; but she of her poverty hath cast in all the living that she had." (Luke 21:1-4.)

Poverty made a contribution more than they all, so after all there is a great compensation in poverty—if an honest penury—if we minister as this widow ministered to the Lord. Let it, too, be remembered that she gave her gift to a decadent temple worship, presided over by those who had stripped Israel of the last vestige of spirituality, and who promised nothing in return, yet she gave her all. How much more should we give to an institution rich in accomplishments and the guarantor of greater dividends.

Memberships in the association for men are \$10.00 per annum, also for churches, classes and auxiliaries; for women and children, \$5.00 per annum. See your pastor and pay such sum in membership dues at once if possible.

H. C. CAVINESS,
President.

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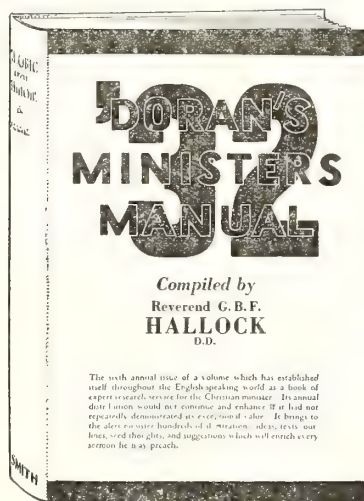
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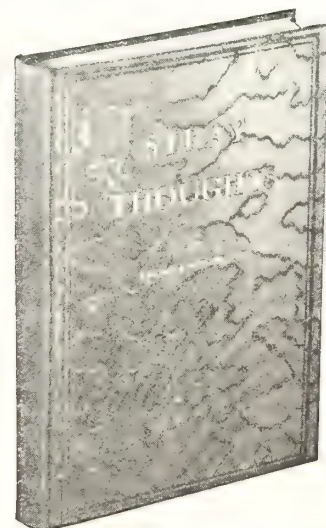
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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

Father of Love, Thou knowest our frames, of ourselves so faulty and incapable, yielded to Thee so susceptible of grace and victory and power. Through defenceless night whether of body or soul, Thou dost cover and keep each committed life for the day of endeavor unto whatsoever Thou hast appointed. More and more grant us clear insight into the chambers of Thy will and make us obedient. Showing us the leanness of nominal allegiance, lift Thy children into the realm of positive partnership with Thee for Thy dear Son's sake. Amen. "L."

MEN AND MISSIONS.

Some years ago we ventured to appeal to a certain well known pastor of a great metropolitan church for the names and addresses of prominent parishioners who might be induced to take the *Missionary Herald*.

He sent in a list of twenty-six—all women!

We gathered from this that either the noted divine thought it wiser to approach men indirectly through the women, or that in the last analysis the missionary work of his church was preeminently if not wholly a job for the women. In either case, the success of the enterprise, to his mind, lay in the hands of the feminine sex.

During the years intervening, we have often found ourselves wondering if he was not right after all. Certainly the women are today, as in the past, the sustaining force of the missionary movement. They keep things going at home; they are the life of the work abroad; they are said to raise much more than half of the money required for the task. Some believe, in fact, that if our women's organizations, home and foreign, had been left intact up to the present, the gifts from the living would not now be so many hundreds of thousands of dollars behind the receipts of the period before the mergers.

In all fairness we must place them far ahead of the men, and must continue to look to them for the material as well as spiritual goods required to bring us safely through this crucial period.

But what of the men?

Back in the days of the beginning of the Laymen's Missionary Movement, the refrain ran thus:

"In the world's broad field of action,
In the bivouac of life,
You will find the Christian soldier
Represented by his wife."

If this was generally true twenty-five years ago, it is doubtless true today, though we seem to be better organized to refute the charge than we were then. Certainly there never was a time when the missionary enterprise was in such urgent need of the masculine mind and of masculine vigor as at the present.

And we believe that none recognize this better than the women themselves.—*Missionary Herald*.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 21, 1931.

Sunday Schools.

Previously acknowledged	\$ 769.38
New Lebanon, Wentworth, N. C.	7.14
Rose Hill, Columbus, Ga.	1.49
Liberty, N. C.	2.85
Monticello, Brown Summit, N. C.	13.33
Happy Home, Ruffin, N. C.	1.40

South Norfolk, Va.	14.30
Mt. Carmel, Carrsville, Va.	1.04
Bethlehem, Timberville, Va.	1.50
Piney Plains, Cary, N. C.	1.00
Newport News, Va.	12.00
High Point, N. C.	2.47
Berea (Nansemond), Driver, Va.	3.35
Franklin, Va.	7.03
Antioch, Gasburg, Va.	3.09
Biscoe, N. C.	2.11
Dendron, Va.	6.00
Antioch, Harrisonburg, Va.	3.05

Total \$ 852.51

Individual and Church Offerings.

Previously acknowledged	\$ 598.54
Rev. R. Lee House, Newport News, Va.	5.57

Total \$ 604.11

Dollar-a-Month Club.

Previously acknowledged	\$ 75.75
Mr. and Mrs. Floyd Dunn, Lynchburg, Va.	2.00

Total \$ 77.75

Specials.

Previously acknowledged	\$ 541.63
Mrs. J. A. Williams, President, Woman's Board, Franklin, Va.	4.85

Total \$ 546.48

Woman's Board, S. C. C.

Japan, General Work	\$1,771.13
Japan, Kitano's Salary	100.00
Japan, Sunday School	12.50
Japan, Kindergarten	100.40
Porto Rico, General Work	591.60
Porto Rico, Kindergarten	101.40
Ocean View, Va.	200.00
Mountain Work	200.00
Elon Orphanage	15.00
Raleigh, N. C.	1,260.00
South Norfolk, Va.	700.00

Total \$ 5,052.03

Summary.

Previously acknowledged	\$ 1,985.30
Sunday Schools, Regular	83.13
Individual and Church Offerings	5.57
Dollar-a-Month Club	2.00
Specials	4.85
Woman's Board, S. C. C.	5,052.03

Total to date \$ 7,132.88

J. O. ATKINSON,
Secretary.

QUARTERLY REPORT.

Below is given the Receipts and Disbursements of funds of the Women's Mission Board of the S. C. C., for the quarter ending September 30, 1931:

North Carolina Conference:	
Women's Societies	\$2,206.64
Young People	166.11
Willing Workers	92.58
Cradle Roll	91.31
	\$2,556.64

Valley Virginia Central Conference:	
Women's Societies	\$ 77.09
Young People	19.21
Cradle Roll	3.29
	99.59

Eastern Virginia Conference:

Women's Societies	\$1,537.50
Young People	608.00
Willing Workers	289.00
Cradle Roll	107.00
	\$2,541.50

Alabama Conference:

Women's Societies	\$ 37.62
Young People	7.30
Cradle Roll	1.20
	46.12

Total for Quarter \$5,243.85

Respectfully submitted,

MRS. H. S. HARDCASTLE,
Treasurer.

MISSIONARY PROGRAMS.

DECEMBER, 1931.

WOMEN'S SOCIETIES.

For the Women's Missionary Societies, the following program based on the little booklet, "Our Congregational-Christian Body at Work" is suggested. This little booklet contains all of the necessary information to carry out the four programs which it contains, and it may be obtained by addressing the Commission on Missions, 14 Beacon Street, Boston, Mass., and enclosing 10c.

PROGRAM I.

"The General Council—The Head."

Worship Helps.

Hymn—"Faith of Our Fathers."

Scripture—Hebrews 11:13-16, 32-40; 12:1.

Prayer—Thanksgiving. For the faith of our early fathers, who dared face persecution, banishment, privation and death for religious liberty. "Oh God, may faith to us be given to follow in their train."

Talk or paper—"The Congregationalists."

Special Music.

Talk or paper—"The Christian Fellowship."

Third Speaker—"The General Council—The Head."

This would be unique if carried out as a wedding. Try it.

Hymn—"Blest Be the Tie That Binds."

YOUNG PEOPLE'S SOCIETIES.

"GOD AND THE CENSUS."

Theme—"The Perfect Gift."

I.—*Business Period.*

II.—*Study Period.*

Chapter III.—"There Had to be Schools."

1. Maggie Fleming and the Mission School.—Told by one of the young girls, pp. 30-34.

2. The Value of a Mission School—A member, pp. 35-38.

3. Leader may summarize chapter and tell when a mission school should withdraw.

III.—*Worship Period.*

1. Call to Worship—"For unto us a child is born, unto us a son is given."

2. Prayer.

3. Hymn—"Joy to the World."

4. Monologue—"The Christmas List." (Can be obtained from Lutheran Literature Department.)

5. Solo—"Holy Night, Peaceful Night."

6. Offertory.

7. Hymn—"Hark! the Herald Angels Sing."

8. Scripture—Luke 2: 4-20.

9. Benediction.

WILLING WORKERS' SOCIETIES.*Theme—"The Christ Child."*

1. Leader—"Glory to God in the highest, and on earth peace, good-will toward men."

2. —"And when they were come unto the house, they saw the young Child with Mary, His mother, and fell down and worshipped Him: and when they opened their treasures, they presented unto Him gifts, and frankincense, and myrrh."

3. Song—"Joy to the World."

4. White Gift Program:

(a) "White Gifts for the King."

(b) Christmas Plays. (This contains three Christmas plays.)

5. Benediction—The Pastor.

NOTE.—As December is the month for the Juniors to pack a box for the Christian Orphanage, it is suggested that a special program be given at the Sunday School hour. Have gifts brought at this time. Copies of the programs referred to above may be gotten from the Woman's Mission Board, C. P. A. Bld'g, Dayton, Ohio.

MISSIONARY NEWS ITEMS.

MRS. W. M. JAY, *Editor*

The following news from Georgia is very encouraging and shows that they are an earnest group of women with plenty of determination.

This splendid society was organized on September 29, 1930, in the Vanceville Church, with 13 charter members, and has 16 at present. They have used the programs outlined by the general board, which appeared in the news bulletin as long as it was published, and those outlined in the "Guest Book." As study books they used "The Dawn of a New Day," "My Church and Its Widening Horizon," and "A Cloud of Witnesses."

They have had regular meetings every month, with a good attendance, and they are succeeding in enlisting the help and interest of the men.

The total amount raised for the year was \$51.04.

This society is really a Missionary-Aid Society, for they do a great deal of work for their local church besides the missionary part. Mrs. W. A. Hand is the wide-awake secretary and is pushing the work with all of her might. We will expect to hear more from this society in the future, and hope this item will stimulate other societies to write to THE SUN.

WOMAN'S MISSIONARY SOCIETY.

We are a Missionary Society organized in the Vanceville Church, and we want our "men-folks" all to join. If they are interested, it will help us out so much, as we do not like to work alone.

If the men could only see the great help that they could be and how much their contribution, their kind words and suggestions and advice would help, they would aid us in helping send "the gospel to all nations." This is one of Christ's commands, and so there is work for each of us to do. If we all work together, we can do much for our Lord, for in unity there is strength. Let us use our every talent and obey the Master's command.

We are very small in number and cannot do much, but the Lord will bless each willing hand, if we will awake from slumber and do our part.

MRS. W. A. HAND.

VICTORY OVER IRRITATIONS.

Life on earth would not be worth much if every source of irritation were removed. Yet most of us rebel against the things that irritate us, and count as heavy loss what ought to be rich gain. We are told that the oyster is wiser; that when an irritating object, like a bit of sand,

gets under the "mantle" of his shell, he simply covers it with the most precious part of his being and makes of it a pearl. The irritation that it was causing is stopped by encrusting it with the pearly formation. A true pearl is, therefore, simply a victory over irritation. Every irritation that gets into our lives today is an oppor-

tunity for pearl culture. The more irritations the devil flings at us, the more pearls we may have. We need only to welcome them and cover them completely with love, that most precious part of us, and the irritation will be smothered out as the pearl comes into being. What a store of pearls we may have, if we will!—*Selected.*

Another Challenge.

The Christian Church has offered a challenge. It has challenged a man to give up his life work—the work for which he has studied, labored and prayed—to accept a post of leadership in another field. It has challenged his local church to release him to the church at large—to sacrifice their interest, that larger interests may be satisfied. The challenge has been accepted. On Sunday, November 22nd, Dr. L. E. Smith made the following statement to his congregation:

"After many sleepless hours, much prayer and great anxiety, I have come to a decision. I *will* accept the Presidency of Elon College, conditioned by the support of the Church, at large.

The Board of Trustees of the College has elected me, and urged my acceptance; every conference in the Southern Convention, meeting since the Board's election, has endorsed their action; individuals throughout the Church have urged me to accept; the College faculty and student body have pledged their united support.

"In response to the universal call of my Church at large, I offer to serve as President until January 15th. If, at that date, the efforts, the energy, and the gifts on the part of the Church and the friends, warrant, I will resign as Pastor of the Christian Temple and continue as President; otherwise, I will return to the pastorate.

L. E. SMITH.

Now a challenge is offered the Church. Will we accept it. There is no time for quibbling. We must answer "Yes" or "No"! The Southern Christian Convention has called upon its constituency to raise not less than \$50,000.00 in the next fifty days. (We should raise \$100,000.00.) Are we going to do it? Less than \$2.00 each—who will dare say it cannot be done? Certainly there are 500 men or women in the Christian Church and among Elon's Alumni who will give or guarantee \$100.00 *now*! Dr. W. W. Staley has started the campaign with a gift of \$1,000.00. *Who will follow?*

Pray for your College, and then give as God directs you. What it needs is YOUR gift, whether it be large or small. It is *your* College, and the future of *your* Church calls for your sacrificial support. Will you meet the challenge!

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

ARMISTICE DAY ADDRESS.

By THOMAS COOPER, ESQ.

Elon College Auditorium, November 11, 1931.

Thirteen years ago today, the Krupp guns of Germany ceased firing. Thirteen years ago today marked the release of pent-up emotions such as the world had never before felt and known. We know from history that nations and peoples had theretofore experienced the end of wars, bloody and costly wars, and had felt the thrill which comes to the victor or the despair which was the lot of the vanquished. But, for my own part, if I might allude to it, I found little in the demonstration on Armistice Day, thirteen years ago, that marked gleeful victory or age-old anticipation of reducing to practical servitude the defeated. Rather sensed about me joyous relief at the end of a world-wide conflagration. I have often wondered about and wished for first hand knowledge of the demonstrations in our own country that I might compare them with the demonstrations abroad.

Whenever I have asked concerning the public state of mind at home preceding and at the end of the World War, I have received answers that emphasized the pride of our people in the no unimportant part that the American army played in bringing the war to an end. I was told of the excitement and celebrations following news from the front concerning the advances made by the Americans in the Argonne Forest, at St. Mihiel, and through the Hindenberg Line. The immediate families of some two million of us made of us dashing heroes rather than war weary and worn soldiers. That, of course, was natural, and I shall never forget the glad welcome that was extended us by our people; but neither will I ever forget the scene upon which I looked, thirteen years ago today, at about this hour, on one of the principal streets of the City of Lyon, France—a seething tumult of people, literally gone mad for the moment, with the snap of the strain of four years of modern warfare, which they had lived and breathed every day. It was not across the sea from them; it was daily upon them, and thousands had become physical, mental and spiritual wrecks. And I am speaking now of civilians only.

May I mention another contrast? It was my fortune to be among the first American troops returned to a southern harbor, Charleston, S. C., from where we proceeded to Charlotte, two days after landing, for a parade and celebration. As we marched down the streets, I was on the extreme left flank of my column, near the curb, and I observed from the corners of my eyes the sea of faces there. There was something in the air not wholly understood, for while the bands played and there was cheering, a prevalent stillness filled the air, and one face after another passing by my own, portrayed a questioning look. Finally, a lady ejaculated aloud, and quite near my ear, "Please, why don't they smile?" As I have said in effect, we knew of little about which to smile, other than the wholehearted and generous welcome that awaited us here and the relieved faces "over there."

Perhaps we, too, as Erich Maria Remarque expresses it in "All Quiet on the Western Front," had become disillusioned with the first downpour of shell fire. Perhaps we, too, had barely escaped, though our service was comparatively short to the service of the European troops, from that generation of men, who even though they

may have escaped its shells, were destroyed by the war. And so it is that the theme of any remarks that I might make on Armistice Day can be said to be likened to and in emulation of the noted address of Private Peat, called "The Inexcusable Lie."

I do not want to be gloomy, merely to be different, perhaps, on a day which we have been taught should be gladsome. I am not a "peace at any price" propagandist. I am in perfect harmony with celebrations on days such as this, when we celebrate peace rather than victory, for I have seen enough to be thankful rather than glad.

Private Peat, internationally known lecturer, was among those Canadians who first saw Death stalking in the form of poisonous gases at Ypres, where later I witnessed the hundreds upon hundreds of skeletons submerged in the moat surrounding the western limits of the city. He calls the "inexcusable lie" the misguided teaching of a younger generation that warfare is filled with glamour and romance, and he holds that wars must end where they begin—in the classrooms of the world. I subscribe to this belief, for I well remember my own ambition to become a soldier, I remember my history book filled with colorful and spectacular episodes of courage and gallantry, and a history book which did not record, and would not have recorded any war in which my country might have been the aggressor. I remember the beautiful poems of self-sacrifice, the painting of the dying hero with a fresh white shirt, opened at the neck, holding a silk flag of his country, a sister of mercy kneeling beside him while upon his lips there murmured a last endearing term to a loved one. My friends, they don't die that way, as more than a million of us in this country alone well know. If the truth would be known, the painting should be made over to depict the following: The hero has not faced a man in hand-to-hand combat, his skill and prowess has not been tested in a spectacular engagement, but unseen, and unheard until too late, a fragment of shrapnel has torn away a limb or found a vulnerable spot with a dull, sickening thud; he falls into a muddy shell hole or among prickly barbed wire or among the already dead. He has not shaved for a week, has had no bath for a month, his clothes are dirty and torn, and bloody and filled with vermin, he has a rifle or revolver in his hand, which he has had no chance to use, and he dies with a curse upon his lips.

If you can find glamour and romance in helplessly watching a seventeen year old boy coughing up his lungs in clots, if you can find heroism in observing a muscular athlete blown literally to bits or gone stark mad and reduced to blubbering like an idiot with shell shock, then, and only then, will you be able to retain a belief that warfare holds promise of high adventure. Most particularly is this so with regard to modern warfare, and it is with modern warfare that we are now concerned.

I have no quarrel with the history of those undoubted deeds of heroism and marked courage of an earlier age. At that time it was quite probable that the winner of an engagement was that man or division of men fired with the zeal of a righteous cause, to make them strong and overpowering in personal combat. The savage charge of cavalry against malignant invaders, man against man, is a picture of rare courage and the will of self-sacrifice. And at that time

it was necessary. The picture of a brave stand by an early settler against a horde of Indians, and in defense of his family is not to be despised. But we have passed the age when self-defense is an every day affair, and we have entered a season of law and order. Moreover, should we not be disposed to observe law and order, science has advanced to such extent in modern warfare as to prove the futility of further engagement. I subscribe to the belief that right makes might, but I don't want to be armed with only robes of purity, while the other fellow has a Browning automatic rifle. Fortunate is he today in modern warfare whose country is possessed of the most munition plants and natural resources, for man power alone is only incidental to operation of bombing planes, submarines, the continual bombardment of 20-inch guns of unbelievable range, and the spread of disease and poisonous gases.

The only incident about which I heard in the World War where the older methods prevailed is the story of the infantryman of one of our colored divisions. It is said that this outfit changed the order of things one morning as it prepared to go over the top. The soldiers of color became somewhat apprehensive as the zero hour drew near, for they were unschooled in the use of the Springfield rifle and bayonet. As the charge began, they are said to have frantically discarded their rifles and draw forth their classic weapon—the razor.

(Continued on page 11.)

CHRISTIAN ENDEAVOR NOTES.

DECEMBER 1, 1931.

HOW JESUS REVEALS GOD'S LOVE.

The Program.

Piano Prelude—Music to "God is Love, His Mercy Brightens."

Call to Worship—John 3:16.

Hymn—"Love Divine."

Psalm 23 in unison.

Story—"Where Love Is, There God Is," written by Tolstoy.

Sentence Prayers.

Scripture—John 14:1-11.

Discussion of the Topic.

For that part of the program the leader should make preparation well in advance. Ask members of the society to be prepared to speak on the following topics: "The Characteristics of the God of the Hebrew Nation;" "Jesus' Concept of God as a Loving Heavenly Father;" "What Jesus Taught About God's Love;" "How Jesus Revealed God's Love by His Own Living;" "God's Love to Man;" "God So Loved That He Gave." Brief well prepared talks on these topics will pave the way for a general discussion to be entered into by the whole group.

Closing Hymn—"There's a Wideness in God's Mercy." If the tune is not known, use tune for "What a Friend." During the singing of this hymn, just before the stanza beginning with "If our love were but more simple" ask those who wish to reconsecrate themselves to living more earnestly the simple life of trusting love as Jesus revealed that our lives should be, to signify it by the uplifted hand. Pause just a moment for this, and continue the song.

Prayer of Consecration, closing with the Mizpah in concert.

Daily Reading.

November 30, Matthew 9:35-38.

December 1, John 6:1-14.

December 2, John 3:13-21.

December 3, John 13:1-5.

December 4, Matthew 20:20-28.

December 5, Romans 5:6-11.

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

ROME AND BEYOND.

LESSON X.—DECEMBER 6, 1931.

LESSON TEXT: II. Timothy 4:6-18.

GOLDEN TEXT: "I have fought the good fight, I have finished the course, I have kept the faith."—II. Timothy 4:7.

Introduction.

Imprisonment and chains could fetter the body of Paul and check the free missionary work of the great apostle. The spirit of the man still followed the missionary task to the limits of his ability to promote it. He could still direct the work, through the workers who visited him and through letters that he sent to the various fields. A prisoner at Rome wielded an influence that was felt far beyond.

The Pastor's Heart.

Paul had a true pastor's heart. The shepherd Psalm 23, shows the pastor's care of his flock, and the appreciation of the sheep for the pastor's care. Jesus saw the people scattered as sheep not having a shepherd. He longed to care for them and guide them. He is the Good Shepherd, He has the pastor's heart. The true pastor joyously and sacrificially serves because he loves his flock and seeks their welfare. The church always needs men with the pastor's heart of love and service.

Pastoral Instruction.

The life mature in pastoral love and service is qualified to give sound pastoral instruction. It is this kind of advice that has been assembled in the Pastoral Epistles, Timothy and Titus. This valuable instruction has endured through many centuries. The pastoral charge in II. Timothy is generally used in ministerial councils today.

A Glorious Finish.

Compare Samuel's defense of his ministerial functions of honesty and fairness, as described in I. Samuel 12:1-5. Compare Ezekiel's moral responsibility of the watchman in Ezekiel 3: 16-21. See also Jeremiah's fidelity to his prophetic function, Jeremiah 20:7-13, and notice Malachi's standard for the priestly office, Malachi 2:1-9.

Jesus finished the work God gave him to do. Paul finished the course. But it was a glorious life, a glorious service, and a glorious finish for these ministerial leaders because they had been true to their charge, they had kept the faith. They finished the course with spiritual integrity and honor. Such living and service are immortal. The values inherent are too great to perish with a worn out or martyred body.

Enduring Qualities.

Study the paragraphs referred to above and find the qualities that made the characters great and their souls immortal. Why do they, being dead, still speak? Why did the mission cause go forward and continue more vigorously now than ever before. Enduring moral and religious values necessitate the universal Kingdom of God. The faith that is kept endures eternally—beyond space and beyond time.

ARMISTICE DAY ADDRESS.

(Continued from Page 10.)

I repeat that we have entered an age of law and order that needs must become world-wide. Heretofore, as invention and improvements have brought the ends of the earth closer together, by swifter mode of travel and communication, man first policed communities, then states, then na-

tions. The time has come when there must exist a world police force, through the means of an international court, call it the League of Nations, the World Court, or whatever you may. I hold that today a nation may be an outlaw and a menace to society the same as an individual, and should likewise be subject to a higher tribunal and discipline. I further hold that the outbreak of another international war is an admission of the utter failure of statesmanship, and example of inexcusable stupidity, and the decline of civilization. The mailed fist of a nation among the people of the world must pass as did the hip-armed gunman when our western frontier became civilized. And it seems to me that if we truly celebrate Armistice Day, it is to recall the end in view for which so great a sacrifice was made, with renewed conviction that henceforth it be not only foolhardy, but impossible for any nation to precipitate a world wide massacre, not alone of the combatants, but of innocent women and children as well.

Upon those of you now enrolled in institutions of higher learning will particularly devolve this duty of avoidance. You will go out from here and choose your vocation, settle and become an influence in the community in which you reside. Once that you and those who follow after you have learned not only the lack of romance and glamour in modern warfare, but have realized the colossal stupidity, not to mention the stupendous cost in the way of taxation for years to come; once you and those who follow after you have found the call for the romance, courage and heroism in peacetime pursuits, rather than the call of adventure believed to exist in camouflaged carnage and butchery, the question will be solved.

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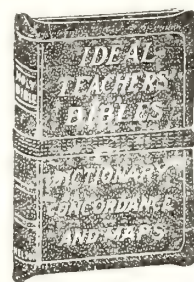
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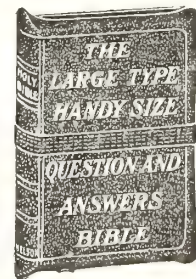
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"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

A GOOD CITIZEN.

LESSON: Romans 13:1-7.

"The powers that be are ordained of God." Verse 1.

The first duty of the government is justice, and a good ruler administers the law without partiality, wielding a strong arm for those that are oppressed, and for the execution of judgment on evil doers.

Such a government is a great blessing. Perhaps none of us can ever know how much we owe our God for good and just magistrates and other persons in authority. Pray for them.

Prayer—Dear Lord, help us to do our part in obedience to Thy laws, and for Jesus' sake to obey the laws of the land. Give us the true spirit in all things. *Amen.*

TUESDAY.

MEMBERS OF A COMMON WEAL.

LESSON: Matt. 17:24-27.

"If any man will come after me let him deny himself and take up his cross and follow me." Matt. 16:24.

Jesus being the Son of God, it was no more His duty to pay tribute to the temple, which belonged to His Father, than it is the duty of a royal prince on earth to pay tribute to the king. But Jesus pays tribute nevertheless. This is heaven's example of loving, humble subjection to habits of citizenship which strengthens social order. Jesus thus made himself a member of human society in the common bond of a common citizenship.

So is every one who wishes to be more than Christians in name only. True Christianity is willing to share the common weal and bear its share of the burdens of society.

Prayer—Dear Lord, draw us after Thee and train us to follow after Thee. Help us to put on Thy mind in all things and to follow Thee faithfully. *Amen.*

WEDNESDAY.

RELIGION AND STATE.

LESSON: I. Tim. 2:1-7.

Paul here teaches us that one of the first duties of all Christians is to pray for all men. As one God embraces us all in His love, so we are to love all, and pray for them with trust in Him who loves us. It is in that oneness that we are part and parcel of one another, a unit with all men.

"To be sure, the government does not concern itself with the Gospel, and does not care for souls," and yet the salvation of souls is the ultimate purpose of the civic order of the world, and this is the kingdom of God. It is for this reason that Paul declared: "We must pray for those in authority, that we may lead a quiet, godly and honest life, for this is pleasing in the sight of God, who will have all men to be saved, and to come into the knowledge of the truth." In this,

He establishes a relation of course and effect between civic government and a godly life. He who does not take the Christ Spirit into his relation to the laws that govern him, goes directly against God and violates the love which he should have for the salvation of souls, thus he burdens the Kingdom of God.

It is one of the highest expressions of love that we honestly and earnestly are interested in the welfare of others and honestly lay before God their needs, as it were our own.

Prayer—We thank Thee, O Lord, for Thy wisdom and goodness. We thank Thee for the good government which Thou hast given us, and we humbly ask Thee to bless it, preserve it, and strengthen it unto every good work. Give us grace, we pray Thee, to live in all godliness and honesty; make our lives acceptable in Thy sight. In Christ's name we ask it. *Amen.*

THURSDAY.

LEST WE FORGET.

LESSON: Psalm 116:10-19

"I will take the cup of salvation." Verse 11.

We have a thousand things for which to thank the Lord, but we forget to do it. In times of peace and prosperity, we fall into a sense of security; and when we are in danger, we are always prone to put our trust in human strength, and failure follows. It is then necessary for us to learn the lesson of trust by some affliction falling upon us, as it did upon David. May we be like him likewise in this: when chastened and afflicted turn to God all the more.

Prayer—O Lord God, let us never complain, and let us never put our trust in the power of man, but let us believe in Thee, take the cup of salvation, call upon thy name, thank Thee and bless Thee. *Amen.*

FRIDAY.

FAITH MADE COMPLETE.

LESSON: Matt. 9:18-26.

"Be not afraid, only believe."—Mark 5:36.

To us, death is certain. So long as thoughts are contracted by laws of reason, we must surrender to death unconditionally, whether one be good or bad.

To Jesus, however, death is a sleep, from which He is able to awaken us at will. Through faith, only are we able to grasp this. But we can do it as well as others have done it. It was blind faith that brought the woman to Jesus believing that she would be made whole. It was sheer faith that led the ruler to Jesus believing that if He would come and touch his daughter, she would be restored.

Has any man who believed in the Lord and put his trust in Him implicitly, been deceived? We are talking about that faith not born of reason but faith that trusts in the Lord's word and builds on His promises without seeing.

It is in this faith that death is not death, no matter how much we feel to the contrary. Death is the gateway to life, and the Lord holds us fast; there is no power that can separate us from Him.

Of course, it is to be admitted that faith in a sinful world, has many infirmities, but can it not be strengthened in the Lord? The faith of the woman wavered, but she came to Jesus just the same. Jairus was on the point of despair and dark unbelief, but assured by Jesus to "be not afraid, only believe," he came on to Him.

Neither sin nor distress should keep us away from the Lord; but rather let these things, yea, even our weaknesses, impel us to come to Him.

Prayer—Lord, let thy Holy Spirit enlighten us with His gifts. Help thou our unbelief. Help us to come wholly. *Amen.*

SATURDAY.

PAUL'S PRAYER.

LESSON: Cal 1:9-14.

"Worthy and faithful in every good work."

Faithful children of the Lord are delivered from the kingdom of darkness; they are new creatures dwelling in the kingdom of the Son of God; their thoughts, their intentions, and their dwelling are in heavenly peace. For this they give thanks and rejoice. What they lack in this world they shall receive in Glory. Such is their hope, for the Father hath made them "partakers of the inheritance of the saints" of His realm.

It is hard to enter upon such a life, perhaps, but a beginning means an increase in godliness; and the spirit of God gives wisdom and understanding as his children go along. He enables them to see at greater depths in the mystery of Christ and religion. He adds more strength that they may walk in His way; and He anoints the eyes to see more clearly. Thus they are enabled to "walk worthy of the Lord unto all pleasing, fruitful in every good work, knowing God," and walking with Him.

Prayer—Dear Lord, we are, alas! too far away from thee. Stretch out thy strong arm to us and help us to lead a holy life. *Amen.*

SUNDAY.

A NEW HONOR.

LESSON: Jno. 6:37-40.

"All that the Father giveth me shall come to me." Verse 37.

Every one who comes to Jesus and abides with Him is a gift from the Father to the Son, for "no man come to me," saith He, "except the Father draws him." Had you thought what an honor it is that the Father bestows upon His Son through the gift of His children? Matthew records Jesus as saying "He shall send his angels, and they shall gather together His elect." And Paul declares that nobody "shall lay anything to the charge of His elect;" and Peter affirms that "we are the elect according to the foreknowledge of God." This gift of God to His Son, in true children, reflects that election of ours and affords us wonderful assurance of our salvation in Him. In this, salvation is made perfect in us and we have everlasting life. It is in this that "death is swallowed up in Victory."

Prayer—Dear heavenly Father, draw us to thy Son, and give us grace and power to believe the love with which thou hast loved us, that we may overcome our unbeliefs and sins, and the fear of death. O God, thou knowest our sinfulness, our waywardness, our foolishness; have mercy on us, forbid it, steady, persistent strivings for the mastery in Christian living every day, and perfect thou our holiness in the day of reckoning. *Amen.*

A Christian worker in the mountains of Kentucky found a man imprisoned for murder. He tried to reach his heart with the gospel story, but without avail. On one visit the man spoke of his little boy. The evangelist saw his opportunity. "What would you be willing to do for that child of yours?" he asked. Like a flash came the answer, "I'd stand between that boy and hell!" "Well," quietly replied the other, "that's exactly what Jesus has done for you." Do you want to know what salvation means—the mystery of Christ's substitution? There you have it.—*Ex.*

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE GREAT FOUNDATION.

By REV. M. A. MATTHEWS, D. D.

"For other foundation can no man lay than that is laid, which is Jesus Christ. Every man's work shall be made manifest for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."—I. Cor. 3:11 and 13.

The essential thing in every superstructure is the foundation. This text is discussing primarily the work of the Gospel teacher and preacher. It has a general application which includes the work of every Christian, the life and character of every believer. Whether you apply it strictly to the teacher and preacher, or whether you include all that could possibly be included under its application, there is one essential fact in both applications; namely, the foundation. The text plainly states that no other foundation has been laid, no other foundation can be laid, and no other foundation ever will be laid. There is but one foundation.

The text also teaches that two kinds of superstructures may be erected upon this one essential foundation.

First.—The superstructure in which indestructible materials are used, the materials corresponding with the foundation. The foundation, the materials, the labor, and the future of that building are indestructible. They will stand the test. The flames cannot reach them.

Second.—A superstructure built of combustible materials may be erected upon this foundation. The foundation will last, and therefore the builder will be saved and escape as by fire, but the superficial work, the faulty material and the straw mansion will be destroyed.

Third.—These two figures, when applied to the preacher and teacher, present very convincing arguments in favor of the fundamental course of teaching and preaching. The materials classified as gold, precious gems, precious stones, marbles and other such solid material represent the great doctrinal truths, having their inherent existence in the person and life of Jesus Christ. The stubble, straw and superficial materials mentioned represent the false doctrines, false interpretations and erroneous deductions from Scripture and from the life of Christ. They shall be destroyed.

Fourth.—The important consideration is the foundation, which is the Person of Christ—Christ Himself. The determining factor in Christianity is the Person of Jesus Christ. That is the absolute and essential thing. Christianity is not a system of doctrine, nor is it a beautifully wrought out ethical code. It is the Person of Jesus Christ. Everything about Christianity depends upon that Person.

And He is the Son of God—not a dead personality, but the living second member of the Trinity. Christianity does not exist because of the teachings of Christ, but because of His Personality. It does not exist because He was a marvelous character and became a historical force, but because He is the Divine Person. That is the distinguishing, unique factor about Christianity. He is the Son of God, the living, pulsating Son of God.

Christ is the Redeemer because He is the Son of God. He did not come as a prophet to foretell God or to tell us about God, but He came as God—the Eternal Son of God—to redeem us.

Our redemption is essentially in the person of Christ and our experiences are due to His living personality. As prophet He brings to us in glorious manifestation the Personality of God. As priest, He stands between us and God, offering Himself as a sufficient sacrifice for our redemption. As king, He is Lord and Master, the absolute sovereign of our redeemed souls and lives. He shall reign, absolutely!

This is the foundation, the eternal, everlasting, and only foundation on which we must build and on which we must rest, if our lives, characters and superstructures are to stand the test.

Let us study the superstructure.

First.—The Church. Jesus Christ announced that He would build the Church on Himself as the eternal rock, and that the gates of hell should not prevail against it. The Church, the real body of Christ, is being built by Christ Himself. It is being erected upon Him and out of His own Personality as the essential and everlasting material. It is impossible for the Church to be destroyed or for any member of His Body to be destroyed. Christ will present it to His Father as His masterpiece. It will stand the fires of all ages, and the last conflagration shall not touch it.

The same thing is true of the individual church whose members are in the Body of Christ. There is but one foundation for the local Church; namely, Jesus Christ. A Church organization is not a mere aggregation of people; it is a composite body of saints. If the local Church is to exist, and to everlastingly exist, it must be of Christ, and built upon Him as its foundation.

Second.—The Teaching. There is but one subject to be taught; namely, Jesus Christ. There is but one great fact to be presented; namely, Jesus Christ. There is but one great doctrine to be expounded; namely, the Deity of Jesus Christ. It is not philosophizing about Christ, but it is presenting the fact of Christ that makes real preaching.

What are the essential and controlling doctrines, resting in Him, to be taught?

(a) The pre-existence of Christ; He exists with the Father in all the glory of the Godhead.

(b) His Incarnation; born of the Virgin Mary. His virgin birth was possible only on the ground of His pre-existence, His Deity and the fact that He was to be God manifest in the flesh. His virgin birth was essential.

(c) His Crucifixion; Justice had to be satisfied. The moral government of God had to be sustained. Mercy had to be released.

To satisfy justice, sustain the moral government, punish sin, release mercy, and redeem the criminal all in the same act required the supernatural Personality of Jesus Christ. The Crucifixion was logical.

(d) The Resurrection was the confirmation of His pre-existence, of His Incarnation, of God's acceptance of His crucifixion, and it was a guarantee that He would be received at the right hand of God as our mediator; and that He would return for us.

(e) The Ascension was a divine promise of His mediatorial office.

All these things are possible only because Jesus Christ is who He is; namely, the Eternal Son of God.

Justification by faith is not a doctrine, it is an act. It rests entirely upon belief; no belief in a historical statement about Christ, but in the Personality of Christ, in Jesus Christ as the Second Person of the Trinity, in Jesus Christ

the Second Person of God, in whom the power of the Godhead rests. That is the reason salvation rests exclusively upon belief, not upon works, (Continued on page 15.)

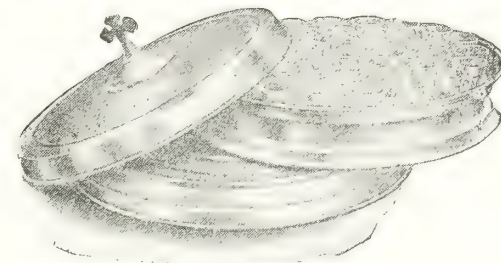
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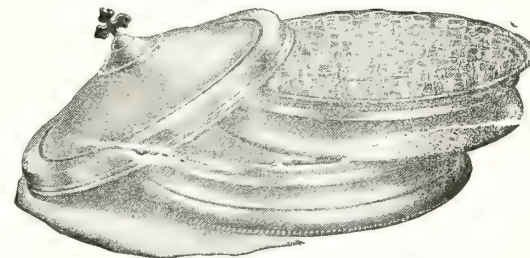


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses \$7.00
Tray No. 6—Interlocking, with 35 plain glasses 6.75
Tray No. 10—Interlocking, with 30 plain glasses 6.50
Base No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Cover No. 50-A—Fits Trays 2, 6, or 10..... 2.25
Bread Plate No. 1—Narrow rim..... 1.60

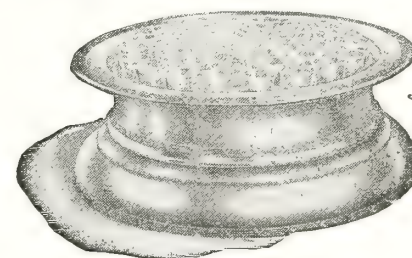
SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.



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Tray No. 85—Interlocking only, with 36 glasses.\$22.00
Base No. 1—Silver-plated; fits Silver Tray 85. 11.00
Cover No. 5—Silver-plated; fits Tray No. 85... 16.00
(For Silver Bread Plates, see under No. 90.)



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).\$22.00
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Cover No. 4—Silver-plated; fits Silver Tray 90. 14.00



Bread Plate No. 3—Narrow rim.....\$ 9.00
Bread Plate No. 4—Broad rim..... 9.00
Filler—Silver lined 6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friends:

The children in the Singing Class have had a number of enjoyable trips since they have been visiting the churches, but they had one the week-end of November 15th that they will never forget. We were invited to give a program at the Holland, Virginia, Christian Church on Friday evening. Mr. J. M. Darden met us there at six o'clock, we had dinner together, rendered the program at 7:30, and then Mr. Darden carried us to his camp on the James River, where we were entertained during our entire trip.

On Saturday, Mr. Darden carried us in his nice gasoline boat near the shipyards at Newport News, where the children got the thrill of seeing a ship launched. This was something new to all of us.

We fished several hours which was a thrill to the children, as none of them had ever been on the water before. Your superintendent caught one. Mr. Darden, being an experienced fisherman, caught the most. We visited the light house which was interesting to all of us. It was a day full of joy and delight to all of us, and Mr. Darden left nothing undone that could be done to give us a real good time.

Saturday evening at 7:30, we gave a program at Windsor Christian church. Sunday we gave a program at Rosemont at 9:45; South Norfolk at 11:00; Berea at 3:00 and Suffolk Sunday evening at 8:00 o'clock. We had a splendid audience at each church, and we were never more graciously received than we were by all the churches we visited. Mr. Darden gave us royal entertainment at his beautiful camp, and all of us only wished we could have spent the entire week. Monday morning we visited for a short time in Mr. Darden's home and also his office, then we left for home.

It was a most happy trip from the start to the finish.

Thanksgiving: 105 children in the Christian Orphanage; \$10,000.00 for the Thanksgiving offering; What part will your church play? What part will you play? Let your conscience be your guide.

CHAS. E. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 26, 1931.

Brought forward \$13,431.91

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Pleasant Ridge \$ 3.13
Salem Chapel 1.50
Shallow Ford 2.23
Union, (Va.) 3.59
Greensboro, Palm Street 4.73
Pleasant Ridge65

15.83

Eastern North Carolina Conference:

Antioch \$ 1.78
Wentworth 6.68
Pleasant Union 4.91

13.37

Western North Carolina Conference:

Pleasant Ridge \$ 2.73
Liberty 3.97

6.70

Eastern Virginia Conference:

First Richmond 6.78
Dendron 4.90
Franklin 5.69
Rosemont 10.72
Berea (Nansemond) 10.00

38.09

Valley Virginia Central Conference:
Bethlehem \$ 1.58
Winchester 5.79

7.37

Georgia and Alabama Conference:
First LaGrange \$ 2.04
Hill Side 4.00

6.04

Special Offerings.

South Norfolk Church, special collection for singing class \$16.15
Eastern N. C. Conference, special collection for singing class 20.35
Mr. and Mrs. Floyd H. Dunn, Lynchburg, Va. 2.00
Mr. Blizzard, support of children .. 6.00

44.50

Endowments.

Lawrence S. Holt Endowment Fund 150.00

Thanksgiving Offerings.

First LaGrange \$.96
Rev. H. Scholz, Macon, N. C. 5.00
A. W. Haywood, New York City ... 25.00
Mrs. Cameron Morrison, Charlotte, N. C. 25.00
Mrs. I. W. Johnson, Suffolk, Va. .. 5.00
W. T. Holden, Louisburg, N. C. ... 5.00
N. C. 2.50
Mrs. W. L. Hardecastle, Dover, Del. 1.00
Rev. R. H. Coble, Burlington, N. C. 1.00
Dr. and Mrs. W. H. Denison, Dayton, Ohio 5.00
Clarence Fields, San Pedro, Calif. .. 1.00
J. R. Wilkison, Jeffress, Va. 5.00
Mrs. E. J. Brickhouse, Norfolk, Va. 30.00

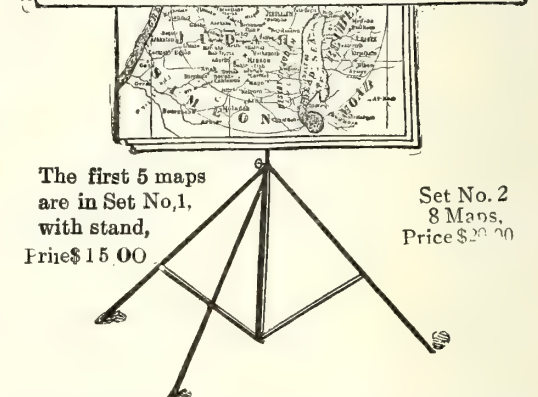
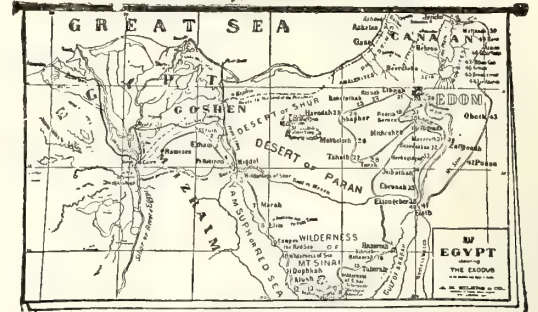
111.46

Total for the week \$ 393.36

Grand total \$13,825.27

Eilers Sunday School Maps.

On a Revolving Adjustable Steel Stand.



The first 5 maps
are in Set No. 1,
with stand,
Price \$15.00

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8 Maps,
Price \$20.00

Fine large Maps, in 6 Colors 36x57, on linen finished Cloth. Mounted on a folding steel stand, which can be regulated, so that Maps may be seen to the best advantage. This set contains data for thorough Bible Study. Its large print and cheerful Colors makes this set very instructive and attractive. Contains the five thoroughly up to date Maps necessary to the study of Bible History. New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf. — The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites.

THE CHRISTIAN SUN,

1536 East Broad Street, Richmond, Virginia.

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Holman Testaments

COMMAND
ATTENTION
AND
APPROVAL

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.
AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jesus was

The VEST POCKET is, beyond question, the most popular Testament published. In size, 2½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

2104. Dark Blue Silk Finished Cloth, with edges colored to match, gold titles. \$.50
2103K. Morocco Grained Binding, flexible limp, gold edges and titles.60
2114. French Morocco, genuine leather, flexible limp, gold titles, round corners, red under gold edges.85

RED LETTER VEST POCKET TESTAMENTS
With all the words of our Lord and Saviour printed in red. 2114P. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges.90
2115P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.10
2116P. French Morocco Leather, flexible limp, gold side title on red panel, rounded corners, gold edges.90
2117P. French Morocco Leather, overlapping covers, gold title on red panel, round corners, red under gold edges, with Book of Psalms included. 1.35

Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x4½ inches x¾ inch
The JEWEL is the latest and most attractive Pocket Testament made. The TYPE is black, bold and larger than that in the famous Vest Pocket edition, and the book itself is smaller. It is printed exclusively on the famous Holman India paper, noted for its superior quality and unusual tensile strength. The advantage of this India paper is that the leaves do not cling together. The size, 2½x4½ inches, is so small that the book practically fits the palm of the hand.

Specimen of Type
ST. MATTHEW 2 The three wise men
came from the east
and followed Jesus
who was born in
Bethlehem of Judah
into a manger
because there was
no room for them
in the inn.
24 Then Jesus
was raised from
the dead and
appeared to his
disciples.
25 And he went
up to heaven and
sat on the right
hand of the Father.
26 And he will
come back again
in the same way
as he went up
into heaven, to
receive his church
which he has
bought with his
blood, the word
of his own blood,
to cleanse it by
the word of his
water with the
word of his blood
in the word of
his blood.

5093X. Morocco Grained Binding, flexible limp, gold titles, round corners, red under gold edges. \$1.00
5015P. French Morocco Leather, divinity circuit, overlapping covers, round corners, red under gold edges. 1.50
5076PX. Fine Grain Morocco, divinity circuit, leather flaps to edge, silk sewed, red under gold edges, with Psalms included. 2.60

Holman GEM Testament

POCKET
SIZE
3½x4½
inches

Specimen of Gem Black Faced Type
CHAPTER 23.
THEN spake Jesus to the
multitude, and to his dis-
ciples,



The GEM TESTAMENT has been steadily growing in popular favor ever since its first appearance. In size, 3½x4½ inches, it is not much larger than the Vest Pocket. It is also the only Testament of its size with large bold type and pronouncing text.

The edition on India paper is ideal, and we know of no better gift at the price than one in the finer bindings. 4102P. Black Silk Finished Cloth, gold titles, round corners, red under gold edges, with Psalms. \$.90
4113. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. 1.35
4115P. French Morocco Leather, divinity circuit, gold titles, round corners, red under gold edges, with Book of Psalms included. 1.90

RED LETTER GEM TESTAMENT
4113RL. French Morocco Leather, limp, gold back and side titles, round corners, red under gold edges. 1.50

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Specimen of Type.
THE book
of Jesus



PSALMS INCLUDED
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All styles sent postpaid at above prices

FOUNDER'S WEEK CONFERENCE.

The Moody Bible Institute, Chicago, announces that its Founder's Week Conference will be held during the first week of February, 1932. Only twice in thirty years has this date been allowed to pass without the holding of this notable gathering of ministers, Bible teachers and interested laymen—once during the World War, and last year when the expected disturbing of Institute properties, because of the widening of LaSalle Street, made the event seem impracticable.

Friday, February 5th, will be the great day of the week, a memorial to the birth of D. L. Moody, the founder of the Institute. Details of the program will be announced in due time.

WORKERS' COUNCIL.

Below is given the program for the Church Workers' Council to be held at Cragford Christian Church, Cragford, Alabama, Sunday, November 29, 1931:

Morning Session.

- 10:00 Sunday School—C. H. Mitchell, Supt.
 10:45 Welcome Address—W. D. Lashley.
 10:50 Response—Rev. J. P. Bean.
 10:55 "The Aim of This Meeting"—Rev. G. H. Veazey.
 11:00 "Building for Christ's Kingdom through a Well Organized Sunday School"—W. H. Stevens.
 11:10 "Enlisting Young People for Service through Christian Endeavor"—Miss Margaret Hood.
 11:45 "Spiritual Force of Missions a Challenge to Adults"—Mrs. Mary Beaird.
 11:55 "Organized Missions a Challenge to Youth"—Miss Cumi Waldrep.
 11:35 "The Importance of a Christian College"—Dr. Frank E. Jenkins.
 12:00 Offering for Southern Union College.
 Adjournment for Lunch.

Afternoon Session.

- 1:00 Devotional—Rev. G. R. Walker.
 1:05 "What May Youth Expect of the Church?"—Miss Verlie Barnett.
 1:15 "What May the Church Expect of Its Youth?"—Prof. Ross McCormick.
 1:25 Round Table Discussion. Speakers limited to ten minutes.
 "The Way I May Serve My Church Best in the Present Crisis."
 If I were a Layman—Dr. E. H. Sperow, Rev. A. H. Sheppard.
 If I Were a Preacher—J. W. Payne, O. O. Mitchell.
 Volunteer talks five minutes each.
 Special Music in the afternoon furnished by Southern Union College Chorus.
 "A United Effort for Christ and His Kingdom"—Rev. G. D. Hunt.
 Miscellaneous.
 Adjournment.
 G. H. Veazey, pastor of local church.

THE SUN'S PULPIT.

(Continued from page 13.)

not upon baptism, but upon belief in Jesus Christ, the living, throbbing, pulsating Son of God, the Personality of God manifested in Christ, who is God, the embodiment of the Personality of the Godhead.

These are the teachings that are to stand the test of fire. These are the facts that will outlast all worlds. These are the teachings of the minister and the preacher that cannot be refuted, destroyed, or displaced by any philosophy or any code of ethics.

Third.—The Fires. Those who have been true have been tested by fire, and their works are to be tested by fire. The foundation, if it be Christ, cannot be burned; the superstructure, if it be of the solid substance of Christ, cannot be destroyed. The teachings, if they be the presentation of the personality, power and redemptive work of Christ, cannot be consumed by the flames of burning worlds.

In the course of time the testings have been many. Designing people, conspirators, assassins of character and of service have tried to destroy. They have failed; they are failing, and they shall fail, because the foundation is of Christ, the ma-

terial out of which we have been building is of Christ, and the superstructure, when finished, must be presented to Him for inspection. If it is of solid material which He has furnished, the fires of persecution and the fires of the last conflagration shall not touch the foundation, shall not affect the builder, and shall not consume the material out of which we have builded.

There is no other foundation; we can not build any other kind of superstructure, and wherever the future may call us to labor, the foundation and the material will not be changed. There can be no other foundation laid than is laid in Christ Jesus.—*An old issue of The Christian Herald.*

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST

ELON was founded to train Christian leaders for the New South.

ELON has done its task well—one graduate in seven being in the Christian ministry. The other six express Christian leadership in the various professions and vocations. Experience teaches that spiritual leadership must be indigenous.

The South is now a New South ready for an inclusive Church, the type of Church for which Elon has stood for forty years and for which she is prepared to produce capable leadership.

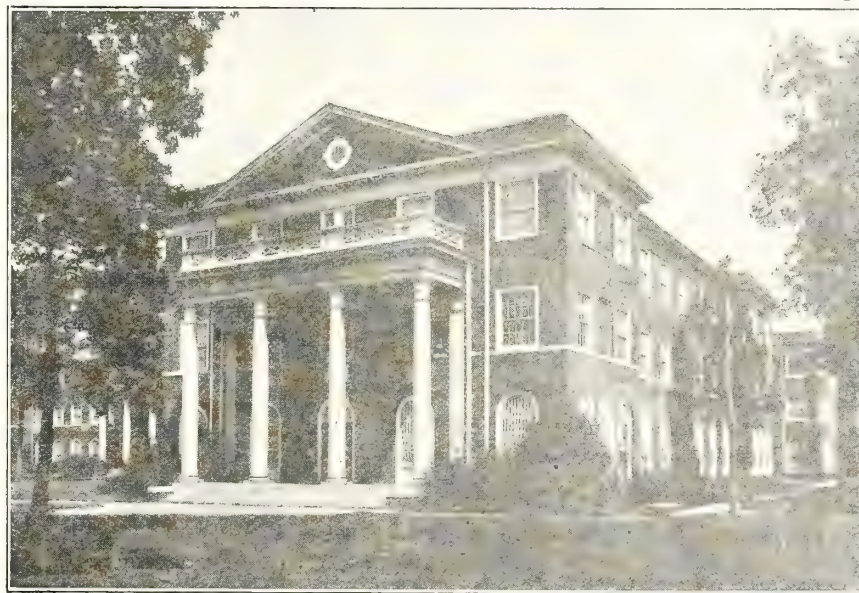
With no Church in the community, save the College Auditorium, ELON has practiced Christian Union for faculty, students, and community for four decades.

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ELON confines itself to undergraduate liberal arts work with that religious emphasis which befits the Christian College.

In ELON the Congregational-Christian Church has an asset of marvelous hopefulness.

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THE CHRISTIAN EDUCATION BUILDING

The Heart of the Elon Program of Christian Education.

C. M. CANNON, Registrar

Elon College,

North Carolina

Home Atmosphere—Reasonable Rates—Clean Athletics—Christian Spirit.

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Established 1844 by Rev. Daniel W. Kerr

A religious Weekly for the Home, devoted to the interests of the kingdom, as represented by the Congregational-Christian Church.

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OBITUARIES.

RESOLUTIONS OF RESPECT.

Whereas it has pleased God to call from our midst our beloved friend and sister, Mrs. Elvira Morris,

Therefore, be it resolved:

First. That we bow in humble sub-

mission to the will of God, who doeth all things well.

Second. That we extend to the entire family our deepest sympathy, realizing they have lost a kind and affectionate mother, the community a loving and encouraging friend, the church and Ladies' Aid Society a faithful member.

Third. That we may seek to emulate all that was good, faithful and true in her life, knowing that separation is only for a few days for those who serve God.

Fourth. That a copy of these resolutions be sent to her family, a copy sent to The Christian Sun for publication, and a copy be put on record of the Ladies' Aid Society of Mt. Olivet Church.

Respectfully submitted,

Mrs. B. G. SNOW,

Mrs. W. T. SNOW,

Mrs. ROBERT COLLIER.

HOLT.

Mr. James Alex Holt was born in Alamance Co., N. C., February 14, 1859, and departed this life October 19, 1931. He was a member of one of the best families in this section of the state, and spent his entire life in the community of his birth.

In 1887 he was married to Miss Margaret Jones of Pittsboro. To this union eight children were given, six of whom survive, as follows: Mrs. Cornelius Jacoby, Mrs. E. E. Schnellbacher, and Miss Mildred Holt, of Washington, D. C., Hubert Holt of Fort Bragg, N. C., and Dr. G. Eugene and James Alex Holt, Jr.,

THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

Are helping give the Gospel, which is "the power of God unto salvation to every one that believeth," to the forty thousand Latin people of Tampa. The evangelical forces working among the foreigners of Tampa are by no means covering the territory sufficiently.

Methodists have six preachers, Baptists two, Presbyterians one, Congregationalists one. Church workers and teachers must be supported for this great missionary work. Send check to LESLIE S. BRAY, Treas.

Route 4, Box 468, - - Tampa, Fla. Send boxes of clothing to Mrs. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

For literature, write Rev. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

of Burlington. He is also survived by his wife, two brothers and two sisters.

Mr. Holt was a good man. He loved his home and was devoted to the higher interests of his family. A charter member of the Burlington Christian Church, he was faithful and loyal unto the very end.

The funeral was conducted by his pastor from the church of which he was a member, and interment followed in the local cemetery.

May the Lord comfort his loved ones, and may he rest in peace until the resurrection shall dawn.

G. O. LANKFORD.

PIEDMONT COLLEGE

A SENIOR COEDUCATIONAL INSTITUTION

OFFERS

Standard Courses leading to the usual Academic Degrees; also Courses in Music and Home Economics.

Thorough Instruction in Speech and in the Commercial Branches.



A beautiful location in the "Foothills of the Blue Ridge"; altitude of 1,500 feet; spring waters and invigorating climatic conditions.

An enviable reputation for sound scholarship, wholesome student life and Christian Idealism.

Expenses exceptionally light: \$318.50 for the College Year.

For Catalogue, write,

JONATHAN C. ROGERS, Dean,
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SOUTHERN UNION COLLEGE

FOUR YEAR STANDARD COLLEGE

A Memorial of the Congregational-Christian Union.

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Second Semester will open January 27, 1932, with full provision for beginning courses.

Chartered BETHLEHEM COLLEGE
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Renamed SOUTHERN UNION COLLEGE, June 3, 1931

SCHOLARSHIP HIGH

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A Strong Faculty, Educated in 25 Universities and Colleges in 12 States.

Unsectarian, but thoroughly Christian.

For Information about Entrance, write—

DEAN MARLIN G. SATTERFIELD,
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Everybody Using It—Telling Their Friends

\$5,000 Cash Prizes For Best Answers

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The Answer Is Easy After You Have Tried It

ASK YOUR DRUGGIST

First Prize, \$500.00; Next ten Prizes, \$100.00 each; Next twenty Prizes, \$50.00 each; Next forty Prizes, \$25.00 each; Next one hundred Prizes, \$10.00 each; Next one hundred Prizes, \$5.00 each. In case of a tie, identical Prizes will be awarded. Rules: Write on one side of paper only. Let your letter contain no more than fifty words. Tear of Top of 666 Salve Carton and mail with letter to 666 Salve Contest, Jacksonville, Florida. All letters must be in by midnight, January 31, 1932. Your Druggist will have list of winners by February 15th.

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Makes a Complete Internal and External Theatment

THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXXIII.

RICHMOND, VA., THURSDAY, DECEMBER 3, 1931.

NUMBER 49.

.. THE SUN'S OBSERVATORY ..

BY DR. W. C. WICKER.

WHY THE DENOMINATIONAL COLLEGE?—

The following quotation from an article in the Davidson College Bulletin, from the pen of President Walter L. Lingle, are so fine on the place of the denominational college that we make free to pass them on to the people of the Christian Church at this time when we are launching a campaign for Elon College, and would like to appeal to all the members of the Church to respond with loyalty, prayer, gifts, and their children, and Christian influence:

"What right has the denominational college to live in this twentieth century? The state, with its wealth and its taxing power, has gone into the educational business in a large way. There are state-supported grammar schools, high schools, colleges and universities. In the face of the provision made by the state, why should people be asked to support denominational colleges?

"Of course, we might reply that the denominational schools and colleges were here first. They led the way. Study the history of American education and see how true this statement is. Harvard, Yale and Princeton, were all founded as Christian colleges long before there were any state universities. In Virginia Hampden-Sidney was founded years before the State University. In North Carolina there were a large number of Presbyterian classical schools long before the public school system was organized and before the State University was founded. In fact, the church schools made the State University possible. Yes, the denominational schools and colleges were here first. But somehow we feel that this is not an adequate reply as to why we should support denominational colleges today.

"We might give another reason, that the state is not prepared to carry the entire educational load. In fact, it looks as if the state has, for the present at least, reached its limit in appropriations for educational purposes. In fact, the peak was reached in many states two or three years ago, and legislatures have begun to severely reduce appropriations for educational purposes. Some states would be absolutely swamped if the educational work which is being done by the denominational colleges were at present unloaded on the state.

"Take for illustration North Carolina. The

last legislature wrestled for weeks and months to find ways and means of raising adequate funds for the support of the present public school system and the present state institutions. As a matter of fact, some severe cuts were made. The best available statistics indicate that there are about 7,500 students in the denominational colleges of North Carolina. With what the state

cannot do. In the United States we believe in the absolute separation of church and state. This doctrine of separation of church and state makes it impossible for the state institution to do some of the vital things which denominational colleges can do. There is a difference in the purpose for which a state institution exists and the purpose for which a denominational college exists. The

primary purpose of a state institution is to train citizens for the state. The primary purpose of a denominational college is to train workers for the church. This training makes them all the better citizens for the state. The two are not hostile or antagonistic. In fact, they are supplementary."

The following things a denominational college can do, but a state institution cannot do, from the very nature of the case:

"The denominational college can apply the religious test in the selection and retention of the members of the faculty. This is a matter of supreme importance. There are three or four questions which every denominational college should ask concerning a prospective professor. Does he know his subject? Can he teach it? Is he a Christian? Will his influence in the classroom and on the campus be positively Christian? If these questions cannot be answered in the affirmative, he has no right to be a professor in a denominational college.

"Some years ago an old college-mate asked the writer of this bulletin to think over all the teachers who ever taught him, whether in grammar school, high school, college, university, or theological seminary, to select three or four of these teachers who had influenced his life most profoundly, and then to tell him whether they did it by what they were or by what they taught. It did not take long to reach the conclusion that the teachers who influenced him most profoundly did it by their Christian personalities. Education consists largely in the development of the personality of the student through the personality of his teachers.

"Another thing that a denominational college can do is to give religious instruction in its curriculum, and even make it compulsory, if she desires to do so. For example, Davidson College requires all students to study the Bible three hours a week for two years. These courses in the Bible are no sinecure. Every cultured, Christian gentleman should have a knowledge of the
(Continued on page 12.)

"ALL FOR ELON."

(\$25.00 PRIZE SONG.)

Tune—"Love Lifted Me."

*She was sinking very fast, Elon, our college, true!
When we heard the call to arms, "Come now, what will you do?"
Can we let her portals close? "Never!" the answers ring;
To old Elon we'll be true. Our prayers we'll bring.*

*Prayer conquers all, prayer conquers all;
When nothing else can help,
Prayer conquers all—(Repeat).*

*But I seem to hear a voice, "Prayer without work won't do;"
Something else we'll have to give, if we would bring her through;
Generous gifts from one and all, freely to Elon give,
That her honored name may still forever live.*

*Gifts we will bring; gifts we will bring;
When nothing else will help,
Gifts we will bring—(Repeat).*

*Money, prayer, and hearts so true, never our school can save;
Youthful lives to her we'll bring, honest, upright and brave.
Children dear, whose lives we'd see molded and trained for right,
Thronging through old Elon's halls in all their might!*

*Youth we will give, youth we will give,
When nothing else will help,
Youth we will give—(Repeat).*

*Far above the gifts we bring, stronger than any prayer,
Better far than even youth, bring our love so rare;
On the altar of our faith, freely our love confess,
Trusting to His power and love to bring success.*

*Christ never fails; Christ never fails;
Though nothing else can help,
Christ never fails—(Repeat).*

—A. Belle McLean, Norfolk, Va.

is already doing, it would be impossible for her to meet the needs of these 7,500 additional students, if the denominational colleges were to close tomorrow. The state still needs the denominational colleges.

"But the chief reason that denominational colleges have a right to live, is that they are doing some very essential things which state-supported institutions, from the very nature of the case

NOTES-PERSONALS

"Ask, and it shall be given you; seek, and ye shall find."

Rev. S. L. Beougher, who till last May was president of Bethlehem Christian College, Wadley, Ala., has accepted a call to the Vaughnsville, Ohio, Christian Church.

Rev. W. C. Hook, former pastor at Holland, Va., and prior to that at Waverly, is now pastor of the Congregational Church at Frostburg, Md. The Church is located near Normal University and is a field of great prospect and promise.

Every man, woman and child in the Christian Church is called upon to make some contribution in the next sixty days to the saving and the support of Elon College. Loyal hearts and true will sustain the pride, the joy and the strength of our Church now.

Dr. L. E. Smith is now at Elon College in charge of his work as president of the College, much to the delight and satisfaction of the faculty, students, and people of the village. Rev. W. T. Scott of Salisbury, filled the pulpit at Christian Temple last Sunday.

If you did not read the statement, "Another Challenge," printed on page 9 of last week's issue of THE SUN, look up that copy and read it. This week the message is directed especially to the ministers of our Church. Another message will be forthcoming next week.

From Brother J. D. Newman, secretary of our Liberty (Vance) Christian Church, comes the following: "We have secured Bro. S. E. Madren as pastor for the Liberty (Vance) Church for the coming year. He gave us his first services last Sunday, and our people were well pleased."

"Every wayward Christian, to some extent, forfeits his rights under the gospel; but the waywardness of one does not release the duty of another. Each Christian owes the wayward brother certain things which are never paid by neglect, hate, or ill will. Love covers a multitude of sins; and love, never despairing, serves the wayward, even in the face of open ingratitude."

Mrs. Lilly N. Stagg, secretary of the Eastern Virginia Woman's Missionary Conference, makes request: "Please emphasize again through THE SUN that the November Thank-offering will go to the Madura Hospital in India. I know this was in THE SUN before Conference and was voted on at the Woman's Conference, but still so many are inquiring that it would be well to have it in THE SUN next week."

Mrs. J. Cartwright, Superintendent of Literature, Woman's Board, Southern Convention, calls attention to the fact again that the Foreign Mission Study Book, as approved and adopted by the Board, is "The Rural Billion, sixty cents the copy; Home Book, "God and the Census," sixty cents the copy; Suggested Programs on Foreign Book, twenty-five cents; Leaders Manual for Home Book, fifty cents. Any or all of these can be secured by sending price with order to Commission on Missions, 14 Beacon St., Boston, Mass.

Rev. F. C. Lester is leading a great campaign for Elon in the Eastern Virginia Conference. Dr. C. H. Rowland is to lead a similar one in the North Carolina and Virginia Conference, and

Dr. W. C. Wicker in the Eastern North Carolina, and Col. J. H. Harden in the Western North Carolina Conference. These with the aid of the pastor and two or three members in each Church are to give every man, woman and child in the Church an opportunity to make some donation to Elon College.

Bro. J. Beale Johnson, of Fuquay Springs, N. C., formerly a trustee of Elon College and well known layman and leader in his Church, passed away after a week's illness of pneumonia, Friday p. m., November 27th, and was buried in Wake Chapel Cemetery Saturday p. m., following, the funeral being conducted by two of his loyal and life long friends, Dr. C. H. Rowland and J. O. Atkinson. One of the nations noblemen, and a real prince in Israel, has fallen to sleep. He numbered his friends and admirers by hundreds, and this world is richer for his living in it.

Miss Anita P. Kemp, Literature Superintendent, Commission on Missions, No. 14 Beacon St., Boston, Mass., has produced and collected valuable material which is now available for the missionary Thank-offering this fall. The material is in three parts and is as follows: A service of Thanksgiving and Thank-Offering by Larkin, \$1.00 a hundred; Cards of Invitation, seventy cents a hundred; and the envelopes for fifty cents a hundred. Any or all of these can be obtained in any quantity desired by any Missionary Society by addressing order to Commission on Missions, No. 14 Beacon St., Boston, Mass.

Mr. Hermon Eldridge, Associate Editor of the *Congregationalist and Herald of Gospel Liberty*, lets his pen say this to the world:

"The average church member in the United States gives less than one-half of one cent to benevolences (missions and Christian education and other things outside his own local church)—or if you would put it in another way, here it is:

"If the average church member should grow to be so generous as to give to benevolences one cent out of each dollar of his income, our mission boards would be embarrassed with the riches that would pour into their treasuries, and could for the first time begin to prepare to meet the need of the world and to advance the Kingdom of God a full generation in this decade.

If this be true, no wonder the Church and the world are in a bad plight and are under depression, since the Bible plainly teaches that tithing is the law of God; whereas, Mr. Eldridge is writing about only one-tenth of the tithe, and to all this he adds that "one-half (plus) of the members of the Church never give anything to the Kingdom of God outside of their own local church." It is no wonder, therefore, that we have poor Christians and a poor church.

THE ELON "EMERGENCY CAMPAIGN."

Rev. F. C. Lester, of Waverly, Virginia, has been given a leave of absence for the month of December, by his churches, that he might head the Elon "Emergency Campaign" in the Eastern Virginia Conference. This is a most generous sacrifice on the part of Mr. Lester's churches, and we hope that the other churches will be as generous should Mr. Lester call upon them for the assistance of their ministers.

At the Convention in Burlington, Mr. Lester volunteered his services, provided the Church meant to do something. He is giving not only his time, but we understand that he has offered to bear his own expenses during this campaign, which will be no small item. He has said that he wants "every cent raised to go into the Emergency Fund." Every member of the Christian

Church in the Eastern Virginia Conference should help Mr. Lester to reach his goal, which he has set at \$25,000.00.

We understand that Dr. C. H. Rowland, Dr. W. C. Wicker, and Col. J. H. Harden are heading similar campaigns in their respective North Carolina Conferences. We have not been informed as to the remaining conferences.

The schedule outlined by Mr. Lester reached the office of THE SUN after the publication of last week's issue, and when this issue reaches our readers the preliminary meetings will have been held except in the neighborhood of Norfolk, Portsmouth and Newport News. Then will come the time for action, for the following week it is expected that an every-member canvass, in so far as possible will be put on, that every one may have a part in helping in this great cause.

THE CHRISTIAN MISSIONARY ASSOCIATION.

The Christian Missionary Association of the Eastern Virginia Christian Conference, will meet with the Waverly Christian Church, Waverly, Va., at 10:30, Tuesday, December 8th.

The program provides for a most unique and unusual feature which the committee in arranging same felt would be of great inspiration and interest. It is sincerely hoped that this will be the greatest session of the Association ever held, cognizant of the hardship some will find in making payment of their annual dues this year, but also conscious that it is the abundance of poverty which supplies the provision for His abundant blessing if we will put Him to the test. The question formerly was, "What shall we do with our wealth?" But now it is properly, perhaps, "What shall we do with our poverty." There is only one thing to do with both, that is capitalize them. The Philipian Church gave an abundance out of its poverty and so won a distinction which made it immortal upon the eternal records of God's records. The widow gave all she had, out of her poverty, and it was multiplied into the greatest of all gifts.

A Cablegram From Heaven.

A "Cablegram from Heaven" reported by Dr. W. J. Schieffelin at the Chicago National Laymen's Congress (1910), shows how a Calcutta merchant met a misfortune in his business.

A secretary of the British missionary society called on the merchant to ask his help in the work. He drew a check for \$250 and handed it to the visitor.

At that moment a cablegram was brought in. The merchant read it and looked troubled.

"This cablegram," he said, "tells me that one of my ships has been wrecked and the cargo lost. It makes a very large difference in my affairs. I shall have to write you another check."

The secretary understood perfectly and handed back the check for \$250. The check book was still open and the merchant wrote another check and handed it to him. He read it with amazement. It was drawn for \$1000.

"Haven't you made a mistake?" the secretary asked.

"No," said the merchant, "I haven't made a mistake."

And then, with tears in his eyes, he said, "That cablegram was a message from my Father in Heaven. It read, 'Lay not up for yourselves treasures upon earth.'"—E. M. P.

May we indeed lay up for ourselves treasures in heaven where moth doth not corrupt and thief does not break through and steal.

H. C. CAVINESS,
Pres. C. M. A. of E. Va. Conf.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

UNION THANKSGIVING SERVICES were held in several places. At Winter Park, Florida, Dr. C. A. Vincent, D. D., preached the sermon at the Union Service and in Jacksonville, Rev. H. Samuel Fritsch, D. D., was the preacher. In the service the Jewish Synagogue also united.

DR. W. KNIGHTON BLOOM has recently spent a few days in Florida. After spending a day in Jacksonville in conference with Superintendent Gillette, he went to St. Augustine for a few days of rest and for an opportunity for doing some necessary writing. He spent Thanksgiving in the quiet of the Ancient City.

ORMOND, FLORIDA. The Associated Press dispatches told of the arrival of Mr. John D. Rockefeller for the season at his winter home here. The report stated that he played his first round of golf with Rev. George D. Owen, the pastor of the Ormond Union Church. Mr. Rockefeller is a regular worshiper at this church, and always received a hearty welcome from the congregation to whom he is familiarly known as Neighbor John.

HOLLY HILL, FLORIDA. This church recently gave a welcoming reception to Dr. and Mrs. Lewis H. Keller. Among those present were Rev. C. Arthur Lincoln, pastor of the Daytona Beach Church, Rev. George D. Owen, pastor of the Ormond Church and Rev. Watson L. Lewis, pastor of the New Smyrna Church. The occasion was a very pleasant one. Dr. Keller reports interesting congregations and a growing Sunday School and is strong in his conviction that this church has a fine future.

REV. KERRISON JUNIPER, D. D., preached his last sermon as pastor of the First Congregational Church, St. Petersburg, Florida, on Sunday, November 29th. A large congregation was present to bid him farewell. A farewell reception was given to Dr. and Mrs. Juniper in the week preceding. Dr. Juniper left Florida on November 30th for San Francisco, where he is to begin his service as pastor of the First Congregational Church on December 6th. Dr. Juniper has completed thirteen years in the St. Petersburg Church and has made of that church a great institution. He goes with the best wishes as well as the regrets of Congregational people in the state and in the southeast.

OUR FELLOWSHIP has lost a man of large influence in the death of Dr. Ernest Bournier Allen, pastor of Pilgrim Church, Oak Park, Ill. His death occurred November 12th at the age of sixty-two. Dr. Allen had been pastor of this church for thirteen years and prior to that was for seventeen years pastor of the church in Toledo, Ohio, of which Marion Lawrence was for years the well known Sunday School leader. Dr. Allen was always in great demand as a speaker at National and International gatherings, especially those for young people. He has been a leader in Congregationalism for a number of years. He was a member of the General Council Commission on recruiting and a member of the committee of the Foundation for Education Society. He was also a lecturer at Union Theological College.

CHATTANOOGA, TENNESSEE. The Pilgrim Church *Herald*, of a recent issue, prints a paragraph with regard to an interesting service which this church is rendering the industrial school at Bonny Oaks. This school is in charge

of Dr. and Mrs. Wm. S. Keese, who are members of Pilgrim Church. They have succeeded in maintaining so genuine and so gracious a religious atmosphere that pupils in the school have decided to confess their faith in Christ by joining some church. There being no church in the school they have been received into membership at the Pilgrim Church. Twenty-two have lately been received. Dr. C. Rexford Raymond is pastor of the church.

NEW PORT RICHEY, FLORIDA. Rev. Ralph Krout, pastor. The ladies of this church have been busy each Monday for about a month with a project which has enlisted the interest and cooperation of the other church ladies and many outside of the churches. They have been sewing for needy children in the community that have not had sufficient clothing for school. One little girl received a complete new wardrobe from the ladies. This has created a very fine friendliness between the women of different churches. In addition to the gifts to the local children, the ladies gave to the Crystal Beach Faith Mission (orphanage) the following: one pair of blankets, three quilts, twenty girls' dresses, eight pairs of boys' trousers, besides undergarments. They are now packing a box of children's and adult's clothing for Thanksgiving to West Tampa Mission. This church recently organized a Junior Christian Endeavor Society. Evening services were begun a month earlier than in former years. The pastor reports good interest being taken in Guest Book study.

AN INTERESTING BIBLE CLASS.

At Sanford, Florida, we have a very energetic and thriving Christian Endeavor Society, one of the best in the state. Rev. J. Bernard Root, pastor of the church, makes the Young People's Meeting the feature of Sunday evenings, devoting himself to the young people and their program. Recently in an informal session following the meeting many questions were asked very frankly about the Bible, questions that indicated many doubts and perplexities on the part of the young people. They asked that they might have a Bible Class following the Young People's Meeting, in which these questions would be frankly discussed. To the pastor's surprise there has been an attendance of eighteen or twenty at the sessions of the Bible Class. He gives the young people the benefit of modern scholarship with regard to the Bible, especially with regard to the Old Testament, leading them to a reverential appreciation and interpretation of the Bible, but answering many questions that have raised doubts in the minds of youth. The result is the strengthening of faith in the fundamental teachings of the Bible. We believe that Mr. Root is doing a unique thing and is demonstrating that young people can be helped by a frank study of the Bible in the light of modern scholarship.

THE HANDBOOK.

The Hand Book for 1932 is now ready for distribution. Many churches provide copies for their members. This year's issue contains many new and interesting features in addition to the standard items of information. The latest information concerning the state of religion and religious work in our own churches, and in other bodies as well. The Prayer Meeting Topics, the S.

S. Lessons, Young People's Topics and Daily Bible readings, are of special interest. The Significant Actions of the Seattle Council and the development of church life. Copies may be obtained from The Commission on Evangelism, 287 Fourth Avenue, New York, N. Y.

HAPPINESS IN LA GRANGE.

As soon as the general Merger of the Christian and Congregational Churches was announced, the First Christian Church and the First Congregational Church of LaGrange, Ga., began courting. On October 4th, they were married, Rev. J. D. Dollar, recently of Reidsville, N. C., officiating. It was a very happy occasion. It took place in the home of the Christian Church to which the Congregational Church came for the permanent united residence of the bride and groom.

There were four best men, the mayor, a leading minister representing the other churches, a representative of the industrial forces and a representative of the city. Smiling, gleaming faces showed from front, back, right and left in the pews. Everyone looked happy, including even the officiating minister. How could he help it, when these four best men expressed in eloquent words the welcome of the whole city and the assembly gave such evidence and hearty approval of the entire proceedings?

Their happiness certainly quadrupled by the fact that the officiating minister had decided to make his permanent home as a part of the new family.

Two months have passed and the happiness has increased each week. Up to November 22nd, Mr. Dollar had given a series of sermons leading up to a culminating Consecration Service. As the members of the Church took their places in the great circle around the large auditorium and, with joined hands lifted above their heads, and sang "Bless Be the Tie That Binds," every heart was deeply moved.

The circle was too large to be accommodated in the large auditorium without overlapping. It was a service never to be forgotten by those present. While there were a few gray heads, young men and young women in their thirties and early forties made up the greater part of the circle, the unusual number of young men being one of the most remarkable features.

So far the highest hopes for this new Congregational-Christian Church have been far exceeded.

FRANK E. JENKINS.

PROGRAM.

THE CHRISTIAN MISSIONARY ASSOCIATION

of the

Eastern Virginia Christian Conference.

Waverly Christian Church, Waverly, Va.

December 8, 1931.

Rev. F. C. Lester, Pastor.

Morning Session.

- 10:30 Call to Order.
- Devotions—Rev. P. H. Brown.
- 10:45 Address of Welcome—Rev. F. C. Lester.
- 10:50 Response—Rev. J. F. Morgan.
- 10:55 Enrollment of Delegates, Collection of Dues.
- 12:00 Address—Rev. W. M. Jay, D. D.
- 12:30 Announcement of Committees.

Afternoon Session.

- 1:30 Call to Order.
- Reports of Work Wrought through the Christian Missionary Association, by pastors and delegates whose churches have been assisted through the association.
- 2:00 Report of Committees and Business Session.
- 2:30 Election of Officers.
- Adjournment.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CHURCH SCHOOL.

Our first page this week carries a message that every SUN reader should have. One seldom sees a more direct and pugnacious presentation of "Why the Church College" than that presented by the president of Davidson. If the Church is to endure and achieve, it must have intelligent direction and control. This can come only out of the Church School. The president of Davidson College, the presidents of other Church colleges, realize that to close up their denominational colleges mean denominational suicide. This applies with unmeasured force and power to our own Elon. Close up Elon College and you close the door to all progress and all hope of future growth in the Christian Church, South. Long before Elon College came, the pioneers of the Christian Church realized that the Church College was essential if the denomination was to exist. Since the College came it has more than proven the wisdom and ambition of its founders. Our pulpits today are for the most part filled by men who were educated at Elon College; and the active laymen and leaders in the Conferences and, in great numbers, local Churches and Sunday Schools, are products of Elon College. Moreover, in the brief history of the College, the denomination in the South has increased three-fold in numbers, to say nothing of its increase in prestige and in power. It has, therefore, come to pass that in our Church, at any rate, the College is essential to Church life and growth, and we simply cannot think in terms of our Church history, and experience, without thinking in terms of Elon College.

The fact that it has come into hard straits financially stirs our courage, and arouses a loyalty to the institution that will not let it die. Think not that Elon College is the only college passing through a crisis in this trying time. Other denominational colleges are sharing, with other institutions of the Church, the realization of financial stringency and depression. The returns to purely Church enterprises are all falling off, and the Church schools are feeling this in a very marked measure.

Now the hour has struck, and the time has come when we Christians must "put up or shut up." Unless we are willing to sacrifice, unless we are willing to deny ourselves, unless we are willing to give out of our necessity, Elon College must close its doors. Dr. L. E. Smith has been called to the presidency of the College, and out of a sheer sense of duty to the Church at large and the interest of the Kingdom, he is personally sacrificing everything that he may give to his denomination the leadership of the rich and ready experience, such as the present crisis demands. Every man, woman and child who cares for the Christian denomination, its place and prestige in the world, should now rally to the support of our College and prove to Dr. Smith, and to the world, that he does not sacrifice alone, that he is not the only one denying himself the comforts of the easiest way, and that we, all of us, are loyal and true to the best that God has given us. Elon College calls from the depths of her need and from the heights of her high opportunities. We simply cannot deny her in such a time as this. For the next sixty days the crisis must be met, and every dollar given will count two, and every dime contributed will be that much of evidence to God and man that our Elon shall not fail, and the Christian denomination yet has a loyalty, a life and a love inspired of God, and so inspired that it cannot die.

J. O. A.

SEED BEDS OF LEADERSHIP.

In a recent nation-wide radio hook-up, President Hoover, and scores of other statesmen and leaders in politics, economy, and religion, delivered addresses on behalf of the liberal arts colleges. In this series of nation-wide addresses a plea was made that the liberal arts colleges should have support, and needed that support, in a marked measure, in this time of general financial depression. There are in all about six hundred of these colleges, and a great majority of them are our church colleges. As the Nashville Christian Advocate very emphatically summarizes it, "the financial depression is having a devastating effect upon the agencies for the betterment of mankind, and the small colleges, with little or no endowment, are feeling keenly the shortage in financial support. More opulent groups can cut the salaries and still live in fairly comfortable circumstances, but with many of the liberal arts colleges any cuts in income reduce them below the line of safety."

President Hoover, in his notable address in behalf of the small college, said that these colleges are the "seed beds of leadership." Certainly that term applies definitely and specifically to our own Elon College. President Hoover and many other speakers emphasized the character of education given to students in small colleges, declaring that here is found "the training necessary for high moral and spiritual leadership in groups where the teacher and pupils are closely associated."

We wish to declare with the Nashville Christian Advocate that "the Church can never desert its small colleges. They furnish the leadership for the tasks of Christianizing the world, both at home and abroad." And we agree with the declaration of President Hoover and the other radio

speakers that "our seed beds of leadership must be maintained at all cost." The State exacts taxes and gives secular education, and from such education the State gets many of its political leaders and some statesmen. But if the Church is to have leaders, it must maintain the Church College, since here its leaders are trained. The State cannot educate religiously; the Church must do this or it goes undone. If we are to have leadership in the Church, seed beds of leadership, as President Hoover designated them, we must at all hazards sustain our Church College.

J. O. A.

THE POWER OF SONG.

Evidently Dr. L. E. Smith, president of Elon College, fully realizes and appreciates the invincible power of song. Centuries ago a very wise man said, "Let me write the songs of the people and you may let any one else who will write the laws of the people." Songs govern a people more than its laws. This is true, because songs go to the heart, develop life, stir the soul.

The power of song carries us to invincible position and power. And so Dr. Smith called for a song for Elon, of such type as to be worthy of a place in all our churches and Sunday Schools. The provisions laid down by Dr. Smith for the song were that four ideas must be carried in and conveyed by the song. "We must save Elon (1) with our prayers; (2) with our gifts; (3) with our children; (4) with and for our Christ. These four ideas had to be conveyed in words and stanzas that would lend themselves easily to some familiar and sacred tune.

It was a striking coincidence that the winner of the \$25.00 prize was a member of Dr. Smith's church in Norfolk. Dr. Smith, of course, was not on the committee awarding the prize, that being left to the Music and English departments of Elon College, and they were to select from numbers, no names being given them. We congratulate Miss McLean of Norfolk for her song, "All for Elon," the words of which are printed elsewhere in this issue of THE SUN, and the song is to be sung to the tune, "Love Lifted Me." Both the tune and the words are appropriate, since it is love, and love only, through loyalty, devotion and self-sacrifice, that can now save Elon College. We will sing the song to the delight of our hearts, and then go forth in its spirit to the task to which we now give ourselves.

J. O. A.

THE WINNING SONG.

Miss A. Belle McLean, teacher in the Norfolk city schools, and member of the Norfolk Christian Temple, was winner of the \$25.00 prize for writing the best song to be used in the \$50,000.00 campaign for Elon College, as announced by Dr. L. E. Smith, a few days ago.

Miss McLean's prize-winning song is entitled, "All for Elon," and is to be sung to the tune of "Love Lifted Me."

Miss McLean's song was selected from thirty-three that were submitted. Four others received honorable mention, and will be used in the campaign at times. These were written by Sara Andrews, and C. Ramsey Swain, students of the College, Rev. A. W. Hurst, pastor of the College Church, and Mrs. J. L. Foster, teacher in the Elon College public schools. All of these five songs have been distributed here, and the students are learning to sing them. They will also be distributed at all the churches where rallies are being held for the next several weeks.

These songs were judged by members of the Elon College Music Faculty and members of the English Faculty. The prize-winning song is reprinted on the first page of this issue of THE SUN.

C. M. CANNON.

RELIGION AND EDUCATION.

Is religion opposed to education? Is education hampered by religion? The charge has been made to this effect; but it is not true. In the Dark Ages, it seems that the predominant religious people opposed education for the common people. But God's people have never opposed religion; God has never opposed it. God was the first teacher of men. His leaders have always been teachers. He has always made it plain that men must learn about him and his will. "Ye shall know the truth, and the truth shall make you free."

In the early days of the world Babylon was a mighty power. Babylon had a system of education that was effective. From a worldly standpoint it must have been great; but it left God out. So God took Abraham out of Babylon and trained him, that he might be a father of a people that would go to school to God.

Moses was educated in all the skill and learning of the Egyptians. The time came when God needed a leader. Moses tried, but his whole educational training was in the way. It took him forty years of diligent schooling to get over this false education and environment. God taught him in the wilderness. At the burning bush Moses received his diploma and started back to become the leader of God's people.

At one time there were the schools of the prophets. It was the prophets from these schools who repeatedly warned Israel of apostasy and turned the people back time and again into the right paths. After the captivity, Israel had the synagogues for teaching the law. Paul was educated at the feet of Gamaliel at such a school in Jerusalem. At the age of twelve or thirteen, the Jewish boy was entered in one of these schools for his training. We find our Lord, at the age of twelve, in the midst of the teachers, on one occasion, asking and answering questions. Thus we see that our Savior himself partook of the educational training that God had provided for his people.

After the apostles began to preach, we find that a school over in Ephesus became a very effective medium through which the truth was proclaimed. Paul taught daily for two years in the school of Tyrannus. In Paul's day the right kind of educational training uprooted false theories and planted the truth in the hearts of the people. It will do the same thing today, if we will only give it a chance.

Education counts for a great deal in the work of the Lord. Twelve apostles were all inspired by the Holy Spirit. Paul was educated, and the others were not. They were as good men as he. They were earnest and consecrated. They did a great deal of good. But whose influence has come down to us with the greatest force today? Who wrote most of the New Testament? Who stood before kings, and carried the gospel into the strongholds of heathen learning? It was Paul! Was he a better man than the other apostles? Likely not. But his educational training enabled him to work effectively in situations that they could not touch.

Education is preparing for something. People are going to be what they are taught. Especially is this true of young people. . . . The State colleges and universities of our country cannot help young people now to become better servants of God. In State schools, religious training is conspicuous for its absence. The State says: "On religious matters we are silent." Where religion is left out, the environment naturally grows away from religion. In many cases it becomes antagonistic to the religion of the Bible.

We naturally put first in our efforts the things that are first in our thinking. When we select schools for our children, we have certain definite things which we feel are important. Some select

schools for worldly show and prestige. Their children soon see that. Others select schools for money advantages that they think their children will have. Children are not easily fooled. They soon see that. Our children put the emphasis where we put it. Some parents select schools where the environment and teaching are essential-

ly Christian. Their children see that. They appreciate it, and generally come out of such schools better than they went in. We all claim to love the church. We claim to stand for Christianity. But in educational matters many of us effectively upset our claims.—*Excerpts from an article by Batsell Baxter, in Gospel Advocate.*

A Challenge To Our Ministers.

A challenge has gone out to our whole Church—a challenge to save our Elon College—a challenge to save the Church *itself*—a Challenge to a sacrifice of love.

But to our Ministers there is an especial challenge. You ministers are looked upon as leaders—morally, spiritually, intellectually. Where you lead, the layman will follow. Your responsibility is great. *Will you accept it?*

You—*all of you*—owe Elon a debt—a debt for the fertile field in which you now labor, a debt for the co-operation which her sons and daughters have given and are giving you, a debt in some instances for the very opportunity of preparing yourself to serve. Will you repay it, in part at least, NOW?

What! You have no money? No money for your Elon, when she is in dire distress! Can we imagine a minister of the Christian Church giving such an answer? If you cannot give of what you have, *then give of what you have not*. Borrow it, if necessary, it is well worth while.

Then, give your service. This is just an important as cash. Rev. F. C. Lester is heading the Elon "Emergency Campaign" in Eastern Virginia. He is liberally giving—literally giving—his services, and paying his expenses, that every cent raised for Elon in his Conference may be turned over to the "Emergency Fund." Are you supporting him, or the leader in your Conference? He is giving money and time. Are YOU?

Then, lastly, but not leastly, Elon challenges you to give your prayers. Pray that Elon may be saved for service.

Three things, then Elon challenges you—our Ministers—to do: *Pray*, pray without ceasing, with the faith that God will answer; *work*, for faith without works is dead; and *give*—give to the uttermost—of money and of time.

Remember! The laymen of the Christian Church are watching you—will follow you! If Elon fails, it will be because you—the Ministers of the Christian Church—have failed! If Elon lives for service, the peace that comes of a work well done is yours.

CONTRIBUTIONS

SUFFOLK LETTER.

At the residence of Mr. and Mrs. J. C. Philhower, Suffolk, Va., on November 19, 1931, a surprise party was tendered Mrs. Mary A. Yates, by her children and grand-children, the same being her eighty-first birthday. Mrs. Yates, before her marriage, was Mary Alice Harden of Graham, North Carolina. The Harden name in that town has been prominent for many years.

Her husband, John Zachary Yates, a deacon in the Suffolk Christian Church, passed to his reward on November 3, 1921, at the age of 73 years, 2 months and 8 days.

The occasion that celebrated Mrs. Yates' 81st birthday was attended by Mr. and Mrs. J. C. Philhower, Mr. and Mrs. Staley Yates, Mr. and Mrs. W. H. Yates, Mr. and Mrs. Caleb Baines, Mr. and Mrs. D. F. Barnett; grandchildren: Misses Charlotte, Alice, Olivia, Evelyn, and Gladys Yates, and Zack Yates, Frank and Geo. Barnett.

Telegrams were received from members of the family who were too far away to come, and from friends. In addition to the immediate guests present, many friends called during the joyous hours.

At the Philhower home, where the meeting was held, a table in the center of the room was decorated with a beautiful display, and in the center of the table was a large cake bearing 81 red candles. When Mrs. Yates came in, she was almost overcome by the table, the room full of her loved ones, and the satisfaction which came from their thoughtful love and appreciation of her life; but she soon calmed down and took her seat in the midst of the happy family.

Then Frank Barnett and Zack Yates, grandsons of the happy mother, brought in two big baskets filled with presents for their grandmother. Her namesake and grand-daughter, Alice Yates, gave a toast to mother and grandmother, and Rev. W. W. Staley offered prayer.

Then followed the excitement of taking from the baskets the presents and opening them. All eyes were turned toward the packages, as they were opened, and grandmother's heart overflowed with appreciation and thanks. It was a great night, and it celebrated a great life. The room was full of people, but fuller of joy. The total number present was thirty-two, and eighteen of these were members of the Yates family. It was a great evening, much enjoyed, and a useful lesson for families. How much more in harmony with family life and family influence was such a meeting as that, than a card party, a dance, or any of the common social gatherings. A Christian family is one of the greatest, if not the greatest institution among men. No higher honor can be paid, in human relations, than for descendants to honor their ancestors. When young people fail to respect and honor their ancestors, they soon lose respect for themselves.

Old people and young people belong together, and each adds to the character and service of the other. Family life is the normal life in the home, the church, and society. Education and character can never be at their best in separate groups. Age needs young life, and young life needs age. A highway needs concrete as well as decorations. The junior choir needs the adult congregation, and the congregation needs the junior choir. The congregation should be made up of grown people and children, from the oldest to the youngest. Nothing is sweeter in a church than to see grandparents, parents, and children, seated in the same pew in the church.

W. W. STALEY.

HISTORICAL EVENTS AT CYPRESS CHAPEL.

By W. E. MACCLENNEY.

(Read before the Eastern Virginia Conference by Mr. MacClenney, who is its Historian.)

We are today on historic ground. It was settled by Englishmen about the middle of the 17th century. Early grants were taken up on the Dismal, Cypress, Mosby and Orapeake swamps in this section. A little distance from here is the famous Lake Drummond, named for the first governor of North Carolina. In the early days, this spot was on the highway to North Carolina, and many of the prominent men from other sections passed here on their way to their homes in the Old North State.

It was visited by Col. William Byrd and his party while surveying the Virginia-North Carolina line in 1728. The section was visited by George Washington on his exploring expeditions, from 1763 to 1768, around the great Dismal Swamp, and not far from here is the canal or ditch which bears his name to this day. We quote from his diary, as follows: "Oct. 26, 1768, Breakfasted in Suffolk, dined and lodged in the Dismal Swamp at Jno. Washington's. Oct. 27, Went up to our plantation at Norfleet's, in Carolina, and returned in the afternoon. Oct. 28, Went into the pond with Col. Lewis, Major Reddick, Jno. Washington, and at night went to ye Major's. Oct. 29, Got to Smithfield on return to Williamsburg."

Near here stood Dismal Town, which grew up around the western end of the ditch or canal. One of the first mail routes in this section passed here.

In the early days of the county there was no place of worship, except perhaps a few Quaker meeting houses in this section of what is now Nansemond. About 1691 a chapel was built at Somerton through the generosity of Col. Campbell, later Middle Chapel was built near where Liberty Spring Christian Church now stands. In 1753 this chapel was discontinued and joined to the parish church in Suffolk, and the inhabitants were without a place of religious worship that was any way convenient. Hence the following was passed by the Vestry of the Upper Parish of Nansemond to relieve the situation.

On November 29, 1758, an Episcopal chapel of ease was ordered in this vicinity to be set on the land of Thomas Harrell. It was to be 30 feet long, 24 feet wide and 10 feet pitch, with two doors, and two windows on each side with good framing; 18 lights of glass 8 by 10 inches to each window. Thomas Harrell's land was found to be entailed and so land was bought from John Norfleet at the present site. The chapel was built and on November 28, 1760, James Gibson, Jacob Sumner and Mills Riddick were to view the chapel at Norfleet's to see that it was built according to specifications. That day the Rev. Mr. Webb, the parish minister preached. Then Rev. John Agnew was requested to preach in the parish church and chapel. It continued to be an Episcopal place of worship until the Revolutionary War, and was served by the regular parish ministers. The Episcopal services were never revived after that war. The name Cypress Chapel was perhaps taken from the tall cypresses in the swamp hard by.

A few years before 1776, the itinerant Methodist ministers had come to Eastern Virginia, and began to go into the interior, and no doubt they held services here. As early as July 8, 1780, Rev. James O'Kelly, the organizer of the Christian Church in the South, who was then a Meth-

odist traveling preacher, met Rev., afterwards Bishop Francis Asbury, at this very spot and held a service. Here that day met for the first time two of the great men in the religious history of the country. Bishop Asbury is today looked upon, and justly so, as the real founder of American Methodism, while Rev. James O'Kelly is the acknowledged pioneer of the Christian Church.

The Christian Church of the South was organized in 1793 and 1794 and they took the Holy Bible as their only creed, and as the leader, Rev. James O'Kelly had been a presiding elder in this district for several years before, he soon organized a Christian Church at this place in the vacant chapel and it has remained to this day.

Among the early members of the Christian Church at this place we have the following: John Harrell, Arthur Jones, Barsheba Jones, Abraham Harrell, Sallie Norfleet, Mary Riddick, Mourning Parker, Henry Skinner and Samuel Wilkins. Their descendants still worship here. The church stood firm by the Christians in their vicissitudes from its organization to 1818. When the Eastern Virginia Christian Conference was planned for in 1818 at Holy Neck, Cypress Chapel invited the body to meet with them in its first regular session, which they did on September 25, 26, and 27, 1819. The minutes of that conference are preserved. Among the ministers present we name: Revs. Burwell Barrett, Joshua Livesay, John Livesay, Mills Barrett, James Warren, Francis Williamson, Nathaniel P. Tatem and Nelson Millar. Of the laymen the following among others are recorded: John Harrold, Thomas Holloway, Abraham Harrell, Stephen Smith, Herod Burt and John Copeland. Rev. John Livesay became the pastor here that year.

About 1820 the old Episcopal chapel was repaired and enlarged. In 1870 a new house was built, the corner stone being laid by Dr. William B. Wellons on September 10th of that year.

O August 2, 1845, Rev. Wm. B. Wellons was licensed to preach at this church, and on November 25, 1846, he was ordained to the regular ministry here by Revs. Mills Barrett, Robert Rawles, and William A. Jones. He was then a young man but he soon came to be the greatest leader of the church before the war of 1861-65. On November 5, 1853, at the Annual Conference here a girl's school was planned for, and Holy Neck Seminary was the outcome. The Southern General Convention was organized at Union in Alamance County, N. C., in 1856, and the first regular session of that body was held here in 1885, and then all of the enterprises of the church were planned for. Before another session could be held the dark days of the war had come for the church and the denomination, and her young men were called to the colors to defend their homes and firesides under the leadership of the immortal Lee and Jackson, whom they followed until the end of the struggle. The Cypress Sharpshooters were from this vicinity, and their uniforms were made by the patriotic women and girls of the community, the goods being sent down in bolts and made in suits for their sons, sweethearts and husbands. Their captain, Robert B. Brinkley was killed leading his men at Hanover Junction. Many others were killed and more died of disease.

April 9, 1865, saw this section and the South a scene of desolation, but the veterans returned to what had been their homes, many broken in health and all in spirits, for even their pastor, Dr. Wm. B. Wellons said that he did not know what to do, but soon all arose like men four square to every difficulty, and soon the community began to take on new life. Revivals were held and sinners again found peace at the old altar.

In 1868, the Eastern Virginia Christian Sunday School Convention was planned for at the Annual (Continued on page 15.)

IMPRESSIONS BY THE WAY.

IV.

Indescribable emotions stir the heart of the Christian as he enters Palestine along the highway from Damascus to Jerusalem. To the right is the lofty Mt. Hermon, snow-capped nine or ten months of the year, from whose melting snows the Jordan receives its limpid waters. To the left is the Sea of Galilee, blue amid the encircling mountains, an amethyst set in a frame of gold. You cross the Jordan over the bridge known as the Daughters of Jacob, and are out of Syria into the Holy Land, in the very region where the major part of our Lord's earthly ministry was spent.

We arrived at the German Catholic Hostel, conducted by Fathers Tuepper and Schmidt in the mid-afternoon of a beautiful Sabbath day. The waters of the "sweet Galilee" wash gently against the break-water of the Inn. Oranges, bananas, various kinds of palms, and other tropical fruits grow in the garden of the friendly hostel and you gather and eat at your heart's content. It is a scene of rare loveliness and inviting charm. As you sit on the spacious verandas or stroll along the shore which our Master delighted to frequent and upon which He enunciated those matchless teachings, your spirit is endured with a strange uncton and involuntarily you burst into song—"O Galilee, Sweet Galilee." The sun sets over the Mount of Beatitudes and the full moon lends a peaceful sheen to the sea, a natural picture unutterably beautiful and ineradicably impressed upon the memory.

A night of delightful slumber brings you to a new day renewed in mind and body and spirit for the thrilling experiences that await, as you visit Capernaum where the Master made His headquarters after His rejection by the people of Nazareth, ride through the beautiful valley of Genessaret with the Sea of Galilee in full view, visit Tiberias, behold the Mount of the Beatitudes where the greatest recorded sermon ever preached was delivered to the hungry-souled multitude, reverently enter Nazareth, and there visit the church of the Annunciation, Mary's Well, the Carpenter Shop, and the humble dwelling place of the Holy family, and though you are not sure of the exact location of any of these sites, you do know that it was in this vicinity that Jesus grew to manhood, increasing normally in wisdom and in stature and in favor with God and man, a joyous gratitude for the rare privilege you are enjoying possesses your being. Life can never be the same after you have visited Nazareth and the precipice, the Mount of Precipitation, over which His fanatical fellow-citizens designed to cast our Lord.

You then enter the plain of Esdraelon, one of the world's greatest battlefields whereon the fate of millions has many times during the centuries been determined and begirt on both sides of the highway by such historic places as Dothon, Endor, Jezreel, Samaria wherein lie the remains of Herod's great temple and the bones of Ahab and Omri, Shunem, Mt. Tabor on the left, Mt. Carmel and the Mediterranean in the distance on the right, till you come to the modern Nablus, ancient Shechem, with Mt. Ebal on the left and Mt. Garazim towering on the right, on the altar at the summit of which at Easter each year the remnant (157 in all) of the Samaritans still offer their animal sacrifices, despite the visit of our Master to their village and His great discourse delivered to the woman at Jacob's well, just outside the city, as you proceed toward Jerusalem.

Jacob's Well is the one specifically identifiable place in Palestine where you can with assurance know that our Master was. As you walk around its base, sit on its curb, drink of its cooling water,

(Continued on page 9.)

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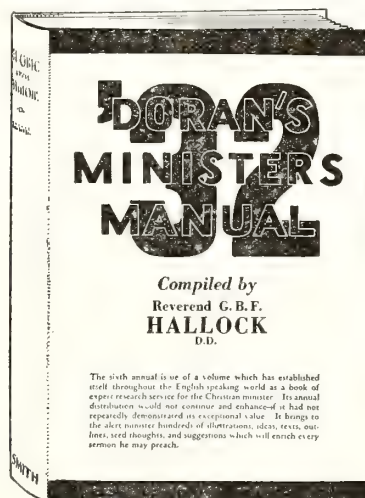
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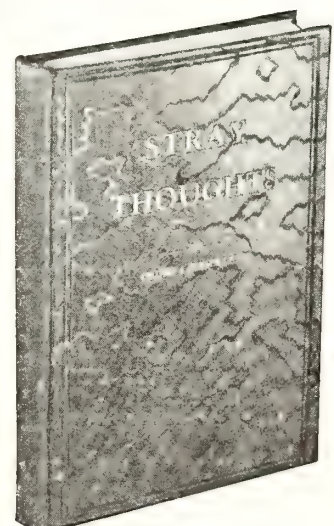
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MISSIONS



REV. J. O. ATKINSON, D. D., Secretary.

SUPPLICATION.

DECEMBER, 1931.

Jehovah, God, we praise Thee that in the blessed Trinity there is all power and might, all love and grace, eternal and universal communion; that Jesus, by paying sin's full price, became to all the world the never-dimming Day-star toward which His Church moves—all too slowly, we confess, because we hide and horde the things that speed the Church's pace. Loose our gifts, O God, and make our direction as true and fixed as was that of those who followed the Star of long ago. And to Jesus' name forever be glory in the highest. Amen.

"B."

BY A LAYMAN.

I have always disliked writing, and in my college days envied my roommate, who wrote with such ease his essay in "English"—he later wrote books—while I preferred the lesson in "Math." However, at the request of the Editor, I would bear testimony that giving may be cultivated as a habit and will prove to be a good one.

When I was about twelve years of age, my father gave me an allowance of twenty-five cents a week from which I set aside three cents each week for the Lord's purse. Then I looked forward to the contribution plate, for I had a fund that belonged to the Lord, and it was a pleasure to start the money on its journey of helpfulness. I gave as much thought to the distribution of the pennies as later to the dollars.

I have had people tell me that they would give when they had more money, enough so that their contribution would amount to something; but if persons do not give a proportion of the dollars they have, they are quite unlikely to give later when they have the hundreds or the thousands. "Where your treasure is, there will your heart be also." Not so much the size of the treasure as the use of the treasure indicates the desire of the heart. If we are supporting the work of the Lord and showing kindness to our fellow men, we are placing our treasure "where neither moth nor rust doth corrupt and where thieves do not break through and steal."

In these days I believe that our missionaries give us wonderful opportunities to obtain great results from the use of our "treasure" and it is a privilege for us to help carry the gospel to the hearts and, through the medical work, healing to the bodies of so many in despair.

One day a man brought a basket of peaches to the house. I did not recognize him and said that I had not ordered any. He told me his name and said that he was giving them to me. Then I remembered that some time ago his house had burned and I had conveyed to him my sympathy in various ways. He was pleased to be able to show his appreciation, and I was pleased to learn that he had not forgotten. Do you not believe that our Lord wishes us to show our love to Him by our deeds and our gifts?

Many years ago it was the custom in a certain church to take around subscription books for the offerings for Home Missions and Foreign Missions, collecting for one in the spring and the other in the fall—this was indeed a forerunner of the Every Member Canvass. The collector for Foreign Missions, when calling on a family, was told that they did not believe in Foreign Missions, only Home Missions. Later the same person was collecting for Home Missions and went to the house with great hopes only to find that the fam-

ily did not care to give to Home Missions either. If we do not want to give, we can usually find some excuse, but if we really try to do the Lord's work, we will find His help in many unexpected ways. "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." This has been found true of churches as well as of individuals.

Perhaps you have wondered about the title. "B." is the symbol placed on the stubs of certain checks and stands for "Benevolence." Start with the tenth and then increase—as you will desire to do.—*Missionary Herald*.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 28, 1931.

Sunday Schools.

Previously acknowledged	\$ 852.51
Berea (Norfolk), Hickory, Va.	6.87
Pleasant Hill, Liberty, N. C.	6.47
Lynchburg, Va.	2.98
Randleman, N. C.	1.00
Bethlehem, Altamahaw, N. C.	3.85
Lawrence Memorial Class, Elon College ..	3.44
Mt. Zion, Mebane, N. C.	1.09
Lebanon, Semora, N. C.	1.52
New Lebanon, Elberon, Va.	10.00
Graham, N. C.	5.63
Windsor, Va.	1.43
First Christian, Portsmouth, Va.	22.00
Antioch (R), Bennett, N. C.	.66
Noon Day, Wedowee, Ala.	1.30
Noon Day C. E. Society, Wedowee, Ala. ..	.35
Youngsville, N. C.	1.00
Spring Hill, Waverly, Va.	1.00
Durham, N. C.	8.54
Dry Run, Seven Fountains, Va.	1.95
Hines Chapel, McLeansville, N. C.	3.17
Wentworth, McCullers, N. C.	3.54
Cary, N. C.	2.15

Total \$ 942.45

Individual and Church Offerings.

Previously acknowledged	\$ 604.11
Concord, Altamahaw, N. C.	10.00
First Christian, Greensboro, N. C.	8.90
Ebenezer, Cary, N. C.	6.50

Total \$ 629.51

Dollar-a-Month Club.

Previously acknowledged	\$ 77.75
J. T. Rountree, Cypress Chapel, Va.	1.00
B. F. Branch, (Catawba Springs Church), Raleigh, N. C.	1.00

Total \$ 79.75

Summary.

Previously acknowledged	\$ 7,132.88
Sunday Schools, Regular	89.94
Individual and Church Offerings	25.40
Dollar-a-Month Club	2.00

Total to date \$ 7,250.22

J. O. ATKINSON,
Secretary.

MISSIONARY PROGRAMS.

DECEMBER, 1931.

WOMEN'S SOCIETIES.

For the Women's Missionary Societies, the following program based on the little booklet, "Our Congregational-Christian Body at Work" is sug-

gested. This little booklet contains all of the necessary information to carry out the four programs which it contains, and it may be obtained by addressing the Commission on Missions, 14 Beacon Street, Boston, Mass., and enclosing 10c.

PROGRAM I.

"The General Council—The Head."

Worship Helps.

Hymn—"Faith of Our Fathers."

Scripture—Hebrews 11:13-16, 32-40; 12:1.

Prayer—Thanksgiving. For the faith of our early fathers, who dared face persecution, banishment, privation and death for religious liberty. "Oh God, may faith to us be given to follow in their train."

Talk or paper—"The Congregationalists."

Special Music.

Talk or paper—"The Christian Fellowship."

Third Speaker—"The General Council—The Head."

This would be unique if carried out as a wedding. Try it.

Hymn—"Blest Be the Tie That Binds."

YOUNG PEOPLE'S SOCIETIES.

"GOD AND THE CENSUS."

Theme—"The Perfect Gift."

I.—Business Period.

II.—Study Period.

Chapter III.—"There Had to be Schools."

1. Maggie Fleming and the Mission School.—Told by one of the young girls, pp. 30-34.

2. The Value of a Mission School—A member, pp. 35-38.

3. Leader may summarize chapter and tell when a mission school should withdraw.

III.—Worship Period.

1. Call to Worship—"For unto us a child is born, unto us a son is given."

2. Prayer.

3. Hymn—"Joy to the World."

4. Monologue—"The Christmas List." (Can be obtained from Lutheran Literature Department.)

5. Solo—"Holy Night, Peaceful Night."

6. Offertory.

7. Hymn—"Hark! the Herald Angels Sing."

8. Scripture—Luke 2: 4-20.

9. Benediction.

WILLING WORKERS' SOCIETIES.

Theme—"The Christ Child."

1. Leader—"Glory to God in the highest, and on earth peace, good-will toward men."

2. —"And when they were come unto the house, they saw the young Child with Mary, His mother, and fell down and worshipped Him: and when they opened their treasures, they presented unto Him gifts, and frankincense, and myrrh."

3. Song—"Joy to the World."

4. White Gift Program:

(a) "White Gifts for the King."

(b) Christmas Plays. (This contains three Christmas plays.)

5. Benediction—The Pastor.

NOTE.—As December is the month for the Juniors to pack a box for the Christian Orphanage, it is suggested that a special program be given at the Sunday School hour. Have gifts brought at this time. Copies of the programs referred to above may be gotten from the Woman's Mission Board, C. P. A. Bld'g, Dayton, Ohio.

IMPRESSIONS BY THE WAY.

(Continued from page 7.)

and read or repeat the 4th chapter of John, with Mt. Gerizim in full view in the distance just one hour, what feelings of peace and happiness stir the heart! My drink of water from that well is no longer part of me, it has ceased to quench my thirst, but that spring of water welling up within me which the Man of Galilee giveth to them that ask Him shall be, I earnestly pray, a fountain of continental replenishment not only during my earthly pilgrimage, but for the everlasting life. What a life-giver He is!

Over this well the Greek Orthodox Church before the World War began to erect a cathedral with funds to be received very largely from Russia. It is still incomplete. The Church is unpopular in Russia and the revenues for this building have ceased to come. You pause to think what fate will befall the nation that forgets God as modern Soviet Russia is doing. This unfinished Church is a forceful reminder of the poverty of soul of a people who have rejected religion from their life.

You continue your automobile ride toward the Holy City, passing the ancient Shiloh and the tomb of the prophet Samuel on the way. Of a sudden from the summit of the lofty mountain Jerusalem the Golden bursts into full view. The eye feeds itself on the panorama of beauty while the spirit feasts upon the ecstatic association of the city set on a hill, or rather on two hills, Mt. Zion and Mt. Moriah, whose beauty cannot be hidden nor its light dimmed. Truly every man has two cities, his own Jerusalem, for her centre the Jewish, Islamic, and Christian religions. The pilgrim from across the sea, rejoices to behold this Holy City, physical prototype of that spiritual city of whose foundations the heavenly Father is the Maker and Builder.

For as many days as you can with one of the professional guides in which Jerusalem fortunately abounds, you visit the sites traditionally (most of them from the fourth century) said to be the place of the Nativity at Bethlehem, where a Church stands over its supposed inn and kahn or stable, the tomb of Rachel, the Hill of the Shepherds, the Mount of Olives, the Brook Kidron, the Pool of Siloam, the Pool of Bethesda, the Garden of Gethsemane, Hedron, Bethany, Bethpage, the Dead Sea, the Jordan River at the reputed place of the baptism, the wilderness of the wanderings and of the temptations with the Mountains of Moab in the distance to the east of the Jordan and Dead Sea, from which Moses gazed upon the Promised Land, Jericho, and Elisha's Well, the probable locations and remnants of the three walls of the Holy City, the Via Dolorosa, the Golden Gate, the Temple Area, the house of Caiaphas, David's Tower or the room of the Last Supper, and many other places interesting because of their traditional sacred associations, including especially Calvary and the Holy Sepulchre.

Two locations present their rival claims as being the probable site of Calvary. The first is much nearer the Jaffa gate and equally near the Temple area. It proudly dates its claim from the consensus of opinion of the fourth century. A church covers the site, with portions of it used by Roman Catholics, Greek Orthodox, Gregorian or Armenian Orthodox, Nestorian or Assyrian and Coptic Churches. Many legends are gathered around this spot. It is said that the Mother of Constantine, Queen Helena who erected the original church over the site, identified it by the three crosses discovered there. Another tradition of the Greek Church is that on New Year's Day light flashes from the supposed sepulchre, which the attending priest catches on a torch and passes out through two small apertures to the people wor-

shipping outside with unlighted candles in their hands. At the hour of our visit, the Catholic chapel is celebrating mass in a tongue unknown to priests and worshippers alike and with much pageantry more suggestive of pagan symbolism than of the spiritual simplicity of the Nazarene. The masses said in this venerable structure, soiled by the bickering contentions of five Christian faiths, sickens the heart by their near approach to superstition and idolatry. The stupidity of sectarianism stands out in all its stupid assinity at this spot which should be the cementing bond of all who name the name of Christ. I greatly rejoice that Protestantism has no part in this sorry spectacle.

The second site is just outside the Damascus Gate, north of the Temple area, with an over-arching hill top shaded like a skull, and underneath a tomb rough-hewn in solid rock which seems to meet the Biblical descriptions. For long centuries it was hidden under rubbish and debris, till the excavator's pick and shovel unearthed it a few years ago. It is hoped that no generous saint will spoil the natural loveliness of this beautiful hill, tomb, and garden with a Church or other architectural monument! It is worth while in its own right.

Perhaps it is well that there is uncertainty as to the particular places where Jesus was born, lived, taught, and wrought His mighty works. The guide to the Garden location of Calvary and the Holy Sepulchre aptly expressed it when he said: "Men are so inclined to regard with idolatrous veneration definitely identifiable holy places that we are fortunate in not being able surely to say our Lord was crucified there (pointing to the supposed hill of the Skull) and that His body laid in this tomb, which we now enter." He no doubt had in mind the idolatrous pageantry now associated in the five eastern Christian Churches which as we have said share the Church of the Holy Sepulchre, located as we have said near the Jaffa gate. However, there is no idolatrous treatment so far of the one place we can definitely know our Lord was—Jacob's Well. However, the same silly pageantry and disgusting incense burning might be introduced here by the Greek Orthodox Church as now you incongruously witness at the Church of the Nativity in Bethlehem, if this Church should ever be completed.

Much depends upon your guide in any city, but especially so it seems to me in Jerusalem and the Holy Land. We were fortunate in the competent services of a young Arab nobleman, son of a Mufti, educated in the University of Cairo, and lineal descendant of the Prophet Mohammed, Sayed Fuad Iman. He loves Jerusalem and takes a pride in making you love it too. The Temple area is now occupied by two great Mohammedan mosques, Omar and El Aksa. The Mosque of Omar is erected over the spot where Abraham was about to offer up Isaac. All visitors must be cut of the Temple area by 11:30, so as not to interfere with the hour of prayer of the Moslems, which begins just before noon. Iman Sabed, being well known to the hodjas, was able to secure permission for us to remain within during the Muezzin's call to prayer. From the minarets we heard the call given in the beautiful Arabic tongue:

"God is greater. (Repeated four times.)

I bear witness that there is no God but God. (Repeated twice.)

Come to prayers, come to prayers,

Come to salvation, come to salvation.

God is greater;

There is no other God but God."

The whole atmosphere was tense with the spirit of prayer. The people poured into the temple area, took off their shoes, entered the Mosque of

El Aksa, and prostrated themselves before God in prayer. You can never forget an experience like that.

As we passed out of the sacred area to the street below, Jews were reading the Bible, kissing the stones of the wall and weeping aloud in agony of soul over the departed glory of their temple and nation at the famous Wailing Wall. Surely these two religious systems, through which millions worship the same God, will one day find their completion in Christianity. The soul is comforted with this prophetic insight.

Geographically speaking Palestine is negligible. Typographically it is almost a succession of mountains and hills. To the ancient Israelites it flowed with milk and honey in comparison to the desert areas they traversed on their wanderings from Egypt to the Moabite Mountains from which they viewed it before its conquest. But it certainly does not today impress you by its fertility or by its desirability as the base of a permanent culture. And yet this unpromising "Promised Land" has become the second country, the country of the soul, for untold millions. Not material prosperity, but spiritual values permanently enrich the world. So the soul muses and gives God thanks for Palestine and for your privilege to see it. Every foot of its rocky soil is replete with new insight and fresh meanings for the alert and receptive spirit.

W. A. HARPER.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

HOME AGAIN.

After seeing Southern California, we made our plans to come directly home, as our time to be spent on the remainder of the trip was getting short. At El Centro, California, we had lunch one day and spent about three hours in the park trying to keep cool and waiting until it would be cool enough to travel over the desert. We had supper in Yuma, Arizona, and then began our trip across the little strip of desert land that lay along our route. After two hours riding a storm broke upon us. Water flooded the road, and it was necessary for us to ford streams of water many times. We made the trip without any trouble except having to wait for the water to subside several times.

The sunrise that morning after the storm, was one of the most beautiful I have ever seen. At five-thirty we reached Phoenix. We drove all day after crossing the desert at night, but each of us slept some during the day.

Our route took us through Globe, Arizona, Lordsburg and Las Cruces, N. M., El Paso, Pecos, Abilene, Fort Worth, and Dallas, Texas. At Shreveport, La., we heard Dr. Angie W. Smith of Jackson, Miss., preach at the eleven o'clock hour on Sunday. At five o'clock that afternoon we drove through the National Memorial Cemetery at Vicksburg.

Monday took us through Laurel, Miss., to Mobile, Ala. When we drove across Mobile Bay, a distance of ten and one-half miles, the moonlight was making silver paths across the water. Four rivers empty into the bay at this point, and our road carried us across the deltas just at the mouths of these rivers. Water was on either side of us as we traveled the road, which was built on a filled in strip of land.

On July 28th, we reached Pensacola, Florida. In Florida, we visited Silver Springs, the Bok Singing Tower, and Daytona Beach. Tampa, Jacksonville and St. Augustine, were among the cities we saw. On Friday, July 31st, we left Jacksonville and drove to Savannah, Ga., for lunch, and on to Florence, S. C., for the night. On August 1st, we drove from Florence to Waverly, Va., arriving in Waverly about six o'clock, several hours before we were expected, to receive the welcome of friends and home.

Young People's groups on societies wishing help in the selection of a suitable program or play for the Christmas season, may receive such help by writing Miss Lucy M. Eldredge, C. P. A. Building, Dayton, Ohio, Miss Priscilla Chase, Elon College, N. C., or Miss Marguerite Davison, Thorsby, Alabama. It is time for every program to be getting under way soon, so don't delay writing. Write today!

Things are really happening these days in the Christian Church. Dr. L. E. Smith's acceptance of the presidency of Elon is a source of great encouragement at this time. Here's to a rousing cheer for Elon College and for Dr. Smith! Here is to the hope that every person in the Congregational Christian Church in the Southeast will pledge their hearty support to our college and its president. May the name Elon become so linked with the name of Dr. Smith that they may be associated for many years to come! By prayers to our God, by our whole-hearted support and loyalty, we can help make this possible.

Recently nine Congregational and Christian Church young people were elected to important offices in the North Carolina Conferences. Officers of the Youth Fellowship planned and put on programs at each of the three conferences. At these rally programs the youth of our church expressed themselves as believers in a greater day for our Church and pledged themselves to service in the work of the Kingdom of God. To lead them in their new crusade, the following officers were selected by each Conference group, respectively:

North Carolina and Virginia: Birdie Rowland, president; Clarice Gunn, vice-president, and Mabel Smith, secretary.

Western North Carolina: Carl Key, president; J. Rowland Farrell, vice-president, and Madge Craven, secretary.

Eastern North Carolina: Sadie Gunter, president; Lizzie Belle Newman, vice-president, and Marie Carter, secretary.

These nine young people will meet at Elon Holiday Conference with the officers of Youth Fellowship and officers and representatives from the Valley of Virginia Central and the Eastern Virginia Conferences, and perhaps representatives from other states in the South, for the purpose of launching their program and planning for conference programs. They will have as their counselors in this meeting Christian Education workers and Extension workers in the Southeast.

C. E. Warrington, president of the Eastern Virginia Young People's Congress, is at the present time acting as a captain in a campaign to secure two hundred new subscribers to THE CHRISTIAN SUN.

Miss Irene Cotten of the Dendron Church is teaching a course in Bible in high school this year. This is in addition to stenographic work and her various activities as a Congress and Christian Endeavor official.

Miss Elizabeth Sharpe, president of the "Three S" Christian Endeavor Union, will assume the role of hostess, also, on December 4th, when about one hundred and fifty young people will banquet together in the Waverly Christian Church. Elizabeth is serving now as a captain in the campaign to raise two hundred new subscriptions to THE CHRISTIAN SUN.

Each church in the South may use a traveling Mission Library containing ten books for a period of one month at a cost of only a few cents per book. These books are graded, a few being for children, others for young people, and still others for adults. Any church wishing to have one of these libraries sent to them should write Miss Priscilla Chase, Elon College, N. C., for particulars.

CHRISTIAN ENDEAVOR NOTES.

DECEMBER 13, 1931.

"MAKING CHRISTMAS CHRISTIAN."

"O holy Child of Bethlehem,

Descend on us, we pray;

Cast out our sin, and enter in;

Be born in us today."

Each person in the society should be asked to observe his own preparations for Christmas, taking stock of the reasons for doing certain things and for giving certain gifts. Each person should

also observe the habits of the community in which he lives to see just what plans for the Christmas celebration are being made. Observation should be made as to just how much Christmas is related to Christ.

Christmas will be the center of our thinking for a few weeks. The excitement of the season fairly picks us up and carries us along. We may not ordinarily stop to think just why we prepare for Christmas observance in just the way we do. Every paper and magazine is now carrying most of its advertising space filled with things to be bought for Christmas. What has buying to do with the celebration in honor of the Christ-Child? Do the multitudes of things that we have and that we receive on Christmas Day help us do honor to Christ? Do we give the gifts we send to friends in such a spirit as "to make Him known"? Friends will visit each other this Christmas, as they always do, but will time be taken during these social times together to remember the One whose birthday we celebrate?

Christmas gives a special opportunity to remember friends in special ways. Perhaps there are shut-ins among your friends whom you will want to remember in some way on Christmas Day. Dinner parties may be made up for those who don't usually get invited to such occasions. Why not invite a crippled child you know, or a blind lady, who may be overlooked by everyone else, or some elderly person who may not have living relatives to plan especially for them at Christmas time.

Perhaps you like crowds and like to be in them. There is a fine chance to sing the Christmas carols on the street corners on Christmas Eve, as the last hurried shoppers are making their way in and out among the shops and stores. This will give them a chance to remember Him as they shop.

Topics for discussion may include, "The Spirit of Christmas 1931 Years Ago," "The Christmas We Know Today," "Is Christmas a Christian Holiday?" and "How to Make Christmas More Christian."

"Christmas is coming to bless us again,
Bringing its bounty of blessings to men.
Wiping out worries and troubles and frets;
Blotting the past with its futile regrets;
Blotting out memories tragic and dreer,
Filling our hearts with the magic of cheer,
Giving us gifts from the Giver above,
Greatest of which is the spirit of love."

Daily Readings.

December 7. Matthew 5:9.
December 8. Hebrews 13:20-21.
December 9. Matthew 2:11-12.
December 10. Acts 8:5-8.
December 11. Job 29:7-16.
December 12. Psalm 103:1-5.

WOMAN'S MISSIONARY SOCIETY.

November 17th the Woman's Missionary Society of the Haw River Christian Church met with Mrs. Roy D. Coulter, with thirteen members, and three visitors present. The society was called to order by the president and opened with the hymn "To The Work." The Scripture Lesson was read by Rev. J. F. Apple and prayer was offered by Mr. Herman Neese. Then a trio was rendered by Revs. J. F. Apple, Roy D. Coulter, and Herman Neese. Then Rev. J. F. Apple gave a talk on what a real Christian should be and the work he should do.

Activities for the month were sixty-nine visits to the sick, and thirteen trays. Many business topics were discussed. The Society adjourned to meet next month with Misses Mary and Emma Thomas.

MISS EMMA THOMAS,
Recording Secretary.

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

JOHN'S VISION ON PATMOS.

LESSON XI.—DECEMBER 13, 1931.

LESSON TEXT: Revelation 1: 4-18.

GOLDEN TEXT: "Fear not; I am the first and the last, and the Living One."—Rev. 1:17,18.

By SIMON A. BENNETT.

Introduction.

During most of the quarter, the lessons have centered about Paul and his missionary work. We have seen how he expanded his field of service from Jerusalem to Rome. Today we turn back to the province of Asia to study the message of a great religious mystic who suffered for his faith. In point of time we move up from the period of Paul to near the close of the first century, about the year 95 A. D.

The Churches of Asia.

Paul had worked at Ephesus and developed a most loyal church there. Verse 11 gives the list of seven that are especially our concern in this lesson. The Ephesian Church was the most important and influential of the seven.

Persecution.

During the days of the Emperor Domitian, the Christians of these Churches were severely persecuted. It was likely demanded that they worship the Emperor. Some no doubt did, others refused and suffered. It was a period in which the faith and the souls of men were tested.

John of Ephesus.

John, a faithful and venerable leader among the Asian Churches, seems to have fallen exile for his faith. Out in the Aegean Sea on the Island of Patmos, he must live separated from the Church and his fellow Christians whom he loved so much. He had suffered for his faith but he longed to help others and strengthen them for their work.

Majestic Mystic.

John was a mystic—a mystic of majestic faith and soul. Alone amidst his sorrow, he was not alone. He had the company of the Eternal in his bosom. His soul held converse with his God. He lived in spiritual yearning for the welfare of the Christians whose faith was being tested. Rich are the sources of spirits who have regularly communed with God. John was rich in spiritual fellowship.

The rush and glamor of modern life are not producing a large crop of mystics. "Be still and know I am God" is the spirit of worship.

On the Lord's Day.

"I was in the spirit on the Lord's Day, and I heard." (Verse 10). What are we doing on the Lord's Day? Are we in the spirit? Do we hear "a great voice?" Religion would become more vital if we used the day of rest for spiritual nourishment and growth. John heard a voice and saw a vision on the Lord's day. The life that seeks and is receptive can see and hear.

John's Vision.

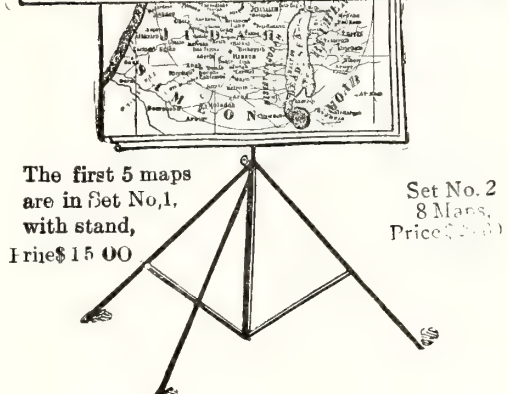
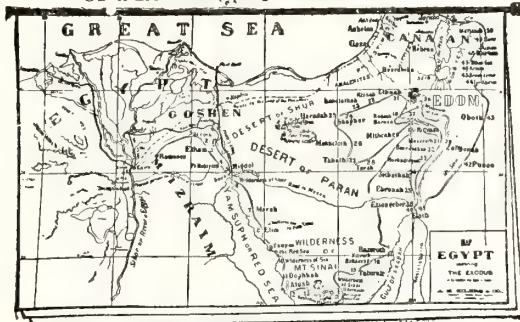
His vision is of the Lord, and for the churches. Having seen and heard he passes his message from his spiritual Lord to the churches. John used the literary method of the vision in Daniel. The visions are symbols rather than pictures. Truth that he felt God wanted carried to the struggling Christians must be expressed. To express it literally would have intensified the hardships of persecution. Thus John used the Apocalypse or Revelation as his literary carrier for the truth. The Christians could discern its meaning. Officials of Rome would not understand the symbolism.

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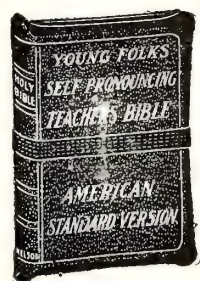
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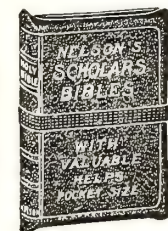
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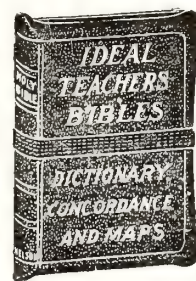
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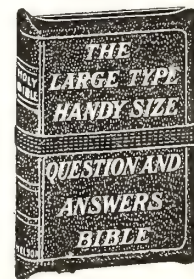
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FAMILY ALTAR

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One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

THE LIFE OF THE DEAD.

LESSON: Jno. 5:25-29.

"The dead shall hear the voice of the Son of God." Verse 25.

Apparently John is talking about those who are spiritually dead. Of these, the Lord says, that they "shall hear the voice of the Son of God, and live."

There are many ways in which the Lord speaks to us; for instance "the Spirit beareth witness with our spirit"; the call of love, justice, peace, mercy, brotherliness, and the "Milk of human kindness," is a voice; the work that he does for man; the good that comes out of crises; the truth of life, and the fact of science; the appeal of righteousness; conscience within; noble impulses; all speak the voice of God. But one of these voices is the gospel. To hear this with understanding is life. It is spoken with such power that the dead and all who hear shall rise and live in God.

And as certain as any thing of God's word is true, there will come a time when one will hear. "Every knee shall bow and every tongue confess him;" the good shall hear him unto the resurrection of life, while the wicked will hear him unto the "resurrection of damnation." Hear, Obey and Live.

Prayer—Merciful God give us the ear of the spirit, that we may obey thy call and become heirs of life. Oh thou Judge of our hearts, grant we beseech thee that we may behold thee with joy when thou shall come in the glory of thy heavenly Father. *Amen.*

TUESDAY.

IN EARTHEN VESSELS.

LESSON: II. Cor. 4:7-18.

"We have this treasure in earthen vessels." Verse 7.

If we look at the things which are seen only, we are certain to be most miserable. We must have spiritual perception to see the unseen things. It is the unseen things that are of most value. The good there is in the world is the real value of the world, yet good is unseen. Gratitude is a treasured value among us, yet gratitude is a spiritual unseen thing. Love is the highest good, yet love is unseen.

These are the things that make the bare things of life tolerable; that make "our light afflictions but for a moment." It is in the earthen vessel of the flesh that this power of eternal consciousness is bestowed. Isn't it wonderful that it is? Even afflictions work a "more exceeding weight of glory."

Prayer—Merciful God, make us to rejoice in thy hope and let our place be among the saints both here and there. *Amen.*

WEDNESDAY.

THE EARTHEN VESSEL DISSOLVED.

LESSON: II. Cor. 5:1-10.

"If our earthly house of this Tabernacle were dissolved, we have a building of God—eternally in the heavens."

We are willing that this earthen vessel of our bodies should be dissolved, for there is another

body, eternal in its nature, awaiting us. We should be willing for the exchange any day.

Therefore let us examine ourselves and ask whether we feel the solemn import of death; whether we long after the heavenly habitation; whether our labor is acceptable unto him; whether we have an earnest spirit for such an inheritance; so that we dare die without fear, and go to meet God.

Prayer—Lord Jesus, give us thy spirit, draw our hearts to thee, and make us zealous to walk acceptably in thy sight, walking in thy light, led by thy hand, and governed, chastened and comforted by the spirit. *Amen.*

THURSDAY.

DESTRUCTION OF THE LAST ENEMY.

LESSON: I. Cor. 15:20-27.

"The last enemy to be destroyed is death."

By his death and resurrection Christ overcame the enemies of our souls, and His work is to deliver every individual from the power of the enemy to the Father.

In what way is this wrought about? It is wrought about by the process of death. Paul says, "I die daily," "the last enemy to be destroyed is death," death within us, the ultimate of the flesh, creeps upon life more and more and as it does, one is humbled and dies from the world until the soul quits. As Christ arose and conquered, so shall we. Death merely becomes a door of entrance into the kingdom of Heaven or as some one has said, "a ferry to the shores of eternity."

It is very hard to look upon death as such a friend, in health and strength; we revolt against it with all our being. It comes from the Devil and is the enemy of God, but it shall be destroyed. Paul to Timothy said, "Jesus Christ who both abolished death."

When the saints shall have been perfected; when the dead shall have been raised up, and the "new earth and the new heaven" shall come; then shall His work be finished, and He will take us all to the Father.

Prayer—Dear Father, grant unto us all the blessed experience of seeing the things of this world clearly in the heights of Heaven. In Jesus name we ask it. *Amen.*

FRIDAY.

UNTIL HE COME.

LESSON: Matt. 24:15-28.

"Be ye steadfast immovable always abounding in the work of the Lord."—I. Cor. 15:58.

The Christian religion has proven its power to conquer the world. The Lord's command to "go ye into all the world and make disciples of all nations" is being carried out, though results seem to be slow. Results are slow because the enemies of God are hindering the Kingdom's coming. They who revolt against His teaching; they who deny His divinity; they who are willingly led astray and turn their backs upon His guiding light; are holding it back.

But we shall not be among those. We believe we shall remain true, we shall stick to the church that gave us birth, we shall try to love, we shall be careful to live a "holy life" and to exercise the godliness of waiting for His coming, we shall look to our fig tree to see if the branches are in contact and bearing fruit, we shall watch and pray until He come, we shall try to prepare ourselves for the Lord.

Prayer—Help us, O God, and keep us united in thy love. Preserve us in faith and give us power to turn the wiles of Satan to naught. Grant that we may stand fast girded about with thy truth with lamps trimmed and burning, ready to go forth to meet Him when He comes. *Amen.*

SATURDAY.

A GLORIOUS AWAKENING.

LESSON: I. Thess. 4:13-18.

"If we believe that Jesus died and rose again, even to them also which sleep in Jesus will God bring with Him."

To Paul there is such an intimate connection between the resurrection of Christ and our resurrection, that he says, "If there is no resurrection of the dead, then is Christ not risen."

There is a sweet consolation in believing that when we close our eyes in death we shall open them upon the glory of God and hear him say, "Well done."

But to merit this benediction we must separate ourselves from the lusts of this world, from the enemies of the soul and walk in the newness of life, as it is in Christ Jesus.

Prayer—Lord Jesus, give us the grace of thy Holy Spirit, that we may believe thy word and await thy glorious coming. *Amen.*

SUNDAY.

HE WHO SINS NOT.

LESSON: I. Jno. 5:18-21.

"Whosoever is born of God, sineth not."

When Saint John here says that "Whosoever is born of God sineth not," and in the same epistle declares that "if a man sin, we have an advocate with the Father," he clearly means that true believers do not live in sin, but walk in truth, shun wickedness, and keep the commandments of God. They are on their guard to be delivered from the power of the devil, and they strive for the victory every day.

Prayer—Dear Lord, give us such a clean living that the wicked one shall not touch us. Make us vigilant and faithful unto our dying hour. We put our trust in thee. Suffer our eyes not to grow dim, but enable us to see thee with greater clearness all the way. *Amen.*

WHY THE DENOMINATIONAL COLLEGE?

(Continued from page 1.)

Bible. However, the Bible is not taught simply as history, literature, poetry and philosophy, but as the Word of God. In addition to these courses in the Bible, the denominational college also endeavors to develop the devotional and spiritual life of her students through the worship in the daily chapel exercises, through the worship of the church on the Sabbath, and through other religious organizations on the campus.

"The denominational college can apply the religious test, or any other test, in the selection of her students. If a student is hostile to Christianity he can be excluded on that ground. Even if he is not hostile to Christianity, but has an unwholesome influence on the student body, he can be excluded. By this selective process, the denominational college can create and maintain on the campus an atmosphere that is conducive to the development of the moral and spiritual life of the individual student. Perhaps the atmosphere on the campus has more to do with determining the religious life of the student than any other single factor."

Elon College, with her new president, with his free, frank, openminded spirit, with his congenial attitude toward students and faculty, with his honesty of purpose, Christian personality and spirit, with his approachableness, with his consecrated life, will soon win the hearts of the entire church and the support of the entire membership, and see the dawn of a new day in the educational and spiritual life of the denomination.

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FLX, *Preacher.*

ARE YOUNG PEOPLE SAFE?

BY REV. E. C. BRADY.

(Delivered before the Western North Carolina Christian Conference, held at Shiloh Christian Church.)

"Is the young man Absalom safe?"—II. Sam. 18:29.

In order for us to get an intelligent answer to this or any other question it is necessary to get the setting or context.

If we go back a few chapters we find that David had more children than the one about whom we are to speak today. He had at least two other sons and one daughter. One brother, Amnon by name, committed adultery with his sister Tamar. As a result he immediately incurred the wrath of Absalom. From that day forth Absalom began to plot to kill him. In doing this, he forgot that there is a God who hath said, "Thou shalt not kill. Vengeance is mine, I will repay." Regardless of all the teachings concerning God and His omnipotence, Absalom's plot to kill Amnon reached its consummation in the death of his brother at a feast of the sheepshearers to which all the king's sons had been invited and to which they all went.

After the death of Amnon, Absalom fled over into the land of Goshen. What he did while there, we do not know, but we are told that David yearned to see him and longed to go to him not until Joab, a very near and dear friend of David, intrigued with David in disguise was Absalom permitted to return to Jerusalem. Even then, probably for unknown reasons, Absalom was not permitted to see the king David, but was sent to his own house. There he remained for two years without seeing his father. After having to provide for himself for five years he was very desirous of seeing the king. But he had to burn the barley fields of Joab before a reconciliation could be effected. He had called for Joab several times that he might send a message to his father but Joab never responded until ruin possessed his fields. Finally, when Joab asked for the king, recognition of Absalom the king commanded that he be brought forth. And when he came into his father's presence, even after five years absence, his heart was full of iniquity but David kissed him, young prodigal that he was, in recognition of him as a son and showed his gladness for his return.

Absalom was no sooner restored to the court than he aimed at the throne. He that was not humbled by his troubles became insufferably proud when they were over. The young man could not be contented with being the king's son and the next direct heir to the throne but he must be king now. Here he showed ingratitude because if he had had any sense of honor he would have studied how to oblige his father and make him easy; but on the contrary, he meditated on a plan to undermine and overthrow him by stealing away the hearts of his subjects. This he did and king David was temporarily dethroned. Valiant Joab headed David's army and fought those who had been turned away by Absalom. The battle which ensued was not a long one. Joab with David's army was victorious. Absalom was hung in a tree and stabbed by Joab. When the messenger brought word to the king regarding the outcome of the battle, he asked them a question in the words of our text, viz., "Is the young man Absalom safe?"

With these introducing remarks we have something of a foundation for an intelligent discussion of our text. In trying to answer the question

asked by the text it will be necessary for us to consider some of the traits of Absalom and of king David in their turn because of the significant inheritance of son from father.

I. Absalom was a handsome young man.

In reading a Biblical account of a person where only his countenance is praised and nothing is said about his piety or virtue or prudence or wisdom, we may rather soon begin to question his character. The Bible speaks of his beauty in this way, "But in all Israel there was none to be so much praised as Absalom for his beauty; from the sole of his feet to the crown of his head there was no blemish in him." His father was, for the most part, a wise, consecrated and devoted man of God, but Christian parents cannot give Christian graces to their children regardless of how good educational opportunities they may place before them. One of the outstanding traits mentioned in connection with Absalom was his beauty. Poor commendation for a man who has nothing in him more valuable or admirable. Because handsome are they that handsome do. Many a polluted and deformed soul dwells in a fair and comely body, witness Absalom's, that was polluted with blood and deformed with an un-natural disaffection to the king. In his body there was no blemish at all but oh! the terribleness of the state of his mind which was only filled with poison and pollution. This may be and no doubt is the reason why his father was always so desirous of protecting him from justice. Indeed, those have reason to fear affliction in their children when they are better. It is notable, too, that young and fair Absalom had a very beautiful head of hair which no doubt formed the halter which suspended him between the heavens and the earth and permitted Joab to pierce his heart with three daggers, thus causing the death knell to be broadcast throughout the kingdom. Truly, a miserable thing that people never hear anything about a person but his beauty, his stature, and personalities.

II. Absalom was a crafty young man.

For five years this young man was deprived of seeing his father's face. Even after Joab had secured permission for him to return to Jerusalem, he was not permitted to see the king for two years, not until after he had sent for Joab several times for the express purpose of sending him to the king with a message of reconciliation. But Joab never heeded until Absalom ordered his servants to set Joab's fields on fire. For two whole years Joab had been disregarding the entreaties of Absalom but the moment he learned of this disaster he was willing to make a visit of inquiry. From the craftiness exemplified by Absalom we can get a spiritual lesson. It is this: Is it not with God as with Absalom that when He calls us to come unto Him lovingly, voluntarily and then if we refuse that He sets our barley fields on fire, or our hope of gain whatever it may be, and then says, "Now they will pray!" Yes, we have abandoned God's Church, we have deserted His Book, we have released ourselves from our religious responsibilities and obligations; God calls and we will not hear, then He sets all the harvest in a blaze and we become submissive instantaneously. Or He may speak to His people in a sterner and harsher way through His wind, or rain, or thunder, or lightning. Does not God often express a message of love in a burning flame? Yes, He works in mysterious ways His wonders to perform.

III. A Third attribute was his ambition.

"He rose up early."—II. Sam. 15:2. Ambition is commendable when rightly directed. It was a bid for popularity with Absalom as well as an expression of genuine energy. We admire this. He meant to do. He was no sluggard. He did

(Continued on page 15.)

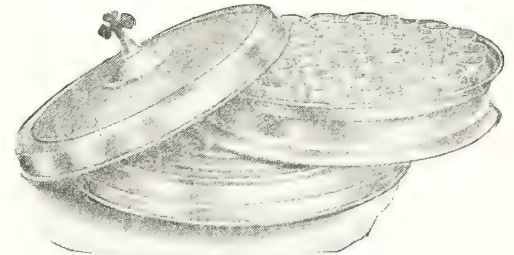
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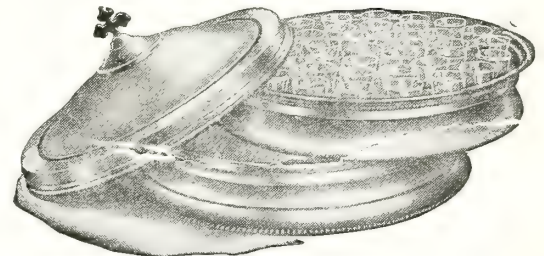


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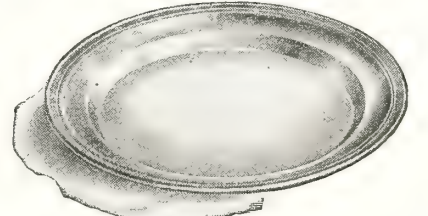
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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

Christian Orphanage

Dear Friend:

Thanksgiving Day has come and gone and we trust every one had a good day filled with many blessings. We also trust that while you were enjoying the day and the many blessings the Lord had blessed you with that you let your thoughts turn toward the Christian Orphanage sometime during the day, with its 105 little children and as you counted your many blessings during the year, one by one, that you let some of the love in your heart reach out toward these little children in their dependence and that you decided to give something to help give them a chance in life. They are dependent, not because it is any choice of their own, but circumstances which they could not help made it so. Can a little child prevent its parents from being poor, or can it prevent sickness and death visiting its home and taking those it loves most and best? Not at all. Don't you believe it will make your heart a little more tender if you give something to help care for them? Don't you think it will bring you just a little closer to the Master? Don't you think you should feel some of the responsibility in seeing to it that they have bread to eat and training that will make them useful citizens? Then why not show your interest by your gifts. When the Thanksgiving offering is taken in your church, won't you take a part in it? If you cannot be there and cannot send your offering, mail it direct to the Christian Orphanage. How easy it would be to support the Christian Orphanage if every member of the Christian denomination would do his or her part. It might be very small, but it would help some. At this Thanksgiving season, let us do our best for our Orphanage.

CHAS. D. JOHNSTON,
Superintendent.

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J. L. Hatch, Salisbury, N. C. 10.00
Mrs. H. E. Pearce, Franklinton, N. C. 5.00
S. J. Hinsdale, Burlington, N. C. .. 10.00
Miss Lydia Creswell, Hooks Mill,
W. Va. 3.00
Mrs. A. S. Brill, Hooks Mill, W. Va. 2.00
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Mrs. Rebecca Watkins, Middleburg,
Va. 5.00
R. M. Rothgeb, Raleigh, N. C. 10.00
Mrs. Nannie C. Parrott, Newnan, Ga. 10.00
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707.50

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Grand total \$15,382.21

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PRONOUNCING

Holman Testaments

COMMAND
ATTENTION
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APPROVAL

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.
AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jesus was

The VEST POCKET is, beyond question, the

most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored

\$.50

to match, gold titles.

2103K. Morocco Grained Binding, flexible limp, gold

.60

edges and titles.

2114. French Morocco, genuine leather, flexible limp, gold

.85

titles, round corners, red under gold edges.

VEST POCKET TESTAMENT AND PSALMS

2103KP. Morocco Grained Binding, limp, gold titles,

.70

round corners, gold edges.

2114P. French Morocco Leather, limp, gold back and side

.90

titles, round corners, red under gold edges.

2115P. French Morocco Leather, divinity circuit, overlap-

1.10

ping covers, round corners, red under gold edges.

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With all the words of our Lord and Saviour printed in red.

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title on red panel, rounded corners, gold edges.

15RLP. French Morocco Leather, overlapping covers, gold

1.35

title on red panel, round corners, red under gold edges,

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INDIA PAPER ONLY—Size 2½x4½ inches x¾ inch

The JEWEL is the latest and most attractive Pocket Testament

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The TYPE is black, bold and larger than that in the famous

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It is printed exclusively on the famous Holman India paper, noted

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One advantage of this India paper is that the leaves do not cling

to each other.

The size, 2½x4½ inches, is so small that the book practically fits

the palm of the hand.

Specimen of Type

ST. MATTHEW 2 The three wise men

came from the East to

pay homage to the King

born to them. When they

found him, they bowed

down and worshipped

him. Then they brought

him gifts of gold, frankin-

cense, and myrror.

Then he said unto them,

Go, worship him who is

King of the Jews. Then

he said unto them, Ye

shall be called the sons

of the King henceforth

and forever. Then he

said unto them, Ye shall

be called the sons of the

King henceforth and

forever.

Then he said unto them,

Ye shall be called the

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forth and forever.

Then he said unto them,

Ye shall be called the

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sons of the King hence-

forth and forever.

Then he said unto them,

CYPRESS CHAPEL.

(Continued from page 7.)

Conference at Bethlehem, and the first session of that body was held here in 1869.

From that time to the present Cypress Chapel has been known as one of the strong country churches of the Christians in Eastern Virginia, supporting the schools and other institutions of the denomination. Her sons have taken high rank in the professions, and one is now a Chaplain in the U. S. Navy.

In 1925, plans were laid to erect a modern church in the place of the one built in 1870, and the corner stone was laid on September 3, 1925, and in due course it was completed, and is one of the modern church plants in this section, representing an outlay of several thousand dollars.

On this historical ground, people worshiped God under three flags, the English, the United States, the Confederate States, and again under the Stars and Stripes, but it was the religion of the living God that they sought each time. Her members have been men and women of sterling worth, noble character, loyal to their fellowmen, to their community, their State, and their God.

THE SUN'S PULPIT.

(Continued from page 13.)

not begin his day at 12:00 o'clock, but he awaited the appearance of the sun over the eastern horizon to dispel the darkness and gloom of the long and weary night. If men can get up early to do that which is traitorous, unholy and unworthy, can we, as followers of the living God, afford to be sleeping away our opportunities?

IV. Absalom was undermining.

This is clearly shown in the scheme which he used to turn the people against his father. He rose up early and stood beside the gate so that when any person came to the king with a controversy, he could subvert his mind by belittling the king and praising himself—by belittling the present administration and making glowing promises which he could never fulfill even if he should become the judge. When any man came to the king by way of the gate where he sat, he would make a few introductory remarks and then begin his scheme of subversion in the following way: "See, thy matters are good and right but there is no man deputed of the king to hear thee. Oh that I were made judge in the land that every man which hath any suit or cause might come unto me and I would do him justice." But men have but one speech and they, like Satan who is the father of all lies, keep repeating it throughout the ages.

Was the young man Absalom safe? Would he have been safe if there had been no devastating war and he had still been alive? No! A thousand times no. Because any young person whose life is dominated by the characteristics that rule this life must some day come to an untimely end.

But let us go back of the stage upon which Absalom moved and see if we find any cause there.

David's life is a praiseworthy example when considered in its entirety, but it is not without its fault. One day long ago David looked from his palatial home, extended his arm, exercised his authority and a reeking gore was placed yonder in the hill country of Palestine. Two commandments had been broken. Shall we expect David's world to move on smoothly? No. Earth was heaped upon Uriah's dead breast but there was a bleeding furnace. Shall Uriah's offspring avenge? Truth crushed to earth will rise again. There was a son who followed in David's train. As further punishment he was told that the sword should never depart from his house. His harp was broken, his throat was choked, for songs he had moanings, groanings, and distresses. The way of the transgressor."

In closing we wonder if the young people of any local church, community, county, state or nation are safe today. We seek an answer in the selfsame question asked and answered about the old folks of any church, county, state, or nation being safe. The answer to the first query is none other than the identical answer you may give to the second one. The young people are safe when and not until the old folks are safe. So true indeed are the words of Him who would make a benefactor live on by citing his outstanding achievements in a funeral sermon or obituary notice that we are all agreed, that no man has ever really died who really lived. Just so no generation

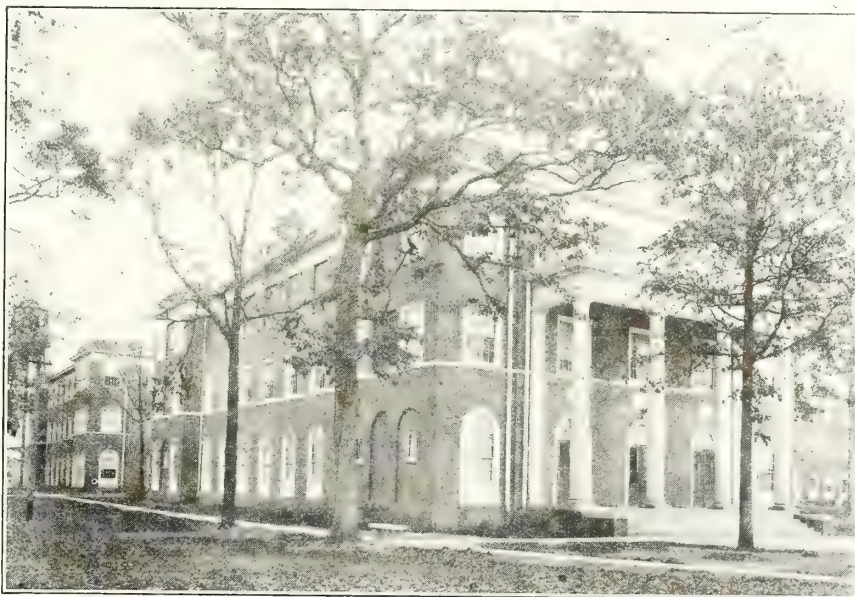
of people have ever lived who have failed to train the young in the right paths. The Bible speaks in no uncertain terms relative to the traitor. It were better for Judas that he had never been born than for such brave boldness, daring greed, and drastic action to characterize that period of his life after he had been at the feet of the lowly Nazarene for lo! those three or three and one-half years. Would to God that the sun might refuse to shine not from the sixth to the ninth hour only but from the first to the last hour rather than for the world to be filled by traitors and perpetrators, sons and daughters of careless and lust-crazed progeny.

ELON COLLEGE

AN ACCREDITED COLLEGE

of the

CONGREGATIONAL CHRISTIAN CHURCHES OF THE SOUTHEAST



WHITLEY MEMORIAL AUDITORIUM BUILDING.

ELON COLLEGE, founded by the Christian Church in 1889, has fully justified the faith and hope of its founders during its 42 years of operation. Its graduates from the four-year course leading to a bachelor's degree, number 980, now living, 122 of whom are in the Christian Ministry and full-time Christian service. The majority of these are members of our own denomination. In addition, 449 are in educational work and are an active influence in the lay leadership of the Christian Church.

THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

NEW TERM OPENS JANUARY 25th, and any student may begin the college work at that time.

For Further Information, Address—

C. M. CANNON, Registrar

Elon College, - - - North Carolina

Home Atmosphere — Reasonable Rates — Clean Athletics — Christian Spirit

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A religious Weekly for the Home, devoted to the interests of the kingdom, as represented by the Congregational-Christian Church.

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Six Months 1.00

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Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Change in the label will appear on wrapper the first week of month following renewal, provided it is received before the 25th.

OBITUARIES.

JOYNER.

Whereas, the God of love and wisdom has seen fit to call from her earthly labors to her heavenly reward, one of our faithful and beloved members, Mrs.

W. J. Joyner, and, whereas, in her going we keenly sense our loss, yet not without hope, knowing our loss works to her an excellent weight of glory, be it therefore resolved,

1. That we, the members of the Ladies' Aid and Woman's Missionary Societies of Bethlehem Christian Church humbly bow in a true spirit of resignation to the will of God and say, "Not our will, but Thine be done."

2. That we pattern our lives after the goodness and brightness of her life in such a way that our lives may reflect the same spirit of Christian sunshine.

3. That we honor her precious memory and consecrated life by carrying on the work that was so dear to her life, until that day when we shall know even as we are known.

4. That a copy of these resolutions be sent to her family, a copy to The Christian Sun for publication, and a copy be recorded in the records of the Ladies' Aid Society and Woman's Missionary Society of Bethlehem Christian Church.

Respectfully,

REV. R. E. BRITTLE,

MRS. T. H. DILDAY,

MRS. O. D. KING,

MRS. J. W. FOLK,

Committee.

McDOWELL.

Bud Frederick McDowell was born September 15, 1858, died November 13, 1931. He leaves a wife and five children,

THE CONGREGATIONAL LATIN-AMERICAN INSTITUTE AND PILGRIM LATIN CONGREGATIONAL CHURCH OF WEST TAMPA, FLA.—

Are helping give the Gospel, which is "the power of God unto salvation to every one that believeth," to the forty thousand Latin people of Tampa. The evangelical forces working among the foreigners of Tampa are by no means covering the territory sufficiently.

Methodists have six preachers, Baptists two, Presbyterians one, Congregationalists one. Church workers and teachers must be supported for this great missionary work. Send check to

LESLIE S. BRAY, Treas.

Route 4, Box 468, - - Tampa, Fla.
Send boxes of clothing to Mrs. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

For literature, write Rev. C. H. Corwin, 2326 Green St., W. Tampa, Fla.

one brother, Riley McDowell, and a host of friends to mourn their loss.

He told his family not to grieve after him for he was going to a better world.

Funeral services were held at Pleasant Union Christian Church by the writer

in the presence of a large audience. May Minister's Manual for 1932" now? It the spirit of Christ comfort the bereaved is worth ten times the price.

B. H. LOWDERMILK.

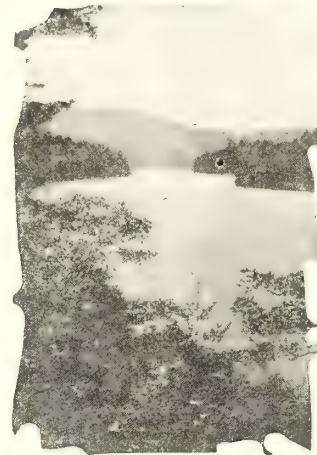
PIEDMONT COLLEGE

A SENIOR COEDUCATIONAL INSTITUTION

OFFERS

Standard Courses leading to the usual Academic Degrees; also Courses in Music and Home Economics.

Thorough Instruction in Speech and in the Commercial Branches.



A beautiful location in the "Foothills of the Blue Ridge"; altitude of 1,500 feet; spring waters and invigorating climatic conditions.

An enviable reputation for sound scholarship, wholesome student life and Christian Idealism.

Expenses exceptionally light: \$318.50 for the College Year.

For Catalogue, write,

JONATHAN C. ROGERS, Dean,
Demorest, Georgia

SOUTHERN UNION COLLEGE

FOUR YEAR STANDARD COLLEGE

A Memorial of the Congregational-Christian Union.

FRANK E. JENKINS, Pres. MARLIN G. SATTERFIELD, Dean

Second Semester will open January 27, 1932, with full provision for beginning courses.

Chartered BETHLEHEM COLLEGE June 2, 1922 Renamed PIEDMONT JUNIOR COLLEGE May 18, 1928
Renamed SOUTHERN UNION COLLEGE, June 3, 1931

SCHOLARSHIP HIGH

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CHARACTER SUPREME

A Strong Faculty, Educated in 25 Universities and Colleges in 12 States.

Unsectarian, but thoroughly Christian.

For Information about Entrance, write—

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Sensational Discovery, 666 Salve

A Doctor's Prescription for Treating Colds Externally

Everybody Using It—Telling Their Friends

\$5,000 Cash Prizes For Best Answers

"WHY YOU PREFER 666 SALVE FOR COLDS"

The Answer Is Easy After You Have Tried It

ASK YOUR DRUGGIST

First Prize, \$500.00; Next ten Prizes, \$100.00 each; Next twenty Prizes, \$50.00 each; Next forty Prizes, \$25.00 each; Next one hundred Prizes, \$10.00 each; Next one hundred Prizes, \$5.00 each. In case of a tie, identical Prizes will be awarded. Rules: Write on one side of paper only. Let your letter contain no more than fifty words. Tear off Top of 666 Salve with letter to 666 Salve Contest, Jacksonville, Florida. All letters must be in by midnight, January 31, 1932. Your Druggist will have list of winners by February 15th.

666 Liquid or Tablets with 666 Salve

Makes a Complete Internal and External Treatment

THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

IN ESSENTIALS, UNITY

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IN ALL THINGS, CHARITY

VOLUME LXXXIII.

RICHMOND, VA., THURSDAY, DECEMBER 10, 1931.

NUMBER 50.

THE SUN'S OBSERVATORY

By DR. W. C. WICKER.

WHY A DENOMINATIONAL COLLEGE?—

Dr. Walter L. Lingle, president of Davidson College says, "But after all has been said, a denominational College has no right to live unless, along with her Christian ideas, she strives to maintain high educational standards. The writer once heard the president of a denominational College say in a facetious way that he was trying to reduce lying to a minimum in the Catalogue of his college. A denominational college should be honest through and through. Not only so, but within the bounds of the curriculum that she teaches she should strive to give an education that is equal to the best that can be had."

ADVANTAGE OF SMALL COLLEGE.—

Practically all denominational colleges are still comparatively small. The small college has some decided advantages. The teachers and students know each other. The small college is a friendly place. In fact it is one large family. It would be difficult to find a better place for your son or daughter than a small college which has high educational standards, high Christian ideas, a Christian faculty and a Christian student body. The denominational college, with its Christian ideas, not only has a right to live, but, so far as we can see now, it is absolutely essential to the well-being of the Church and of the Christian home. The larger majority of our ministers come from denominational colleges. In addition to the ministers, a large body of laymen, including elders, deacons, Sunday School superintendents are being educated in denominational colleges."

FINANCIAL STRUGGLES.—

"The denominational college is doing such a distinctive and essential work that it is worthy of the fullest support of the Church and of individual Christians. There is no investment which will yield larger dividends in life and service than an investment in a Christian College. The majority of our denominational colleges are having such severe financial struggles that they are finding it difficult to maintain their high educational standards and ideals, and to keep step with the progress which is being made in the educational world. It would be a great thing if the church and Christian individual would rise up and meet in an adequate way the financial needs of the denominational colleges."

ELON COLLEGE CAMPAIGN.—

Our Elon College is in great need of immediate financial support to save the institution to the church, and to assure our new president, Dr. L. E. Smith, that the church will stand by the college and support him with their prayers, the gifts, their children and their Christian faith in Christ to save the church as the college may help in Christian leadership. We shall lose Dr. Smith as

president unless we act and act immediately and liberally in our gifts to the college. But if the entire membership of the church and the friends of the college will help before January 15, 1932, we shall save the college and keep our president. We cannot meet this crisis by waiting for others to act nor by hoping some other way will be provided, nor by expecting our president to change

"We'll Save It."

(Tune: "Lead on, Oh King Eternal!")

1. Rise up! Oh men and women,
The clarion call obey,
For Elon lies in peril!
Oh, may this be the day,
When countless prayers ascending,
With faith, put doubts to chase,
We'll save our dear old Elon,
We'll save it by His grace.
2. God answers prayer in efforts
Put forth by Christian men,
Then rally to the rescue,
And help our College win.
By close co-operation,
A dollar and a prayer,
Our many gifts will save it,
Let each one have a share.
3. They challenge us,—our children,
"Consider,—dare and fight
For Christian education,
Our College and the right."
The Church must have her leaders,
Oh, haste! The work begin!
Save Elon with our children,
This drive is sure to win.
4. With Christ, who watches o'er us,
With Christ, whose name we love,
With Christ who loved among us,
And now who reigns above,
We'll save this Institution.
"Free from all debt," our aim,
To Him be all the glory,
Blest be His Holy Name!

—Mrs. J. L. Foster,
Elon College, N. C.

his mind and stay without support. No man can save the college without liberal support.

HOW CAN IT BE DONE?—

By every minister taking the lead and pushing the organization in his churches for the college, it can be done. Every member of every church should make some gift to this fund. There will be no high-pressure methods used, but the Christian way of liberal, free contributions of all the people. The small gift will be appreciated as

truly as the larger one, but each should do his best. If we cannot give money, give wheat, flour, corn, bacon, etc., anything that can be used in the boarding department of the college, and make up a truck load and take it to the college. Every child in the church and Sunday school should give for the purpose not only of the gift but to cultivate a love for the college in the child's mind so that in the future the child will want to be educated at the college.

GAVE LOVE AND LOYALTY.—

Our president is a Christian minister who has made good in whatever he has undertaken. If economy, hard work, open policy, cooperation, frankness, good business methods, and the confidence of the people will save Elon, we can be assured of her success; but all these things, however excellent they may be, cannot save the college without money to pay urgent debts and moral obligations. It is our college, our obligations, our responsibility and with love and loyalty we should respond liberally to the demands upon us. The first and biggest gifts are love and loyalty, and then do all we can financially and do it now or never for unless we do the college will be lost.

WET AND DRY AT PRINCETON.—

The Presbyterian, Philadelphia, reports that at a recent poll of the 545 freshmen in Princeton University this fall reveals that there are 190 who claim they drink, and 355 who are total abstainers. Last year's freshmen had a majority on the wet side. It goes on to say: "This is a very remarkable change. We believe it is due partly to the educational work which is now being done by temperance people. These young men have been in the high schools and preparatory schools since 1925. That year marked the time when America awakened to the realization that the Eighteenth Amendment had not affected the human constitution of man, even if it had changed the federal Constitution of the body politic, and that unless boys and girls were taught and told, they would become drinkers, even as their fathers and mothers. As a result of this, the temperance forces 'snapped out' of their song singing and jubilee spirit and went to work. See the result. The saloon was vanquished by the old school textbooks, in which the dangers of alcohol were expounded. The liquor menace can be kept down if the facts can be brought properly to the attention of youth. This Princeton poll on this subject is verified further by the fact that the boys show good sense in other questions they settled: They prefer the scholastic honor, Phi Beta Kappa, to the athletic letter, and their ideal girl must have 'beauty, brains, personality, sense of humor, and charm,' all of which reminds us of qualifications which a 'new pastor' is supposed to possess."

NOTES-PERSONALS

Rev. R. Lee House, pastor of our Newport News church, writes: "I am enjoying my work her every much. The good people make it very pleasant for me. At this Thanksgiving period, I am thankful for this church and grateful for the privilege of serving here."

Deacon J. W. Felton, of Elm Avenue Church, writes: "We have had ten to unite with the church recently and have added 100 new pupils to the Sunday School this summer and early fall. Our church is working well, and the prospects seem bright and hopeful. We certainly enjoyed the work and leadership of Mr. Fentress and gave him a nice present when he left us."

Rev. W. T. Scott, Salisbury, was a visitor at the editors' office the past week and reports much interest manifested in the prospect of a church in Winston-Salem, N. C. While serving as pastor at Salisbury, Brother Scott goes to Winston Sunday evenings, and quite a promising group of former members cheer his heart with their presence and with their expressions of hope for a United Congregational-Christian Church in this prosperous and thriving city.

The first pastorate Dr. L. E. Smith held after graduation from Elon College was that of First Church, Greensboro, N. C., and to this church he returned Sunday, December 6th, for his first sermon as president of Elon. Many friends and admirers of the former days of his pastorate were in the congregation Sunday to greet him, not as a student fresh from Elon's classic halls, but as president now of the college that gave him training and equipment and sent him out to do a great work for his church and the kingdom.

Dr. W. C. Wicker, president of the Eastern North Carolina Conference, is giving his time and energy to soliciting the pastors and churches of his conference in behalf of Elon College, seeking to get everyone in the conference to make some donation to the college. By a hearty co-operative effort on the part of all, Elon will not only be saved in this time of trial and testing, but will emerge more glorious and more beautiful than ever. The church has a right to expect every man, woman and child now to do his or her duty.

Many of us excuse ourselves from effort and obligation in times like these on the ground that we are in a period of depression and adversity, promising ourselves we will do better when times are better. Surely, we forget the wisdom of the one who said, and very truly, "We measure the greatness of man by what he does in adversity." True greatness and genuine goodness are not looking for an excuse or an opportunity to sidestep. They face adversity, overcome circumstances and achieve and carry one in the face of difficulties. Only weaklings seek to cover their lives with excuses of adversity.

Another good woman wishes printed again in THE CHRISTIAN SUN that the Thank-Offering to be observed by the Woman's Missionary Societies this year either goes to the General Mission Fund, since there is a deficit, or to Dr. Wilder's hospital in Madura, India. We are advised that the blue-prints for Wilder's new hospital have been approved by the British Government in India. The English community in Madura, aided by several Indian leaders, has

made very generous subscriptions. The hospital is assured greater usefulness when its new building is completed. It is very, very much needed and is certainly a most worthy investment for those who wish to give something to the relief of real needy, suffering humanity.

Rev. W. L. Wells, formerly a minister in the Christian church, and who occupied several of our important pulpits—Rose Hill, Columbus, Ga., Reidsville, N. C., and others—and who later united with the Presbyterian Church and spent his last years in the ministry of that communion, died at his home in Raleigh, N. C., November 26th, and his funeral was conducted from the First Presbyterian Church of Raleigh, Friday, November 27th. Brother Wells was a man of marked consecration and piety and lived out his days in faithful, devoted service to God and his fellowman. Truly a good man has gone to his reward. He was in poor health the last few years of his life, but through it all remained faithful and true to his high calling and gave to the world an example of Christian manhood.

Mrs. W. V. Leathers, presenting her report as treasurer of the Woman's Board, Eastern Virginia Conference, writes: "My report seems to be later than the others, but it is also the best so far as finances are concerned. Over \$2,000.00 ahead of any of the other reports, and I only wish it could have been \$3,000.00. My report is late because I was not able to get in all bills and items, as I wanted to close the year before I sent in the report. I do not know, of course, whether we will reach the \$7,500.00, our goal, for this year, but we are certainly going to put forth a desperate effort." The women of the Eastern Virginia Societies are certainly setting a good pace for the societies of the other conferences and are thus stimulating activity and effort in the best of all good causes.

Dr. L. E. Smith, president of Elon College, and Rev. Stanley C. Harrell, Durham, N. C., chairman of the campaign committee for North Carolina, met with the ministers and a group of laymen of the Eastern North Carolina Conference in Raleigh, Monday afternoon, November 30th, to discuss ways and means of conducting a campaign among all the churches and the people in behalf of Elon College. Such a campaign is being conducted in the conferences of North Carolina and Virginia with three specific objectives: 1st. To enlist the names of 10,000 donors who contribute something, make some gift, to Elon College. 2nd. To secure a total of \$50,000.00. 3rd. To secure fifty new students for the second semester at Elon College. A similar meeting with the ministers of the North Carolina and Virginia Conference, under the active leadership of Dr. C. H. Rowland, chairman, was held at Elon College, Friday, December 4th, and for the Western North Carolina Conference at Ramseur, Saturday, December 5th. Every effort is being made by Dr. Smith and his helpers to give every man, woman and child in the church the opportunity of making a donation of some size to Elon in its present necessity.

We speak of "hard times" in and around us. We simply do not know what the term means in comparison, for instance, with the following as reported by Bishop Francis J. McConnell, president of the Federal Council of the Churches of Christ in America: "In China, fifty millions of God's creatures have been swept from their life's moorings by the most appalling flood in history. Thirty million of these are destitute, without

homes, clothing, or the means of resuming their normal lives. Ten million of these men, women, and children are confronted with starvation. The cold of winter and the havoc of raging epidemics, that are ever a part of famine, will intensify the prevailing horrors. Water still covers thousands of square miles of farm lands and village sites. It will be January before the waters recede. The Government is doing everything in its power to aid its people, but outside assistance is desperately needed." Rev. E. C. Lobenstein, Executive Secretary of the National Christian Council of China, says, "This calamity must rank as one of the greatest natural disasters of modern times. Conditions in China make it impossible for the Chinese Government alone to cope in any adequate way with the disaster. The generous cooperation of benevolent people in all lands is needed to supplement what the Government can do. The world is increasingly being led, often against its will, to realize that the nations are all members one of another, and that if one member of the human family suffers, the other members suffer with it."

METHODS CORNER

By REV. ELISHA A. KING, D. D.

Miami Beach, Fla.

The social life of a church is one of its strongest features. Anything that can be done to foster it is a good thing. I heard the other day of a church in New England that had a church party. The invitation declared that a meeting such as was planned strengthens the bond of fellowship and produces satisfactory results. A supper was planned by a committee and a program of entertainment was provided. The invitation stated also that some church official would talk to the people who came to the party about some phases of church work. It also announced that a collection would be taken to help defray the expenses so as to make it democratic. The expense was very small. The letter further said that the committee did not want anyone to stay away on account of the money because it was not money that was wanted. The committee desired above everything else to have the church members present.

The purpose of the party was to get church members together so that the minister and others could talk over plans of work for the church for the coming winter season. From private information from the church where this was tried out we learn that in that particular church it was necessary to have two such parties to accommodate all the members who desired to come. Furthermore, we learned that such parties are held often. They are something like what we call down here "Covered Dish Dinners," or more commonly known as "Pot Luck Dinners or Suppers." Those who come bring what they please and it is all put together on a table and after supper the business is transacted about the table. It is a splendid way of getting people together for the transaction of business and the social value is very great.

This is a method that can be used in many ways. I used to teach a Bible class that met for a simple supper, the expense of which was met by the young men present. We sat about the table for an hour or two studying. The first Bible class I ever belonged to met once a week in the Y. M. C. A., where we got our own supper and then spent the evening studying the Bible. It is a fact that a meal opens the lips in speech and stimulates good feeling. People must eat and it is a wise church that takes advantage of this fact and turns it to a good use.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

REV. W. H. TILLMAN and REV. N. A. LONG were fraternal travelers from West Florida and South Alabama on the Fellowship Teams of the Iowa and Minnesota Conferences. They enjoyed this excellent service and the interchange of ideas.

ALABAMA CONFERENCE VETERANS at the State conference were Rev. Samuel Long, of Midland City, Rev. Casabianca E. Burkett, of Dozier, and Rev. Willie G. Miller, of Dorcas, West Florida, as well as Dr. Frank E. Jenkins, who has been building in the Southeast for a period of between forty and forty-five years.

HAVE YOU PAID YOUR APPORTIONMENT for 1931 yet? Be sure to send it to Dr. W. Knighton Bloom, 933 Woodward Building, Washington, D. C., before December 15th, if possible. This is a goal set by the churches of the Carolinas and Georgia. How many will do it? Some have already reached their quota. Let every one try. In preparing to make our Christmas gifts to friends let us not forget Jesus.

THE WEST FLORIDA ASSOCIATION meeting was held at New Effort Church near Bonifay. Rev. Willie C. Miller was Moderator. Rev. W. H. Tillman, Rev. S. F. Commander, Rev. John Alford, Rev. W. H. H. Joyce, and Rev. F. P. Ensminger were other ministers present. Gopher Linzy, a young man, is pastor of one of the newer churches. Miss Marguerite Davison, with the help of the children and young people, gave a demonstration of the costumes worn by the people of foreign lands. The place and power of the country church was the general theme of the sessions.

AT GREGORYVILLE, KENTUCKY, the ministers of the Kentucky State Christian Conference met for a Ministerial Retreat under the guidance of Dr. Hermon Eldredge, of Dayton, Ohio, J. M. Trosper and F. P. Ensminger, all of whom received most cordial welcome and attention. Secretary Eldredge makes Christian service the greatest field of human endeavor. His understanding and human sympathy give his messages power. As the teacher of an adult class in the church school he brings the study of years to his hearers. Rev. G. W. E. Wolford is president and Rev. W. E. Robinson is secretary of this conference. The building at Gregoryville is new. The organization is thriving.

THE ALABAMA CONFERENCE OF CONGREGATIONAL AND CHRISTIAN CHURCHES.

This conference held its second annual meeting at Phenix City in the beautiful new church built by Rev. Charles W. Smith, the Alabama builder of Congregational Churches. Beulah Christian Church, of Phenix City, assisted in the entertainment. Speakers of the two denominational groups alternated on the program. It was regretted that Dr. J. O. Atkinson, who was to balance Dr. Bloom at one session, was unable to be present on account of a North Carolina conference meeting. Alabama is proud of Southern Union College and of Thorsby Institute. Dr. Frank E. Jenkins spoke for the educational institutions and reviewed some of the progress of our institutions of the Southeast, retailing some of the struggles out of which they have emerged to finely serve. Professor E. H. Sperow, of Southern Union College, who is most popular there, had a good message for the meeting.

The discussion of the topic, "What Our Rural Churches Most Need," by Rev. J. D. Dollar, after good talks by Pastors C. W. Carter, J. E. Each, H. M. Gray, J. H. Hughes, N. A. Long, A. Calvin Nelson, and W. H. Tillman, brought out many hopeful attitudes.

Rev. C. H. Veazey, Miss Verla Barnett of Southern Union, and Miss Marguerite Davison spoke for young peoples' work. Mrs. V. E. Kitchens and Mrs. E. W. Butler, respectively, told what the Christian and the Congregational women are attempting.

Reports showed that two thousand quarts of canned stuff had been put up by the church people to be sold for the mission cause or given to educational institutions for Christian education.

Rev. G. D. Hunt and Rev. Samuel Long presided at the sessions and Rev. N. A. Long and Rev. W. H. Tillman acted as scribes. Rev. J. D. Dollar was chosen moderator for the coming year. Dr. W. Knighton Bloom spoke on "Adventurous Evangelism," and conducted the ministerial retreat, which occupied the entire morning on the last day of the meeting. Rev. C. W. Carter preached the first sermon. The largest church auditorium of the city—the Central Methodist—was offered for the sermon of Dr. Trevor Mordecai, which was preceded by the devotional service led by Professor W. C. Edge. Dr. Mordecai told the brethren of his Conference of his experiences and program, and brought some great thoughts for their consideration. He was warmly welcomed as was also the church delegation from Birmingham. These consisted of Mr. and Mrs. Akers, Mr. and Mrs. Bonham, Mrs. Plosser, Mr. and Mrs. Smith and Dr. and Mrs. Mordecai. Miss Helen Dizney, head nurse of the Esther Barton Hospital of Taikou, Shansi, China, made her first public appearance in Alabama at the Conference, where she spoke twice to the delight of her auditors. The Conference made gains all along the line this last year.

CONFERENCE AT WADLEY.

Collegeside Church, Nashville, entertained its first annual conference this year. Moderator Edwin E. White was at his best. The sermon of Dr. Trevor Mordecai, of Birmingham, on the topic, "The Secret of Revelation," delighted the company. Chaplain George W. Blount brought strong messages. Six valiant ministers: Marston S. Freeman, Jason Noble Pierce, W. Knighton Bloom, A. L. DeJarnette, C. Rexford Raymond, and Edwin E. White wrestled in discussion with the findings of the six seminars at a morning session and then, under the leadership of Professor E. T. Krueger of the Department of Sociology of Vanderbilt University, brought out striking points in them for the public at night.

Mrs. Louise Owings Charlton, United States Commissioner for the Northern District of Alabama, and a leader in the Birmingham church, brought new points of view and first-hand information as she discussed the topic, "Youth and Crime." Dr. Robert A. George had a paper which was well reported by the press. Principal Oscar M. Fogle of Pleasant Hill Academy commended his program to the brethren by his fine attitudes. Dr. May C. Wharton interested them more than ever in the Upland Sanatorium cause.

The young people had a great time at their banquet under the leadership of Miss Marguerite Davison and her corps of helpers, including students from the School of Religion, and Miss

Dorothy French. The Ridgetop young people had the largest delegation.

The conference attendance at the capital city was fifty per cent larger than usual. Mrs. Marston S. Freeman presided at the session for Woman's Work. Scarritt College gave the use of its beautiful Wightman Chapel for two of the night sessions, and Ward-Belmont College allowed the use of its chapel for the other night. The music was superb. On two nights it was furnished through Professor Stetson Humphey of Ward-Belmont, who is the chorister of Collegeside church. On the first night the Mozart Society of Fisk University gave heavenly music. Foreign students of Scarritt College added to the missionary interest. Dr. Bloom presented the program of the commission on missions. Rev. A. Nightingale was elected moderator for the coming year.

The day sessions, for the most part, were held in Collegeside House, where the young peoples' banquet was also served. Finer hospitality there could not have been than was displayed by the Pierce family and the women and members of Collegeside Church. A leading feature of the meeting were the discussions conducted by Rev. A. L. DeJarnette.

The conference greatly rejoiced to receive Dr. Jason Noble Pierce into membership, feeling that this marked a happy milestone in its progress.

The conference made gains in church and church school enrollment, apportionment gifts and property valuation but not in local expense, according to last reports.

INTERDENOMINATIONAL TRAINING SCHOOLS.

Interdenominational Leadership Training Schools are growing in numbers and interest in Florida. They are promoted by the Congregational, Presbyterian, U. S. and U. S. A., Methodist Episcopal, South and North, and Disciples of Christ Churches, with Episcopalians and Lutherans uniting in some places. Schools have been held in St. Petersburg, Jacksonville, and West Palm Beach this fall, and a fine school has been planned for the churches of greater Miami, to be held in White Temple Methodist Episcopal Church, November 29th to December 4th. Schools will be held in Tampa, Key West, Ft. Myers, and several other places in the spring.

Miss Pattie Lee Coghill, Extension Worker, teaches in the schools in which Congregational Churches participate, and has taught "The Pupil," "Training in Worship and the Devotional Life," and "Adolescent Psychology." These Schools have been helpful because of the variety of courses offered through the cooperative effort, and while teaching in them, Miss Coghill holds personal conferences with the young people, and other officers and teachers in the Sunday Schools, as well as talking to young people's groups, meeting with teachers and officers, and helping with the missionary activities.

Self-sacrifice Villa is a strange name, isn't it, for a house? It is the outgrowth of the little church in Ishinomaka, Japan, where Miss Martha R. Stacy has been at work. A young man unable to work because of spinal trouble, gave all he could in strength and thought to the church. He and another similarly minded youth hired a sunny apartment and established a Christian home. Later four young men, led to Christ and trained at the Villa, were received into the church. The monthly paper of the church is published there. So the Villa is becoming a strong center of Christian influence, feeding the mother church with inquirers and new members.

E-D-I-T-O-R-I-A-L**EDITOR****J. O. ATKINSON, ELON COLLEGE, N. C.****ASSOCIATE EDITOR****E. C. GILLETTE****117 W. Forsyth Street, Jacksonville, Fla.****CONTRIBUTING EDITORS****W. W. STALEY****W. A. HARPER****S. C. HARRELL****J. E. McCAULEY****NEWS EDITOR****W. C. WICKER****PRINCIPLES OF THE CHRISTIAN CHURCH.**

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE SMALL COLLEGE.

There are, according to recent figures, approximately 1,000,000 college students in the United States. Of this number, approximately one-fourth—250,000—are in state institutions; approximately an equal number in the larger and richer endowed private universities (Harvard, Yale, Stanford, for example). The remaining 500,000 college students are getting their education in the small liberal arts colleges, the greater part of which are church colleges. These church colleges are, for the most part, supported by doubtful and seemingly insecure incomes, but they manage to carry on through the years, and to give to the nation a very large per cent. of its distinguished statesmen, and practically all of the leaders in church and religious life.

We are passing now through conditions which are trying the church colleges to the limit of their strength and ability. The question with many of them is as to whether they can keep open, and carry on, as in former years. On this account, many men and women of the church, not only of our Christian Church, but of other communions as well, are asking the question: "Since we pay taxes to help support state institutions, why tax ourselves to help support our church college?" The answer to that question is obvious from the above figures. If the small colleges of America, owned and supported by the church, were to close their doors, the state institutions, now filled to capacity, for the most part, would have to immediately increase their equipment two fold at least and taxes to support these institutions would have

to be more than doubled. All the citizens of the state feel that they are taxed to the limit for the support of higher education, and if the church colleges were to close their doors, either half the college students would be debarred from college, or taxation for education would have to be very largely and immediately increased. This is the hard financial fact of the situation. The other and still harder fact is that the state does not attempt, and under the Constitution cannot attempt, religious education. We of America believe in the complete separation of Church and State, and so if Church is to have religious intelligence and control, the development of culture under the constraint and freedom of the truth, and the whole truth, then the church college must be sustained, and do its work. It isn't a question merely of educating a few ministers, its a question of education in an atmosphere fraught with Christian character, plans, Christian purposes, and pursuits which set truth free to do its full work in the world. "Ye shall know the truth, and the truth shall make you free." That truth that makes men free has ever been cherished, sought and pursued, in a religious, a Christian atmosphere.

President Herbert Hoover, in his recent address over a nation-wide hook-up of the radio, was certainly justified in declaring that the small colleges of America were "the seed beds of our leadership."

The campaign of publicity in behalf of the small college is going on throughout the length and the breadth of the country, and this campaign has not been begun any too soon; in fact it has been long delayed, since there are many otherwise well-informed people who reckon little with the contribution to the nation, to the home, and to the world, of the small college. J. O. A.

OUR CHURCH CALLS US.

This call to duty and to loyalty is not for Elon College, it is for the entire Church. There is not a local church in all the Convention whose welfare, progress and future are not linked up with Elon College. You simply cannot separate the College from the local church. They have become identified. The local church has contributed its money and its sons and daughters to Elon College; in return Elon College has contributed its life and labors to the local church. The college does not exist, it never has existed, for itself; it exists for the church. It was built by the church and for the church. The church realizes that it must have a college and then set about building it. The church now realizes that it must keep its college, and it sets about saving it. We need not point to our mistakes or our failures, neither can we take counsel of our fears. History itself records the blunders and the mistakes, the shortsightedness and the shortcomings, of all institutions, states and enterprises. We read history to find out the blunders and the mistakes of the past, as well as to discover the triumphs and the victories, so that profiting by the former, we may be inspired by the latter. We can profit by our mistakes, and wisdom always does, by guarding against the same mistakes in the same way for the future.

The whole church is now called upon to come to the relief of Elon College. This means that the whole church is called upon to come to the relief of every local church and every enterprise in the church, for if Elon College loses out in its present struggle, the other enterprises of the church go down with it, and the local churches, themselves, will begin to lose hope, to lose courage and to lose intelligent direction. The call of the college is the call of the church.

Solicitation is now going on in the various churches and among our people, to try to secure funds with which to save the college. It is desired that every man, woman and child shall con-

tribute something, shall do something, to help save our college, to help encourage and help inspire our churches. If ever the church called in no unmistakable terms, it calls now, it calls long, and it calls loud. It has consecration, it was prayer, it was devotion, it was self-denial, that built our college. It must now be consecration, loyalty, prayer and self-denial that save our college. The church college is essential to every denomination, to its life and growth and prestige and power, and we have centered our efforts and our affections, our prayers and our sacrifices on Elon College. In doing this we help every enterprise of the church and every local church and every home in every church. Elon's call is the call of the church. J. O. A.

GOD ANSWERETH BY FIRE.

Elijah's challenge in the name of his God to the prophets of Baal was no novel one. That man of God put his congregation to the test to which people and congregations have had to be put for the centuries since then. "The God that answereth by fire, let him be God." (I. Kings 18:24). Fire consumes, but it also purifies; and God has kindled many a fire since Elijah's day that He might consume and purify. There is that in human nature, there is that in the history of all human institutions, which can be consumed in no other way than by fire. And there is that in human life, and in all human institutions, which can be refined and purified in no other way than by fire. Fire throughout the Word of God is a symbol of purification, of cleansing, of perfection, and of power. Not only so, but fire is the symbol also of purification; it is a symbol of pleading, of persuasion, of holy purpose. "For by fire and by His sword will the Lord plead with all flesh." (Isa. 66:16.) "For the Lord will be under her (Jerusalem), a wall of fire around about and will be the glory in the midst of her." Thus in the glory of the flame, in the refining, purifying heat thereof, God pleads with Jerusalem, while He protects her, that He may make her a choice and chaste city of righteousness unto Himself. And this is why John the Baptist, in the words of a true prophet, said: "I, indeed, baptize you with water: He shall baptize you with the Holy Ghost and with fire." (Luke 3:16.) And this, too, is why our Lord declared, "I am come to send fire on the earth; and what will I, if it be already kindled." (Luke 12:49.)

We count it hard, difficult, trying when the day of consuming fire, purifying and pleading, though it be, come upon us, and yet God tries His own in that way and thus at once consumes the dross, and refines and strengthens the power to stand the test, thus preparing for greater power, purpose and pursuits. In this way, God tries institutions, individuals, enterprises. Many interpret fire as the symbol of God's anger, a token of God's wrath; and so it may be with the unholy and the impure; but with the true, the tried, and the faithful, it means a glorious invitation, a call for nobler tasks and pursuits. Paul understood this in writing to the Church at Corinth, when he said: "And the fire shall try every man's work of what sort it is." (I. Cor. 3:13.)

That which is most trying to man often turns out to be God's challenge, trial, the manifestation of His power and the revelation of His purifying presence. From Elijah's day to ours, God has manifested His supreme presence, majesty, might and purpose, by answering through fire. "The God that answereth by fire, let him be God. And all the people answered and said, 'It is well spoken.'" Our lives, our institutions, our enterprises, pass through the trials and the heartaches of fire. So God sees fit to purify, refine and strengthen. J. O. A.

UNIFORM SUNDAY SCHOOL LESSON.

The plan for Uniform Sunday School Lesson was formally inaugurated in 1873, and, after being adopted by Canada and England, were called the International Sunday School Lesson. Each denomination published its own lesson helps; but the text of the lesson was the same for all schools in all denominations. After that came the graded lessons and publishers have placed these graded lessons before the public and many schools have adopted the graded lessons for their classes. The American Sunday School Union was organized in Philadelphia in 1824, and it has carried on its work for more than a hundred years. With all the changes and new features in Sunday School publications, nothing has equalled the International Uniform lessons for Sunday School work. That system always carries the Bible text with parallel readings and keeps the Scripture before the mind of the school. Much of the graded work deals in stories and leaves apart from the Bible text.

Whatever may be thought, said or written about children, young people and adults in the Sunday School, the Bible is the heart of the school. The use of the Uniform Lesson has done more to break down denominational ignorance and prejudice than any other one thing in the history of Protestantism. When all the people read the same texts, study the same lessons through the whole year it leaves an impression for unity that graded lessons can not make. The trend of denominations toward a common thought, the merging of denominations and local churches, the real friendliness and cooperation between churches in cities and denominations can be traced, largely, to the use of uniform lessons in the Sunday Schools throughout the world.

Another side thought is, that when a teacher of a graded lesson class is absent and some one, otherwise a good teacher, is called upon to take that class, she knows nothing about the graded lesson, but when the uniform lesson is used, all have studied the lesson and can help, on call, to take the place of an absent teacher.

W. W. S.

NOT ALL FOR THE ASKING.

All is not ours just for the asking; as some people seem to think. There must be something in our supplications, deep, innate; some irrepressible yearning in the heart, for the things, for which we ask. The mere asking for blessings does not bring us much, but when we get down to rock bottom and ask for the blessings of life in the name of Jesus and according to the will of the Father those blessings are most certain to come. Expecting something for nothing has been a great evil of the ages, some people run their prayer life on the same principle; they are unwilling to pay the price. I believe we should want, to want, those things that God wants us to have; those things we can use to glory in the furtherance of His kingdom. Such mistakes do we make, in coming to God with our wants all planned to our choice, and importune Him to approve our plans, and give us the blessings that, we only, think we need. I was very much impressed not long ago, by a confession of Manhatma Gandhi, who said, "The more my faith in God increases the more deeply are my yearnings for prayer; life seems to be dull and vacant without it." This enlightened Hindu has learned the secret of life and this is the best explanation for his position of dominance. We are told that David Brainerd prayed eight successive days in the wilderness for God's spirit, among the Indians, and hundreds were brought to the knowledge of God and were

saved. No doubt the supreme need of most professed Christians is to be brought to the bigness of a mature prayer life. The higher paths can not be found in self confident petitions, nor vain-glorious mental attitudes. I believe that the great standards of Christian thinking are the

creations of great souls who lived in the circumference of God's will. God help us into a more mature prayer life that we may have a more Christian discipleship.

A. R. FLOWERS.

Rocky Mount, N. C.

Will Our Laymen Follow?

There hangs upon a wall amidst other famous paintings, one by the English artist, Watts. The title of this painting runs: "Sic Gloria Mundi Transit." The writer of this message is not interested in the composition of the painting, but around its edges is the following: "What I spent, I had; what I kept, I lost; what I gave, I have."

"Thus passes the world's glory." What I spend gives me temporal advantages—food, clothing, shelter, passing pleasures, fleeting joys—things possibly worth while and oftentimes necessary. What I keep, I lose. Not what I save for useful purpose, but what I keep, what I hoard, what I withhold, when there is need that I pass it on. I lose the advantages it may bring in this world and the joys it might procure hereafter. What I give, I save, for myself, for humanity, for Christ.

Last week, we called upon our Ministers to lead. It is for the laymen of our Church to follow through. Elon calls. There is none in the Christian Church who cannot answer. He of small means who gives his little will receive as great credit in the sight of God as he who gives much of his abundance. But he who gives nothing, whether he be rich or poor, what credit has he?

There are Thirty-three Thousand constituents in the Southern Christian Convention. An average of less than Two Dollars per member will pass the goal that the Convention has set. But to reach that average, you, and *you*, and YOU, must give, your tens, your hundreds, your THOUSANDS! Are you going to do your part? Or are you going to stand idly by, while others toil and sacrifice that *your* Elon may live? Is your money so dear to you, that you can withhold it at this time, when your College and your Church need it as they do? Can you imagine the Christian Church without the leaders that Elon has given it? Are you willing that its influence shall be lost?

Then rouse yourself, for haste is necessary, if you would save this valuable heritage which is yours.

"Sic Gloria Mundi Transit,"—"What I spent, I *had*; what I kept, I *lost*; what I gave, I *have*." What you give for Elon, you will keep, that it may bless you. It is yours throughout all God's eternity!

CONTRIBUTIONS

SUFFOLK LETTER.

Elon College Rallies in the churches of the Eastern Virginia Conference, under the leadership of Rev. F. C. Lester, who heads the campaign to raise Fifty Thousand Dollars, as an emergency fund for Elon College by January 15, 1932, touched Suffolk on Wednesday night, December 2nd, and a good audience enjoyed the music of the six college boys, the pictures of the college buildings, the address by Dr. Charles Eldred Shelton, pastor of the Portsmouth Congregational Church, on "Why Church Colleges in a Day of State Education?" and the explanation of the needs of Elon and the campaign to raise fifty thousand dollars. No charge was made for attendance at the Rally, and no solicitation was made for subscriptions. The meeting was solely a voluntary effort to present to the church the value of the college as a Christian Church Institution, and the emergency for money to meet the necessity of Elon for money, to pay debts and carry on its great work. In other words, these rallies are intended to call the serious attention and obligation of the membership and friends of the Christian Church in the Southern Christian Convention to the necessity of raising \$50,000.00 to tide the college over this financial crisis in these hard times.

Rev. F. C. Lester has leave of absence from his Waverly church, and gives his service and expenses without charge in this entire campaign.

Dr. Shelton, who has had wide experience as an educator, as well as a pastor, is a remarkable speaker, thoroughly posted on the subject of education in its Christian and secular relations, and knows how to present the real value of Christian education.

The six boys from the College are giving their time and talent as a personal sacrifice of their time in college, to help, if they may, to present the needs and spirit of Elon College to the churches of the Eastern Virginia Christian Conference. The names of the six young men rendering this service through the Rallies, by solo, quartette, piano and violin, are Ross A. Cook, C. Ramsey Swain, E. L. Moffitt, Jr., Elijah Jones, Rodman Lilly, and Paul Taylor. The only expense to which the local churches where these Rallies were held was the entertainment of the six young men for a meal and a night.

So far as learned, the congregations were well pleased with the music, the addresses, and the Christian educational impression made by the visit of the boys, Dr. Shelton, and Rev. Lester.

If the people in the Christian Church could realize the value of Elon College as an educational institution, and as their institution, Dr. L. E. Smith, the recently elected president of Elon College, through the campaign inaugurated to raise \$50,000.00 to meet the present necessity of the institution, would be encouraged.

The leaders chosen, and who work without pay, are, Rev. F. C. Lester of the Eastern Virginia Conference, Dr. C. H. Rowland of the North Carolina and Virginia Conference, Dr. W. C. Wicker of the Eastern North Carolina Conference, and Col. J. H. Harden of the Western North Carolina Conference. These men represent the heart of the Church, the need of the College, and will, no doubt, emphasize what Dr. Smith has proposed to the members and friends of the Church in their loyalty, to *pray, pay, and patronize* Elon College. W. W. STALEY.

IS THERE STILL NEED FOR A CHRISTIAN COLLEGE?

By DR. CHARLES ELDRED SHELTON

So far as this writer is concerned, the answer would be, "*Never greater than now.*" Why? It is my purpose to give you in a few words the reason for think so.

Personal Contact Important.

Because the Christian College is necessarily small; and there are great advantages in taking the college course, the regular undergraduate work, in an institution that enrolls only a few hundred students. The students come in closer contact with the members of the faculty. Personal intimacies are possible. And these advantages are recognized in the greatest institutions of the world. In the German universities, the real training of those who wish to excel in culture is given in the "Seminars" that each professor gathers about him; just those who manifest a special interest in his work have this great opportunity.

The tutor system of the English universities is another tribute of the advantages of studying under a competent instructor, with only a few associates.

Then when the students number only a score or thereabouts to the class, and the whole list is small enough for the intimacies suggested, there can be an atmosphere of culture and learning that has more to do with real education than a highly paid corps of instructors. Then this atmosphere does not consist only of the teachers, but the fellowship of others striving toward the same end is a large part of the inspiration and help in advance in culture and thought development and there can be little of all this in a big institution of as many thousands.

Christian College Students Excell.

Now all this makes certain better work on the part of a larger number than can be found in the State and endowed institutions.

If there is any doubt about this, find a bulletin of the graduate schools of these leading universities and note the proportion of awards, honors, and fellowships earned, for they are all earned by the graduates of the Christian Colleges and those of the big universities themselves. It may surprise you to find that the "lion's share" always goes to the men and women from the smaller schools. Then look over the lists of Rhodes Scholars, and there will be another unanswerable argument.

But the real test is the preparation for life. A study of Who's Who will convince any one. Note this: William Rainey Harper, the president that made Chicago University what it is, was a graduate of a school of which most of us have never heard, Muskingum. He is only one of the vast army of those who have come from small, unknown colleges and reach the heights of educational and professional achievement. They are legion.

Needed for Moral and Religious Influence.

But it is the moral and religious side of the question of higher education that makes the Christian College so much needed, if Christian civilization is to be achieved. With the great secular schools, morals and religion are secondary; the curriculum is first, these matters incidental. To turn this around and have an atmosphere permeated with real values, spiritual things put first, all else second, is the purpose of the Christian College.

I would not be understood as believing that these secular institutions are permeated with infidelity, are really "Godless." I believe that the noisy, irreligious professors give a bad name to many a school that has the overwhelming majority of its faculty members devout Christians. But the atmosphere is secular, and I doubt if there is a single great university in the country that does not have among its instructors some godless, irreverent men who have a pernicious influence on young life that they touch. Such teachers would not be tolerated for a semester in a Christian institution. It is organized for just the other purpose. To put things in the relation that our religion demands is what is undertaken; soul above body, morals above manners; making life above making a living. Can we do without schools of that purpose in an age like this?

Christian Teachers Needed.

That influence is direct. But we need these schools to make it necessary to have godly, not godless men at the head of the secular universities. In a midwestern state, each of the three great state institutions had a scholarly preacher as its head. Why? Because the citizens of that Christian state would not tolerate any other sort, when there were over a dozen high grade Christian colleges in which the members of the faculty were chosen for their Christian character as well as for their intellectual equipment.

But the question is asked: Can denominations equip their schools well enough to do the kind of work that is demanded. Let me call attention to the fact that consecration often has as much power to bring fine teachers to an institution as taxation. Note what has been cited above as to the record. Remember that state and national boards that give recognition, take care of educational standards and equipment.

Do we still need Christian colleges?

Again the answer is, "*Never More!*"

IMPRESSIONS BY THE WAY.

V.

Many thrills await the Christian pilgrim in Syria. The topography of the country and the customs and life of the people greatly resemble Turkey. The form of government too is democratic, only in Syria the French exercise the mandatory power conferred by the League of Nations. The French are here pursuing their usual policy of dividing to rule, and so five small republics known as Lebanon, Syria, Alouite, Alexandretta, and Jebel Druze prevent that unanimity of action which under sympathetic guidance it was hoped would develop ere long a true Syrian republic.

Religiously in the Syrian mandate there is complete freedom of belief and freedom to teach. There is not, however, that toleration, appreciation, and mutual respect which we enjoy in our own land. Still even though you speak through an interpreter, you feel the atmosphere of freedom and are exhilarated by it. Just before you go in to address a group of assembled students in Turkey, the officer in charge calls attention to the fact that there can be no religious propaganda in the service—no Scripture reading, no prayer, no Christian hymns, no reference to Christ. You speak a Christian message without labelling it such and under great difficulty.

But a chapel service in a Christian College in Syria is much like that of our own Elon—songs, Scripture, prayer, an address in which direct reference may be made to Jesus as the great teacher and Savior. In both countries you are listened to with the profoundest respect, and I am sure with the same approval. The student mind of the Near East is peculiarly susceptible to spiritual truth and never fails to respond to it. After all,

labels are of small moment. It is the spirit, the heart's response that counts.

But while Syria or rather the French in Syria guarantee complete religious freedom, the people are far from realizing its meaning. Theoretically, Moslems may become Christians, but actually they do not. The frontal attack on the Moslem world in Syria does not appear to be more efficacious than the Christian life demonstration approach in Turkey. In Persia for nearly a century the Presbyterian Church has been working with Moslems. Their group of converts now total 500, according to Dr. James H. Nicol of Beirut, out of a population of 12,000,000, in spite of the fact that the work is among the more spiritually-minded Shi-ite Moslems. It is a dangerous thing for a Moslem to change his religious allegiance. Any one is authorized to kill him and in doing so he renders God true worship. It would appear that long seasons of preparation on the inside and of good-will living on the outside will be necessary before any noteworthy achievements will be recorded among Moslems. When the landslide comes toward Christianity, it will in all likelihood be a mass movement. The time is not auspicious for such a movement now.

Before you enter Syria you have visited Tarsus, the birthplace of Paul, and the remains of the catacombs where the early Christians were buried. A Roman emperor has diverted the river's bed right through this sacred place and all that is left is a few rooms and niches to show what once was. Tarsus has a Christian College for boys now, only you must not mention Christ. There is no law against living Him and this the splendid faculty are doing. You give thanks for Paul and regret his birthplace has denied his faith and zeal.

Coming into Syria, you visit Antioch, once a great city, now mostly ruins, and in preparation read Acts 11:26 and the letter from the Jerusalem Council to the Church in Antioch. What an inners of our Lord were first called Christians. Aspiration to be in the very place where the follow-you look upon this Moslem city today and picture the pagan grandeur of Paul's time and recall your Ben Hur, you can never believe that the name Christian was given except in derision. That sneering spirit has meant the city's decline and present ruin. When men individually and as groups reject the highest truth they know, they seal their doom. The sentence may be delayed long centuries, but eventually it will be executed.

And then you visit Damascus where Paul's eyes were opened following the vision that blinded him on his journey of persecution. Damascus is a beautiful city, despite its narrow streets. It is called "The Orchard," "Paradise," "A Diamond Set in an Emerald Frame." Bordering on the desert, fed by the two famous Biblical rivers of Abana and Pharpar, it is the oldest continuously inhabited city of which we have record. As you approach it in automobile over a fine asphalt road coming down from the encircling mountains, the city does present a panorama of rare beauty. It is, however, truly oriental in build, atmosphere, and life, and that too adds to its attractiveness.

You attend services in the Armenian Protestant Church at 7:00 a. m., and hear a soulful message. You don't understand, but you feel. You frequently hear the minister refer to Paul and to Christ. The Armenians have been faithful and loyal. They have entered into the fellowship of the sufferings of Christ. They are naturally a persistent people, but their good preachers have through the ages had a great deal to do with their consecrated devotion. "Like priest, like people," you instinctively feel, as you hear these preachers whether in Armenian or Turkish. And then as you bring your word of encouragement to these brethren and sisters with sorrow-furrowed faces,

(Continued on page 15.)

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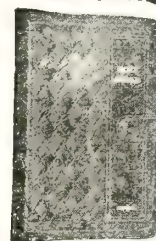
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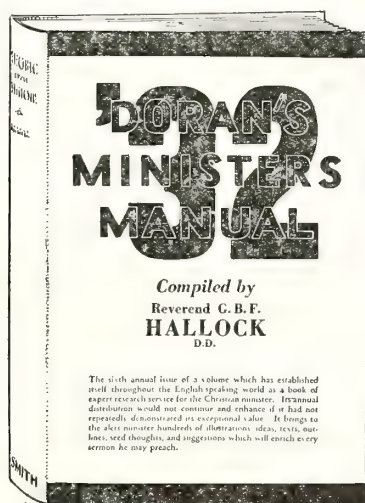
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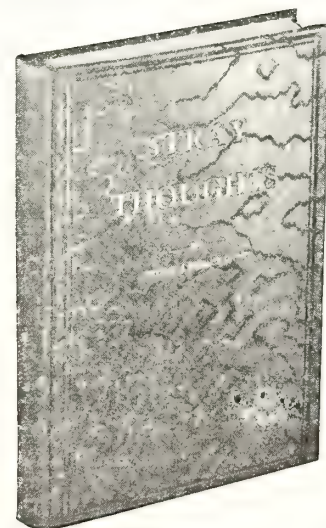
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MISSIONS



REV. J. O. ATKINSON, D. D., Secretary.

SUPPLICATION.

DECEMBER, 1931.

Jehovah, God, we praise Thee that in the blessed Trinity there is all power and might, all love and grace, eternal and universal communion; that Jesus, by paying sin's full price, became to all the world the never-dimming Day-star toward which His Church moves—all too slowly, we confess, because we hide and horde the things that speed the Church's pace. Loose our gifts, O God, and make our direction as true and fixed as was that of those who followed the Star of long ago. And to Jesus' name forever be glory in the highest. *Amen.*

TAKING MISSIONS FOR GRANTED.

By FRANK W. MURTFELDT.

After a missionary address by a representative from the field, a good churchman once said to me: "Why do they think they have to argue so much? Why don't they just tell us what's happening, and let it go at that? We don't need to have missions proved to us any farther."

Today the church is in the position to take missions for granted! "The members of the haystack band farthered missions in America despite an opposition so virulent that they were forced to keep the records of their meetings in cipher." But that day has gone. All we have today is a minority that "we ought to use our money at home." To my mind, the best method is to ignore that cry.

In our church there is no argument about missions. We take it as a matter of course that if a man love God he will love his brother also. We assume that gifts to benevolence are a part of each church's duty.

When new members are to be received into our church, we meet with them the night before. We call it "having an understanding." The deacons, the new members and the pastor sit down together and discuss the meaning of membership in a Christian church in general, and in this church in particular. The pastor does most of the talking. We give the new members a card by which to check up on the things we count most worth while in a Christian. On one side of the card we have them note first the Christian faith in some of its essentials. And we tell them if they hold to this, even in part, they will be good Christians. Then we ask them to turn over and read upon the other side of the card the things the church, this church, will expect of them. Will they lead a consistent Christian life? etc. And will they give to the support of the church and its benevolence? We explain. The church needs a weekly income to keep it going, and all that. The budget is so many thousand dollars. It is small for a church of our size because we practice rigid economy. And more of the same sort. Then follows the statement, "It will also be necessary for us as church members to remember that there are larger demands. Every member of our church is expected to give to benevolence as well as to home expenses."

We find this works! We have done nothing to brag about. But steadily through the years, without any fuss, we have increased our benevolent gifts a few hundred dollars each year. Once there was a considerable group in the church who were opposed to gifts to missions—"when we need so much at home." They were vocal once; they get no hearing now. The question is never opened. Missions are taken for granted.

More than all this, we take our quota, by whatever name you want to call it, without argument. It is what the denomination wishes we would try and do. It is a bull's eye for us to try for. We have never hit it yet. But we aim at it because asked to. There is never any question of that.

Is all this too compliant? Are we losing anything by taking missions for granted? We have representatives of the denomination, missionaries from the field in our church pulpit at odd times. We follow other plans of promotion. And the average church member is, I think, rather glad to take it all for granted as one of his church responsibilities. Maybe I'm wrong, but so it seems to me.—*The Congregationalist and Herald of Gospel Liberty.*

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 5, 1931

Sunday Schools.

Previously acknowledged	\$ 942.45
Palm Street, Greensboro, N. C.	5.42
Woods' Chapel, New Market, Va.	1.00
Suffolk, Va.	25.00
First Church, Norfolk, Va.	5.14
First Church, Norfolk, Va.	5.65
Pleasant Ridge, Ramseur, N. C.	4.26
Henderson, N. C.	4.13
Hebron, Nelson, Va.	.83
Mt. Carmel, Franklinton, N. C.	1.93
Howard's Chapel, Wentworth, N. C.	2.00
Shiloh, Kemps Mill, N. C.	1.00
First Christian, Richmond, Va.	5.79
Elm Avenue, Portsmouth, Va.	3.31
Ether, N. C.	1.28
Wakefield, Va.	2.13
Haw River, N. C.	8.64
Bethlehem, Timberville, Va.	1.20
Reidsville, N. C.	7.37
Turner's Chapel, Sanford, N. C.	1.00
Total	\$ 1,029.53

Dollar-a-Month Club.

Previously acknowledged	\$ 79.75
Mrs. B. A. Knight, March, Va. (Mt. Olivet G. Church)	4.00
Mrs. Drusilla D. Voorhees, Pinnacle, N. C. (Bethel Church)	1.00
Total	\$ 84.75

Specials.

Previously acknowledged	\$ 546.48
Burlington, N. C. Sunday School	74.67
Total	\$ 621.15

Conference Collections.

Western N. C. Conference	\$ 320.00
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Summary.

Previously acknowledged	\$ 7,250.22
Sunday Schools, Regular	87.08
Dollar-a-Month Club	5.00
Specials	74.67
Conference Collections	320.00

Total to date \$ 7,736.97

J. O. ATKINSON,
Secretary.

Sin is not a cutaneous thing that you can wash out with a lotion. It is such an ugly thing that only God Almighty dare tackle it, and it took Calvary to put it away.—*Gipsy Smith.*

ANNUAL REPORT.

The following is the Report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Christian Conference for the year ending December 1, 1931.

Women's Societies.

	Members.	Offering.
Berea (Nansemond)	21	\$ 157.25
Berea (Norfolk)	20	51.50
Bethlehem	30	146.70
Christian Temple	95	440.00
Cypress Chapel	27	103.80
Damascus	23	83.50
Dendron	12	71.10
Elm Avenue	7	37.65
First, Portsmouth	29	123.00
First, Norfolk	20	136.70
First, Richmond	12	59.75
Franklin	39	222.40
Holland	26	201.90
Holland (Berta Rowland)	22	148.00
Holy Neck	35	360.60
Hopewell	8	15.10
Isle of Wight	15	56.00
Liberty Spring	57	232.71
Mt. Carmel	22	81.20
Newport News	30	77.32
Oakland	19	73.80
Old Zion	23	45.60
Ocean View	8	17.70
Rosemont	23	179.10
Suffolk	147	926.40
South Norfolk	20	88.20
Wakefield	18	80.75
Waverly	20	53.00
Windsor	28	101.95
Total	856	\$4,372.68

Young People's Societies.

	Members.	Offering.
Antioch	19	\$ 22.88
Burton's Grove	25	41.15
Bethlehem	35	101.00
Christian Temple	24	121.00
Cypress Chapel	57	41.40
Dendron	19	30.00
Elm Avenue (New)	9	3.00
First, Norfolk	20	15.00
Franklin	28	76.50
First, Portsmouth	20	75.00
Holland	12	37.36
Holy Neck	17	62.40
Hopewell	15	14.65
Liberty Spring	37	82.40
New Lebanon	28	43.00
Newport News (Offering C. E.)	..	16.85
Mt. Carmel	30	20.90
Old Zion	17	13.40
Rosemont	15	38.00
South Norfolk	40	45.00
Suffolk	49	370.60
Spring Hill	16	18.20
Waverly (Offering Y. P. S. S. Cl.)	..	21.00
Windsor	21	44.40
Union, Surry	22	22.20
Total	575	\$1,377.29

Willing Workers.

	Members.	Offering.
Berea (Nansemond)	25	\$ 25.00
Bethlehem	20	25.00
Burton's Grove	13	2.50
Christian Temple	35	55.00
Cypress Chapel	12	20.00
Elm Avenue (New)	7	6.50
First, Portsmouth	16	22.00
Franklin	20	60.00

Holland	29	55.00
Holy Neck	21	60.50
Hopewell	6	1.35
Liberty Spring	15	20.00
Mt. Carmel	15	10.55
Newport News	20	15.02
Old Zion	7	10.00
Rosemont	15	9.00
Suffolk	35	75.00
South Norfolk	20	22.50
Spring Hill	10	2.00
Waverly	20	16.00
Windsor	23	10.10
Total	384	\$ 523.02

Cradle Roll.

	Members.	Offering.
Berea (Nansemond)	12	\$ 3.00
Bethlehem	12	5.70
Christian Temple	46	14.00
Cypress Chapel	8	3.30
Damascus	17	9.78
Elm Avenue	5	.14
First, Portsmouth	14	2.00
First, Richmond	2	.50
Franklin	16	13.00
Holland	22	26.00
Holy Neck	10	20.00
Hopewell	7	1.05
Liberty Spring	13	2.00
Newport News	36	4.84
Old Zion	11	2.00
Rosemont	32	9.95
Suffolk	25	17.60
South Norfolk	31	3.00
Windsor	21	3.50
Total	358	\$ 141.36

Summary.

Women's Societies	\$ 4,372.68
Young People	1,377.29
Willing Workers	523.02
Cradle Roll	141.36
Rally Offerings	50.21
Offering Young People's Conference	20.00
Offering Woman's Conference	38.65
Gift of Mr. J. M. Darden	500.00
Grand Total	\$ 7,023.21
Balance brought forward last year	255.24
Total	\$ 7,278.45
Disbursements	6,848.94
Balance in bank Dec. 1, 1931	\$ 429.51

Respectfully submitted,

MRS. W. V. LEATHERS,
Treasurer.

At the request of Mrs. W. V. Leathers, treasurer of the Eastern Virginia Woman's Home and Foreign Mission Board, I beg to hereby certify that she has on deposit in the Farmers' Bank of Nansemond the balance as shown by her report.

A. H. HARGRAVE,
Asst. Cashier.

THE CHURCH AND ITS MESSAGE

Dear Co-worker:

We have all felt the pull of adverse and unusual circumstances in our church work this year. But out of all the turmoil there looms the compelling and challenging fact that the message of Christ is the one thing that will meet the present need. The Church must send out to its own troubled membership and to the bewildered

world, a message *now* of such comfort and encouragement and faith as to restore confidence in Christ as the world's hope. If the church should fail in this crisis, she is not worthy of Christ.

Our Congregational-Christian fellowship has been seeking to carry on, but frankly, our Christian Churches have not thus far been carrying their share of the united load. Even though we have faced many unusual and varied obstacles, yet we should have done better. This failure has worked real hardship on our missionaries and our mission work at home and abroad. Above all, it has raised the question as to whether we were willing to do our share to make the merger effective. We can, and we should change this before the end of the year.

There are two ways by which you and your church may help to bring our Christian constituency to an honorable discharge of its share of the united task.

First.—If you have changed to the calendar year in your church, as many have, you can make the Every Member Canvass in December the opportunity to urge upon your people the acceptance of their share of the benevolent apportionment and the per capita contribution. Thorough preparation for the Every Member Canvass is vital. Write to the Boston office, 14 Beacon Street, of the Commission on Missions for the wonderfully fine helps available for this purpose. The Dayton office also stands ready to render any possible aid.

Second.—The Thankoffering should be received in every church and applied on your Foreign project, for which you will be given apportionment credit. If you have not had an apportionment, your Thankoffering should be designated for our Foreign work, provided you plan for an Easter Thankoffering for Home Missions. But in any case, be sure to receive it.

In this first year of our united effort, the Christian Churches must not falter. We can turn the tide in the next fifty days.

Sincerely yours,

W. P. MINTON,
Secretary Commission on Missions.

A RESOLUTION.

The General Council, at Seattle, in June, passed the following resolution:

Whereas, the foreign missionary is, in our judgment, the most reliable interpreter of one nation to another, and the foreign missionary movement is one of the chief agencies for the promotion of peace and goodwill among the nations, and

Whereas, the Seminar on the Gospel and International Life has found that the policies and practices of the American Board are effectively interpreting essential Christianity and are adapting methods of work to meet the constantly changing situation abroad and at home, and are generally recognized as in the forefront of modern missionary movements,

Therefore, Be it Resolved, that we challenge our churches to sacrificial living to the end that our foreign missionary program may be more aggressively developed.

A THANK-OFFERING SERVICE.

The Woman's Missionary Society of Holy Neck held its annual thank-offering service Sunday the 22nd.

A playlet "The Little Maid Who Went into All the World," was given by Mrs. Lillian Worrell and Mrs. J. O. Davidson under the direction of Mrs. N. G. Newman, Spiritual Life Superintendent.

The thank offering was \$15.00.

BREAD FOR SIX DAYS.

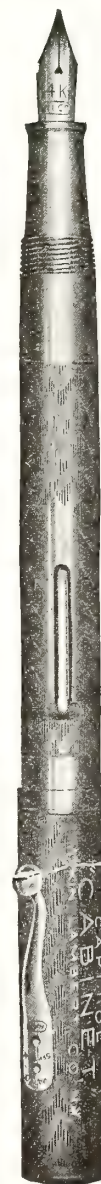
A boy with a mule brought some melons to the American School for Boys in Talas, Turkey. He looked wistfully at Rev. Paul E. Nilson, director, and said: "I want to go to school, but I have no father, and mother is poor." "If you can provide your food and books, and if you are a graduate of an elementary school, come along," replied Mr. Nilson. The lad walked home—four hours travel—and the next day returned with his mother, carrying a small bag. He looked so poor, so ragged in his village clothes that Mr. Nilson enrolled him rather doubtfully. But, sure enough, he had his school certificate with all his marks "Very good." "What food did you bring?" asked Mr. Nilson. "I have bread enough for six days," replied the boy, "some cheese and two melons!" "Six days' rations!" said Mr. Nilson to himself. "Wants to study! Not a cent in his pocket! Yet he seems to have gumption and brains. I am sure this boy and his widowed mother will get the necessary additional help, somewhere."

Copra, the chief crop of the Philippines, is about one-fourth its regular price. The depression has hit the Philippines badly. Rice is low and corn brings so little that many are not even cutting it. It has made it necessary to defer payment of taxes, and making insufficient funds for schools and other government enterprises.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

SUGGESTIONS FOR CHRISTMAS.

A CHRISTMAS PARTY.

By RUTH E. LANE, Idaho C. E. Union.

SLEIGH BELLS—Blindfold all players except the one who is to be the "reindeer." Place a string of sleigh-bells, or other small bells, around the neck of the reindeer, who, of course, can be located only by the sound of his bells. The player who catches the reindeer dons the bells and becomes the reindeer.

CHRISTMAS BELLS—Hide a number of cardboard bells around the room. Form the players into line and have them march while some one plays the piano. When the music suddenly stops, the players are allowed one minute in which to find the bells. Those not fortunate enough to find a bell during the minute, must leave the line. A prize may be given to the one who remains the longest.

CHRISTMAS TOYS—Prepare in advance slips of paper, each bearing the name of some toy and with the same toy on four or five different slips. Place these in a box and have each guest draw a slip. The various toys will form in groups in accordance with slips drawn and each group will do a stunt to represent its toy.

SANTA'S SLEIGH—Seat the company in a circle. The leader, or IT, in the center, will ask questions and those questioned must answer by mentioning a familiar object very promptly. For instance, the leader may say, "I hear some one broke into the barn and stole Santa's sleigh. How did he get in?" The one questioned must answer quickly, and the more ridiculous the answer the better. The questions continue until some one laughs or fails to answer promptly, when such person becomes IT.

THE TROUBLESOME BROWNIE—All players form a circle and join hands. One is chosen to be "Santa," and another the "Brownie." Santa, in the center of the circle, calls to the Brownie outside—"Scamp, who let you in my toy shop?" The Brownie answers, "No one," and starts to run. Santa must follow him over the exact path he takes and must do the same things. If Santa fails to use the same route or does not do as the Brownie does, he is out of the game and the Brownie must choose a new Santa. Should Santa catch the Brownie, they change roles.

SNOWBALL THROWING CONTEST—Suspend one or more large Christmas wreaths in doorways. The players stand about five feet away and try to throw rubber or paper balls through the wreaths. Keep score of the number of balls thrown through and award a prize to the person throwing the greatest number.

CHRISTMAS GIFTS—In your invitations and announcements, request all guests to bring gifts not to exceed ten cents in value. Ask that they be brought nicely wrapped and ready for your Christmas tree. Be sure to have some extra "gifts" in case some come without them. Number each package as it is brought. Pass out slips bearing numbers and "Santa Claus" should distribute the gifts according to the numbers drawn. Later, if desired, these gifts might be collected and taken to a hospital.—*From "Playtime," International Society of Christian Endeavor.*

CHRISTMAS CAROL SINGING.

A splendid Christmas activity which might be more widely indulged in by our young people is the singing of the Christmas Carols on Christmas Eve. All that is needed is a group of young people who are sportsmanlike enough to be "heedless of wind and weather," and who can carry a tune. A chromatic pitch pipe, which can be bought at most music stores, is a great help in securing accuracy of pitch.

If the carollers go from place to place in a big truck or on a big sleigh, armed with lanterns or flashlights and dressed in bright capes and hats of cheap red or green material edged with cotton batting, and announced by a bugler, they will feel doubly the spirit of the occasion. If desired, the old-time custom of passing the hat at each house may be carried out, in which case the intention and the object should be previously announced. Carol singing inspires the Christmas spirit in a community.

CHRISTMAS PROGRAMS.

An impressive Christmas program can be planned for your young people's meeting in which the Christmas pictures, hymns and carols may be studied and used. Secure copies of Madonnas and other Christmas pictures, such as "The Arrival of the Shepherds." Some magazine paintings may be used if care is taken in their selection. "Pictures Every Child Should Know," gives information about these pictures in a very readable form. Stories of the Christmas hymns and carols may be given as information and inspiration. The singing of several of these hymns and carols is sure to meet with hearty approval.

Now Christmas was drawing nigh, and I thought of them I loved, and bought them gifts.

And I sat me down, and checked over my list, and I said, "I have remembered them all."

And I heard, as it were, a rustling of straw, and a movement, as it were, of cattle in a stall, and there came to me a voice, as it were, from a far distance, inquiring, "Hast thou forgotten me?"

And I knew who it was that spake, and I said, "I trust not, Lord, for I do say my prayers twice every day, and some days more often."

And the voice said, "So said the folks of Bethlehem, who had remembered all their friends, and paid their temple tax, and given freely to the synagogue, and prayed night and day. Yet was I born in a manger; yea, and every Christmas am I born there. And I hear the music in the churches, and the peal of the Christmas bells, and the children carolling under the windows. 'God Rest You, Merry Gentlemen,' and the joy of those who receive the gifts, but I am here."

And I said, "Where art thou, Lord?"

And the voice said, "Where mourn in sorrow and poverty the children of dead Armenian Christians, there am I. Where in China blind children grope because there is no physician to give them sight, there am I. Where in the slums of thine own city children are born and predestined to mar God's image by lives of shame, there am I. Even now I am numbered with transgressors."

And I said, "Say no more, Lord, I am already rebuked."—*From The Christian Century.*

CHRISTIAN ENDEAVOR NOTES.

DECEMBER 20, 1931

CHRISTMAS MESSAGES IN LITERATURE.

The best plan to use in making up this program is to plan to use the very best of all available material in your community for this program. Perhaps there are persons who tell stories well, who can recite well, and who can sing. Plan to use each of these methods of expression for the program, and work into the program the very best that you can get. Poems on Christmas may be found in magazines, in school books, in literature books that are in most of our homes. Search diligently for the material that you want, then assign it to someone who will present it to the society in the right way. Use the stories of the birth of Christ found in the New Testament. Another beautiful Scripture prophecy that is always beautiful in the Christmas program is Isaiah 9:6. "Silent Night," "It Came Upon the Midnight Clear," "While Shepherds Watched Their Flocks," and "O Little Town of Bethlehem," are songs that can hardly be omitted.

An impressive way to plan the Christmas program is to have outlined just what you wish to present in the program, and then work the material into the outline. For instance, the Christmas story might begin with the reading of Isaiah 9:6. Before this reading the pianist might play quietly "Silent Night." Very quietly this hymn could be played through again as the words are read silently by members of the group. Then the Scripture telling about the shepherds might be used (Luke 2). "Joy to the World" might well come next. Then the reading of Luke 2: 15-17. Play softly "O Little Town of Bethlehem" once. Read Matthew 2:1-11. A solo, "O Little Town of Bethlehem" might be used next. Hymn, "There's a Song in the Air." A closing poem, such as the one given below, might conclude the program.

B. Y. Williams, in the *New York Times*, has given us the poem, "Not Given to See the Star":

"It was not given me to see the star
Whose splendor flooded old Judea's plains;
Nor was it given me to hear the strains
Of music, when with heaven's door ajar,
Bright angels sang the glorious words that are
Still echoing their 'Peace, Good Will' refrain;
Not mine to journey with the Magi's trains
And bring the Infant King gifts from afar.

"But it is mine, today, amid the throng,
To keep a Christmas candle burning bright
To symbolize the star that told his birth;
Mine to repeat the angels' deathless song;
Mine, mine to give the gift, however slight,
In memory of God's great gift to earth."

Daily Readings.

- Dec. 14. Following the Star.—Matthew 2:1-8.
- Dec. 15. Wise Men's Gifh.—Matthew 2:9-12.
- Dec. 16. "God With Us."—Matthew 1:20-23.
- Dec. 17. The Word Made Flesh.—John 1:1-14.
- Dec. 18. The Divine Sacrifice.—Philippians 2: 5-11.
- Dec. 19. Christ "Born in Us."—Galatians 4:19.
- Dec. 20. The Heaven-born King.—Isaiah 9:6, 7.

Some one has said, The message of Easter is "Think of Heaven;" the message of the Fourth of July is "Think of our Nation;" the message of Thanksgiving is, "Think of your blessings;" the message of New Year's Day is, "Think of the passing of time," but the message of Christmas says, "Think of others."—*Ida Q. Moulton.*

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

THE SUPREME GIFT OF LOVE.

LESSON XII.—DECEMBER 20, 1931.

LESSON TEXT: 1 John 4:7-19.

GOLDEN TEXT: "Beloved, if God so loved us, we ought to love one another."—1 John 4:11.

Introduction.

It is fitting that our Christmas lesson should deal with the Supreme Gift of love. We are ready to celebrate in honor of the birth of Jesus. Nineteen and one-third centuries have passed since the birth of Jesus. We have only begun to realize the breadth and depth of love as a motive force in life. Many areas of love are yet unexplored. Areas of electrical phenomena are awaiting the experiments of scientific investigation. New fields of usefulness to man are being discovered. Rapid strides have been made in man's use of natural resources. What about love? In human relations there are many areas where good will, the way of love, has not yet been tried.

Message of Love.

Love is a great word in the Gospel of John, and also in the letters of John. In I. John chapter 4, verses 7-21, the noun and verb together appear 27 times in all. Truly the message of love is dominant in the Fourth Gospel and the epistles of John.

God Is Love.

This lesson tells us, "God is Love," verse 8. The concept of God is very important in shaping the form of religion. Men have not always thought God to be a God of love. The prophet Hosea caught the conception that God had compassion for and loved his erring nation. It is the dominant note in his prophetic writings. The Gospel of John tells us that "God so loved the world that he gave his only begotten Son," John 3:16. Our epistle of I. John tells us "God is Love." Truly the Father has an overwhelming love that constantly manifests itself to the children of men. He is a God of love. Love has always been proceeding from the eternal source of all.

A Loving Savior.

Jesus caught the noblest spirit of the Old Testament prophets. A loving God was manifest in a loving Savior. The life of Jesus is crowded with practical love and good will shown to men. He demonstrated his teaching of love by a life of good will. No one has so completely yielded his life to the principle of love as Jesus did. He overcame evil with good. The world felt the example of Jesus as a loving Savior and remains indebted to him. We do well to study this phase of Jesus' life and teaching.

Let us realize, this Christmas season, that our Lord is still the Savior of love and good will.

Loving Christians.

"We love because He first loved us," verse 19. The example of God and Jesus should be followed by Christians. Jesus said he came to do the will of his Father. He called upon men to follow him. Both by example and by precept we are admonished to live the way of love. Even the pagan world without Christ had learned the way of love in many relations of life.

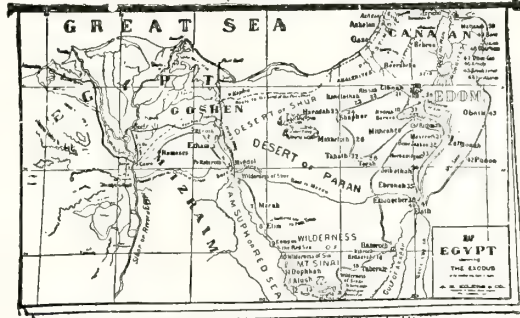
The Master expects more from his followers. Jesus teaches us that love is a creative force in the world. It can be trusted to work out the more baffling problems. During the nineteen centuries since Jesus left the spiritual task in the hands of his Church, we have been making prog-

ress in extending his principle to new and untried areas of human relations. There still remain vast uncharted spheres in which the high ideal of the Savior has not been practically applied. The world is yet waiting for men and women who can live close enough to him to chart these new areas. Let us mention three. Who can convince the world and show it how to employ love in international relations so that war may be no more? Who has sufficient of the daring of Christ to show us how to apply love to the economic and industrial turmoil of our age? Mow may love be practically applied in the competitive inter-church problems of Christendom?

Yes, we still need Jesus as a loving Savior, helping us to find a loving God and to become loving Christians in our personal and social relations in all areas of life.

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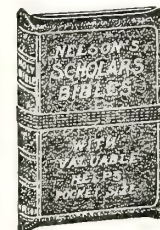
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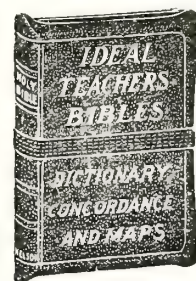
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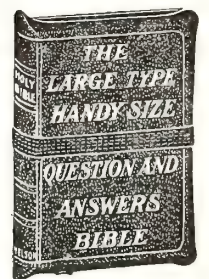
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"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

A CHALLENGING DAY.

LESSON: II. Tim. 4:1-8.

"Instant in season, out of season."

All times have been challenging times to Christian people. But present times are more challenging, (if that can be,) than all others. The number who teach false doctrines apparently is increasing and there are a great many who, loving some thing new, find it easy to follow them.

That it has never been so is a challenge to sincere Christians to greater outstanding faithfulness. If we possess Christ and know God, we are challenged to bear witness of the truth that is in us to that fact, both when it is convenient to us, and where it is not. The foolishness and sinfulness which we see should not exasperate us; on the contrary, we are enjoined by Paul to reprove, rebuke, and exhort these souls.

Fidelity in the sacred possession of Christian faith is heaven's call unto all of us. Zeal for Christ, fresh courage and unswerving loyalty to truth, and fearlessness in confessing it unto the end, is our bounded duty. In order to be thus faithful, Paul reminds us of three things: first, that the Lord is faithful to give us strength; second, we older ones are passing away and the younger must take our places; third, a crown that fadeth not away awaits all such faithful ones. Let us study to show ourselves, "approved of God a workman that needeth not to be ashamed."

Prayer—O Lord, wake us up, and strengthen us by Thy Spirit; Keep us faithful unto the end. *Amen.*

TUESDAY.

THE WHITE HORSE AND HIS RIDER.

LESSON: Rev. 19:1-9.

"And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints."

We are told here that the time will come when things will be so under the influence of "that wicked one" who "goeth to and fro throughout the world seeking whom he may devour," that "no man may buy or sell, save he that has the mark, or the name of the beast." The influence of the crooks and racketeers within the network of present society, such as is represented in the Al Capone and Jack Diamond stuff would almost make us believe that we are headed for the fulfillment of that prophecy, and that the spirit of the anti-Christ is even now at work.

This condition is a sore temptation to the people of God and a warning word that we be not partakers of this sin. It might be well for us to ask ourselves the following questions: What is our God? Gold, silver, fine clothes, luxuries, influence, and power? If so, we can expect the plague of famine, death and mourning.

However hard it may be, we must learn not to be infatuated with the pleasures of this world beyond Christian measure and abandon the cross of Christ. We must, like him who sitteth upon the white horse waging loving, bloodless warfare

for the Cross, be "faithful and true" to righteousness.

Prayer—Help us, O Lord, who art our Leader faithful and true, and establish our steps in Thy word, that neither pleasures nor sorrows may ever draw us away from Thee. Make our living a warfare for the white robe of righteousness, cleansed and made so by the blood of Christ. *Amen.*

WEDNESDAY.

THE BROTHERHOOD OF MAN.

LESSON: Psalm 80:1-20.

"Turn us again, O God of Host, and cause Thy face to shine, and we shall be saved."

The Psalmist prayed for the people as though they were one. This was his conception of the brotherhood of man. It is interesting to realize that, long before Christ, the Christian spirit was being born and coming to fruition. This fact must have been received by Christian believers with great satisfaction, when Jesus taught them the brotherhood of man, and said, "when ye pray, say 'our Father.'" The God of Host of heaven and earth was the hope of Israel; it was the hope of the apostles; it is now even more our hope. Yea, verily, the vine He planted and blessed then, will He bless now, and He shall bless it forevermore.

With this promise with us, and knowing that He never fails, we should have a clearer view and a firmer faith that could possibly be of the faithful of former days. Almighty God is still our Lord and the God of the people. He leads still to a full salvation; although His enemies jibe us often and say, "where is your God?" His righteous judgments go on surely, and we should be able to show them, by the righteousness of our lives, where He is and who He is. "Fear them not, and let not thy hand be slack. The Lord thy God in the midst of thee is mighty."

Prayer—Our Father, we bless Thee, and we pray Thee to reveal Thy Glory. Protect the vine which Thou hast planted. Give us grace to bear fruit of Thy indwelling, and keep us alive in Thee forever. *Amen.*

THURSDAY.

BLESSING FOR ALL.

LESSON: Matt. 11:25-30.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

How anxious is Jesus to reveal the mysteries of grace to all men, but how they will not receive it. Because of "Wisdom and prudence," pride and levity, they are blind to the light, and deaf to the word of God.

But his invitation encircles all, and whosoever will may come. It is not only such as "labor" that come, but He says, "come all ye that labor and are heavy laden," or in other words, all who desire to find rest. There are those who desire and need their desires granted; there are those burdened with sorrow and need relief; there are those who are laden with sin and need release; there are those who are blind and need to understand, and be enlightened by the spirit of God. We cannot by our own wisdom know God, nor by our own works find peace of soul and hope of life. To all He cries out, "If any man thirst, let him come to me and drink!" His invitation is, "come and know His love, come and know the ease of His burdens, come and taste His peace, come and enter upon His rest.

Prayer—Dear Lord, interpret to us Thy word. There are many things which obscure our view, but Thy word is a light to us. May we follow it to His eternal rest. *Amen.*

FRIDAY.

ESTEEMING THE UNWORTHY AUTHORITY.

LESSON: I. Thess. 5:12-23.

"Esteem them very highly in love for their work's sake."

This text is a veritable house of good and glorious things. Only those whom Christ has made free are able to lead the glorious life described here. It refers to those who administer the law.

It is directly contrary to the spirit of our times to esteem "them which are over us always" as in the Lord, "for their work's sake." Some of them are crooked and not worthy of our esteem; some of them are despised; and in some particulars are despicable. On the other hand a great many of them are esteemed—almost worshipped. Paul would tell us to "worship no man," to esteem no man too highly, but rather give God the praise and while we are to be obedient to "them that are over us for their work's sake," we are to "warn them that are unruly, support the weak, and be patient toward all men."

As we see it, often the unruly are having their own way and the weak are going down. We are woefully indulgent with our friends, and we judge harshly those whom we care less for. Thus Christ's spirit and teachings are dissipated and devilishness takes charge. Christianity forestalls all this. Christianity esteems all for the sake of law which has been created unto righteousness.

Prayer—O Lord, Thy testimonies are very sure. Holiness becometh Thy tabernacles. This world is Thy dwelling place. Help us to fill our part in it with Thy holiness. *Amen.*

SATURDAY.

VICTORY.

"Rejoice evermore."—I. Thess. 5:16.

Can Paul mean this? Is it possible to rejoice and be glad all the time? The Scripture seems to say so. Let us see: Joy is one of those graces imparted to us by Jesus Christ as an evidence of "the fruit of the Spirit," "love, joy, peace etc." When we are told to "rejoice" it is to be understood that God will furnish reason to rejoice, and that we are to let joy be the undercurrent of all the shifting sensations of our life. "Rejoice in hope, patient in tribulation, continuing instant in prayer." If this be true, we must conclude that we must let the gift of the spirit be cultivated; let no feeling of envy or contempt quench our holy fires.

"I have learned something worth far more
Than victory brings to men,
Battered and beaten, bruised and sore
I can still come back again.

Crowded back in the hard, fast race,
I've found that I have the heart
To look rank failure in the face,
And train for another start.

Winners who wear the victor's wreath,
Looking for softer ways,
Watch for my blade as it leaves its sheath,
Sharpened on harder days;

Trained upon pain and punishment,
I've groped my way through the night,
But the flag still flies from my battle tent,
And I've only begun to fight."

—Garland Rice.

Prayer—Dear Lord, when flesh shall fail, strengthen thou the spirit within us; and help us to stand faultless before Thee, and thine be the Glory. *Amen.*

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE SPIRIT OF THANKSGIVING.

BY REV. ROBERT LEE HOUSE.

It is generally understood that our attitude toward God is conditioned by our attitude toward man. We are grateful when we have a due sense of favors and benefits received from our fellow-man. We are thankful when we acknowledge a divine favor. Therefore, it seems to be true that thanksgiving to God is conditioned on gratitude to fellowman.

Although the word gratitude is not to be found in the Bible, yet as the sacred Scriptures contain many sentiments on this subject, and this word is the most comprehensive to convey the idea, the word seems to signify. Gratitude is justly said to be the mother of most virtues, because that from this fountain so many rivulets arise.

Doubtless we need to frankly face the question: Why be grateful? If a tree may be judged by its fruit, a virtue may be judged accordingly. Gratitude may be judged by the character it produces. There are a number of things I would like to say in favor of a grateful person.

A grateful person will not grumble.

"There's a family nobody likes to meet,
They live, it is said, on Complaining Street,
In the city of Never-are-Satisfied,
The river of Discontent runing beside.
They growl at that and they growl at this,
Whatever comes there is something amiss,
And whether their station be high or humble,
They are known to all by the name of
Grumble.

"The weather is always hot or cold,
Summer and winter alike they scold;
Nothing goes right with the folks you meet
Down on that gloomy Complaining Street.
They growl at the rain and they growl at
the sun,
In fact, their growling is never done.
And if everything pleased them, there isn't a
doubt,
They'd growl that they'd nothing to grumble
about."

As oil eliminates friction, so the spirit of gratitude sweetens a life and eliminates grumbling.

"Someone started the whole day wrong—
Was it you?
Someone robbed the day of its song—
Was it you?
Early this morning someone frowned;
Someone sulked until others scowled,
And soon harsh words were passed around—
Was it you?

"Someone started the day aright—
Was it you?
Someone made it happy and bright—
Was it you?
Early this morning, we are told,
Someone smiled, and all through the day
This smile encouraged young and old—
Was it you?"

A grateful person will forgive. The spirit of gratitude will invariably be supplemented by the spirit of forgiveness. We are saved only by mercy and grace, through faith in Christ Jesus. If there is gratitude in our hearts for that, then surely this same spirit will generate a spirit of forgiveness, to be exercised toward those around us.

Moreover, a grateful person will be happy.

Gratitude is by far the best policy. I think everyone should be grateful in self-defense. Blessed are the grateful for theirs is the kingdom of happiness.

"The happiest heart that ever beat
Was in some grateful breast
That found the common daylight sweet
And left to heaven the rest."

I feel sure that the grateful person will be following the blessed example of the Master. Who is this man whom they call the Christ? He is, by common consent, a man of gratitude. Hear the words as they constantly fall from His lips, "I thank thee, O Father," "He took the cup and gave thanks." And as he gave thanks it mellowed his heart, enabling him to say in the most crucial hour of vicarious suffering, "Father, forgive them, for they know not what they do."

Likewise with Paul, "Thanks be to God, who giveth us the victory," and "giving thanks always, for all things."

Then turn through the Psalms, and you will find them shot through with the golden thread of thanksgiving. Dip in anywhere, and you are soon singing the praises of Jehovah, the bountiful. "Enter into his gates with thanksgiving and into his courts with praise; be thankful unto him and bless his name." The writer of the Psalms does not give thanks because he must do so as a solemn duty; his gratitude wells forth as springs in the hills. These songs have the spontaneous rapture of birds welcoming dawn. This is the natural response of the human heart to the gifts of God.

Now, I think it should be said that there are certain conditions which are not very favorable for the production or the cultivation of a grateful spirit.

First: Idleness. I do not believe in work merely for the sake of work, but I do believe that every person, young and old, if possible, should be profitably employed. Some faintly sing of going home to rest over there, when they have never really done anything to make them tired. Remember the lines of Pope:

"Stretched on the rack of a too easy chair,
And heard thy everlasting yawn confess
The pains and penalties of idleness."

Second: Extravagance. Extravagance breeds arrogance, selfishness and contempt. I happened in a store one afternoon, and a rich lady brought her petted and pampered child in, bought a five cent piece of candy and gave it to him. He looked at it and seemed to be insulted at having been given such cheap candy. He then hurled the piece of candy against the floor. Frankly, if none had been looking, I would have picked the candy up and eaten it. But the child had been spoiled by extravagance, and was without gratitude.

We have no right to be really extravagant in a time of so much suffering and need. On another occasion, I picked up a man on the highway who had not tasted food for nearly two days, gave him some green apples, and never before or since have I seen such a manifestation of gratitude.

Then, in conclusion, I would like to indicate two ways of cultivating gratitude.

First: By Taking an Inventory. An inventory may often reveal in business how small the stock of goods has become. But an inventory has

always done the opposite thing for me. From the time I entered school till the time of my graduation, I never carried all my belongings home. I had accumulated books and clothes, etc., during these years, but I didn't think I had very much. It was not until I began to make an inventory (Continued on page 15.)

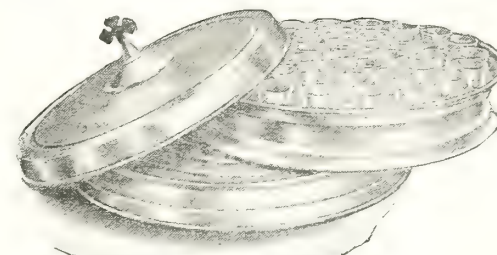
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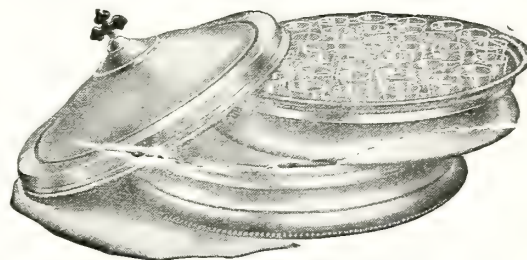


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Filler—Silver lined	6.00

THE CHRISTIAN SUN

1336 East Broad Street, - - Richmond, Virginia

IMPRESSIONS BY THE WAY.

(Continued from page 7.)

you cannot but refer to the blessings pronounced by our Lord on those who suffer and as you quote His words "Rejoice and be exceedingly glad, for great is your reward in Heaven," your soul countenances. Religion is real to these people and it was real to Paul in this same city. You too catch a new vision of God in Damascus.

And then you visit the street called Straight, the traditional houses of Judas and of Ananias and of Naman, the city wall and the window in it through which Paul is supposed to have been let down in a basket. You also visit the famous Omayad Mosque wherein the body of John the Baptist lies buried, the tomb of Saladin, and though it is Sunday your car wends its way through the narrow streets of the Grand Bazaar of Araby, said to be the largest, certainly the oldest in the world. You begin to realize what Jesus meant by His saying that the Sabbath was made for man—that every day is sacred to God and that we can serve and worship Him everywhere and all the time. Today Damascus has 500,000 inhabitants, of whom 100,000 are Christians and Jews and the remainder Moslems. The Christians are mostly Greek Orthodox. There are 250 Moslem Mosques.

And then you ride along the beautiful Parpa river over a splendid modern road toward the Holy Land, with mountains overarching in the distance, along the very road bed over which Paul and his companions likely walked, as they journeyed from Jerusalem with letters from the High Priest permitting him as he breathed out "Threatenings and slaughter against the disciples of the Lord," to bring them bound to Jerusalem. What a thrill you receive as you ride and think! You take comfort from Paul's vision and conversion—comfort that error cannot ultimately triumph and that force cannot bind the onward progress of truth. And the heart receives new hope and courage! As you ride onward toward the Holy City, you become assured in spirit that even yet love will win the world, even this Moslem world, for Christ. The soul has enjoyed a real Sabbath.

W. A. HARPER,

FAMILY ALTAR.

(Continued from page 12.)

SUNDAY.

THE PROPER USE OF GIFTS.

"Hold fast that which is good; but abstain from the very appearance of evil."—I. Thess 5:21.

"Everything that glitters is not gold." Even evil may appear in the shape of Spiritual zeal. God is good, the author of good and the God of good. As we go along, we are to try the spirits to see whether they be good or bad; "prove all things and hold fast to the good;" and God, who is faithful, who hath called to us, will preserve us into His coming. If we submit to Him, He will take away everything that injures; He will destroy every sin which prevents our joy from being complete; and He will present us blameless to the Father at His coming. If these things be true, it seems that the apostle has a right to tell us to "rejoice always."

Prayer—We bless Thy name, O Lord, who hast called us into a complete salvation. We thank Thee for Thy word that gives us strength for today. Lord, give us grace to believe and obey. Amen.

THE SUN'S PULPIT.

(Continued from page 13.)

and pack up, that I realized how vast were my possessions. We must take an inventory of our

material and spiritual blessings from time to time in order to cultivate the spirit of gratitude.

Second: Utilizing God's Gifts. A grateful spirit may also be generated by utilizing God's gifts. Gratitude may be either cause or effect. A father gave his daughter a piano. She did not play the piano and, therefore, was not grateful for it. But in later years she began to play the piano and learned to love it. Then it was she went back and told her father how grateful she was for the gift.

The wise and diligent use of the talents and opportunities which God has given us will kindle and develop within us a true spirit of thanks-

giving which will even claim kinship with that of the Master.

The same spirits of paganism and antichrist that dominate the people of heathen lands also make themselves felt in our own so-called Christian land. They can be overcome only by genuine Christianity. The Christian must be a real force and not a mere form.—*Methodist Protestant Herald*.

The world is wrong in many places and in many ways. The situation calls for the best work of true Christian missionaries.

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THE CHRISTIAN EDUCATION BUILDING, and the definite religious atmosphere of the College, provide the very best facilities available for training for religious leadership, and offer the Church its finest opportunity to train the young people of the denomination to assume active leadership both in the ministry and laity of the local churches.

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Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Change in the label will appear on wrapper the first week of month following renewal, provided it is received before the 25th.

MARRIAGES

THOMPSON-GENTRY.

At my home, Virgilina, Va., Saturday, November 28th, at four p. m., I united in marriage Mr. Edwin Wilson Thompson of Milton, N. C., and Miss Lucile Margaret Gentry of Roxboro, N. C. The groom is farming at the Thompson homestead in Caswell County, N. C., and is a son of the late C. K. Thompson. The bride is the daughter of Z. T. Gentry of Person County, N. C.

Mr. Thompson is an active member of the Red House Presbyterian Church and Mrs. Thompson is known for her activities in her local church, and in young people's work in the Baptist Church of Person and neighboring counties. May blessings attend the union of this excellent young couple who began life together with the best wishes and prayers of such a host of friends.

C. E. NEWMAN.

HARRELL-NORFLEET.

Emmett Gordon Harrell and Mamie Claudine Norfleet were united in marriage

at the home of the bride, route 2, Holland, Va., on Thanksgiving day, Thursday, November 26th. The writer officiated, using the ring ceremony. Only members of the two families and a few near friends were present. The marriage was followed by a bountiful Thanksgiving and wedding dinner.

The groom is the son of Mr. and Mrs. W. C. Harrell and the bride the daughter of Mr. and Mrs. R. C. Norfleet, all of route 2, Holland, Va. They will continue to reside in their home community. These are excellent young people, active in the work of the Church and have many friends whose benediction follow them. May their wedded life be long, happy and useful.

W. G. NEWMAN.

Why not order your copy of "Doran's Minister's Manual for 1932" now? It is worth ten times the price.

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OBITUARIES.

TAYLOR.

Monroe Elyson Taylor, son of Wannie E. and Bessie M. Taylor, was born September 3, 1928, and died at Hughes Memorial Hospital, Danville, Va., Nov. 3, 1931. Age three years and two months.

Monroe was a bright, interesting child, and his parents are very sad at his leaving them, but comfort themselves with the assurance that their little one is with the Savior, and they will meet again.

C. E. NEWMAN.

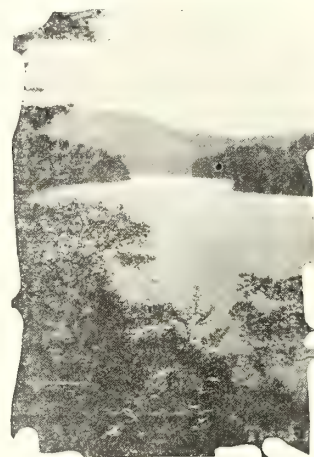
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VOLUME LXXXIII.

RICHMOND, VA., THURSDAY, DECEMBER 17, 1931.

NUMBER 51.

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

THE ELON CAMPAIGN.—

Our college is putting on a campaign for \$50,000.00 to meet urgent needs. This campaign is to be conducted by the pastors of the churches with the assistance of the Conference officials and interested brethren who are willing to assist the pastors. Each pastor is to select a committee of the church who will make a personal canvass of every member of each church and the children of the Sunday Schools, and secure a cash donation or pledge to be paid to the committee or to the pastor by January 15, 1932. This donation is to be as large and liberal as the giver may be able to make, for the total amount given should reach not less than \$50,000.00 to meet the present urgent needs of the college and to save the institution.

A PLEDGE OF GOOD WILL.—

This gift on the part of each member will be a pledge of good will, of love and loyalty to Dr. Smith, the president, and the college. If the gift cannot be large, it should be freely made and carry with it an expression of faith in our new president, and appreciation for his willingness to assume the responsibility of the leadership of the college as it was expressed by the unanimous election of him by the Board of Trustees to undertake the task. There is no question about his ability to save the college from its present financial embarrassment, if the entire church will unite in giving him their financial support. We all know about the present depression and no one should spend time discussing this, but each should willingly make such sacrifice as he can, and not depend on the false hope that others will do all that is needed, but each should do his best. Our president accepted the position he holds tentatively until January 15, 1932, to see whether the church would support him in this undertaking. If the entire number who makes gifts whether large or small represent ten thousand members of the Southern Christian Convention, Dr. Smith would be justified in assuming that the church will give him support to save the college but this must be done by the date mentioned or he will return to his church as pastor according to his promise, and the college will not be saved, but if all the members of the church will make some sacrifice and the best gifts possible then we shall save the college under his leadership.

IT OUGHT TO BE DONE.—

There is no question as to the demands upon the church to save the college, for no church can live in this day of educated ministers and laymen, teachers and leaders in other churches, if we fail to keep pace with them. It ought to be done to give our young people as good educational advantages as those of other churches have. It

ought to be done because the state cannot give Christian education under the conditions of separation of church and state without violating this principle and going back to the practice of the church in the Dark ages. It ought to be done because the state has already reached the limit of its ability to educate our young people, and still there are more than 7,500 students in church colleges in North Carolina and a similar number in the church colleges of other states. It ought to be done because urgent obligations have been con-

tributing to this fund. It can be done by giving wheat, corn, flour, meal, beef, pork, bacon, canned fruit, fowls and anything and everything that can be used in the boarding department of the college and then sending these gifts by trucks free of charge to the college. It can be done by making as many gifts as possible in money to pay debts. They must be paid to save our good name, to save our credit, to save our sense of honor, to save our college and to save our present president to the leadership of the institution.

IT MUST BE DONE.—

What ought to be done, what can be done, must be done if it is God's will. It is our duty to follow His will and we cannot afford to neglect our duty. Our ministers have always been key men in every forward movement in the church and our laymen have faithfully followed these trusted leaders in the maintenance and development of all our institutions. No minister in our church would think of doing not only his duty in this campaign, but they will do their best for the college in this crisis and persuade all their people to follow them. No minister can afford to stand in the way of the progress of the work by refusing to take the initiative making a sacrifice if necessary to put on an every member canvass in his churches and urging every member to make some gift expressing his good will and confidence in the leadership of our president so as to assure him that we appreciate his sacrifice in undertaking the task before him and that we will support him in this undertaking.

IT OUGHT TO, CAN, MUST BE DONE NOW.—

We must act at once, act hurriedly, persistently continuously, if we reach every member and secure a gift from each by January 15, 1932. The greater number of gifts made, the better evidence the president will have that the constituents of the church will stand by and support him as president of the college. He needs this assurance to enable him to "carry on" and meet the obligations. No man can save the college unless he can have the prayers, the gifts, the patronage, and the Christian faith and confidence of the church expressed in loyalty, cooperation, sacrifice and support of the entire church. If all will do their best in this undertaking and each give as much as he can, it will be only a matter of time when we shall be in better condition at the college than ever during its history. We know the man who is to lead us. We know his qualifications, his education, his position on the great fundamentals of religion, his devotional life, his consecration of spirit, his open and frank policy, his freedom from exploitation, his appreciation of his colleagues, his recognition of the value of the personality of all men, and his supreme faith in God, all of which will commend him to our people and make him a great leader.

"Stand Up For Elon"

(Tune: Webb.)

1. Stand up, stand up for Elon,
The Church's loyal friend;
Lift high her glorious banner,
For her let prayers ascend.
O God, Thou Source of wisdom,
We lift our cause to Thee,
That Elon's high endeavor
May e'er victorious be.
2. For her our fathers labored,
And sacrifices made;
Upon her sacred altar
Their willing gifts they laid.
We bring our gifts with gladness,
To lift her cause on high,
That Elon's early spirit
May never flag nor die.
3. We pledge our sons and daughters
To serve Maroon and Gold,
Who in a mutual service
The cause of truth uphold;
Through days of preparation,
Build lives of Christlike height,
That Elon's Christian spirit
May lead our youth in light.
4. Stand up stand up for Elon,
Give her sufficient power
That she may never falter
In facing this great hour.
In love our Christ hath led her
Through perils in the past,
And this same Christ shall make her
Victorious at last.

—Rev. A. W. Hurst,
Elon College, N. C.

tracted in the name of the church that must be met or cast reflection upon our Christian life and character. It is our duty; God wills it and our better sense of obligation demands it.

IT CAN BE DONE.—

It can be done by each member of the denomination making a donation and doing his best. It can be done by small gifts of all who cannot make larger gifts. It can be done by personal sacrifice to the cause of Christ in educating leaders for the future. It can be done by united efforts on the part of the entire church. It can be done by the spirit of prayer, good will and loyalty of the children as well as the grown people in con-

NOTES-PERSONALS

The Rev. J. M. Tropser, of Cobbin, Kentucky, has organized a Boy Scout Troop with two patrols.

Our townsman and neighbor, Brother Alfred Franklin Ward, father of Mrs. T. C. Amick, died at his home in Elon College Friday morning, December 11th. The funeral services were conducted from the home by the College pastor, Rev. A. W. Hurst, and interment was in the Elon cemetery.

Five thousand bills were filed in the lower House of Congress on the first day of the present session, beginning December 7th. The lawmakers will evidently have an abundant supply of offerings to select from, and may become so bewildered by the multitude that they will enact very few, if any, of them.

Ex-President Calvin Coolidge puts it this way: "Christmas represents love and mercy. It was ushered in by the star of hope and remains forever consecrated by the sacrifice of the cross. Christmas holds its place in the hearts of men because they know that love is the greatest thing in the world."

The week of prayer is to be January 3rd to January 9th, inclusive. The Federal Council has prepared an appropriate outline and program for every day of the season. These may be had at \$1.50 the hundred. Our Woman's Missionary Societies have ordered their supply for full distribution and use in each Society.

There is a saying, "We never know how many friends we have until we get in trouble." This is certainly proving true of Elon College. Throughout the church, where this writer has been since Dr. Smith was elected president, he has heard only words of willingness to help and loyalty to the college and to Dr. Smith in the great work to which he has been called. The church has too great an asset in Elon College to ever allow its indebtedness to destroy its usefulness or hinder its progress.

One thing the Church has had to do from the time of its founding till now is to face grave problems. And as the Church grows strong with the years, its problems do not decrease, they increase; the circle of its activities becomes larger with the passing years. One writer enumerates some of the more obvious present-day problems as follows: "Politics, Prohibition, Science, War, Peace, Church Union, Fundamentalism, Modernism, Unemployment, Depression, Divorce, Child Labor, Divine Healing, Companionate Marriage, et cetera."

The editor of the Richmond, Va., *Christian Advocate* had this appreciation in his editorial columns last week:

"Rev. L. E. Smith, D. D., pastor of the Christian Temple of Norfolk, Va., has been elected president of Elon College in North Carolina, and has accepted the position. Dr. Smith has, for fifteen years, been pastor of the Christian Temple, Norfolk, and, under his leadership, that church has grown to be one of the leading churches in his denomination. He is a graduate of the college that has called him to its head, and has been president of the Christian Convention. The editor of the *Advocate* and Dr. Smith have long been close friends and we wish for him great success and happiness in his new field. He is zealous

and consecrated to the work committed to him and will put all his force in it. Dr. Smith is a subscriber to the *Advocate* and keeps up with all the workings of our church."

College faculty and citizens of Elon sat down to a dinner in the dining room of West Dormitory on Wednesday evening, December 9th. There were over sixty present, and at the conclusion of the courses, Dr. L. E. Smith, president of Elon College, made a talk, telling of his desires and policy for Elon. His first work is that of raising a \$50,000.00 fund to meet the immediate demands to save Elon College and to pay every pressing and immediate obligation. After responses from others present, it was suggested that the campaign for funds be started at Elon here and now. Blank cards were passed and donations, through pledges, were made by those assembled in the sum of \$2,977.00. A committee of four was named to wait on the other people of the town since, as Dr. Smith stated, "We should begin at Jerusalem."

Rev. Jesse H. Dollar, pastor of United Congregational-Christian Church, LaGrange, Ga., was the Thanksgiving speaker for the Rotarians and also for the Lions Club, and also for the union church services, of his city Thanksgiving day. The LaGrange daily paper carried extensive accounts of all three of his Thanksgiving addresses. Evidently his new field of labor is giving Brother Dollar a handful of opportunities both for hard work and real service. Among the things to be thankful for, declared Mr. Dollar, was the adversities of the last two years which have served to bring us to a sober sense of saving and of sane living. "The last two years," he said, "have been a time of fiery testing, when motives have been either purified or destroyed. Let us be thankful for our adversities, and take courage to look out and not in; forward and not back; up and not down. The inherent ability and the great heritage of Americans are sufficient to meet any crisis, and that the return to a sounder and more prosperous era was already in evidence in many lines of industry and activity. The people become indifferent toward religion and spiritual matters during times of prosperity, and so temporary adversity brings people back to the fundamental things of life and service."

(The Editor's friend, Prof. Tom Huey, of the Science Department, City High School, LaGrange, Ga., writes a personal letter which, though not intended for print, carries many items of interest about our LaGrange church, as follows:)

"The people of LaGrange are cooperating wonderfully with Rev. Jesse H. Dollar in putting across the program of the church. We, of the LaGrange church, were hungering for some spiritual food, and I'm happy to say we are getting it. The men and women of the church raised \$500.00 to pay on the church debt, and so prevented a lumber company from suing them. It was a happy bunch when the required amount had been raised. The whole congregation seems to be responding to Jesse's preaching, and with a beautiful spirit. At present our Sunday School is growing in attendance with a very well organized school; Christian Endeavor is fine. The good women have just organized a Missionary Society and a Ladies' Aid Society. We have choir practice and various other meetings all the time. We certainly have plenty to join now and to do. I was about to forget to tell you about my Sunday School class. I try to teach the young men, and they are fine. We had twenty-eight present today, and what we are planning is an increase every Sunday. It is the 'art of arts' to teach youngsters who are full of pep and life. Glad to hear that Dr. Smith was chosen

as president of Elon. I am teaching his niece and will plead with her to go to Elon."

That which turned out to be a very enjoyable luncheon was served in the dining room of the Burlington Christian Church, Thursday, December 10th. Between 25 and 30 leading citizens of Burlington from various professions and business interests gathered to discuss Elon College and plans for a campaign in Burlington and Alamance County to help save the college in its present distress. Very interesting talks were made by Baptists, Methodists, Presbyterians and others, in which it was emphasized that Elon College was a real asset, regardless of church affiliations, to Alamance County. One speaker emphasized the fact that there were about 100 students in Elon College from Alamance County, and in all probability 75 per cent of these would never have gone to college if they could not have reached the college daily from their homes. One speaker, a resident of Burlington, said that he wished his children to be under parental influence, certainly during the first two or three years of their college life, and he had chosen Elon College as the place for his children to attend school, certainly for the first two or three years of their college life. Thus it was argued that Elon College is of peculiar interest and advantage to the people of the county, one speaker declaring that if the people of Alamance County realized the situation and would enter into the present campaign, they alone could, without hurt to themselves, put over the \$50,000.00 campaign. Dr. Smith addressed the gathering and told of the interest that was being manifested on the part of the ministers whom he had seen, and he had seen a great majority of them throughout the Southern Convention. He had not met with a minister in his experience thus far who did not express his willingness and determination to do what he could for our college in this time of need.

These are busy days with president L. E. Smith of Elon College, who, with his co-workers and helpers, is seeking to give every man, woman and child of the Christian churches of the Southern Convention an opportunity of making some contribution to Elon College. Ministers, practically 100 per cent, have signified their willingness to cooperate, and are cooperating, in every way possible, in each conference so as to give an opportunity for widespread and universal expression of loyalty and support of Elon College. The manner in which the pastors and laymen are cooperating in the movement is most gratifying, indeed, not only to Dr. Smith, but to all who love Elon and realize that it must live and carry on. The greatest contribution that the Christian Church, particularly in the South, has made to the world institutionally is Elon College, and the greatest contribution Elon College has made to the church is the faithful and true, devoted and loyal ministers, who are occupying nearly all of the pulpits in the convention; the faithful and loyal lay-readers in the congregations of the churches throughout the Convention and the hundreds of alumni throughout the South and the nation who are making their contribution to the Christian citizenship of our land. One speaker in a notable group recently declared that "if Elon College had done nothing else than give Dr. L. E. Smith to the ministry and to the world, with his intellectual, cultural and Christian equipment, it would have been worth the cost." When it is added that there are hundreds and thousands of others who have been equipped likewise for their tasks of genuine Christian service, no one who has ever contributed a dollar to the institution can regret the investment. An investment now in Elon College means an investment in the life, the labors, and the achievement of the Christian Church.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

REV. JOSEPH P. BEAN, of Alabama, is made happy by the organization of promising Christian Endeavor Societies in his Bethel and Wesley Chapel churches.

UNION CHURCH, CHATTANOOGA, located in a city suburb on the slope of historic Missionary Ridge, did not need its church bell when it built its fine new church, and has given the bell to the United Church of Phenix City, which makes good use of it. Miss Marguerite Davison had a fine part in the transaction.

CAROLINA MISSIONARY COMMITTEE, Rev. W. T. Scott, Chairman, made a tour of churches during the week of November 29th. The young people of Mr. Scott's church—United, Salisbury—prepared a pageant which they put on in their own church on Monday night, November 30th, then at Albemarle, December 1st, Bailey's Grove, December 2nd, Chapel Hill, December 4th, Flint Hill and Sophia, December 6th. Mr. Scott was assisted in this program by Rev. Milo J. Sweet and Miss Priscilla Chase.

REV. GILBERT G. WALTON, of Graysville, Tennessee, was a general Sunday School and church worker in the mountains of Kentucky and Tennessee, though at times he had a much larger territory, after Brother Meyers, William E. Barton and Mark N. Sumner. For the Sunday School society he assembled many new organizations. While in the employ of the American Missionary Association, he traveled widely as field supervisor of churches and schools. Robbins was the place of his ordination. A number of churches owe him much for help in the early days. It is hoped that in some way his service may be marked by a memorial building to keep his name in remembrance. His funeral was held at Pilgrim church, Chattanooga, of which he was latterly a member.

CHAPEL HILL, N. C., IS HAPPY with the new minister, Rev. Cleveland R. Dierlamm. Audiences are increasing each Sunday, the Sunday School is being reorganized in the junior departments, teachers' meetings are being planned and the new minister is glad the lines have fallen to him in so pleasant a place. Besides these elements of progress, an up-to-date, carefully prepared Every-Member Canvass is being studied with the intention to lay well the foundation, then to move forward with intelligence and vigor. A small representative group met the Pastor-at-Large, and the program was gone over together. This church, under the leadership of Mr. Dierlamm, is also looking into the matter of a constitution and by-laws to complete the organization in order, a thing which has not been done since the new charter was granted by the court a few years ago. They are looking forward to their annual meeting in January which, they believe, will be the beginning of a great advance for 1932. It is also gratifying to note that under the fine leadership of the superintendent of the Sunday School, Mr. Grady Leonard, five of the boys in early teens united with the church November 22nd. And still another interesting piece of work by this church is the work and enterprise of the women. They have contracted to serve Tuesday evening dinners each week for six months to the Rotary Club of the city. A fine piece of work, even if hard. The spirit of the ladies of Chapel Hill United Church is hard to beat.

A MISSIONARY VISITOR.

Miss Helen Dizney, of China, says that a Chinese man is not able to understand that any one is having a hard time if the family can own an automobile. The idea of hard times over there is to have people who have been stricken with starvation, crawling up to your front steps to die. Miss Dizney has sympathy, humor, wisdom, and zeal and makes the needy rural folk of China neighbors whom we may help if we will. After an absence of six years she was welcomed by the Kentucky and Tennessee Churches, which have her as a project, and was heard for the first time at Phenix City United, Mt. Olive, and Liberty Churches near Tallassee, Mountain Springs, Thorsby, and Birmingham Churches of Alabama, in which Conference she is also a project. At Birmingham she was given a formal reception by the women, and a fine opportunity to speak in the Church school. In Tennessee the Collegiate Church people heard her for the first time. The Meleneys of that church had visited her work in China. At Chattanooga, Soddy and Pleasant Hill the people were especially enthusiastic. In Evarts, Kentucky, where she went to school as a girl and later taught, and where her father was principal of Black Mountain Academy and of the high school, the church was not able to accommodate the people who came to listen. Sunday School children of Evarts give each Sunday towards her work and the little fund which she takes back from this mountain Sunday School class will be used in the Good Samaritan fund of the hospital for the desperately poor. Boys of Evarts gave a supply of marbles, which will be used to amuse convalescent boys in China. Miss Dizney has been in much demand as a speaker in Illinois, Michigan and other States. She hopes to have some time to take advanced courses while at home. Besides her other work in China she has a class of thirty native nurses in training.

ROANOKE, ALABAMA.

Last Saturday and Sunday, December 5th and 6th, were our regular meeting dates with Pleasant Grove Church. On Saturday we had a very fine service, with quite a good crowd present, and a harmonious church conference. The church agreed to adopt the plan suggested by the pastor, and all committees appointed are working beautifully to carry out a constructive program for the coming year. It was also agreed that the church will take a Free Will offering at each Sunday service, and in this way meet current expenses, and help on pastor's salary. I am glad to say that all my churches have substantially the same program, and it is giving entire satisfaction to the membership. One member was received to fellowship at the Saturday service. The Sunday service was real inspiring. Good Sunday School, superintended by Prof. Looser. The adult class was taught by Prof. Reeves. At the close of the sermon, we observed a sweet communion service, after which the offering was taken in a very impressive manner. The entire service was deeply spiritual. The music was fine, presented by the music committee, led by Prof. W. C. Edge, who is a member of this church, and one of our highly respected deacons. Prof. Edge is principal of the Daviston, Ala. High School. He is an honored teacher and a fine church worker.

At the close of the service, the pastor was kind-

ly remembered by a generous "pounding," such as a country church, only, knows how to administer. We were presented with fresh meat, sausage, lard, sugar, flour, canned fruit, dried fruit, pears, pecans, etc., and cash amounting to \$4.85, for all of which we are very thankful.

Bro. J. P. Hill's son met me at Abanda, and carried me to the church. Bro. I. D. Harris and family brought me home on Sunday. I am indeed thankful to them. Now, Mr. Editor, as I am serving my work without a car, I am having more time to visit the members and friends of the church. I made 7 pastoral visits, among the old and feeble of the community while there. Also attended a "pie" sale at the school auditorium, at the Public School building Saturday night.

In justice to this people and community, I will say that they are the hardest hit by the "drouth," and "oppression" of any community I have visited since conference. There are many land owners in this section who do not know how to proceed with their business as they, like many others, have practically lost all they have the past year. Many tenants, both white and colored, who have no home for next year, and many of them have nothing to live on. These and similar conditions exist, more or less, all over our beautiful southland, and regardless of what may be in other sections, it is pitiful here.

Sunday night we had a fine service at Roanoke First Church Christian Endeavor program led by Miss Buna Veazey, followed by song and prayer service by the young people, which was greatly enjoyed by all present.

Prof. Leon M. Stevenson of the *Roanoke Leader*, conducted service for us Sunday at the 11 a. m. hour, to the delight of all.

Monday at 2:30 p. m., the Woman's Missionary Society of the church held a very interesting session, at the home of Mrs. V. E. Kitchens. After the business session was over, a fine program was rendered by the following members, each representing a guest from the Guest Book: Mrs. Sam Dollar, "Tidings from the Philippines;" Mrs. J. H. Swint, "From India's Coral Strand;" Mrs. T. L. Head, "Pilgrims from Puerto Rico;" Mrs. J. F. Brown, "Three Children from the Chilly North;" Mrs. Paul Baird, "The Chinese Hospital;" Mrs. J. H. Sledge, "A Leader of Bantu Youth." A prize was given by the hostess to the one who made the best presentation of their subject, which was awarded to Mrs. J. F. Brown. The prize consisted of one nice flower vase.

After the meeting, refreshments were served, which was much enjoyed by all present. Every phase of the program was enjoyed, however, the society voted to leave off serving refreshments in the future, or until further notice shall be given. The treasurer reported \$4.80 collected since last meeting. Our church here has a loyal little band of workers. They have a "Young People's Society" and a "Willing Worker's Society." All of these auxiliaries are fully alive to the larger needs of the kingdom of God. All these agencies bespeak for us a stronger church, which will be realized at no distant day.

Our work here is growing in every department. The real spiritual power of the work is becoming more noticeable at each service, and some day in the near future this little band of working people will do themselves proud in the kingdom service. Christmas is swiftly approaching. The Old year will soon be gone, so will our lives, and so will our opportunity for service.

"The day is past and gone,
The evening shades appear,
O, may we all remember well,
The night of death draws near."

G. D. HUNT.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A RELIGION OF HOPE.

The joy and happiness of the Christmas season emphasize again that Christianity is the religion of hope. Though it has passed through many a trial, from the birth of its Founder till this hour, there is no note of despair, gloom or failure in Christianity. The murderous Herod, desperate in his determination to destroy the Christ-child, killed every child from two years of age and under "in Bethlehem and in all the coasts thereof." From that day till this, murderous hearts and wicked souls have gone beyond all bounds to stab Christianity to the heart and do it to death. Truly the history of Christianity could be written in the red blood of those who were slain in the effort to destroy it from the earth. Despite this sanguine and gruesome fact, Christianity has ever remained the religion of hope, carrying good cheer to the hearts of men and women and bringing joy untold, and peace to the earth.

We now enter upon the Christmas season when hearts are glad and good cheer abounds. Isn't it a strange picture? "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head?" So spake the Man in whose name and memory more glad songs have been put on the lips of mankind, more joy felt in the human heart, and more gifts of gold, frankincense and myrrh given than on any other account, or in any other name known among men. Or, another picture, "they nailed Him to the cross and crucified Him." Alone, forsaken, despised, rejected of men, and yet out of that gloom there was a gleam, and, from that gleam, there

has poured down through the ages a stream of gladness, a fountain of hope, rivers of happiness. From the advent of Jesus in Bethlehem to the loneliness and exile of John on Patmos, there is no note of despair, no word of doubt or dread, no symbol of faltering or of failure. The music of hope, gladness, good cheer rings out on every page and through every age.

Christianity has faced impossible and insurmountable problems and difficulties, but Christianity has never despaired. It is the religion of hope, and so as we face these days of Christmas gladness, we do so in the spirit of Him Who in ancient times sang, "Hope in God; for I shall yet praise Him, who is the health of my countenance and my God." And this, we will do, bearing in mind the words of him, who once followed, then forsook, and later was crucified, for his Lord: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." J. O. A.

LOVE CAN LIFT THE LOAD.

Nothing can carry the burden of Elon, and nothing can save it except love. Just that. "Love suffereth long, and is kind. And now abideth faith, hope, love, these three, but the greatest of these is love." We have faith in Elon, we have hope for Elon, but only the strongest sentiment and motive of the heart can do the effectual work now for our college. If we love, we will help lift; if we love, we will share; if we love, we will lend a hand. In and about Christmas time, we have the heart to share, our gifts, our earnings, our savings with our loved ones. The wise men showed to the Christ-Child their faith, their hope and most of all, their love. For "when they had opened their treasures, they presented unto Him gifts; gold and frankincense and myrrh." That is the spirit of Christmas. It is the spirit in which we make Christmas a season of joy and delight. It is a time when we share our love gifts.

Are we looking for the needy? Then the call of Elon tells of that need. Are we looking for hope? Then Elon gives us that hope. Do we look through faith? Then Elon is a challenge to that faith. Do we look through the eyes and out of hearts of love? Then, we will share with Elon our gifts.

So far as we are advised, every minister in the Southern Convention has expressed his willingness to cooperate, his desire to do and his readiness to share with Elon. Here, indeed, is an example.

It will take time for all to be reached and appealed to in person. But why wait? The season is now upon us, the need is now very, very pressing. Why not today send a love gift to Elon and thus help to bring joy and gladness not to a hundred, but to a thousand of hearts, yea, to ten thousand.

It takes time to put on a campaign throughout the church, it requires effort, plan, organization. Why wait for these things? The creditors of Elon College will not wait; they are wishing and they are pressing. The teachers and the employees of Elon College cannot wait; their creditors are also pressing. The need is urgent, is insistent, is weighty. Why not answer that need today with a gift through your church or direct to the college? J. O. A.

IN THE PRESIDENT'S OFFICE.

Will SUN readers enjoy with the editor "a peep" into the office of President L. E. Smith? If so, one of the things to greet their eyes would be a pile of letters, and since Dr. Smith is perfectly free and frank about it all, he will let us read those letters. This one from a school teacher:

"I see in the CHRISTIAN SUN where Elon is raising \$50,000.00 and trying to get fifty new students next semester. I am making a donation in money and am setting as my goal to secure for Elon five of those fifty students. I shall, at least, do my best and will go to see the prospects without any cost to Elon. With assurance of my sincere interest in Elon and good wishes to you,"

Then another—this from a Christian minister:

"I have just sent a small 'cash vote of confidence' to Brother C. D. Johnston, treasurer for Elon. I sincerely wish I could do more, but I have gladly done this, and I give you my assurance, and the assurance of my good wife, that we stand ready to do anything in our power for Elon. We believe in your ability and consecration, and we stand devotedly behind you."

Then another from a minister and his family:

"Yesterday morning I went to the bank and took out all the money I had in it except a few dollars, and when I came in last night, I said to the family, 'let's get around the table and have a prayer before we put our money in the envelopes for Elon.' We did so. All of us prayed. N——, eight years old, 'Thank God for Elon, where daddy went to school.' C——, eleven years old, prayed that Elon might be kept a good school so that she and brother could go there when they got grown; my wife prayed especially for the president of the College, and I prayed that our church as a whole might respond to Elon's call at this time of her great need. Our gift is so small that it can't do much good, but it is the best we can do at this time. I do not know what my churches will do, as there is not very much interest, but I hope they will give something."

And then from a good woman who, with her husband, has two students at Elon:

"We are happy that you have taken the presidency of Elon College, and are praying that the churches and the alumni will rally to your support. With your splendid judgment, with the cooperation of pastors and churches, I feel that old Elon will be saved—but it is going to take hard work to do it."

And then the editor might show you one of the many letters coming to him, among them this one from a loyal and active member in Christian Temple, Norfolk:

"There is no expressing the way we are missing Dr. Smith here in Norfolk. I just wish every one could know and appreciate him as we do. He is a Prince among men. I firmly believe that even in these depressing times under his leadership Elon will take her place among our best church colleges."

Such glimpses in the inner mind and heart serve to cheer and send us forth with a little more courage and hope to do our duty, and save our Elon for the great service to which it has been dedicated, by the prayers and sacrifices of a devoted people. J. O. A.

CHRISTMAS.

The celebration of the birth of Jesus Christ is one that appeals to home and children. The institution of this festival is of doubtful origin as to place and date. Some locate the time in A. D. 138-161; others 180-192; yet others 284-305 A. D. It was not a common observance among the early churches. Christmas from the 5th to the 8th centuries gathered around it other festivals. However, it gradually grew into a religious cus-

tom and December 25th became the day of its celebration; and it is now a time for cessation from business, family reunions, exchange of gifts, and religious services; but the religious observance is often overlooked, and pleasure is sought in doubtful associations and pursuits. Schools close, business stops, and men and women turn to such engagements as they choose.

But, as Christmas celebrates the entrance into this world of the Saviour of mankind and the introduction of Christianity as the greatest of all institutions, it should be observed and celebrated with special and spiritual thought and service. It is beautiful for families to get together and give thanks for the blessings they enjoy, and to teach children that their Christmas gifts are really from the Lord. He inspires the gifts from parents, brothers and sisters, and friends, and every present should be a religious lesson for children and grown people, too. "Santa Claus" is more than a myth—it is a lesson for children and parents in the field of religion.

Christmas cards now printed and distributed in millions during this holiday season, as souvenirs and expressions of good will, are modern in their use. Great art is expressed in the beauty of Christmas cards, and they have come to be a great business in the Christmas world. One of the remarkable things about all Christian products is that they increase the business of the world. The more religious a nation is, the greater the arts and sciences and the greater the discoveries and inventions for human progress. Christian nations are the most progressive. Christmas ought to make a large contribution to the intelligence, the character, the cooperation, and the spiritual life of mankind. W. W. S.

GEORGE GOES TO COLLEGE.

By DR. J. H. DILLARD

George expects to go to college next fall. His father is thinking of sending him to a small college rather than to the university which is his own alma mater. He objects to having George as a freshman come into contact with only young instructors. He says that in his own case the teachers he was under in his first college year were younger and less experienced than the ones he had in his last two years of preparatory school. He holds that young men of freshman age, turned loose with freedom in their college life, need contact with men who are more mature than the average of instructors employed in large universities.

I think he is right about this. In the university George would occasionally meet a dean or some assigned adviser, but this does not count like the daily contact. Of course there are instructors and instructors. Some have the knack of teaching. Some men are more mature at twenty-five than others at forty. But I think it is true that in the small college George will have a better chance, during his first year, of making contacts with men who have had experience in life and in teaching.

As to George's work in college his father makes so bold as to say that it is not so much any particular knowledge that he wants him to get as the ability to use his head. This is a rather unexpected opinion. For if a father says anything about his son's college purpose it is apt to have reference to some practical subject. George's father seems to have the good sense to see that the most practical thing he can do for George is to get him trained to use his head. He seems to see that back of any special education there is such a thing as education.

So here again he seems to me to have the right thought. I am advising him that George's studies include at least one subject on precision, like Mathematics or Latin or Physics, to be continued throughout his course. My reason for this is the

belief that a young man, by such persistent pursuit of a subject, can get from his four years of college work what his father wishes for George. Some men are born with the ability and disposition to think. Other men acquire this ability and disposition without going to college. Wash-

ington was getting good training in this line when he was surveying for Lord Fairfax. Lincoln was getting it when studying Euclid by the light of his wood fire. But going to college ought to help anyone in the way and habit of thinking. Charlottesville, Va.

Nine Hundred Eighty Strong.

In wars of ages past, camp attendants, auxiliaries, reserve troops have all been necessary, but it is to the shock troops that the general looked for victory.

Philip of Macedon, Alexander the Great, Cæsar, Napoleon, Washington, Lee—all knew the value of shock troops. Even in the World War, when human slaughter had been reduced to a science of destruction, shock troops were necessary when the barrage was over.

Never were these troops raw recruits; they were the result of intensive training, of hard work, on the part of themselves and of their trainers. But the results justified the cost.

For forty years Elon has been training her shock troops. Others have come and gone, and many of them have done and are doing their part in the conflict. But how well has she succeeded in training these shock troops? Are they alert, eager to go forward when danger threatens? Are they willing to sacrifice, that Elon may be saved. The shock troops of an army give their all—their lives, if necessary—for honor and for country. What will Elon's shock troops do? Are they Nine Hundred Eighty Strong?

Consider, for just a moment, what Elon has meant to you. Where would you be today without the advantages which she has given you? Have you even paid the interest on the debt of gratitude, of love, you owe her? Have you paid her anything at all? If you have not, then what an opportunity for joy is yours—what an opportunity to invest in the future welfare of others; in the well-being of your State and Nation.

The President of the Alumni has sent out an appeal for funds—for support—for immediate action on the part of Elon's Alumni. All can give something—many can give much. What will your answer be? You *can*, will you? Elon's shock troops have been called into action. Are you a shirker, a slacker, a quitter, or are you coming to the front where, in the time of danger, the shock troops belong?

Are Elon's Alumni Nine Hundred Eighty Weak, or Nine Hundred Eighty Strong?

CONTRIBUTIONS

SUFFOLK LETTER.

The Christian Missionary Association of the Eastern Virginia Christian Conference held its fortieth annual session with the Waverly Christian Church December 8, 1931. The pastor, Rev. F. C. Lester, delivered a sweet welcome address and Rev. J. F. Morgan, pastor of Rosemont Christian Church, responded in the same spirit. Devotional service was conducted by Rev. P. H. Brown of Portsmouth. President Caviness presided and Rev. J. F. Morgan, secretary, made a record of the proceedings. Dr. W. M. Jay, pastor of Holland Christian Church, delivered the main address.

The roll was called and leaders responded by giving the names of members and the collection of dues for the year. The sum collected last year was \$1,815.00 and the sum collected this year was \$1,616.00, or only \$199.00 less than last year. Considering the money stringency of this year, as compared with last year, the collection was something to be thankful for. Some more may come in after the regular meeting.

The Committee on appropriations voted \$450.00 to Waverly Church; \$450.00 to Christian Temple; \$300.00 to First Christian Church, Portsmouth; \$150.00 to Newport News; \$100.00 to South Norfolk; \$100.00 to Elm Avenue, Portsmouth; and \$50.00 to Hopewell. The total appropriated was \$1,600.00. One thing is plain and worthy of mention, and that is that church members give more liberally than in former years to benevolent causes, and there are so many organizations raising money that it requires thoughtful and prayerful consideration to know just how to divide up personal donations.

The Waverly Church is a splendid house of worship with modern and adequate Sunday School building in the rear, and all well equipped, and the Church and Sunday School in good working condition. The pastor seems to be doing a good work and devoted to his congregation. He serves, also, Spring Hill and Centerville. Fifteen preachers were present and one hundred and twenty-five others. A good dinner was served at forty cents a plate, and those who partook of the meal praised it as well as enjoyed it. The officers elected for the coming year were, Rev. H. C. Caviness, president; Rev. R. E. Brittle, vice-president; Rev. J. F. Morgan, recording secretary; and B. D. Jones, treasurer. Those elections were all re-elections.

One of the features of the session was an appealing address by Rev. L. E. Smith, D. D., president of Elon College. He spoke in the interest of the campaign to raise \$50,000.00 as an emergency fund to meet present necessity and to maintain the standing and continue the educational work of the college. To meet the present need of Elon College calls for the united and liberal support of the more than thirty thousand members of the Southern Christian Convention. If one considers the magnificent buildings and equipment of the institution, and what it has done for the church, his loyalty will express itself in contribution. W. W. STALEY.

IMPRESSIONS BY THE WAY.

(Final Article of Series.)

Joseph and Mary took the Young Child and went down into Egypt. The pilgrim to the Holy Land will wish to include Egypt in his itinerary. There are some advantages in entering the Holy Land from that direction. From that direction Moses led the Israelites across the Red Sea and through the Wilderness to the Mountains of

Moab, from whose summits he looked across the Jordan and the Dead Sea and glimpsed the Promised Land. On the other hand, Abraham entered the land from the north. You are shown the place on the acropolis of Aleppo, Syria, where the father of the faithful milked his cow. Thence he turned southwest and likely entered Palestine via the Damascus section on to Jerusalem. Since he loved the hills it is not likely that he went to the city of Damascus itself.

If Moses had been able to turn north after crossing the Red Sea and have entered the fertile plains at that time inhabited by the Philistines, the Hebrew nation would have fused with the aboriginal inhabitants and the world's religious history would have been very different. He was no match in military strength and strategy nor in economic and commercial acumen for the rich and powerful dwellers in those fertile plains. The Israelites needed the long schooling of the Sinai mountains and desert and of the wilderness, in order to make of them the nation fit to be the spiritual benefactors of the race. Oftentimes, hardships pay great dividends in character and vital piety. It was certainly so in Israel's history.

Joseph and Mary took their Babe on the ever-present donkey and no doubt spent weeks if not months in making the journey into Egypt. There is no good road for this trip even today and only during the World War was the present railroad completed. Before the World War travelers went overland from Jerusalem to Haifa or Jaffa and thence by boat to Alexandria or Port Said. A new highway is being surveyed or rather charted now, and some cars do go over the route, taking chances on finding their way through the desert. Donkey trails and camel caravan-routes, however, lead over the mountains and through the deserts and plains today just as in Joseph's day. It is difficult for us used to our Western domestic furniture to understand how readily Joseph and Mary could move over to Egypt for a rather lengthy sojourn without any preparation. Very likely all their earthly possessions could be carried on a donkey or on two donkeys at most. Hospitality is universal and gracious in that country, and Joseph could do some carpentry as he moved on.

If Joseph's trail wound through the mountains and across deserts and plains as our trail did, he had a delightful journey. The same Moslem guide who had made our stay in the Holy Land so worth while conducted us and a missionary from India to Egypt. Having been a student in the Mohammedan University at Cairo, Sayed Friad Imam, or Sir Heart Leader, was excellently qualified to make Egypt real to us also, as well as the historic places along the way, such as the birthplace and home of Samson, the valley of Elah where David slew Goliath, the Sinai range of mountains, Gezer, Lydda, Jabneel, Ashdod (Azotus) Gaza, the several fertile plains, and many other places of sacred association.

The sunset was beautiful over the Mediterranean along which we rode for nearly half the day. About dark we passed in a ferry boat over the Suez Canal and deposited ourselves in another train for Cairo. Soon we were passing through Piton and the land of Goshen. After a delightful rest in a modern hotel in this city of nearly 2,000,000 population we set out sight-seeing. Nine tenths of the people are Moslems and Mosques are everywhere. The most important one of the four hundred is that of Sultan Hassan near the citadel. We visit it and find many devout worshipers. We also visit the Moslem University, founded in 975, with its 15,000 students, or rather we visit the

mosque in which the 11th and 12th classes, about 800 in all, are studying. Those in the other ten classes are in other mosques. The teacher sits on a raised seat. His pupils sit around him on the floor. He answers their questions and also questions them. How they learn anything is a marvel, since all eight hundred with some twenty teachers seem to be talking at once. On entering the university we must take off our shoes. In most mosques slippers are provided that slip over your shoes like a rubber. We also visit the American University maintained by the United Presbyterian Church, the Protestant Church, and the two museums of the city—the Egyptian and the Arabic. Of particular interest in the former are the contents of the tomb of King Tut as he is called in America. Some of the relics in this museum go back more than 6,000 years. We are not, however, permitted to see the mummies of the kings, which have been placed in a secret room. We were especially anxious to see that of Rameses II, the oppressor of the Hebrews.

We visit the land of Goshen, see the "traditional" spot where the infant Moses floated in his ark of bulrushes, drive out through the magnificent new section of the city called Heliopolis to view the obelisk, motor to Memphis or rather to the site which the excavator's patience had proved it once occupied, while there look upon the two huge stone statues of Rameses II, and motor on to the pyramid region. The chief pyramids are the three massive ones standing at Gizeh, the largest of which covers 13 acres of ground and rises nearly 500 feet high at its apex. Pharaoh Nouho built it by the forced labor of 100,000 men for twenty years. It was designed to be the burying ground for himself and his queen, and so contained only two rooms. The sphinx also is here—that combination of human head and lion body.

It seems so weird to look upon these massive pyramids. But so firmly did the ancient Egyptians believe that the soul will return to its body that they perfected the art of mummifying the dead and kings spared no expense of money and labor to erect places for the preservation of their own bodies. This understood, the pyramids cease to be a monstrosity and become an evidence in stone of the outstretching of the soul after God and the everlasting life. We now know a more excellent way, but we can honor them nevertheless in their devout striving after the divine.

Then one day 1934 years ago a poor carpenter and his wife arrived on the outskirts of Cairo with their precious babe. That babe was the answer to all the ancient longing of the millions upon millions who in that land had sought to understand God and failed. They were unaware of His presence or of the mission of His life. Yet He was and is still the way, the truth, and the life. The light shone in their midst, but they comprehended it not.

Today there stands a Coptic Christian Cathedral on the spot where Joseph and Mary are said to have dwelt while they sojourned in Egypt till the blood-thirsty Herod should die. The Coptic Church is the Egyptian Christian Church and is the most nearly pagan of any of the branches of our Christian faith. Today it is not far removed from Islam in its doctrines, by which it is literally engulfed. But you feel grateful that through the centuries with all the vicissitudes of war and fortune, and all the persecutions of pagans and Moslems, this Coptic Church has retained its vitality for us, if only a tradition, the spot where the Christ Child and His parents dwelt for a season.

We do not go to Luxor and Karnak, the region where the capital of Egypt was located after its removal from Memphis to Thebes, because most of the "finds" there are in the Cairo museum, except of course the remains of the great temples which are common enough in the Old World. We were told that they are well worth a visit, espec-



MISSIONS



REV. J. O. ATKINSON, D. D., Secretary.

SUPPLICATION.

DECEMBER, 1931.

Jehovah, God, we praise Thee that in the blessed Trinity there is all power and might, all love and grace, eternal and universal communion; that Jesus, by paying sin's full price, became to all the world the never-dimming Day-star toward which His Church moves—all too slowly, we confess, because we hide and hoard the things that speed the Church's pace. Loose our gifts, O God, and make our direction as true and fixed as was that of those who followed the Star of long ago. And to Jesus' name forever be glory in the highest. *Amen.*

OUR BELOVED IN JAPAN.

Dear Dr. Atkinson:

Generally it is to be expected that a man who is put on the retired list shall cease from his labors and let his works follow after him. But since the Mission Board allows us to stay in Japan, we think it best to make hay while the sun shines, which is to say, that as long as my health continues, I shall carry on just the same as though no retirement had been mentioned. In consequence by teaching English I am able to return to the Board \$54 a month. My teaching in the M. E. theological school if done by one of their missionaries, would cost them about \$1,500 a year, but this is a gift to the cause.

I am teaching sixteen hours in the two schools, and with home teaching, Bible classes, etc., I am kept busy more than twenty hours a week. But in the Theological school the full time professors (Japanese) put in about twelve hours. I am sure that in your work, as is the case with all preachers and doctors, you give a lot of important service which is not put down in the profit account in your ledger. I think also that we missionaries have much opportunity to obey the command of our Lord to His disciples when He said, "Freely ye have received, freely give."

As to food the doctor has put me on a diet which excludes sugar and starches and all the eatables which may contain these things. My trouble is that when I am invited out to dine with some of our friends the white bread, potatoes, cake, sweetened tea and coffee, not to mention other things, puts me in an awkward position. Of course this gives me an opportunity to congratulate elegant gentlemen like yourself who are able to enjoy all the good things that those Southern cooks are able to prepare. It has been more than thirty years since I had a chance to taste some of their cooking, but the remembrance of it remains on my palate still.

We, my wife and myself, are feeling deeply thankful that the Lord has led us so far on our way. We have entered on the 40th year of our service in Japan. I passed my 74th birthday in October, but if feelings are the measure of how old one is, I feel as young as I did forty years ago. So I tell the schoolboys that I am 74 years young!

When we pray, we do not forget the self-sacrificing Christian men and women who by their prayers and gifts have sustained our work in this land, and with our present large fellowship in the gospel are extending their work and prayers throughout the world. May the grace, mercy and peace of our Lord be with you all.

Sincerely, your brother,

A. D. WOODWORTH.

26 Kasuji Cho, Azabu, Tokio, Nov. 15, 1931.

THE FOOLISHNESS OF WAR.

(Every Sun reader will profit by perusing this article. It comes from Japan, a convert to Christianity. The writer is one of our own Dr. Woodworth's "boys," who writes: "I send you a copy of a speech by one of my boys at an oratorical contest. There were 12 contestants, and this one got third prize. Later, where there were 20 speakers, he outshone all and received first prize. Read what that Japanese student wrote and spoke.")

When we study the causes of war in the past, we find that some nations have wanted the lands and the property of the weak, and have fought to gain them. Napoleon had an ambition to be supreme in Europe and drenched the country with blood. The oppressed nations have rightly fought to maintain their freedom. Sometimes a man like Alexander the Great, has fought his neighbors for the pure pleasure of fighting and sheds tears because there are no more nations to conquer.

It is said by some foolish talkers that in the next war Japan and America will fight. What would happen in such a war? As America imports nearly all our tea and silk, she is our best customer. But Japan is one of America's best customers in buying cotton, petroleum, machinery, iron, and many important things necessary to our national life. The trade between Japan and America is about 40 per cent of our total trade. What advantage would it be to us to destroy our best customer even if we could? Shall we be richer by killing off our friends?

But we should consider the vast losses caused by war. Already Japan and America have great war debts which can not be paid in a hundred years. In the Great World War it is said that eleven million soldiers were killed, and, because of hunger, about forty million of the civilian population, generally children, the weak and the old, perished. It is said also that the unthinkable amount of three hundred and seventy billion dollars worth of property, which is a sum of money equal to the total wealth of the United States, was destroyed. Not only so, but all moral standards were broken down with a great increase of crime and immorality. Not only so, but because of these losses we have world-wide financial depression, and unemployment, while starvation and death stalk abroad in every land.

With the development of aeroplanes, poison gas and other weapons of destruction, the next war is bound to be much more destructive to life and property, great as those losses were. Gas so deadly has been discovered as to destroy the entire population of great cities.

But while inventors have discovered such terrible engines of war, made at great cost, these deadly engines may be destroyed in a moment. A warship costs fifty million yen, and a single torpedo may sink it. During the Great World War, the huge British liner, *Lusitania*, was sunk by a single torpedo, and eleven hundred and fifty-two lives were lost.

But we should remember further that rival preparation for war has often caused war. But between Canada and the United States along three thousand miles of boundary, there is not a single fort. Here there has been no thought of war for a hundred years. And war between these countries is regarded as unthinkable. Why should not Japan and America have thoughts of peace and lasting, unbreakable friendship?

The great Teacher, who lived two thousand years ago, taught us to love our enemies, to do good to them that hate us; to forgive the wrong

done us; to be so non-combative as to turn the other cheek when one has been struck; that we should practice the golden rule of doing to others what we would like them to do to us.

We read in the Bible that the time will come when the nations will beat their swords into plowshares and their spears into pruning hooks, and when peace shall cover the earth as the waters cover the sea.

Does not the teaching of the great Teacher appeal to our highest ideals and to our common sense? Instead of cultivating the art of killing our fellowmen, should we not cultivate the qualities of world friendliness, look upon every nation as a brother, and help the weak to become strong, remembering that when we help others we help ourselves? May we not hope that some day the League of Nations may so change the minds of nations that there shall be a world parliament, that there shall be a United States of the world?

Among the ancient Greeks there was a torch race at night in which relays of runners took the torches from the hands of their fellows, carrying them forward to other companions, if possible, making the torches burn brighter than when they received them. We young men have received the torch of peace, of good will and brotherliness towards all men. Shall we not make it our greatest endeavor to hand down these ideals to the next generation so as to make our great country foremost in our love for peace with all men, and, hasten the day when wars shall cease?

K. CHIKARAISHI.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 12, 1931.

Sunday Schools.

Previously acknowledged	\$ 1,029.53
Mt. Bethel, Summerfield, N. C.	4.31
Wadley, Ala.	1.49
First Christian, Greensboro, N. C.	20.86
Holy Neck, Holland, Va.	8.00
Long's Chapel, Mebane, N. C.	1.14
Palmyra, Edinburg, Va.	1.52
Holland, Va.	10.00
Smithwood, Liberty, N. C.	.55
Mt. Auburn, Manson, N. C.	1.25
Zion, Sanford, N. C.	1.11
Pleasant Ridge, Guilford College, N. C. ..	.52
Newport, Stanley, Va.	1.82
Linville, Va.	4.56
Winchester, Va.	4.60
Suffolk, Va.	25.00
Antioch, Harrisonburg, Va.	3.46

Total \$ 1,119.72

Dollar-a-Month Club.

Previously acknowledged	\$ 84.75
Mr. and Mrs. Floyd H. Dunn, Lynchburg.	2.00
Mrs. E. D. Midyette, Christian Temple,	
Norfolk, Va.	1.00
Miss Irene Headley, Christian Church,	
Winchester, Va.	1.00

Total \$ 88.75

Summary.

Previously acknowledged	\$ 7,736.97
Sunday Schools, Regular	90.19
Dollar-a-Month Club	4.00

Total to date \$ 7,831.16

J. O. ATKINSON,
Secretary.

I have often thought that the best of Christians are found in the worst of times.—*John Bunyan.*

FROM THE PRESIDENT OF THE ELON ALUMNI ASSOCIATION.

Dear Friend:

Dr. Leon E. Smith has just taken up his duties as president of Elon College. As your Alumni President, I want to say that I have every confidence in his sincerity, his character, and his ability.

Like many other institutions—financial and educational—Elon is in a hard row of stumps in these crucial times. There are some people of wealth who are willing to come to the rescue of the college, provided that it can be shown that the Alumni are behind the college and are willing to support the new president.

This is my proposition: Let every member of our Alumni make some contribution to the college, and do this in the form of a Christmas gift. The enclosed envelopes are provided for that purpose. There is dire necessity for prompt action. Let your contribution be large or small as your wish and ability to pay shall dictate. I know of no better way in which to express our confidence in President Smith and his efforts to save Elon.

The new President's tenure of office is conditioned upon how promptly we rally to his support. Let us show him the faith we have in the work the college is doing by taking immediate action, for, let me again remind you, his hands will be tied when he attempts to tap sources of wealth unless it can be shown to these people that we are solidly behind him.

It is pleasing to note the deep interest that many complete outsiders are taking in the welfare of Elon at this time. An outstanding example of this is the action of Senator Josiah W. Bailey, who is giving absolutely free of charge his services as legal counsel for the college. It was largely through his efforts that the creditors of the institution were recently persuaded to grant us a moratorium until our finances could be rehabilitated.

It is my unshakeable conviction that Elon has made, and is destined to continue to make, a unique contribution to the welfare of mankind. But the growing indifference to the present plight of the college on the part of so many Alumni is a matter of deep concern to many of us. So let me urge all of you to respond to this appeal for a gift of confidence. The number of contributors is more important than the amount of the contribution.

Once, as a Hallowe'en prank, a boy stole my front gate. I did not remonstrate with him for fear he might take a fence. Should I write you again would you take offense (a fence)? Don't make this necessary. Please send your contribution (envelope) to C. D. Johnston, Treasurer, Elon College, N. C.

To all my old and personal friends I send love, and to all those not so numbered, I also wish this letter to convey my affectionate regard. I should very much enjoy a letter from each of you.

Wishing all of you a Merry Christmas, I am,
Faternally yours,

R. S. RAINEY.

P. S.—If you have contributed through the church, please disregard this letter, as F. C. Lester and S. C. Harrell will acquaint me with the action of all who so give.

EDUCATION NEEDS THE CHURCH COLLEGE.

The field of education needs the church college. These colleges are under no obligation to receive all who come to them. They stress not only high standards of scholarship but they insist that Christian character building is essential to true education and worth while leadership. They

put quality before quantity. They are at liberty to open the Book of books, to teach the way of the Gospel and to show the youth in the class room and chapel how to live Christian lives by the standards of Jesus. In our Congregational institutions, at least, the colleges are free from political and ecclesiastical control. They are as free but no more so than the other church units within our fellowship.

If our church colleges are to abide, they must first prove by their Christian ideas, their standards of education, their strategic locations, and by the type of graduates they turn out that they have something to offer that is not contributed as sufficiently by the state institutions. Their instructors must not be sectarian. They must be scholarly men and women of faith and love and hope, whose classrooms recognize the good God of the universe. Their lives must have in them the spirit of the Great Teacher.

Our Congregational and Christian colleges have generally been true to the trust placed upon them by the church fathers. In proof of this, judge them by their fruit. In nearly every church of our order there are leaders who owe their inspiration to the wise counsels and the unobtrusive prayers of some professor or college mate in Alma Mater. To church-founded colleges in this materialistic age, we are to look more and more for our prophets, our poets, and our spiritual leaders.

We need not be jealous of our state and city institutions. They are doing a work far beyond the material ability of the churches and their colleges. Our only care should be that we do not turn all education over to them. A college classmate who has had experience in both forms of education, once wrote me, "The curse of the tax supported institution is politics; the curse of the church college is poverty." How delightful would be our tasks as college executives if only we had sufficient funds! A successful college president was once asked, "What do you consider the most essential thing in operating a college?" He replied, "Money. If you have money, any man can run a successful college." I am inclined to agree with the answer, if the president is wise enough to place the right men upon his staff. One thing is certain, if a college has ample endowment and does not lose it through mismanagement or poor investments or is old enough to have a loyal and sustaining alumni, that college will live. If we wish to perpetuate the ideals now dear to our church colleges, we must preserve them by material as well as by spiritual sacrifices. Both come from our friends within the churches with which we are affiliated. In the days immediately succeeding the war, when we were raising our great Pilgrim funds, we learned to our sorrow, not to depend upon the "friendly" brothers-in-law of the church. With few exceptions the self-sacrificing contributors were men and women of the church who somehow had caught the sacrificial spirit of the Man of Calvary.—From an address by President Edwin B. Dean, Doane College, before the Association of Colleges of Congregational and Christian Affiliation, Seattle, June 27, 1931.

What makes for happiness? Not great possessions or power, the outward and the material, for Joy comes from within. It is of the spirit. Here is the unfailing recipe—a faith in God and in men which results in unselfish service. There may be times when it is difficult to trust and serve. But not at this time, when we think of the Child of Bethlehem and hear the angelic chorus, "Glory to God in the highest and on earth peace, goodwill to men." We have again the simple trust and the joyful, loving hearts of children.—Henry K. Sherrill.

IN GOD'S PRESENCE.

It was only a dream, yet so fraught with significance that it seemed real. One who had recently been called upon to give up a close relative by death, was speaking: "It must be such a shock to suddenly step into the presence of God." Another answered, "But we are always in His presence." That was all of the conversation, the dream was at an end and departed whence all dreams go.

God's presence was with Adam and Eve and when they sinned they tried to hide from Him but could not. The Psalmist says: "If I ascend up into heaven, Thou art there: if I make my bed in hell, behold Thou art there." So we are ever in God's presence, and to those who choose to do His will it is a blessed Presence for in it is fullness of joy; (Psalm 16:11); It shall go with us and give us rest, (Exodus 33:14); It hides from the pride of men, (Psalm 31:20); in affliction it saves, (Isaiah 63:9); It brings times of refreshing from the Lord, (Acts 3:19). It goes with us all through this earth life, e'en through the valley of the shadow of death and into the visible Presence of His glory. Yes, it is joy unspeakable and full of glory though now we see Him not, yet believing, we rejoice. (I. Peter 1:8).

"Be near me, O my Saviour,
Reveal to me Thy grace,
And help me live each moment
As gazing on Thy face."

"W."

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

A CHRISTMAS LEGEND.

Do you know why the holly has red berries?

A long time ago the trees heard a rumor that if a king should walk in their shade the first tree that should recognize him would become more beautiful than all the others. Now, it happened that outside the little town of Nazareth there grew a forest of big cedars, firs and oaks, and among them one little holly tree. One day a boy came out of the town and walked through the forest. Each of the big trees thought, "He is looking at me." But the little holly tree, as it watched him, forgot about itself. Many times the boy walked in the forest until the big trees became so accustomed to him that they gave him no attention. But the holly tree still watched him and said to itself, "Surely, if a king were to come he would not be so beautiful as this boy. He is always kind; the birds and animals are not afraid of him. I wish he were my king; I should like to obey him."

After a while the little boy no longer went to the forest. The holly tree missed him very much; but it thought about him and tried to be like him, and to do the things it believed he would want to do. It was kind to the birds and the animals. It spread its branches so that the birds could build their nests in them. It made little houses down among its roots for the small animals. The other trees thought it was not worth noticing, but it kept sweet-tempered and did not quarrel with them.

The little boy grew to be a man and traveled about the country, telling people about God and how man might please God by loving one another. But one day wicked men took him and put a robe on him such as kings wear, and made a crown of thorny twigs and placed it on his head. Then they nailed him to a cross and over his head was placed a sign which read, "The King."

A wonderful change now came to the little holly tree growing just outside of Nazareth. Among its dark green leaves little red berries began to grow until it was arrayed in a royal robe of scarlet, because, you see, it was the first of the trees to recognize the King.—*From Tarbell's Teachers' Guide*, 1920.

CHRISTMAS IS A PROMISE.

In a year when Christmas will be less a day for exchange of gifts among those who can well afford them and more a day, I trust, for giving to those in actual need, we may well pause and consider for what the festival really stands.

Primarily, is it not a day of promise? The world was not suddenly changed by the advent of Jesus. Rather, His principles, His point of view, His approach to life have gradually permeated society—but not so very thoroughly yet. They still offer promise, but only insofar as they are accepted and made vital by human beings.

The promise of Christmas is a promise of peace. Not simply peace among nations, important as that is, but peace among the people of each country—industrial, social, peace. The promise, however, is only to "men of good will," which means that no sort of peace is attainable without an honest interest in the welfare of others. Today, perhaps, "justice" is a clearer word than "god will." This Christmas is a time to commit ourselves to human justice in every relationship.

IDA MIGLIARIO.

YOUTH LEADERS MEET AT ELON.

More than twenty young people of the Christian and Congregational church are expected to meet at Elon College during the Christmas holiday season. These young men and women will meet in the second annual leader's conference for the Southeast Convention. They will represent more than three hundred local churches, and will come from the fourteen conferences and associations of the church in the Southeast Convention.

Miss Lucy M. Eldredge, Assistant Secretary of Young People's Work of the Congregational-Christian Church, is expected to be present for this very important session of young people, who are called to represent their church. This meeting is sponsored by Youth Fellowship, the official young people's organization of the Southeast Convention. Herman Truitt, Glen Raven, N. C., is President of Youth Fellowship, and will be glad to confer with any who may wish further information about the meeting to be held December 28-30. Other officers of the organization are: Miss Lucille Mulholland, Shelby, N. C., and Mrs. Rosalie Tyndle, Southern Pines, N. C. Affiliated with these general officers are the officers of the Conference and Associated groups. It is expected that most of these officers if not all, will be present for this meeting.

Delegates to the meeting have been notified and should confer with Miss Priscilla Chase, Elon College, N. C., as to their plans for attending the conference. Any ministers or interested laymen are invited to visit sessions of the conference.

J. V. T.

CHRISTIAN ENDEAVOR NOTES.

DECEMBER 27, 1931.

SHOULD WE LEARN FROM THE EXPERIENCES OF OTHERS? WHY? HOW?

Scripture Reading: Hebrews 11:32-40; 13:1, 2.

How many mistakes do we avoid every day through profiting by the experiences of others? A child is naturally curious and constantly seeking new adventures. Some things he must learn through his own experiences, but many things have been learned for him. He need not learn that fire will burn by some painful experience. He can be saved the suffering that results from eating foods that are poisonous to the human system. Men in the field of medical science have given their lives to make discoveries that have saved the lives of thousands of their fellowmen.

The value of the experience of others is not limited to physical welfare. It extends into the moral and spiritual realms. Fortunately a young man does not have to get drunk in order to know the effects of liquor. The wrecks of humanity due to immorality of all sorts should save us from a like fate if we are willing to learn from their experience. On the other hand, our lives may be rich and abundant if we follow the experiences of those who walk in paths of noble living.

THE BIBLE IS A BOOK OF EXPERIENCES.

The Bible is the most valuable book in the world because it tells the story of the religious experiences of people seeking and discovering God and his will for humanity. Millions of lives through succeeding generations have been made happy and useful because they have learned from the experiences of these great souls of Bible times as they are recorded for us in the Book of books.

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

THE SPREAD OF CHRISTIANITY IN EUROPE.

LESSON XIII.—DECEMBER 27, 1931.

SUGGESTED DEVOTIONAL READING: Isaiah 11:1-10.

GOLDEN TEXT: "The Kingdom of the world is become the Kingdom of your Lord, and of his Christ; and he shall reign forever and ever."—Rev. 11:15.

Introduction.

A good wall map, or outline maps, showing the location of places in the various lessons of the quarter, will be of service in this review. The missionary message is a dominant factor in this series. We should be able to see the expansion of the field into Europe. It was through this stream of Christian influence that religion has come to us. Hence it was for us a doubly important decision when Paul and his helpers decided to cross into Macedonia. This launched the Christian religion in Europe. Up until this call, as far as is known, no one had carried the Christian message to the shores of Europe.

At Philippi, under very difficult conditions, a church was founded. Mistreatment and imprisonment of the missionaries did not stop their loyal faith nor kill the church. Later the members were able to aid Paul in the time of his own imprisonment at Rome. Paul taught us to rejoice, and could, himself, "Rejoice in the Lord always; again I will say rejoice."

(Continued on page 11)

EXPERIENCES MAKE GREAT PERSONALITIES.

All of us have known some outstanding personalities either through personal association or through books. What makes these people stand out above and apart from the masses? Some one will describe them as having had rich and deep experiences. That surely is the secret. It would be to our advantage to study these lives closely and discover what the experiences are that have made them great.

We shall find that some are great readers, who have feasted their minds on the literary heritage of the past. Others seek every opportunity to experience beauty in music, art, and nature. Rare souls like Jane Addams and Graham Taylor, have found their richest experiences through sharing their lives with others less fortunate than themselves.

WHAT HAS 1931 TAUGHT US?

We can see many things that 1931 has taught us. Surely, we have learned that we cannot continue to multiply the use of machinery which displaces human labor, and concentrate wealth in the hands of a few men and corporations, while thousands are thrown into unemployment and poverty, without disaster. Unless we are willing to use the highest type of intelligence, permeated with an appreciation of human rights and values, the future is dark, indeed, in this materialistic machine age.

Other topics that may be used for discussion are: "What the World War Taught Us," "Learning from Russia," and "What We May Learn from England."

Daily Readings.

December 21. Proverbs 12:15; 15:31-33.
December 22. Psalm 37:23-25.
December 24. Romans 15:1-5.
December 24. Genesis 45:1-11.
December 25. I. Kings 5:20-27.
December 26. Proverbs 23:29-35.

Christian Orphanage

Dear Friends:

Our Thanksgiving offerings are coming in very nicely. See to it that every member of your church and Sunday School has an opportunity to make a contribution. We want every man, woman and child in our church to give something.

We want every church to make an offering, to help these little children. It is your Christian duty to help.

Wake Chapel church was the first church to send us a truck-load of corn, peas, beans and potatoes. The good ladies sent us 8 chickens. That is fine. What church will be next to join? We need 200 bushels of wheat and corn. Make this Thanksgiving a real season for thanks and show your thankfulness to God for his goodness by helping those in need.

CHAS. D. JOHNSTON,
Superintendent.

The following has been sent in since our last report:

Mrs. W. A. Newman, Henderson, N. C., 1 box of pencils.

Ladies' Christian Missionary Societies, Enigma, Ga., 1 quilt.

Mrs. C. E. Cornell, Goshen, Ind., 1 box clothing for Iola Brown.

Ivor Sunday School, Ivor, Va., Books for children.

Mrs. R. J. Atkinson, Durham, N. C., 1 quilt.

Mrs. R. E. Lane, Ivor Christian Church, Ivor, Va., 1 coat.

Mrs. Maynor, Durham, N. C., 1 box of clothing.

Jas. P. Montgomery Class, Burlington Sunday School, Burlington, N. C., clothing for Lillie Mae Hunter.

Mrs. J. G. Holt, Mebane, N. C., 1 quilt.

Mrs. W. B. Bagwell, Durham, N. C., 1 coat and hat.

Mrs. Hattie Glass, High Point, N. C., clothing for Catherine Sloan.

Mrs. J. C. Ellis, Portsmouth, Va., clothing for Ruth Duke.

Mrs. L. E. Carlton, Paces, Va., 1 box of clothing.

Mrs. Jeff Davis, Ingram, Va., 3 gals. preserves.

Mrs. E. M. Richardson, Dendron, Va., 1 box of clothing.

Jas. P. Montgomery Class, Burlington Sunday School, Burlington, N. C., 1 coat for Lillie Mae Hunter.

Miss Georgia Bradley, Mebane, N. C., 2 garments for little girl, 12 cakes of soap, soap wrappers.

Circle No. 4, Woman's Missionary Society, First Christian Church, Burlington, N. C., 5 new blankets.

Miss Edith Walker, Burlington, N. C., 1 box of clothing.

Circle No. 5, Woman's Missionary Society, First Christian Church, Burlington, N. C., blankets, coat, dress, sweater and soap wrappers.

Mrs. J. H. Tuttenton, Mebane, N. C., 20 yards outing.

Mrs. T. A. Moffitt, Ramseur, N. C., 3 packages of clothing.

Mrs. M. L. Mitchell, South Norfolk, Va., 1 quilt, 1 coat, vest and 1 dress.

Ladies' Missionary Society, Hill Side Christian Church, LaGrange, Ga., 1 quilt.

Mt. Olive Church, Tallassee, Ala., 1 box clothing.

Mrs. J. P. Barrett, Elon College, N. C., 1 coat.

(Continued on page 14.)

SUNDAY SCHOOL LESSON.

(Continued from page 10.)

Retrace the events at Thessalonica and Berea, bringing out the use of the Scriptures. The golden texts are a good point of emphasis in the review of this quarter's work. Notice each golden text in its relation to the lesson.

The church at Corinth caused many difficulties to the Apostle. Its divisions and moral perversions caused him much anguish. But out of this situation came the valued Corinthian correspondence. These letters were of great value to the Corinthian church and to succeeding times. Wrestling with their problems inspired Paul to give us the matchless thirteenth and fifteenth chapters of I. Corinthians.

In the Temperance Lesson V, bring out the reality of conflict between flesh and spirit, self and others, law and freedom. Temperance consists in self-control in the adjustment of these situations of conflict. Man has always needed self-control as a governor for his action. Today, when social situations are so complex, people need temperance all the more.

The series of lessons takes us back to Ephesus in Asia Minor, where Paul's most extended efforts as a missionary were made. The work moved slowly at Ephesus but surely. This grew to be one of the most important churches of the first and second centuries.

Paul went back to Jerusalem carrying benevolent money to the mother church from his missionary churches among the Greeks and Romans. He hoped to close the breach that was widening between the Jewish and Gentile wings of the church. The great missionary was accused and made prisoner. He appealed his case and was sent to Rome. Dangers of travel and shipwreck did not dismay him. Prison chains and soldier guards did not prevent him from carrying forward the work to which he had been called as the missionary to the Gentiles. He can teach, preach, hold conferences and write letters. He wins converts and conducts a fruitful missionary work from Rome as a prisoner.

It is fitting that this series should contain two lessons from the Johannine literature. The vision of John on Patmos and the Christmas lesson from I. John. Notice the universal application of these lessons. They show the Christian religion reaching farther from its home base. The message has gone through Asia Minor and Greece, and reached Rome. It has found the Gentiles of the islands and far-away lands to be receptive to God's message of redemption. The Father of all has worked through the Saviour of all who call upon God through him. Ours is a missionary religion.

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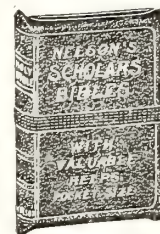
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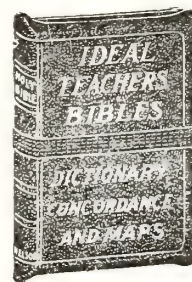
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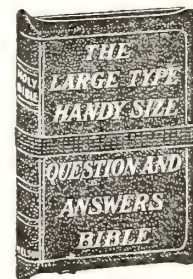
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"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

PAUL'S MESSAGE TO THE ROMANS.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Romans 10:9.

Paul is writing to the Christians at Rome setting forth the cardinal principles of the Christian faith. He foresees prophetically the conflict between spiritual and legalistic Christianity. In the first chapters He discusses "Justification by Faith" as a fundamental doctrine of Christianity. This is followed by a revelation of the fact that the ruin of humanity which had been wrought by the sinfulness of man was repaired by Jesus; and in the eighth chapter marks of a justified man through Jesus is pointed out. In the ninth to the eleventh chapters, He tells them that the doors are open to the Jews as well as to the Gentiles; that the rejection of the Jews was only temporary, but that it would last as long as their unbelief lasted. It is in this that He affirms the statement of the text which means that salvation is open to anyone that believes with all his heart, the Jew as well as the Gentile.

This text is Paul's defense against unbelief. It is the same thing which he told the Philippian jailor in his unbelief, "Believe on the Lord Jesus Christ and thou shalt be saved."

This defense is followed by a practical application of salvation in chapters 12-16, in which salvation is shown to consist of renewed character, or, we might say, "Live the life" such as "Love," "Obedience" to law, freedom from the "works of darkness," and helping the weak and the poor.

Prayer—Dear Lord and Master, enable us to understand Thy word each day as we read it, and give us the spiritual vision to see clear through from life to salvation complete, which is in Thee, our Lord. *Amen.*

TUESDAY.

THE APPROACH.

"Behold I bring you good tidings of great joy which shall be to all people."—Luke 2:10.

The coming of Jesus into the world is the great event in history. Time is divided by it. It is the rallying point of the ages. With all this importance, however, it was not till the thirteenth century that the infant Christ and the manger came to have the place they now hold in the thought and affections of Christians, and this is said to be greatly due to the influence of Francis of Assisi.

It is long since the Shepherds discovered him and heard the voice of the Heavenly Messenger proclaiming, "Behold, I bring you good tidings of great joy," but the luster of that night has not passed away. It grows more brilliant with the years, until now, from all parts of the world the grand chorus resounds, filling the air with its message of joy and hope and faith and love, "Joy to the world, the Lord has come!"

Prayer—Dear Lord, prepare us to receive the message of the angels—May angels speak to us. Impel in us divine love, and help us to follow Him all the way. *Amen.*

WEDNESDAY.

THE SHEPHERDS.

"The shepherds returned, glorifying and praising God for all the things that they had heard and seen."—Luke 2:20.

There were many wealthy and prominent people in Palestine at this time, we are told. There were scholars of profound learning. There were even ascetic folk looking for Him and praying for the gift to see Him. But to none of these was the coming of Christ proclaimed. It came to humble shepherds. These were the men who passed their days in the silence of nature, and to the Jews this was to be close to God. They were simple, devout and reverent spirits, as most all folk are who live close to nature. It seems to have been to such as these that he was able to reveal Himself in amplest measure. And, is it not true that God has always chosen such spirits for His workers?

The Lord is manifested thus to the world. The people need Christ. They have sin, suffering, sorrow, they deeply need consolation and help. They are capable of Christ. They have the essential soul which renders them capable of Him and His gifts. Like the shepherds they may find him and rejoice, "glorifying and praising him," out of the depth of their experience.

Prayer—O Lord, give us day by day a new glory of the common scenes of Christ as they come to us in every day life. Give us new joy to fill our hearts opened to the Prince of Peace, the Saviour of the world. *Amen.*

THURSDAY.

THE PLACE.

"Let us now go over into Bethlehem, and see this thing that has come to pass."—Luke 2:15

It is generally supposed that these shepherds were residents of Bethlehem. Tradition, it seems, has fixed the exact spot where Jesus was born, but as to the spot where the message was received, it is said that it was "about a thousand paces from the modern village." On the other hand, the expression "in the same country" describes any circle within a radius of a few miles with Bethlehem as its center. They certainly were not in Bethlehem when they received the message, for they said, "Let us go to Bethlehem".

It is very difficult, often impossible, to fix precise localities of the sacred scenes of history. It would seem that God has wiped the most of them out, lest the world should pay them too great an homage, and lest we might think that one place is closer to heaven than another, when all places are equally distant, rather equally near. It is enough to know that somewhere in these lonely hills came the vision of the angels to the world and that we can know Christ unto our full salvation.

Prayer—Dear Lord Jesus, create a throne, a place, more and more in our hearts, where thou dost abide and will abide forever. *Amen.*

CHRISTMAS DAY.

FRIDAY.

THE TIME.

"For unto you is born this day . . . Christ the Lord."—Luke 2:11.

The highest meaning of the birth of Jesus is that he is God. From birth to crucifixion he was the Lord. God was revealed in him in every act and word.

It was much that there was born a Saviour—much that there was born a Messiah—much that he was man's Deliverer—much that there was born one who would turn everything into good. This was certainly good news to man. But that

last word, "the Lord," crowns the wonder of the blessing, and lays the only possible foundation for the other two names.

Many try to repeat the angel's message and leave out the last word. They forget that this is the Lord. Then they wonder why there is so little joy in salvation. Let us be sure that unless the birth at Bethlehem was the incarnation of Deity, it would have called forth no angel songs, nor would it work any deliverance, or bring any joy.

It is related of a celebrated musician that, when asked to compose a National Anthem for the people of another country, he went and lived with them, studied them from within, shared their poverty, became one with them that he might become one of them, and was thus, and only thus, enabled to express their feelings in music. That is what we mean by incarnation—"God in Jesus."

Prayer—Dear Lord, we are not too often at the cross but we are too seldom at the cradle. Teach us to know more of Jesus and of Thee, more of Thy word made flesh in this Holy Child. Come Jesus live in us, God always. *Amen.*

SATURDAY.

THE GODLIKENESS OF MAN.

"We shall be like Him."—I. Jno. 3:2.

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God!" Behold what love he hath bestowed upon us that he should espouse our nature! Of all the noble things God has made, we do not know even one of them whose likeness or whose nature God has taken up nor allied himself to, as an actual person. But He does take up the nature and likeness of man; He has come into union with man. He must love man unutterably well and He must have great thoughts about him.

The fact that such an intimate union of the Divine with man, unveils the essential Godlikeness of man, and reveals that man's nature is capable of receiving Divine indwelling, that the fullness of God can dwell bodily in him. Christianity has often been accused of being gloomy. Where, in all our dreams, is there anything so radiant with hope as the fact of the Eternal Son of God dwelling within, and that he has said, "Here will I dwell, for I have desired it."

So we look upon the child Christ as born "to give the world assurance of a man," or as some one has said, "the idea of human nature." In Him is the dawn of a sun without a spot; in his life is a stream without a stain or a break in all its course. And "we shall be like Him."

Prayer—Dear Lord God, help us to look to Jesus the author and finisher of our faith, and to follow Him to where deeds are perfect loveliness, where tranquility is unbroken, where resolve finds fruition, and where words are bright and worn with pure love. *Amen.*

SUNDAY.

A KING POOR AND UNFAMED.

"The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head."—Luke 9:58.

Jesus was that poor from the date of His birth (which took place in a stall for cattle) to the day of His death. We are reminded by Stapford A. Brook that Jesus was as poor and as unfamed as the shepherds, yet all heaven was with Him. No trumpet flourish told of His coming, no Paul Revere rode from town to town to announce His Kingship. The world took no notice of the baby that was born in a manger. But far above where earthly glory has no praise and where earthly

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

THE RADIANT CHRIST.

By DR. WILLIAM LOUIS POTEAT.

(Read Matthew 17:1-8.)

Some chapters of Christian history we could wish had never been written. One of them deals with the progressive shifting of the emphasis of Christian interest from life to logic, from conduct to opinion. One hundred and fifty years had not passed before Christianity had become a philosophy rather than a new way of living. The original aim of Jesus to make the will of God prevail in all human relations was largely lost in maze of theorizing, whose aim was to make a view of God prevail in all human minds. Standardized opinions repressed all others. The last four hundred years illustrates the same emphasis. Hence, the scientific crisis of the last century, regrettably revived in this; hence persecution for opinion's sake; hence, multiplied branches of Christianity with their debates and bitterness.

Another chapter of misfortunes traces the lapse of our religion from its simplest, most splendid most powerful, manifestation in the first century. That manifestation has been called the paradise of the regenerate, when Christianity was little more than a happy fellowship in the memory of Jesus seeking to make his dream a reality. But the gushing sweet water of Elisha's fountain falls shortly into the Dead Sea. Religion becomes a safety device for the emergency of death; restraint and resignation. Piety takes to asceticism, to be good you must be miserable.

Under the blight of this interpretation even the figure of Jesus grows somber and apologetic before the bright robustness of life. The original spontaneity and radiance of life. The original and inspired are obscured, if not lost. His authoritative interpreters would seem to have been old men, for something like the frost of age lies now on the high points of our religion. It has put consolation in the place where challenge originally stood, duty in the place of passion, precedent for freedom, repression for the spontaneous gushing of a living fountain, a stern and somber gravity for the note of joy with which the story of the good news opens and the note of triumph with which it closes.

We have but to read the Gospels afresh without prepossessions, with open and alert minds, to discover the dew of youth on all their bright pages and the radiance of the morning investing Christ's person and glowing in all his teaching. If we can see Him as He is, He will win us, young and old, learned and unlearned. But there is a mesh of circumstance to break through, a mist of metaphysics to penetrate before we can reach the historic Jesus. Once in His gracious presence, He will transform us into His likeness, win us anew to a boundless affection, and attach us to His purpose to redeem the world.

Did He not Himself say, "When I am lifted up from the earth I will draw all men to Myself?" Let me lift Him up before you. Though never so poorly, I would fain play the role of John, who, as he stood with two of his disciples, gazed at Jesus as He walked about, and said, "Look, there is the Lamb of God." The two disciples heard what John said and went after Jesus. Permit me to present Him to you, *The Radiant Christ.*

The Master has the radiance of youth. The first thing you notice about Him is that He is young. One of His biographers says that at

the outset of His public career He was about thirty years of age.

In the solitudes where volcanic mountains guarded the communion of earth and heaven He had accepted the Divine appointment, had settled His aim and policy, and emerged like Moses from Sinai with His inward exhilaration breaking in light through all His person, so that John recognized Him by the heavenly radiance which settled upon Him. It never left Him. See Him rise out of the Jordan Valley to the hills of Galilee with the chrism of a high commitment still fresh upon Him, with a new enthusiasm shining in His face, electrifying His movement, glorifying His word from synagogue to synagogue.

And the announcement He made with the boldness and dash of youth. "The reign of heaven is near." How it rang all the bells of joy for all time round the world! With the boundless energy of young manhood, with superlative powers unjaded and under full command, with a heroism which foresaw all, He adventured all up to the gates of death, through the gates of death, to win us to Himself. Hear His own appraisal of His brilliant career. In His last recorded prayer He tells the Father, "I have glorified Thee by accomplishing the task set Me to impart eternal life. I have made Thy name known. I have conquered the world." He has no regret. He feels no disappointment. Here is no tragic defeat. This is triumph. And then He says, "Glorify Me." He does pray, "Destroy My enemies, gather My friends, find Me instantly a throne, set Me on it in splendor." Nay, the Cross is in His mind, palpably before Him, and He prays, "Make the Cross glorious. On it I win the world. From it I come to Thee." And the Young Man of Nazareth was never more radiant than then.

The Master has the radiance of joy. You will remind me of the contrary opinion authoritative and widely current, illustrated by the poets and artists of the world. That is precisely the impression which I wish to correct. But you will quote me the ancient prophet's description, "Man of sorrows and acquainted with grief." I answer, the man of sorrows may be the man of joy. The fountain of tears and the fountain of joy are close together, and their waters often mingle. The eye that weeps, smiles. A great nature has great emotions, is capable of the deepest grief and the highest happiness. The face of the bloody agony in Gethsemane was the face that shone in rapture on Mt. Tabor.

But go to the record. The story of the good news opens with four songs. And why not? The first note of joy is struck in Mary's Magnificat, the second in the song of Zacharias, who pictures the new era as the opening of the gates of day on a dark world. Then follows the angel chorus at Bethlehem of glory and peace, and then Simeon, his patience at length amply requited, sings of the light of the Gentiles and the glory of Israel on the threshold of his career.

It is Jesus who awakens this chord of joy, and it vibrates throughout His life. The first word of the sermon on the Mount is *makarioi*, blessed, and nine distinct times joy is piled on unexpected joy for the sons of the Kingdom, as though the constitution of the new realm were laid on a foundation nine layers deep in joy. When critics complained that He omitted one of the standard expressions of the religious life, fasting, He replied that He was too happy in His friends and

in His work to fast: He and His friends were like a bridal party. When critics wondered at His association with sinners, He said that rescuing lost men was a joy to make angels sing. This partnership with the Father to do His will is better than food and drink. This self-expenditure (Continued on page 15.)

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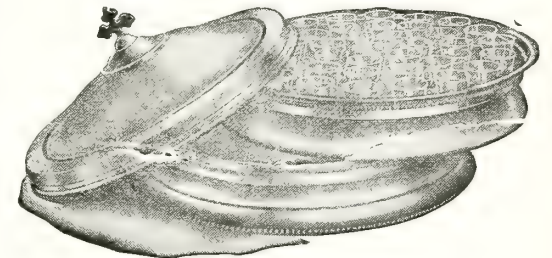


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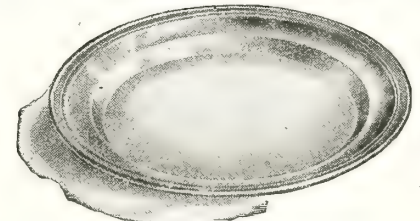
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Cover No. 5—Silver-plated; fits Tray No. 85...	16.00
(For Silver Bread Plates, see under No. 90.)	



Style No. 90.

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).	\$22.00
Base No. 2—Silver-plated; fits Silver Tray 90...	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



Bread Plate No. 3—Narrow rim.....	\$ 9.00
Bread Plate No. 4—Broad rim.....	9.00
Filler—Silver lined	6.00

THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

CHRISTIAN ORPHANAGE.

(Continued from page 11.)

Julius Berkhard Co., New York City, Christmas wrappers.

Sunday School of Damascus Church, Sunbury, N. C., 1 box clothing.

J. A. Murchison, Liberty, N. C., 1 box hose. First Congregational-Christian Church, Chapel Hill, N. C., 1 box clothing.

Circle No. 5, Womans' Missionary Society, Burlington Christian Church, Burlington, N. C., 1 box clothing, preserves and jelly.

Young People's Christian Endeavor Society, First Congregational-Christian Church, Newport News, Va., 1 box clothing.

Miss Aylmer Goodwin, Columbus, Ga., 1 box clothing.

Philathea Class, Winchester Christian Church, Winchester, Va., 1 box clothing.

E. M. Holt Plaid Mills, Burlington, N. C., 1 bundle Chambray.

L. Banks Holt Mfg. Co., Graham, N. C., 282 1-4 yards fabrics.

Mrs. T. A. Moffitt, Ramseur, N. C., 2 quilts. Scott Distributing Co., Asheboro, N. C., 3 boxes hose.

Carolina Hosiery Mills, 10 1-2 dozen hose. S. Y. Hosiery Mills, Burlington, N. C., 2 dozen half hose.

Louise Carpenter, Wedowee, Ala., 1 pair 2nd hand shoes, dried peaches.

Mrs. H. L. Johnson, Supt. Primary Dept., Main Street Christian Sunday School, Durham, N. C., handkerchief shower.

W. M. Brown Hosiery Mill, 2 dozen hose. Minneola Mfg. Co., Gibsonville, N. C., 1 package goods.

Wakefield Christian Church, Wakefield, Va., 2 boxes second hand clothing.

Cone Export & Commission Co., Greensboro, N. C., 1 bundle of goods.

Missionary Society, Linville Christian Church, Linville, Va., 1 box clothing, 1 quilt.

Mr. J. W. Brady, Ramseur, N. C., 5 gallons molasses.

Mrs. J. H. McEwen, Burlington, N. C., 1 suit, 1 dress and 1 coat.

Philathea Class, New Lebanon Sunday School, Wentworth, N. C., 1 pair shoes for Dahlia Ellis.

J. M. Darden, Suffolk, Va., 200 bu. shelled peanuts.

REPORT FOR DECEMBER 17, 1931.

Sunday School Monthly Offerings.

Brought forward \$16,417.41

North Carolina and Virginia Conference

Liberty \$ 1.20

Hines Chapel 4.75

Shallow Ford 1.60

Greensboro First 11.43

Mt. Bethel 4.23

Berea 2.68

Happy Home 1.80

Lebanon 3.04

30.73

Eastern North Carolina Conference:

Plymouth \$ 1.60

Pleasant Cross 2.66

Morrisville 1.65

5.81

Western North Carolina Conference:

Biscoe \$ 3.51

High Point 4.53

Pleasant Hill 5.06

Hanks Chapel 2.47

Zion 1.06

16.43

Eastern Virginia Conference:

Barretts \$.55

First Norfolk 5.18

Oak Grove 2.06

Johnson Grove69

Burtens Grove 5.06
First Portsmouth 14.25

27.79

Valley Virginia Central Conference:

Concord 1.66

Alabama Conference:

Noon Day \$.60

Pisgah 1.30

1.90

Georgia and Alabama Conference:

Hill Side 2.08

Special Offerings.

Christian Endeavor Society, Congregational Church, Winchester

Va., support of one child.....\$10.00

Philathea Class, Suffolk Church,

Suffolk, Va., to buy Christmas

treat for children 25.00

Mrs. Maynor, support of Rebecca

Maynor 10.00

Mr. Walter Blizzard, support of

children 6.00

Mr. and Mrs. Floyd H. Dunn,

Lynchburg, Va. 2.00

53.00

Thanksgiving Offerings.

North Carolina and Virginia Conference:

Liberty \$ 5.00

Elon College, Add. of. 8.00

Mt. Bethel 16.25

Bellews Creek 1.00

Longs Chapel 14.77

45.02

Eastern North Carolina Conference:

Chapel Hill \$ 10.22

Morrisville 12.73

Martha's Chapel 3.80

Hayes Chapel 2.50

Catawba Springs 37.42

Cary 23.63

Turners Chapel 3.00

93.30

Western North Carolina Conference:

Ramseur \$23.95

High Point 10.71

Providence Memorial 10.43

Zion 26.75

Mt. Pleasant 4.63

Eastern Virginia Conference:

Old Zion \$25.66

Windsor 25.21

First Norfolk 39.06

Webster 6.00

Isle of Wight 6.33

Johnson's Grove, by Mary B. Wil-

liams, Ivor, Va. 1.00

Holy Neck 79.75

Oakland 7.93

New Lebanon 10.00

Spring Hill 6.00

Holland 130.00

Burtens Grove 5.76

Liberty Spring 26.25

369.95

Alabama Conference:

Wadley 3.87

Georgia and Alabama Conference:

Enigma \$ 2.50

Ambrose 5.00

7.50

Thanksgiving Offerings.

John T. Marshall, Dyke, Va. \$ 1.00

Woman's Missionary Society Union

Church, N. C. 13.75

B. Drake 5.00

19.75

Total for the week \$ 765.26

Grand total \$17,182.67

ALL
SELF-
PRONOUNCING

Holman Testaments

COMMAND
ATTENTION
AND
APPROVAL

Holman Vest-Pocket Testament

Size, 2½x4½ inches



Specimen of Type.

AND the third day there
was a marriage in
Cana of Galilee; and
the mother of Jē'sus was

The VEST POCKET is, beyond question, the

most popular Testament published.

2104. Dark Blue Silk Finished Cloth, with edges colored

\$.50

to match, gold titles.

.60

2103K. Morocco Grained Binding, flexible limp, gold

.85

edges and titles.

2114. French Morocco, genuine leather, flexible limp, gold

.70

titles, round corners, red under gold edges.

.90

2115P. French Morocco Leather, divinity circuit, overlap-

1.10

ping covers, round corners, red under gold edges.

RED LETTER VEST POCKET TESTAMENTS

With all the words of our Lord and Saviour printed in

red.

.90

413RL. French Morocco Leather, flexible limp, gold side

title on red panel, rounded corners, gold edges.

1.35

4136XP. French Morocco Leather, overlapping covers, gold

title on red panel, round corners, red under gold edges,

with Book of Psalms included.

Holman Jewel Testament

INDIA PAPER ONLY—Size 2½x4¼ inches x¾ inch

The JEWEL is the latest and most attractive Pocket Testament

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The TYPE is black, bold and larger than that in the famous

Vest Pocket edition, and the book itself is smaller.

It is printed exclusively on the famous Holman India paper, noted

for its opaque quality and unusual tensile strength.

One advantage of this India paper is that the leaves do not cling

together.

The size, 2½x4¼ inches, is so small that the book practically fits

the palm of the hand.

Specimen of Type

ST. MATTHEW 2

The three wise men

carrying away into Bab-
ylon are fourteen genera-
tions; and from the carry-
ing away into Bab-ylon
unto Christ are fourteen

ing interpreted is, God
with us.
24 Then Jē'seph being
raised from sleep did as
the angel of the Lord had

5003X. Morocco Grained Binding, flexible limp, gold titles,

round corners, red under gold edges.

\$1.00

5013PX. French Morocco Leather, divinity circuit, over-

lapping covers, round corners, red under gold edges,

Psalms included.

1.50

5036PX. Fine Grain Morocco, divinity circuit, leather

linings to edge, silk sewed, red under gold edges, with

Psalms 2.60

Holman GEM Testament

POCKET
SIZE
3¾x4½
inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jē'sus to the
multitude, and to his dis-
ciples,



The GEM TESTAMENT has been steadily growing in popular

favor ever since its first appearance.

In size, 3¾x4½ inches, it is not much larger than the Vest

Pocket. It is also the only Testament of its size with large bold

type and pronouncing text.

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4102P. Black Silk Finished Cloth, gold titles, round cor-
ners, red burnished edges, with Psalms. \$.90

4113. French Morocco Leather, limp, gold back and side
titles, round corners, red under gold edges. 1.35

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titles, round corners, red under gold edges, with Book
of Psalms included. 1.90

RED LETTER GEM TESTAMENT

4113RL. French Morocco Leather, limp, gold back and
side titles, round corners, red under gold edges. 1.50

INDIA PAPER GEM TESTAMENT

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4136XPRL. Red Letter Edition with Psalms, same bind-
ing as 4136XP, but with the Sayings of Christ Printed
in Red. 3.25

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ciate the advantage of this Testament. The type

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tween the lines.

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readable edition
of all large print
Testaments.

Specimen of Type.

THE book

of Jē'sus

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titles, round corners, red under gold edges, with Book of
Psalms included. 2.95

RED LETTER EDITION

Same as above, with the Sayings of Christ in Red.

3913PRL. French Morocco Leather, flexible covers, gold
side title on red panel, rounded corners, red under gold
edges, and with Book of Psalms included. 3.10

All styles sent postpaid at above prices

POUNDED.

(Continued from page 7.)

pop-corn, chickens. It will be some time before we shall have to buy any more groceries. Words are inadequate to express our feeling of gratitude and appreciation for all these good things.

The most enjoyable thing about a pounding after all is not simply the eating, but the feeling of love and friendship which prompted the gifts. We are very thankful to these loyal, consecrated, Christian people for this concrete manifestation of their love and esteem. May the loving, Heavenly Father, who is rich in mercy, bless these good people, that they may be the richer because of their generosity.

E. B. WHITE.

Windsor, Va.

FAMILY ALTAR.

(Continued from page 12.)

power has no dignity, heavenly hosts were celebrating. All the courts of heaven praised God for the child for whom there was to be no shelter on earth. Have we joined our hearts and voices to that chorus?

"What means that star," the shepherds said,
"That brightens through the rocky glen?"
And angels answering overhead,
Sang, "Peace on Earth, Good-will to Men!"

So shall we learn to understand,
The simple faith of shepherds then,
And clasping kindly hand in hand,
Sing, "Peace on Earth, Good-will to Men!"

And they who do their souls no wrong,
But keep at eve the faith of morn,
Shall daily hear the angel-song,
"Today the Prince of Peace is born!"

—Lowell.
Amen.

THE SUN'S PULPIT.

(Continued from page 13.)

ture for others is the pearl of great price worth everything else. Moreover, He had an invincible assurance of His ultimate triumph. No neglect, no stupidity, no organized hostility, cooled down His enthusiasm or terrorized His spirit. From out the shadow of Calvary He cries, "Be of good cheer. I have overcome the world."

Now, it is clear that Christ's mastery of untoward circumstances, His imperturbable peace and joy, of which He specifically speaks in His parting address, were native, inward. He was at peace with Himself. There was no conflict between His ideals and His habits. He made no compromise of His higher nature by pursuing doubtful courses. He never straddled or dallied. There was no moral lapse to plant thorns in His pillow, no cancer of a concealed disgrace to undermine His self-respect. With his own and the Father's approval, with unclouded faith in His enterprise of redemption, and passionate devotion to it, no one on our planet has even been so happy as Jesus.

And He radiated joy. He was not a planet, but a star. He was self-luminous. And His radiant joy kindled joy in others. "Then were the disciples glad when they saw the Lord." So it is today. When He comes out of the distance at which some of our teachers have set Him, when He walks forward out of the dimness and gloom, and we see Him as He is, we too shall be glad and own Him as the joy and inspiration of our life.

The Master has the radiance of godness. Roman law found no fault in Him. The enemies of His own nation who compassed His death preferred charges which were in reality badges of distinction. Keen-eyed criticism of the after years leaves His moral greatness without fleck or flaw. John Stuart Mill, who was not a Christian, declared that it would not be easy, even for an unbeliever, to find a better translation of

the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve our life. In the same breath in which he says he is no more a Christian than Pilate was, Bernard Shaw admits that he can see no way out of the world's misery but the way of Christ's will.

Turn reverently the fair pages of Christ's own consciousness. You will read these two transcendent things—an intimate fellowship with the Father in which the two are one, and an unwavering sense of integrity and noble aim. Hear His challenge, "Which of you can convict Me of sin?" Show the lapse, if you can. Point out

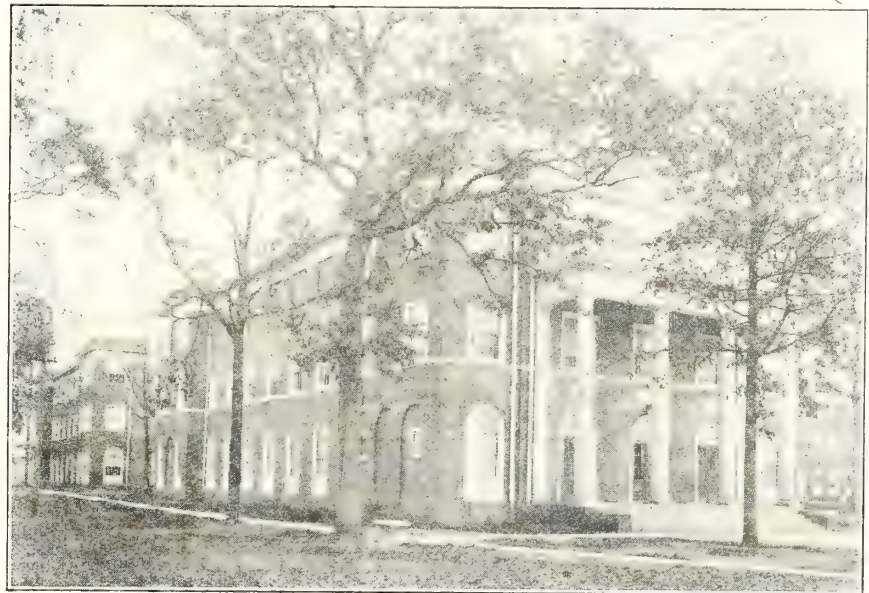
the flaw, the moment's infidelity, the taint of self-seeking or of pride. When did the nerve of devotion to my cause relax or the eye blanch before any threat of pain or peril? Oh, it is great to be young, to master circumstances by an inward peace, to have the gift of genius so charged that every contact flashes and the fit and final word leaps inevitably to the occasion. But, believe me, the top facet of this jeweled radiance is goodness. He is true because He is good. He is beautiful because He is good. He is Saviour because He is good. He is Master of men and times because He is good.—*Christian Herald.*

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Receipts: The change of label is your receipt for money paid. The label shows the date of expiration. Change in the label will appear on wrapper the first week of month following renewal, provided it is received before the 25th.

OBITUARIES.

DANIEL.

George Washington Daniel, son of Samuel and Lucy J. Daniel, was born July 17, 1857, and died at his home, Buffalo Junction, Va., November 19, 1931. Age 74 years, 4 months and 2 days.

In 1879 he was married to Martha J. Neal. To them were born five children as follows: Mrs. Bobbie Blanks (deceased), Mrs. J. M. Fuller of Buffalo Junction, J. Washington Daniel of Richmond, Va., J. H. Daniel of Portsmouth, Va., and W. Samuel Daniel of Nelson, Va. His companion died on April 17, 1921. Besides the children there are surviving fifteen grand-children and eight great grand-children.

Brother Daniel joined Hebron Christian Church about the year 1889, and remained a member till death. He was a man of a friendly disposition and gathered about him a great number of close friends.

Brother Daniel was an honest man, and a good citizen. He was devoted to his children and they to him.

The funeral was at his home, Buffalo

Junction, Va., conducted by the writer, assisted by Rev. Mr. Lee of the Baptist Church. The burial was in the Daniel cemetery at the childhood home of the deceased. The attendance was large, the floral offerings many and beautiful.

"Blessed are the dead that die in the Lord."

C. E. NEWMAN.

GLASS.

Joseph D. Glass, son of Sallie and David Glass was born in Halifax county, Va., October 28, 1893, and died in Chester, Pa., November 21, 1931. Age thirty-eight years, and twenty-four days. In 1918 he married Miss Eva Pearce of Henderson, N. C., who died four years ago. For eleven years the deceased had been in the employ of the Delaware Electric Co., with headquarters at Chester, Pa. Surviving are two brothers and four sisters as follows: J. B. and Dixon Glass of Chester, Pa., Mrs. Helen Wond of

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Division of Type.
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Our Price—Post Paid..... 10.65

Bluefield, W. Va., Mrs. George Glasscock and Mrs. Dora Macksey of War-saw, N. C., and a sister Evelyn who married and is living in Chester, Pa.

Brother Glass years ago united with the Baptist Church at Warrenton, N. C. He assured the minister who visited him in the hospital in Chester, Pa., during his last sickness that he was ready and willing to depart this life. The body was

brought back to Virgilina, Va., and the funeral held in the Christian Church on Wednesday, November 25th, directed by the writer and assisted by Rev. H. H. Johnson of the Methodist Episcopal Church. The burial was in Virgilina Cemetery, where rest the remains of his deceased parents. There were relatives and friends from three states.

C. E. NEWMAN.

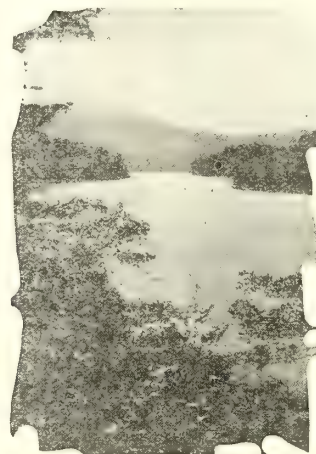
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THE CHRISTIAN SUN

Representing the Southern Christian Convention and the Congregational Churches of the Southeast.

IN ESSENTIALS, UNITY

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY

VOLUME LXXXIII.

RICHMOND, VA., THURSDAY, DECEMBER 24, 1931.

NUMBER 52.

The Sun Wishes You A Merry Christmas
and A Happy New Year

Christmas Day

FREDERICK W. NEVE.



*The day returns again, the greatest day
The earth has seen upon her pilgrim way,
But still no single moment did she stay.*

*The world moves on with its affairs intent
And little thought of what this day has meant,
Or that Christ from the heavens came and went.*

*But still His thought is knit to His desire,
Nor is there any quenching of the fire,
Nor ever from His quest will He retire.*

*What is the day to Him as year by year
He sees the Day of Destiny draw near
When men shall be delivered from all fear;*

*When Love shall, like the sun, bless all the earth
And give to all mankind a second birth,
And yield to life its highest, noblest worth?*

*He waits serene till we awake and see
His vision of the earth as it would be,
If He could always count on you and me.*

—In Southern Churchman.



NOTES-PERSONALS

A very happy Christmas to all.

"It is more blessed to give than to receive." [This is proven by the fact that we frequently forget what people give us, but we never forget what we give others.]

There will be no CHRISTIAN SUN next week. This follows a long standing and quite universal custom of religious papers, thus giving their employees an opportunity of joining with the rest of the world in celebrating Christmas.

We learn with regret of the death of Mrs. W. C. Kirkpatrick, of Swepsonville, N. C., niece of Dr. W. W. Staley. Dr. Staley left Suffolk on December 9th, to attend the funeral, which was held the next day.

Rev. W. D. Harward, D.D., has sometime since changed his address from Windsor to Dendron, Va. Brother Harward is now in charge of the Dendron pastorate, in which, however, he is no stranger, as he served here some years ago.

Dr. F. G. Coffin, Columbus, Ohio, joins his good wife in saying to friends: "Christmas comes again to glorify common life and lift it into the realm of the hallowed. It bridges social separations in humanity, releases the world's frozen assets of kindness, stirs men to tender remembrance of their fellows, and spreads the spirit of Him whose birth it celebrates throughout the world. It is in this spirit that we wish your Christmas to be Merry."

Dr. L. E. Smith, after three weeks of exceedingly active service as president of Elon College, returned to his home to spend the holidays with his family at Norfolk, Va. Wherever Dr. Smith has gone in these three weeks, he has carried the message of Elon's needs and possibilities, and he is deeply impressed with the expressions of loyalty to the College, and the willingness to co-operate with him as president in undertaking the great task to which he has been called.

Rev. F. C. Lester has certainly done a most unselfish and notable work in the churches of Eastern Virginia during December in behalf of Elon College. Dr. C. H. Rowland is doing a similar work in the North Carolina and Virginia Conference, Dr. W. C. Wicker in the Eastern North Carolina Conference, and Rev. T. J. Green in the Western Conference. These men are giving freely of their time and effort in the movement to give every man, woman and child in their Conference an opportunity of expressing appreciation and loyalty and love for our Elon College, which now appeals to the deepest sense of love and loyalty of our people.

How is this for a longing to serve and also a word of cheer to the rest of us? "It seems to me that I do so little. I am now eighty-five years old and still lame from my broken hip, so that I am confined most of the time to my room. Yet I am hopeful and thankful. I can write pastors and other leaders as to our Purity work, and send out some of the Graded Purity Booklets. More souls are lost because of lust than because of rum." It is Rev. Albert Godley, Superintendent, World-Wide Purity Legion, writing from his sick-bed at Tenaflly, N. J. And then he adds: "I am much interested in Elon College and was impressed to write a brief article for THE SUN,

which I hand you herewith. May God give great success to Dr. Smith and to the College. I believe He will do so, and I thank Him, the Giver of all blessings."

We are just closing the lessons for the past year taken from the Gospel of Luke, the Acts, the Epistles, and the Revelation. The first quarter of the New Year, 1932, studies the Gospel of John, the beloved disciple; the second quarter studies the book of Genesis; the third quarter studies the Era of Moses, and the fourth quarter crowns the year's work by a study of lessons on "Christian Standards of Life." Peloubet's Notes, postpaid, \$2.00; Tarbell's Teachers' Guide, \$2.00; Snowden's Sunday School Lessons, \$1.35. Send orders to THE CHRISTIAN SUN, 1536 East Broad Street, Richmond, Va.

IT WILL BE EASY BY GOD'S PLAN.

\$50,000 for Elon College by January 15th. It can be done, and more. "The tithe is the Lord's."

Just when God first asked it we do not know, but Abraham gave the tithe to Melchisedeck, B. C. about 1913. Israel practiced it, but seemed to have neglected it in the main, so that B. C. 397, Malachi told of their robbing God.

He promised *much* for them if they would "bring all the tithes into the store house."

Jesus commended the Pharisees, who tithed even the garden vegetables: "This ought you to have done but not to leave other things undone," said Jesus.

Churches that practice it prosper. They who do not, languish. All true pastors should practice and preach it, setting a right example.

Too few do so. In some churches, excepting a few spiritual members, not \$2 out of a hundred is given. Keep urging tithing and \$100,000 will come to Elon this year.

I have great faith in the new president. God bless him and the College greatly.

ALBERT GODLEY.

CULLED FROM MY LETTERS.

Dear Dr. Smith:

Although not a member of your denomination, I occasionally see a copy of THE CHRISTIAN SUN. In last week's issue I noted with much interest a very striking appeal entitled, "Will Our Laymen Follow?", which I interpreted to mean that they should come to the assistance of the College in this the darkest hour of her existence.

I was so impressed with this sketch that I deem it not only a pleasure but a privilege to send you herewith a small contribution. If the required amount is not eventually secured, it may be that I will be able to send you a little more later on.

Some years ago I had the pleasure of teaching with your Dr. Kernodle in the Collegiate Institute at Suffolk, which brought me into more or less intimate contact with your church and that I have not forgotten.

Dear Dr. Smith:

"Not what we give, but what we share,
For the gift without the giver is bare,
He who gives himself with his alms feeds three:
Himself, his hungering neighbor and Me."

I am breaking my almost iron-clad rule of spending before I earn. I have gone to the bank and borrowed this small sum in order that I may give *at this time* when it is needed and will help. Pledges are a fine thing in W. C. T. U., and a parole is often helpful to the recipient. But it seems to me this is no time to parole our obligations with pledges.

Good-will is a capital asset in any business, notably in a college. But a sustained morale means money. Hence this small donation to help yours—even at the expense of mine when the bills come in. It's a pleasure to send it.

If, at any time, I can be of service to you and the College, you know it will be my pleasure.

Dear Dr. Smith:

I want to assure you of my deep interest in the work and only wish that it were possible for me to do more in a financial way. If I only could I would make my donation hundreds where it can only be dollars.

THREE-S CHRISTIAN ENDEAVOR UNION.

Representatives from the Christian Endeavor Societies of Surry and Sussex Counties and Salem Church of Prince George, met at Dendron on August 23, 1931, to consider organizing a Christian Endeavor Union. It was decided best to have a public meeting at Dendron, on Sunday night, August 30, 1931.

The public meeting at Dendron was well attended by the members of the societies in the proposed Union, and many visitors. Mr. C. E. Barfield, of Newport News, ex-president of the State C. E. Convention, and Miss Atwood Graves, of Norfolk, president of the Tidewater District, gave short talks. The constitution drawn up by a previously appointed committee was adopted by the Union.

The first business meeting of the Three-S Christian Endeavor Union was held in Claremont Methodist Church on October 11, 1931. Each society in the Union was represented. It was passed at this meeting that we have a Fellowship Supper at Waverly on December 4th.

Every fifth Sunday afternoon was set aside in the Constitution as a regular mass meeting time for the Union. The first of these was observed on November 29th. The meeting was led by Miss Elizabeth Sharpe, of Waverly, president of the Union. An installation service for officers of the Union was conducted by Rev. C. E. Gerringer, of Wakefield. The banner was presented by Rev. G. E. Wunder, of Claremont, to the Oak Grove Society for having the largest number present, which was 30.

On December 4th, about seventy-five members and visitors of the Christian Endeavor Union came together for a get-acquainted-period at the Fellowship Supper in the auditorium and parlor of the Waverly Christian Church. Miss Elizabeth Sharpe acted as hostess and gave every one a warm welcome. Upon entering the auditorium we beheld a most beautiful sight. The decorations carried out the Christmas idea, even the stockings by the fireside were hung. Pep songs and yells, led by Mrs. Garland Spratley, were enjoyed by every one, these also pepped up our appetite for the delicious food served. Rev. C. E. Gerringer acted as toastmaster. Short talks were made by Rev. G. E. Wunder, Pastoral Counsellor of the Union, Mr. B. E. White, and Rev. F. C. Lester, of Waverly. Special music was furnished by the Salem, Dendron, and Waverly societies. Music was also furnished by a Waverly orchestra. After the supper a play-time hour was conducted by Mrs. Garland Spratley, this was the real get-acquainted-period of the evening.

The object of this Union is to increase the number of Christian Endeavor Societies in this territory, develop the mutual acquaintance of their members, to introduce the best methods of work, to serve the churches in appropriate ways and thus to make the Endeavorers more useful in the service of Christ.

We feel that this object is really being accomplished.
CATHERINE BARRETT, Sec'y.

CONGREGATIONAL NEWS

REV. E. C. GILLETTE, *Editor*; REV. F. P. ENSMINGER, and REV. M. J. SWEET, *Associates*.

CHRISTMAS GREETINGS. The editors of this page extend to the readers of this paper their sincere good wishes for the Christmas season. May the Christmas joy this year be deeper, more vital and more enduring than ever. May we realize more than ever the real meaning of Christmas to the world, and may we have a greater passion for sharing that gift which the world so deeply needs today.

MISS PATTIE LEE COGHILL has had the pleasure of entertaining her mother, Mrs. S. F. Coghill, of Henderson, N. C., for a week's visit to Florida, visiting Jacksonville, Miami, Palm Beach, Lake Worth, and other interesting points.

THE NIAGARA, N. C., church has been supplied by Mr. Jefferson Canoy, of Country Life Academy. This is a small church with many people in the neighborhood, who enjoyed these services. Many winter visitors come here each winter, whose help in the church work is appreciated.

CHRISTIAN ENDEAVOR UNION of the Orlando District in Florida, recently met in Sanford and was largely attended. The Winter Park Congregational Society was awarded the banner for the largest attendance having twenty-two members present, and also the banner for having registered the largest percentage of its members. Walter Ward, of that society, was elected vice-president for the district for the coming year. Dr. Karl Lehman, well known in the Christian Endeavor world, and now a resident of Sanford, gave an address on "What Christian Endeavor Stands For."

THORSBY INSTITUTE.

The four officers of last year's Senior Class entered Piedmont College this year and are enjoying the college very much. One of these is especially helpful in musical lines as she is very talented. Besides these, there are four other graduates of Thorsby Institute who are attending Piedmont. One is a Senior, two are Juniors and one is a Sophomore.

An operetta, "Christian of Greenland," was given on November 14th, under the direction of Miss Jennie May Thoroman, head of the Music Department. A large audience was hearty in its appreciation of the operetta.

Thorsby Institute has an enrollment of 90 this year, of whom 57 are girls and 33 are boys.

Recently the school was very much pleased to have as a visitor Miss Helen Dizney, of China. She gave some very interesting talks.

CHRISTIAN EDUCATION RALLY.

Following the ordination at Whitehall, Miss Annie Campbell conducted a Christian Education Rally of the South Georgia Congregational and Christian Churches. Worship service was conducted by Union Hill C. E. Society. Brief talks were given by several from the audience. State Conference Echoes were given by the registrar, Rev. M. J. Sweet. Rev. Alan Jones conducted an open forum in which many participated, the general subject being the question as to whether or not the Whitehall church building should be moved to the new highway several blocks away. The decision was in favor, if the money with which to make the move was available.

And then the young people of Whitehall gave

a pageant, with credit, representing the medical missions in India.

Regarding the moving of this church, from standpoints it is a forward-looking movement. One man offers a large piece of land free. Members and friends of the church offer free labor. The ladies are working hard in many ways to secure as large a fund as possible for the purpose. At the present time plans are being made, estimates of cost are being secured, and pledges taken. It is not yet certain that the program will meet with financial strength sufficient to warrant the moving of the old building; but it is certain that now is the time to move, if ever.

THE ORDINATION OF ALAN JONES.

The ordination of Alan Jones at the Whitehall church Sunday, November 29th, was a great event in the South Georgia Association of Congregational and Christian Churches.

Mr. Jones comes from years of college and seminary preparation and a year in Germany at the University of Halle to a group of four churches entirely from choice. He rejoices in the conviction that his greatest service for the next five years will be right here among the kind of people he loves and for whom he is ready to give himself fully and completely.

The ordaining sermon was preached by a minister of the Christian church, Rev. W. C. Carpenter, pastor of three Christian, and one Congregational, churches. This is the first time in this Association such a thing has occurred. And the sermon struck a high note of consecrated appeal on the text: "Thou hast come to the kingdom for such a time as this."

At the close Rev. G. N. Smith, the minister who was active in the organization of this group of churches, Whitehall, Antioch, Union Hill and Friendship, and who, for over forty years, has been acting pastor of one or more of them all through the years gave a charge which touched the hearts of all in a peculiar way. It was not unlike an Elijah giving place to an Elisha.

The State Conference had appointed Rev. M. J. Sweet as chairman of this ordaining service, and he acted as Moderator of the meeting. Miss Annie Campbell had been appointed Scribe and read the minutes of the State Conference relating to this service. Rev. J. Millard Deen, former pastor of the Whitehall church, offered the invocation. After a brief word by the new pastor, Rev. Alan T. Jones, and the singing of the hymn, "Blest Be the Tie that Binds," the benediction was pronounced, and greetings by the people were given to Mr. Jones.

Following the ordination service the people of the church served a bountiful dinner which was greatly appreciated. Whitehall had done itself proud in serving as a host to this body of church people.

THE TENNESSEE CONFERENCE.

The first Christian Life Conference for the young people of East Alabama was held in November at Southern Union College, Wadley. Sixty delegates, representing the Christian and Congregational Churches of Roanoke, Lowell, Antioch, Pleasant Grove, Noon Day and Wesley Chapel, were present. The entire conference was characterized by a hearty spirit of cooperation and such enthusiasm as is seldom manifested anywhere.

The opening event, a general social held in the college auditorium, served to set all spirits right. A series of lively games conducted by Albert Appleby, music rendered by the College Glee Club, and stunts given by various groups made the evening a jolly get-together. The first and second teams of the college played a basketball game as the closing feature of the evening's entertainment.

Saturday's program was opened by devotions conducted by the New Home delegates, after which a short business session was held under the direction of Mr. Klein Hood, conference chairman. Dr. F. P. Ensminger, field worker for the Congregational and Christian churches, led a discussion on the topic, "How Can a Better Understanding Between the Young People and the Older People of the Church be Brought About?" Dr. Charles A. Mohr, of the college faculty, gave an able address on "Awakening Youth."

The entire conference drove at the noon hour to Carlton's pasture, where a picnic lunch was served. Stunts and games followed. In the afternoon the devotional service was conducted by Pleasant Grove delegates. Rev. E. H. Sperow, of the college faculty, discussed the religion of the younger generation in comparison with that of the young people of former generations. After this discussion the group repaired to the steps of the dormitory facing the sunset and joined in a beautiful vesper service led by the Roanoke delegates.

A very enjoyable banquet was served Saturday night in the auditorium of the college. Miss Marguerite Davison was toastmaster, assisted by Messrs. Milton White and Prentiss Thomas. The Glee Club added greatly to the pleasure of the occasion with various numbers and special features. A closing message was brought by Rev. Jesse Dollar, of LaGrange, Georgia, a former teacher at the college.

Despite the cold wind of Sunday morning, a large crowd assembled in Wadley Park at 6:00 o'clock, for a sunrise worship service conducted by the Antioch group, followed by a camp fire breakfast.

The Sunday services were held in the Christian Church of Wadley. The chief feature of the Sunday School was an address by Mr. W. C. Edge, who brought out the importance of Sunday School work. Roanoke and Antioch groups conducted a missionary worship service which was most effective. In the class period the young people discussed the young peoples' program in the church. The morning worship service was conducted by Mr. Milton White and the Wadley College young people. Dr. Frank E. Jenkins, President of Southern Union College, delivered a most inspiring sermon to the young people.

After a picnic dinner, served by the members of the church, an afternoon session was held. Five-minute talks were given by Dr. F. P. Ensminger and Rev. C. W. Carter. In the business session the minutes of the conference were read, discussion reports heard, and general business transacted. It was decided by the group to make an earnest attempt to hold a Summer Training School at Southern Union College in 1932, and to repeat the week-end conference. Mr. Klein Hood was re-elected chairman of the conference, and Miss Nina Kitchens was elected secretary. The award for the finest spirit was given to the group from Roanoke church. A short consecration service completed this most profitable and enjoyable conference.

Many thanks are due the officers of the conference, the people of Wadley who entertained the young delegates, and the members and faculty of Southern Union College, who worked so loyally to make this week end profitable to all.

E-D-I-T-O-R-I-A-L

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PRINCIPLES OF THE CHRISTIAN CHURCH.

(1) The Lord Jesus Christ is the only Head of the Church.

(2) Christian is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice.

(4) Christian character is a sufficient test of fellowship and of Church membership.

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHRISTIAN CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

GOOD TIDINGS.

(Luke 2:1-14.)

And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

(And this taxing was first made when Cyrenius was governor of Syria.)

And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David);

To be taxed with Mary his espoused wife, being great with child.

And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

CHRISTMAS.

There isn't anything new in word or in thought about Christmas. Through the years we have been saying and thinking the best and highest about the season and the event. There is something new, however, and that is experience. The experience of the day and the season is ever new. This Christmas will bring novel experiences, full and fresh delights; and the joy of the day will be as fresh and fragrant as love and life. This is a holiday that childhood created, and

Bethlehem and Calvary.

By Harry Heffner Price.

A light

Of heavenly splendor shines amain

On Judah's upland plain;

And wondering shepherds, sore beset by fears,

Behold a gleam that still shines down the years.

Aflame on land and main.

A song

Supernal op'e's the sky and thrills

With echoes o'er the hills,—

"Be not afraid, I joyful tidings bring

To people all, that mortal man may sing

Triumphant over ills."

A child

Enwrapped in swaddling clothes, royal

Among the beasts of Stell;

A child of wondrous birth—acclaimed in song

As Savior, Christ the Lord, to shepherd throngs;

To all, Emmanuel.

A life

Full-orbed, mid folk and flower and tree,

In far-off Galilee:

That life, unique, on Calvary's cross did vade,

As Christ, God's only Son, atonement made

To quicken you and me.

In "Methodist Protestant Recorder."

childhood continues to give. The first thought in the mind on Christmas is the childhood of the world. Either the memories of our own childhood will come back to us on Christmas Day, and these will refresh and enliven us, or the children about us, our own, or our grandchildren, or the children of our neighbors, will cheer us with their presence, and gladden us with their laughter. It is a child's season. "A little child shall lead them." The birth of a child was the beginning of Christmas, and childhood has had its way in putting on the program of Christmas. This is why Christmas surpasses all other holidays and festive occasions. A Child gave it to us, and children make it sweet and joyous and happy for us. Our words and thoughts of Christmas are old; our experiences of Christmas are ever and always new.

For one day the manhood and womanhood of the world will lay aside their problems, their burdens, their trials and will become as little children, ready to rejoice and willing to share. We shall send our gifts to help the needy; we shall remember those in poorer circumstances about us than ourselves, and our utmost thought will be of others—"Giving to others," a token of our esteem, a symbol of our friendship and

our love. We shall be glad because we have given. This is the season in which all of us seek to share what we have and what we are with others. Possibly, out of our need, even from our want, we will deny ourselves and send a love gift, the emblem of sweet friendship, to others. This is an experience that never grows old.

All ages and all classes come together at Christmas time. The served and the serving, the employer and the employee, the white, the black and the yellow, will have a good word and a token of esteem, favor and friendship for each other. Old age and youth, strength and weakness, health and sickness will express their interest in, and good wish for each other, and for a day the world will smile and will be glad. The child has brought this to pass, and it is, indeed, wonderful to contemplate, more wonderful to experience, and so in this season we get foregleams of a time to come, a taste of that which is to be. Friendship and not force, love and not compulsion, will rule and reign in the hearts of men, and the glad Christmas season, intensified and made perfect, shall be the season extending through the years and through all eternity. To that end and to that day the Christ Child is bringing us.

J. O. A.

THE MEANING OF CHRISTMAS.

We pass through the Christmas season with its merriment and its joy without contemplating its meaning. Bishop Anderson has declared that "the meaning of Christmas is that the greatest fact in the world is God—that He is good, not bad; that he is benevolent, not malevolent; that He is love, not hate; that He so loved the world that He gave, and since God so loved us, we ought also to love one another." A principle, not a theory; a life, not a law, gave us Christmas, and fills the season with its meaning. What a wretched world this would be without love; what a cold, frivolous thing life would be without friendship. Christmas means making an inventory of our love, counting our blessings in the way of our friendships. After the season is over, we will make an inventory of our goods, possessions, things. During Christmas we shall put on display that which our hearts feel, that which our lives rejoice in. The reason why Christmas means so much to us is because it reveals, life, manifests love, demonstrates friendship. At this time our gifts of glad words; smiles, hearty handshakes, or some object purchased with a few paltry dollars, will season and seal the bonds of our friendship and will tell to our loved ones that we love them. Have we so lived the past year as to win a friend? We will think of that friend this day, and our love will go a little deeper and our hearts will beat a little quicker because of that friendship. Have we enlarged the circle of our friends? Have we put others within the circle of our love and devotion during the year? We shall rejoice in them and be glad because of them, take stock of them and think of them now. This is the meaning of Christmas. It is life's celebration of love.

As we celebrate this season of love, rejoice in this time of manifested friendship, we will be grateful to Him Who is the Giver of every good and Who is Himself the very incarnation of love. In giving gifts we shall remember that there is one gift worthy of Him Who gave His best for us, and this gift can be given by rich and poor alike; the gift of our hearts to Him. As we give help to the needy and show our love for those about us, we acknowledge our allegiance to Him Who gave us His Blessed Son as a Babe in Bethlehem, and thus began the first Christmas Day. The meaning of Christmas is the message and meaning of love.

J. O. A.

THESE TIMES.

We are members one of another, and if one member suffer, all members suffer with it. So wrote the Apostle, and so these times declare. Time was when an honest business, wisely conducted, helped all and hurt none. That may not be true today. Some as honest men as ever lived, conducting business according to the highest moral standards, and according to the best business wisdom may now fail and bring hardships to hundreds and suffering to thousands. Time was when a merchant who failed in business failed because he was too lenient with his customers, too indulgent with those about him, had a heart bigger than his head, or failed because he was dishonest and was overtaken in his double dealing. Such is not the case today. The honest business man of your acquaintance, the wisest business head, the safest business hand, may lead you, and a wide circle of other innocent citizens into suffering and need over night. Time was when a bank failure, for instance, meant robbery, poor banking methods, indulgent loans, misappropriation of funds, short-sighted investments. Such is not the case today. Some banks manned by as honest hearts, and as wise heads, as can be found in the nation, may go to pieces over night, or in an hour, and hurt an entire community. Banking institutions flourishing this hour with millions of money piled up in their vaults, owing not a debt that they could not pay on demand, with every item of bookkeeping and dealing, straight and square, may go down in the crash and without warning. Time was when lack of business destroyed institutions. In these times, the most thrifty business may go to pieces in an hour to the regret and to the hurt of a community. Surely these times are teaching us, at any rate, that if one member suffer, all members suffer with it. That which seems to be the wisest of investments today, may turn out tomorrow to be foolish and unsafe. That which is today the soundest and seemingly the safest institution, whether it be merchandise, manufacturing, banking, or what-not, may turn out tomorrow to be failure, and that not by any fault of those in charge, but by depreciation of values no one could foresee, and the slump in prices of commodities that no one could foretell and over which no one seems to have control. We are, at least, learning that society is a unit, that things are transient and that possessions and prosperity may pass in an hour from the strongest hand and the mightiest mind. Our world, in these times, is learning that it cannot put its trust in possessions. "That which is visible passeth away; that which is invisible abides." J. O. A.

THE ELON CANVASS.

The campaign to raise \$50,000.00 for Elon College in her present emergency is worthy and well spoken of. The news comes from pastors and people throughout the Convention that they are willing to do their best, and will do so. The campaign has not gone far enough to tell what the outcome will be, but some have begun to send in their contributions and others their pledges. Dr. Smith says if all will give as they have expressed their willingness, the results will be all that can be desired. Not a pastor appealed to has declined his services, and many are giving their time gladly and gratuitously in urging their people to help. All of us realize that the future of Elon hangs in the balance. It can be saved and must be. We cannot excuse ourselves by saying "times are hard." Neither can we excuse ourselves by allowing the other one to do our giving for us. Excuses now will not pay bills, meet the requirements of creditors nor pay the salaries of those who have worked on faith and promise. If any reader of this should have a dime or a dollar that can be spared, send it on

to help save Elon College. We cannot wait for time to get better; we cannot wait for others to do our giving for us. We must sacrifice together, if we are to save, and share together, this greatest of our Church assets. Let every one who can possibly spare \$100.00 or \$1.00 send it to the Treasurer of this Special Fund, C. D. Johnston,

Elon College, N. C. It is needed now and will serve a most noble purpose. J. O. A.

The papers report a recent robbery on the road from Jerusalem to Jericho. Jesus' story is reproduced in every feature except the ministry of the Good Samaritan.

A Day of Giving.

Today is Christmas Eve. When you read this message Christmas Day may have come and gone. Was it a merry Christmas? It may not have been in the usual sense of the word, for depression stalks in the world and in our land. The world is facing a crisis such as it has not faced for years. But it may well have been a Happy Christmas, for God's people cannot be otherwise than happy on that blessed day.

Christmas Day is a day of giving: "Unto us a Child is born; unto us a Son is given"—God's Christmas Gift to the world. Christmas Day is indeed a day of giving, for on that day God, who loved the world, "Gave His only begotten Son." And on that day, in His memory, we give gifts to those we love.

The writer was talking to a salesman who was in his office recently, and the topic turned upon pleasures and their cost, then toward Christmas and giving. In the course of the conversation, my friend had this to say:

"I was coming out of a store, arms loaded with toys for my boy, when I saw a 'newsie' standing just outside the door. He asked me to buy a paper, and I stopped to talk to him, and found that he had at home a brother just a year younger than my boy. I asked what Santa was going to bring them for Christmas, and was told that Santa might come that year. On Christmas morning, I went to his home and carried with me a 'kiddiekar' that my boy had outgrown. You should have seen the joy in the little brother's face when he found it was his own. Other things that happened last Christmas have faded from my memory, but the joy of making this little child happy has been with me all the year."

The joy of Christmas comes in the giving. The greater the giver's sacrifice, the greater the need for the gift—the greater the ultimate joy in his giving.

Will you not, at this Christmas time, when Elon needs your gifts, sacrifice, if need be, that Elon may continue to live and to grow?—that Elon may, in turn, give gifts to our Ministers, our Laymen, her Alumni? Will you not share in the joy of helping Elon bring closer the Kingdom of Him who was the first of all Christmas Gifts?

CONTRIBUTIONS

SUFFOLK LETTER.

Rev. H. S. Hardcastle and family—wife and two children—left Suffolk the last of July for St. Albans, Vermont, to spend August on a vacation. Brother Hardcastle was not well when they left Suffolk, stopped in Dover, Dela., with his parents on the way, and went to the hospital as soon as they arrived in St. Albans. He remained in the hospital for more than four months and then returned to his father's home in Dover, where they have remained until the present. His family has kept well and been in close touch with him all the time. He had a slow fever that was followed by heavy night sweats that weakened him very much. He has regained loss of weight and strength up to the point that he plans to return to Suffolk with his family and be in his home on Christmas Day; and we sincerely hope he will be able to come.

Five months is a long time for a pastor to be absent from his pulpit and his flock; but I have occupied the pulpit and visited the sick, during his absence. Many, many questions have been asked by the people of the city, as well as our own congregation, as to how he was "getting on." These questions have been answered as well as information would enable one to answer. Now that they hope to be in their home on Christmas Day a new and grateful feeling has come into the heart of Suffolk; and the congregation will give them a welcome beyond any welcome they have ever received; and, no doubt the appreciation on their part will meet the welcome halfway.

Sickness is bad for any one, but it seems worse for a pastor who loves his work. But they say that "experience is the best teacher," and a hospital may be as good a school as a seminary. Education is not all received in colleges and seminaries, for a sick room is a school, life is a school, and the lessons learned in these schools are less intellectual, mathematical, historic and philosophic lessons; they are lessons that touch the heart, awaken sympathy and prepare, for more useful service. In fact, man never knows his friends in the true sense, until he passes through affliction. It is suffering that binds human hearts together and reveals who are our friends. It was the cross that brought Jesus Christ, as the Saviour of mankind, in close touch with mankind. Had there been no cross there had been no Christian ministry. The resurrection was the victory over death for Jesus and His victory is the foundation of human faith and human hope. "Tribulation worketh patience; and patience, experience; and experience, hope." Rom. 5:3-4. Many people, who complain all the time would be benefitted if they could visit others who are really sick or in real want. They would return to their homes almost forgetting their own troubles, their own pains and needs. The religion of the Lord Jesus Christ is a real experience in regeneration and all along the spiritual conflict. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."—Rev. 3:21.

W. W. STALEY.

CHRISTMAS QUESTIONS.

As the Christmas season draws near people are prone to ask various questions of each other concerning the observance of the day of days. "What are you doing this year?" is one of the first questions which we hear. It seems to have

become a custom to make of Christmas a day of feasting and frolic; the bigger the feast the better the celebration and the gayer the frolic the greater the enjoyment. But that first Christmas day when the baby Jesus lay in his bed of rude boards there was no feasting and frolic as the shepherds knelt in adoration. The sacredness of the angels' song had put a holy quietness upon their hearts and they thought not of feasting; their joy was complete when they went out to tell others of God's great gift to mankind. What are we doing to make of Christmas the most blessed day of the year? May we think of the sad hearts and the homes where sickness and want are rife and share with them the gifts which God has given us for spiritual and temporal needs. Then will we get the joy that will remain with no regrets or heartaches.

"Are you ready for Christmas?" It seems as though this question can only be answered by asking more questions. Amid all the rush and care which seem so attendant upon getting ready for the Christmas season, do we take time to get our hearts in tune with the song that the angels sang? It is true that our hearts should ever be in tune, but some times when there is so much to do in so short a time and so little to do with, perhaps, does the song of peace and good will seem far away? O, may we have room in our hearts and minds for the Christ-Child, not letting Him be crowded out because of any trifling things of time, for He alone can make us live for eternity.

"What will you give?" Even in this period of depression, people are buying gifts for others when they themselves lack many of the essentials of life. Many of the gifts will last but a day and will not bring a sense of peace and good will. Among many there will be a rivalry which surely takes away the joy of Christmas; others will give because they have already received. God sent the first Christmas gift to earth, not because we gave anything, but because He loved us. There is no gift which will equal His gift, for heaven was robbed of its most precious possession when the Christ-Child came to be the Saviour of men, born in humility that all might receive. May we follow in His footsteps, giving ourselves in humble service rather than costly gifts which will soon pass away. That which is given in Jesus' name and for His sake will never die.

"What did you receive?" The last question is answered according to the answers to the other questions. With hearts prepared for the advent of the Christ-Child, our giving will be according to His will and His will is not grievous; the gifts which we will receive will be the precious fruits of the Spirit: Love that is immeasurable, reaching up to God and out to our fellowmen; Joy that is beyond compare, not only for one day, but for all time and eternity; Peace that the gold of earth cannot give, nor for lack of which can not take away: the great gift of God's love. Love, joy, peace; what greater gifts can we wish to receive? May all we do this Christmas time be as unto our Lord and Saviour, Jesus Christ and his glory.

W.

AN OBSERVATION.

It was my privilege last Sunday night to attend the Christian Endeavor Society at Mt. Gilead church. The society was organized at the close of the revival meeting the first week in September. We organized a society two or three years ago but when winter came, owing to the condition of the church building, it was thought best to close

the society. But some of the young people were not satisfied without a Christian Endeavor. Acting upon the suggestion of some of them, I called a meeting of the young people and the Christian Endeavor was the result. The membership enrolled was forty, and the average attendance since then has been thirty-seven.

Brother A. L. Strickland was elected president and song-leader. The Juniors and Seniors work together in such a spirit of enthusiasm as I have never observed in any other meeting. At the program last Sunday evening the attention given was good, and every one whose name appeared on the program was present, and responded eagerly. As I observed in that meeting, I felt that there could be many other such societies if it were not for the disposition to apologize for the lack of leadership. Leadership is an essential need, it is true, but the fact that the efforts in service are needed should overcome some of these ideas and let the young people have a chance.

E. M. CARTER, *Pastor.*

DENDRON, VA.

My work since the annual Conference has been in this field, composed of three small churches: Dendron, New Lebanon, Union (Surrey Co.).

When we left here nine years ago, Wakefield and Burton's Grove were in this field. So the work is much lighter, these churches being close together and I'm not supposed to undertake a heavy work now.

The great Dendron Mills, which was the life of the community, industrially, are no more, but we find a spirit of determination among the people to carry on in the work of the church, though necessarily, in a smaller way.

We are not among strangers, as I have served one of these churches as pastor before for twelve years. We appreciate the kindness of the folks here in asking us to come back. Knowing of my handicap on account of affliction which came to me five years ago. But we find them sympathetic and this is encouraging to us, and makes us hopeful in our desire to help them in the way of Christian living. Anyhow, we are happy to still have a little part in the Master's service.

Sincerely,

W. D. HARWARD.

SAYS PROHIBITION IS WINNING.

"It appears that the drive against prohibition has turned into a device for staging non-mandatory smoke screen referenda under which small time politicians can run for office and avoid discussing real qualifications," says the Rev. Howard M. Hoge of Loudoun County, Va., in an address before the Woman's Christian Temperance Union of Prince George County, Va., at its quarterly meeting December 11th, in the First Baptist Church, Hopewell, Va.

Dr. Hoge further declared that the campaign to smash prohibition, state by state in last twelve months had proved to be a "farce." "Nothing was repealed or modified—not even a medicinal liquor law—as a result of the wet drive in the 41 state legislatures that met.

"Nearly 7,000 legislators considered 115 wet measures and adjourned without modifying or repealing one line of any prohibition law."

Dr. Hoge further told his audience "The only successful wet measures were eleven in number from six states only, calling for referenda on the 18th Amendment, or asking Congress to call Constitutional Conventions, and these are indirect and non-mandatory."

"The law of progress in all crime prevention is cooperation between and among the officials and with and from the citizenry."

Mrs. G. B. R.

OPTIMISM SHOWN FOR ELON.

Optimism marked an informal meeting of representative men and women interested in the campaign "to save Elon," held during the noon hour in the basement of the First Christian Church. Ladies of the church served a luncheon.

While leaders are set for a start of the campaign to raise \$50,000, and they do not believe it will be a difficult task once citizens realize the worth of the college to the community, it has been decided to wait until after the holidays to start in this county.

Dr. L. E. Smith, newly seated president, who talked briefly during the hour, believes that men and women of the denomination, and outside of the Christian denomination—especially in Alamance county where the college is "universal" rather than denominational—are becoming aroused to a new conception of the value of the institution.

Ministers of the Christian church in the Southern Christian Church area, have pledged to the new president their active support and co-operation. Dr. Smith is pleased with the attitude of many creditors of the college he has interviewed, set forth by them generally in the spirit of a desire to assist in solving the financial problems to the end that the institution may go forward to greater service in the education of youth.

"Many who have been no more than lukewarm, or indifferent toward the college, now have a new vision of its possibilities," Dr. Smith stated. His reference was, of course, to leaders within the Christian denomination.

Dr. Smith made a report on a recent informal gathering of faculty members and citizens of the college town, when faculty members who have labored without their pay for some time, pledged \$2,561 and other citizens \$416, a total of \$2,977. He is confident that the total will be raised from \$3,500 to \$4,000 when all have an opportunity to make a pledge.

The meeting was opened by Dr. G. O. Lankford, local pastor, who called upon Dr. W. R. Potter for the invocation, and later, after expressing thanks to those attending, outlined the purpose of the meeting as in the interest of the college, an institution which has meant so much to the community, state, and other states.

It has been explained that the \$50,000 which those interested in the salvation and future of the college are now trying to raise, is a call upon the Southern area and not locally restricted. It is for immediate or emergency needs.

R. Homer Andrews, mentioned as a possible general chairman for Alamance county, recalled that Alamance county made flattering offers to secure the M. P. College, finally located at High Point; offering acres of land and thousands of dollars. "If we could do that," he said, "why not get busy and do something for what we have in our possession—and build it up?" Dr. Andrews does not believe the small college is a thing of the past, but on the other hand, believes it an important medium of education, whose mission is to turn out boys and girls to better citizenship.

"The mental, moral and spiritual value of the small college is greater than the congestion of the larger universities," T. J. Mitchell, secretary of the Chamber of Commerce, stated during a brief talk. He believes the smaller college offers the opportunity for the better development of personality and character.

J. M. Atwater and Jack Browning, presidents of the Rotary and Kiwanis Clubs, spoke briefly pledging their support to the movement to remind Alamance that she must do her part when called upon. Those in the meeting were agreed that when citizens are called upon, when they are aroused to the importance of the campaign, they will respond freely and wholeheartedly.—*Burlington Daily Times* (Dec. 10).

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10 Mercy and truth (c) her; righteousness kissed each other.

11 Truth shall spring

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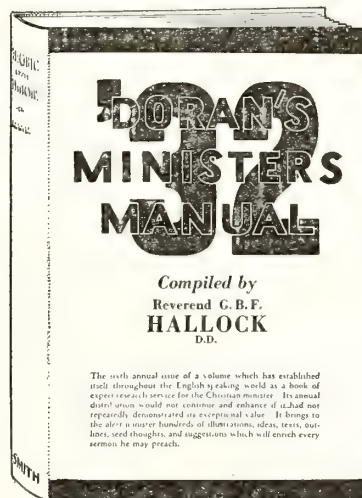
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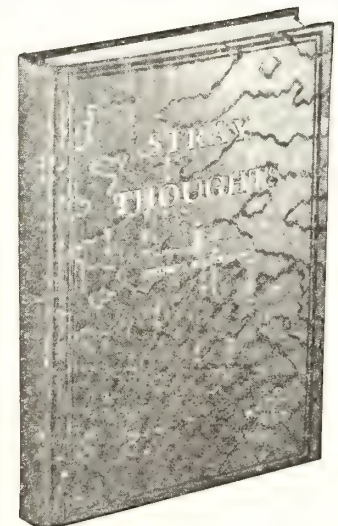
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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

SUPPLICATION.

DECEMBER, 1931.

Jehovah, God, we praise Thee that in the blessed Trinity there is all power and might, all love and grace, eternal and universal communion; that Jesus, by paying sin's full price, became to all the world the never-dimming Day-star toward which His Church moves—all too slowly, we confess, because we hide and hoard the things that speed the Church's pace. Loose our gifts, O God, and make our direction as true and fixed as was that of those who followed the Star of long ago. And to Jesus' name forever be glory in the highest. Amen.

OUR WOMEN IN MISSIONARY WORK.

(The editor of "The Christian Sun," who is also Mission Secretary, should have written about our women of the Southern Christian Convention what the editor of the Western Christian Advocate has written about the women of the Methodist Episcopal Church. He could not have written it as well as it is written, but he could have felt it, and his language allowed could have expressed it just as truly and as deeply about our women as the Advocate editor has about the Methodist women. The very same facts apply in both cases except, of course, the total figures with which the editorial concludes. We trust that every "Christian Sun" reader will take notice and read.—J. O. A.)

The work of the Methodist women in the field of foreign missions is a marvelous romantic story. We hear so much of what they are doing that we do not fully appreciate their consecration. Neither do we value as we should the marvelous results they are producing. The work of The Woman's Foreign Missionary Society demonstrates decided devotion, deep consecration, and unusual ability in the work of organization and administration.

Recently Mrs. Thomas Nicholson, president of that organization, in making her report before the annual meeting of the Board of Foreign Missions, gave us to understand the spirit in possession of the women of our church. There is to be no cut on the field. There is no pessimism. There is a great faith in Christ. There is no evidence that the women of our church believe that their enterprise is under the control of the economic pressure of the day. They believe that their work goes forward under the pressure of the presence of the Holy Spirit. They have not moved into the land of Egypt, where the taskmaster's lash of economic production drives them forward under the burden of distress. They have come to live in the land of promise wherein their resources are not drawn from the soil, but from the stars. They lift up their hands to receive the "given-down" blessings from Him whose concern never leaves them without the precious promises of the Holy Scripture that His work is not of the earth, but of God. This is why we discover the spirit of our women to be extraordinary, in that it manifests a deep dependence upon Jesus Christ and the leadership of the Holy Spirit.

This organization has appropriated this year \$2,178,845 for its work. There is no deficit. There is no cut. The secret of their success is to be found in the hidden places where a woman finds strength to bear her burden and light to solve her problems.

MISSIONARY OFFERING.

WEEK ENDING DECEMBER 19, 1931

Sunday Schools.

Previously acknowledged, since Sept. 1st.. \$ 1,119.72
Morrisville, N. C. 1.37

New Elam, New Hill, N. C.	3.14
Sanford, N. C.	9.78
United Christian, Lynchburg, Va.	3.47
Friendship Bible Class, Oakland Sunday School, Suffolk, Va.	2.25
I. J. W. Bible Class, Oakland Sunday School, Chuckatuck, Va.	6.00
Leaksville, Luray, Va.	1.27
Wake Chapel, Fuquay Springs, N. C.	13.30
Roanoke, Ala.	1.00
Liberty, Nathalie, Va.	1.20
Mayland, Broadway, Va.	1.52
Rose Hill, Columbus, Ga.	1.03

Total \$ 1,165.05

Individual and Church Offering.

Previously acknowledged, since Sept. 1st.. \$ 629.51
Lanett, Ala. 3.00

Total \$ 632.51

Dollar-a-Month Club.

Previously acknowledged, since Sept. 1st.. \$ 88.75
"A Friend" 1.00
Miss Ruth Gunter, Greensboro, N. C. (Sanford Christian Church) 5.00
Miss V. V. Ellis, Suffolk, Va. (Suffolk Christian Church) 1.00

Total \$ 95.00

Specials.

Previously acknowledged, since Sept. 1st.. \$ 621.15
Christian Endeavor Society, Dendron, Va. 10.00

Total \$ 631.15

Summary.

Previously acknowledged, since Sept. 1st.. \$ 7,831.16
Sunday Schools, Regular, Dec. 19, 1931.. 45.33
Individual and church offerings, Dec. 19, 1931 3.00
Dollar-a-Month Club, December 19, 1931.. 7.00
Specials, December 19, 1931..... 10.00
Total to date \$ 7,896.49

MISSIONARY PROGRAMS.

JANUARY, 1932.

MRS. W. M. JOY, Editor.

WOMAN'S SOCIETIES.

PROGRAM II.

"Our Commissioners for Service—The Hands and Feet."

Worship Helps.

Hymn—"America, the Beautiful," or "Oh, Beautiful My Country."

Scripture Reading—Isaiah 46:6-12; 49:8-13.

Prayer—That we may acquire the "mind of Christ" so that we may feel that all men and women, everywhere, of every race and color, are members of one family of God the Father.

Introductory talk by Leader—Last month our program was based on the General Council, which is the "head" of our united denomination. This would be of no use without "hands" and "feet" to carry out its dreams of service and today we are to consider the Home Boards as the hands, and the American Board as the feet in this work of world service and world friendship which we generally know as Missions.

First Speaker—"The Home Boards."

Special Music.

Second Speaker—"The American Board."

Questions for Discussion.

1. On the map, describe roughly the work of the American Board and the work of the Home Boards.

2. Indicate the work of the Christian Churches.
3. What share of the work does our church have?

4. What are the primary motives for the missionary enterprise today?

Hymn—"Send the Light."

Mizpah—Benediction.

For this program you will read a copy of the little booklet, "Our Congregational-Christian Body at work." Also the map of Congregational Home Missionary work and the missionary map of the world, or other maps, on which to indicate areas of our missionary activities. Any of these materials may be secured by addressing the Commission of Missions, 14 Beacon St., Boston, Mass. The booklet is only 10c.

YOUNG PEOPLE'S SOCIETIES.

"GOD AND THE CENSUS."

Theme—"The Lasting Gift."

I.—Business Period.

II.—Study Period.

Chapter IV.—"The Churches Must Still Educate."

1. Let the leader use pages 44-77 as an introduction to chapter.

2. Where the Church Fails—A member, pp. 447-48.

3. The Unreached Army of Children and How the Church May Reach Them—A member, pp. 49-53.

4. The leader should bring the chapter to a close with this as her thought—"Seek Them Where They Are."

III.—Worship Period.

1. Call to Worship.

2. Hymn—"Another Year Is Dawning."

3. Leader—The greatest gift the world has ever known—God's gift of His Son—is an everlasting gift, for does not John 3:16 say: (Read). (Here make a few comments on the subject.)

4. Prayer.

5. Solo—"Across the Sky the Shades of Night."

6. Offertory.

7. Hymn—1st verse: "My Faith Looks Up to Thee."

WILLING WORKERS OR JUNIORS.

TOPIC—"OPEN WINDOWS."

Theme—"God's Children in Africa."

I.—Worship Period.

1. Opening Song Response—"Holy, Holy, Holy, Lord God of Hosts."

2. Memory Verse—"If any man serve me, let him follow me; that where I am, there shall also my servant be."

3. Song—"I've a Story to Tell."

4. Prayer (for the boys and girls of Africa.)

II.—Study Period.

1. Chapter III.—Open Windows.

(a) Have pictures of Africa, and encourage the children to talk about the people and their customs.

(b) Story Period.

Leader may divide chapter into two parts and appoint some one to tell each part.

(c) After the Story—Ask questions about main points, and encourage the children to talk about the story.

2. Song.

3. Benediction.

Poster III. White cardboard for background and red heart cut from cover paper. Cut windows and hinge them with gummed tape so they will stand open. Paste in window a picture of group of children. Write on poster: "Open the windows of your having a heart in center of poster. Omit the word 'heart,' and at bottom write, "And Make Friends."

.. THE SUN'S OBSERVATORY ..

By DR. W. C. WICKER.

PRAYER WILL SAVE ELON.—

The slogan adopted for the Elon College campaign at the suggestion of Rev. F. C. Lester, who has worked so zealously in the Eastern Virginia Conference is, "We Will Save IT," but the question immediately arose as to how we will save it. We certainly do not hope to save Elon College by money alone. The first and most important means by which we can save our college is by getting in intimate touch with our Father in whose name the college was founded by consecrated men and women. Prayer brings us into communion with the God of love, wisdom, and power. If the entire church will live in communion with God while the campaign is on, He will do wondrous things for us and for the college. When we consecrate ourselves to Him in prayer and bring the needs of the college to Him daily while the campaign is on, we shall find ways and means by which we can contribute of our means to the college without impoverishing ourselves in earthly means. Every contributor to the emergency fund will be greatly enriched in spiritual life. Without prayer we shall fail, but with prayer we shall win in His name.

CHRIST WILL SAVE ELON.—

Prayer will bring us to Christ and make Christ real to us. We shall see in Him the spirit of sacrifice, self-denial, self-giving and with our consecration we shall consecrate what He has committed to us for His glory and we shall use it to glorify His name. The college was born in prayer and faith and hope and love. It has been nurtured with the tears of the saints and consecrated to God and the Christian religion in the preparation of consecrated Christian leaders in pulpit and pew. Its history and the service it has rendered already has demonstrated to us the imperative need for such an institution for the education of our young people for Christian service. Christ has honored our sacrifices and service by giving us intelligent leadership in our churches. Christ himself was pre-eminently a teacher among men and His office as teacher is mentioned in the Scriptures much more frequently than His office as preacher. The followers of Christ were called disciples, learners, in their preparation for the work of the Kingdom, and it is the duty of the Church to carry on His work in the teaching of His followers in this age to combat paganism, infidelity, heresy and false doctrine wherever found. Christ would have us sponsor an institution in Elon College to carry forward the great work He began among men. It is the avowed purpose of our new President to make Elon College render a service distinctly Christian in education by recognizing Christ as the Great Teacher who shall guide those who teach in the institution.

OUR GOOD WILL WILL SAVE ELON.—

One of the greatest needs of the college now is the good will and loyal support of all these whose lives have been blessed by the institution. Without the good will of our people, without their loyal support, without their prayers, without their self-denial and sacrificial love, their money would mean little in the present crisis and future history of the college. Our President craves a growing constituency whose love and loyalty, devotion and consecration, prayers and self-denial are continuously increasing as the strength and support of the college. The large donations

that have been made in other years for the establishment of the college have made it possible to accomplish what has been done and their support will increasingly be a blessing to the institution; but the great need that will ever be with us is the love and devotion, sacrifice and loyalty, spiritual energy and enthusiastic consecration of the great mass of our membership including the children as well as those of maturer years. Parents should rear their children with the one thought of giving them a Christian education at Elon College. They should see to it that Elon College is made just such a college as will be best suited to their needs in Christian preparation and fitness for the greatest success in education, personality, Christian character. With our President who is committed to these ideals and whose ambition and determination is to give the young people who are educated under his administration the academic education that can be given in a church college under the most careful Christian management out of a rich experience as student, minister and Christian leader. The environment at Elon College will be such that the ideals of Christ and the Christian religion will function in the growing life and character of the student-body. Christian companionship will be inculcated between teachers and pupils, the spirit of the campus, the classroom, the church services, the social activities, the personal contacts and other relations will be free and easy, parental and wholesome, democratic in spirit and happy in fellowship. Elon College community, faculty and student body will be like a great family with the most joyous fellowship. Under such conditions the best that is possible in young life will be called into expression in the development of character.

OUR GIFTS WILL SAVE ELON.—

The urgent need of the college now is to meet the financial obligations that have grown to be a burden in this time of financial depression, and we must unite our efforts, our money, our service, our prayers, our good will, or loyalty and our devotion to the college until these urgent demands are met and the college is not embarrassed financially. Every friend of the institution should now take this occasion, and pledge his good will to the President, his faith in his administration, and pledge of loyalty by assisting in the campaign that is being carried on now to raise \$50,000 to tide the college over this time of need and save the college for all future time to the service of the education of the young people of the church. Our equipment for a small Christian college is unsurpassed in many respects and our greatest task now is to pay the obligations we owe and fill our institution with an increasing number of students until we have reached the full capacity of the equipment.

OUR PATRONAGE WILL SAVE ELON.—

The cooperation of the entire church in sending the college patronage from every Christian home from which young people attend college will greatly help the institution to render larger and fuller service to the denomination. It should be our ambition to see as large a number of our young people patronize the college of their church as possible. Other churches train their young people from early childhood to plan to acquire their collegiate education at the college of their church for the advantages that they receive, not only in the academic work of the classroom but

also the acquaintances and contacts which they make with the Christian leaders with whom they will be associated in the church when they return from college to the field of active service for the church. There may be those who will enter college this spring that should enter Elon and our people should render every possible help to the college in increasing the patronage.

UNITED COOPERATION WILL SAVE ELON.—

If we will cooperate in all these things for the college that every true member of the church should love and support, there is no question about the results that will follow. The church may not have as great constituency as some other churches in this part of our communion, but others have several colleges to support, and they are supporting them with their money and their patronage. If we will be as loyal as others are to their colleges, we shall be able to meet every need of the college and win success in our undertaking with the leadership that the church has chosen in the person of our President. We should be as true to the needs of our college as we are to the needs of our own home and then we shall show the true Christian cooperation.

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

JEWEL TRUITT, Editor, Glen Raven, N. C.

A NEW YEAR'S MEETING.

"FOLLOW THE GLEAM."

"Not of the sunlight,
Not of the moonlight,
Not of the starlight,
O Young Mariner,
Down to the haven,
Call your companions,
Launch your vessel,
And crowd your canvas,
And ere it vanishes,
Over the margin,

After it,
Follow it,
Follow the gleam."

Tennyson.

WORSHIP.—The following program, prepared by Zalia Harbaugh of Lima, Ohio, appeared in our young people's church paper, *The Sunday School Herald*, last year. It is hoped that its appearance here will enable it to reach many of our churches who do not have that paper.

Prelude—"Follow the Gleam" and "I Would Be True."

Call to Worship—Unto thee, O Lord, do I lift up my soul. Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me; for thou art the God of my salvation; on thee do I wait.

Hymn—"Saviour, Like a Shepherd Lead Us."

Scripture—(The readers stand on opposite sides of the room, and read alternately.)

First Reader—Psalm 9:1-4; 10.

Second Reader—Psalm 27:1.

First Reader—Psalm 121.

Second Reader—Psalm 119:18; 33-40.

First Reader—Acts 16:9, 10.

Second Reader—John 21:15-17.

Hymn—"Follow the Gleam."

Story—Several years ago, an earnest young man went to one of our Eastern schools. He had ability and talent. Many opportunities were offered to him and in many of them he would have received wealth and honor. But Howard Arnold Walter had heard a call, had seen a "gleam," in his early youth which made him discontent with mere wealth or fame and started him on a far quest for the way God had planned for his life. Upon graduation he went to Japan for a year of service, and while there he sent a short poem as a gift to his mother. He returned to Hartford Theological Seminary in New Haven for his graduate work. When his course was about completed, he was given the opportunity to accept work in a large and wealthy city church. But his quest did not seem to lie there. And he went out to India, and there gave his life for suffering men and women. He served gladly and he served well. He followed the gleam to the end. Howard Arnold Walter died in 1918, after a life of rich service. He wrote a number of things, but he is best known for the poem which he sent to his mother. The poem was set to music, and has been sung as a promise and a prayer by hosts of young people:

I would be true for there are those who trust me,
I would be pure for there are those who care;
I would be strong for there is much to suffer,
I would be brave for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving and forget the gift.

I would be humble for I know my weakness,
I would look up, and laugh, and love, and lift.

(Continued on page 14.)

CHRISTIAN ENDEAVOR NOTES.

JANUARY 3, 1932.

WHAT JESUS TEACHES ABOUT TRUTHFULNESS.
(Consecration Meeting.)

Scripture Reading: Jno. 8:32; 18:37; Matt. 5:37.

All through the history of the world and through all scientific discoveries and discoveries in nature and of natural laws it has been found that God always stands for truth, and that His great plan has been a true one. What great calamities would have overtaken the world long ago if God had not used truth as the basis of His plan for the world. Human experiences down through the ages have been but revelations of the truth of God.

Not only did God use truth as the foundation for the world, or worlds, that He made, but His word is truth. He has always done what He said. He has kept His promises to the sons of men, and He still keeps them today.

Christ came to bear witness to the truth of God. He revealed this during His trial before Pilate. Those who are of the truth, He says, will understand what He means.

The most blessed thing about truth is that it is a safe basis for everything. True knowledge satisfies our minds, true actions make us and others happy. Truth makes men free in their thinking and actions. It takes away fear and dread. It gives poise and personality. Christ says in John 8:31-32 that those who abide in His word shall know the truth, "and the truth shall make you free."

Benediction:

Lord, thou art our dwelling place

In all generations.

Before the mountains were brought forth,
Or even thou hadst formed the earth and the world,

Even from everlasting to everlasting, thou art God.

So teach us to number our days,
That we may get us a heart of wisdom.—Amen.

JANUARY 10, 1932.

WHAT SHALL I DO WITH MY MONEY?

Scripture Reading: Luke 12:13-21; 15:11-19.

In the first place it is well to consider in just what sense the money is "mine." How did I get it? From whom did I get it? How many things do I need to buy with it? Will there be some left for other things I might like to do?

How I spend my money affects my own life. By learning to spend money I am building habits that will likely cling to me the rest of my life. Is it my privilege to spend undue amounts on movies, soda fountain drinks, clothes, tobacco, etc., even if the money is mine? Is the risk I run in habit-formation too great, or should I carefully plan how I shall spend my money in order that in later life I can spend money more wisely?

How I spend my money affects other people. Suppose I get all I can from Dad just to spend as I wish. Do other members of the family have to do without their money because of my eagerness to have the money I want? Do my habits of money-spending make me dependent upon the help of others who may extend me credit? What right have I to their help if I am not paying my own way? Are all those concerned by my methods of spending my own money getting full "value received" in exchange for the money I handle? Do I share with others who may be in need?

Sunday School Lesson

By REV. S. A. BENNETT, *Elon College, N. C.*

THE SON OF GOD BECOMES MAN.

LESSON I.—JANUARY 3, 1932.

LESSON TEXT: John 1:1-18.

GOLDEN TEXT: "He that hath seen me hath seen the Father."—John 14:9.

Introduction.

This quarter we take a series of lessons from the Gospel of John. It will be a good opportunity for young people and adults to make a more intensive study of this book than ever before. Let us study carefully the exalted appreciations of Jesus so beautifully expressed in this Gospel.

In the Beginning.

The book starts like Genesis, and affirms that the Word or Logos of Greek philosophy, was with God before the creation of the universe. This divine Word was the creative force—notice the first chapter of Genesis. The reason, edict, or word of God is described as the creative agency—"And God said." God's word of command is expressed and creation is accomplished. In the beginning this divine Word of God was utilized in bringing the universe into being.

John the Baptist.

"There came a man, sent from God, whose name was John" (verse 6). The Gospels agree that John the Baptist gave the opening message of the Kingdom. He came bearing "witness of the light." Feeling the spirit of the prophets, John came as an Elijah from the wilderness. He called upon his fellow Jews to repent and make ready for the coming of one greater than himself.

Jesus, the Light.

Jesus is the greatest gift God has given to men. He is referred to as the "light which lighteth every man" (verse 9). Jesus brought light and love to the people of his time. The gospel narratives are aglow with the radiance of his kindly life among the peoples of his time. The passing of nineteen centuries has not dimmed the light. It grows brighter with the passing of the centuries and the growth of his kingdom. He is also the Word or Logos of God.

The Word Became Flesh.

"And the Word became flesh and dwelt among us . . . full of grace and truth" (verse 14). This is a great verse. God's Word, God's Logos, God's Reason or God's Spirit became flesh. The Spirit of the Eternal God so completely manifest in the historical Jesus that he is appreciated and recognized as the Christ, the Anointed One. This gospel does not tell us just how the wonder is wrought, but testifies, "For of his fulness we all received, and grace for grace" (verse 16).

Law and Grace.

"The law was given through Moses; grace and truth came through Jesus Christ" (verse 17). The law and the prophets prepared the way and laid the foundation for the kingdom as practiced and preached by Jesus and his followers.

Father and Son.

The conception of deity is very important in determining the conduct of devotees to religion. An immoral god cannot inspire his devotees to moral virtue. Jesus exemplified God as a loving Father. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him" (verse 18).

Men have longed to see God. Jesus so completely lived the Spirit of God that he could say, "He that hath seen me hath seen the Father" (Jno. 14:9). Of no other could this be truly said. The supreme example of God's life has been shown to man in the life of Jesus.

Christian Orphanage

Dear Friends:

I guess I am a poor scribe. In my report last week I intended to say my good friend, J. M. Darden, donated to the orphanage two (2) bags of shelled peanuts, but the man who set the type got it two hundred bushels. I guess our readers thought we would have plenty of peanuts for the winter. Our children are very fond of them and appreciated the peanuts very much.

Our good women, who always come to the rescue of the Orphanage, when we are in need, have already sent us enough hens to give the children a good Christmas dinner. We can always count on the good women—I wonder how our good men are getting along making up our two hundred bushels of wheat? We are still counting on the men for this wheat.

We have the meat. The Orphanage has already killed ten hogs that averaged 368 pounds, and thirteen that averaged 276 pounds, making a total of 7,266 pounds. We still have ten to kill. We have the meat, if some one will furnish bread.

We are still hopeful of our Thanksgiving offering. While it is not coming in as rapidly as we would like to see, we still have several weeks yet to count on. We will close our books for 1931 in January, and hope all who have funds in hand for the Orphanage will forward same to us at once, so it will count in this year's work.

Our little children are looking forward with much delight for "Santa" to come. We trust they will not be disappointed.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 24, 1931.

Brought forward \$17,182.67

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:

Union, Va. \$ 2.22
United, Lynchburg 3.20
Durham 23.91

29.33

Eastern North Carolina Conference:

Wake Chapel \$ 5.92
Mebane 2.00
Moore's Union 2.00
Shallow Well 2.00
Youngsville 1.00

12.92

Western North Carolina Conference:

Providence Memorial \$ 4.65
Pleasant Ridge 1.75

6.40

Eastern Virginia Conference:

Franklin \$ 7.26
Wakefield 2.23
Suffolk 30.00
Berea, Nansemond 10.00

49.49

Valley Virginia Central Conference:

Leaksville \$ 1.04
Woods' Chapel 1.00
Antioch 3.32

5.36

Alabama Conference:

Mt. Zion \$ 2.50
Roanoke 1.00

3.50

Special Offerings.

A. J. Morgan, support of Morgan girls \$30.00
Friendship Bible Class, Oakland
Sunday School 2.25
I. W. Johnson Bible Class, Suffolk.. 6.00

Primary Class, Hopedale Sunday School	2.00
Glen Cove Mutual Insurance Co., Glen Cove, N. Y.	8.00
Mrs. Mildred Hines, clothing for children	5.00
Lowell Christian Endeavor Society, Lowell, Ala., Christmas Offering	1.50
W. Blizzard, support of children..	6.00
A friend, Christmas fund.	5.00
Ladies' Bible Class, United Church, Lynchburg, Va.	6.75

72.50

Thanksgiving Offerings.

North Carolina and Virginia Conference:

Mt. Zion \$27.00
Bethel 4.19
Ingram 120.30
Elon College, Odd. offering by J. F.

Apple 3.00
Union, Va. 3.50
Howard's Chapel S. S. and Church \$ 8.00

W. B. Madison and wife.....10.00 18.00
Durham Church & Sunday School..189.46
Pleasant Grove 6.80
Pleasant Ridge 5.00

377.25

Eastern North Carolina Conference:

Piney Plains \$20.21
Mt. Gilead 3.00
Mt. Auburn 14.00
Mebane 10.35
Sanford 31.50
New Elam 3.31
Wentworth 39.77

122.14

Western North Carolina Conference:

Seagrove \$ 6.72
Randleman 9.00

15.72

Eastern Virginia Conference:

Christian Temple \$104.79
Berea, Nansemond 11.62
Union, Southampton 4.25
Union, Surry 13.28
Berea, Norfolk 12.50

146.44

Alabama Conference:

Pleasant Grove \$11.50
Forest Home 6.00
Lanett 4.15

11.65

Individual Offerings.

Mr. and Mrs. J. W. Payne, Wedowee, Ala. \$ 6.00
R. W. Isley, McLleansville, N. C. . 25.00

31.00

Total for the week \$ 883.66

Grand total \$18,066.33

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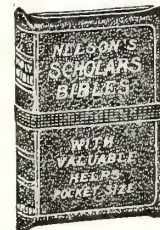
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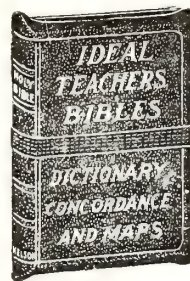
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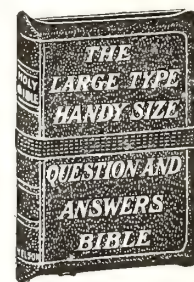
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THE CHRISTIAN SUN

1536 East Broad Street, Richmond, Virginia



FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy.

"O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name, and prosper, I pray thee, thy servant this day."

MONDAY.

THE BIBLE'S MOST SUBLIME SENTENCE.

LESSON: Gen. 1:1.

"In the beginning God created the heaven and the earth."

This is a sublime sentence. It is not only the first sentence of God's Word, but it covers all that could have been meant in the beginning of things. We are told, and by the revelations of science we understand, that this statement does not refer to any particular point of time. Please observe that the expression is precisely the same that is found in the first verse of John's Gospel, the difference being the use of the verbs, the first referring to the creation of the universe and the latter referring to the "Word as existing truth from all eternity." When the beginning was, we are not told. It may have been millions of years before. In fact the best authorities tell us that the word "Beginning" in the original was plural, and referred to more than one age previous to that.

There is another sublime passage in God's Word comparable to this. "And I saw a new heaven and a new earth; for the first heaven and the first earth are passed away." This was John's vision. It was the last of God's revelation of things to come. So there shall come a time when all that is now, shall pass away and new things shall come. And the Bible, which begins with a story of the grandeur of beginnings, also closes with the majesty of other new beginnings.

"This is the one far off divine event toward which the whole creation moves" which Tennyson referred to. This is the one great transition for which Jesus seeks to prepare us all. And when righteousness takes the throne we may expect it.

Prayer—Dear Father, it does not matter to us the particulars about things that have been. We wish to be right in thy sight now, and prepared to meet thee, whether in the acts of life or in the judgment to come. We offer ourselves unto thee this day. Help us, O Holy Spirit, to so live. *Amen.*

TUESDAY.

THE MARRIAGE FEAST.

LESSON: Rev. 22:17.

"And the spirit and the bride say, come."

Christ prepares his people for the new things to come in a parable of the marriage feast, describing who are to be there. "Whosoever will." Whosoever will take up his cross. But the cross is not without its crown, and Jesus leaves us not without this hope. This last scene of the Scriptures is a part of that revelation. It moves us like some great concerto in which we hear the great swelling of triumph as it emanates from the great white throne and from all the hosts that are there. The message says, "Come." Rightly interpreted, it is the great coming of Christ to the world and it is the invited coming of the world to Christ; and blessed are they who, upon hearing the invitation, say, "Even so, come, Lord Jesus." "Prepare to meet thy God."

Prayer—O Father, with the call to "Come," most bountiful Lord Jesus, give us the will to come. Suffer us not to make ourselves as Dives, but enable us to join us to thyself. Quench our thirst, and make us to lie down in green pastures with thee forever. *Amen.*

WEDNESDAY.

THE NAME OF JESUS.

LESSON: Matt. 1:21.

"Thou shalt call his name Jesus."

We are told that in the beginnings names were given persons as a memorial of some circumstance connected with the birth, or descriptive of character, or expressive of some hope the child might attain. The latter might be most inappropriate for such might end up in shame. Solomon said that some beautiful names were borne like a "jewel of gold in a swine's snout," the symbol of qualities of which they are wholly destitute.

If it had been left to man to name the babe of Bethlehem, what do you guess it would have been? Fortunately, it was not left to man. The Father of all heaven and earth, whose right it was, named him, and he gave him a name to express His divine purpose in all heaven and earth. That name is so simple that the simplest child might lip it, and yet it is so great that it is above every other name.

A man by the name of Richard Rolle has said: "If thou wilt be well with God and have grace to rule thy life aright; and come to the joy of love, fasten this name Jesus to thy heart so that it will never come out of thy thought. Keep it. It is joy in thy ears, honey in thy mouth, and melody in thy heart."

"Jesus" means Saviour, and in that salvation we come into actual righteousness, holiness and good. This is the ultimate purpose of God.

Prayer—Dear Father, give us Jesus and set us right. Subdue our lives into harmony with thy will. Cover us with thy robes of righteousness. Make us free from wrong. Make us free as Jesus was free, and all praise and glory shall be thine. *Amen.*

THURSDAY.

CHRIST'S PARTING CHARGE.

LESSON: Matt. 28:19.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

This charge was the last message of our Lord to the disciples, given at a time when they were assured of his resurrection and when they could worship him as they had never done before.

This message has something to say about the nature of God, the ministry of God's church, and the condition of the membership of that church. It is the one passage of all Scripture that is the charter of the enterprises of the church, a guide to the work of the church, a feeder to the courage and enthusiasm of the soul of the church, and a test of the success of the church.

The resurrection had taken place and this had marked the acceptance of Christ's work, by the Father, and revealed the triumph in which that work had ended. It is the crowning event of his life by which he arose to the full right and power to save. It was the unqualified assurance that he was able to inspire life and to make it victorious in all those of his children who would believe and follow him; a life by which he would elevate them unto Divinity.

Look into any life which has been shaped and fashioned by a living faith in Jesus and you will see this promise fulfilled. We are challenged to make full trial of him.

Prayer—O Lord, give us, thy servants, a deep conviction of our hope in Christ, and give us thy abiding presence throughout. *Amen.*

FRIDAY.

POWER OF WITNESSING.

LESSON: Acts 1:8.

"And ye shall be witnesses unto me."

The book of Acts, written by Luke, takes up the thread of the story of Christ at the point where the Gospels dropped it. Its message is that the earthly ministry of Jesus is to be continued in the hearts of the people to the end of time. Christ's ministry had been ushered in with his own baptism for that ministry, and now a like event must occur to the church for its ministry. This came in the form of the baptism of the Holy Spirit, and the promise was that that baptism would make its members witness for him. As his baptism was followed by his ministry in Galilee, so the baptism of the church was to be followed by a simple testimony of him in the world. This baptism was accompanied by three promises: "Ye shall receive power," "The Holy Ghost shall come upon you," and "Ye shall be my witnesses."

We may ask ourselves that which Paul asked his church: "Have ye received the Holy Ghost since ye believed?" "Am I his witness?" "Am I letting my light show my confidence in my Master?" "Am I a connecting link between some soul and God?" "Am I walking in obedience to God's word, being a "doer and not a hearer only?"

Prayer—O Lord, baptize us and send us into each day's life as it is in Jesus—aglow in our hearts and lives. Help us to rely on thee for the accomplishment of Christian experience beyond our vision, and to attempt great things for him. *Amen.*

SATURDAY.

"For I am not ashamed of the Gospel of Christ."—Rom. 1:16.

It is not enough to be sent forth as witnesses. We must "put on the whole armour of God," get rid of our timidity and speak out.

Paul yearned to impart to his people the spiritual gift with which he was endowed. He had in his keeping the truth which, as he believed, belonged by right to every human being, and he felt that he was a debtor until all rights were satisfied; and his creditors comprised the world. He was a true witness. He declared that he was ready to preach the Gospel at all times and to everybody. Even "in Rome," he says, the place where he was beheaded for preaching. "I am not ashamed."

It is thus that the theme of the Romans comes to light, which is, "The Gospel, the power of God unto salvation of every one that believes." Paul's life embodied the divine life and the divine efficiency, which saves every one that believes. However sublime that is, it is not beyond the attainment of us. We wonder why we do not attain it. Can you tell?

Prayer—O Lord, enable us to feel the responsibility we have because we know thee and because we know thy Gospel and thy saving grace. So endow us that we may be sure of our ground and fear not to daily let our light shine. *Amen.*

SUNDAY.

THE SUM OF SAVING KNOWLEDGE.

LESSON: I. Cor. 2:2.

"For I determined not to know anything among you, save Jesus Christ, and him crucified."

If we were to sum up in one word the success of the Gospel as it was in Paul's life, we would say, it is "Determination." "I am determined."

These appear to be the words of one who had weighed the matter well and knew whereof he (Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOSEPH W. FIX, *Preacher.*

"CROWDING OUT CHRIST."

By REV. J. E. McCAULEY, *Richmond, Va.*
Scripture Lesson: Luke 2:1-21.

TEXT—"Because there was no room for them in the inn."—Last part of verse 7.

Christmas is usually the most joyous occasion of the year. It is the happy season when the young and the old join with each other in thinking and acting for others. Its very nature is a spirit of giving. At this time we celebrate the greatest gift of all ages, God's gift of His Son to the world. Thus we see that Christmas is more than the celebration of the birthday of an individual. It is more than the festivities of big dinners or material gifts. It is the celebration of God's gift to the world which brought earth and heaven together.

The greatest thing in connection with the Christmas is the story of the New-Born King; the living Christ. The account as given by Luke furnishes a background for one of the most beautiful pictures in all the world. In this account, we see that God was not irrespective of the human side of life. We see the Babe born of Mary with all the innocence and purity of a new-born babe. We see in this, one of the most beautiful and joyous occasions that ever comes to an earthly home. There is nothing that will so touch the human heart and draw upon the heart strings so effectively as a beautiful baby. There is nothing in human relations that will inspire pure, high and noble thought quicker than the association with a sweet baby. So important was the coming into the world of God's Son on this first Christmas that the heavens were bedecked with His glory.

The stars shone with unusual brilliancy. Especially did one shine so bright and with such a rich lustre that the wise men from Persia were able to follow it all the way to Judea until it hung over the cradle of the infant Christ. The occasion was so important that the heavens opened and the angelic choir came to the shepherds on the plains of Bethlehem and sang the heavenly Christmas carols. "Glory to God in the highest, and on earth, peace, good will toward men."

As soon as the angels had gone, the shepherds came and found the Christ. Thus we see the beauties of the first worshippers. But mingling this beautiful story of the coming of the Christ and the spirit that such a Christ has given to the world, there is one of the saddest notes known to the human race. He was crowded out at His birth, crowded out in life, crowded out in death, and crowded out now.

Christ is being crowded out of America.

The public, or even my own church members, will have a tendency to challenge this statement when I say Christ is being crowded out of our American life. But when I say that already more than 85 per cent of the people of this good land of ours profess no relation to Him whatever, then there is ground for my contention that Christ is being crowded out of America. It should be alarming to the Christians of our nation when we hear the fact that out of the thirty-seven million young people between the ages of ten and twenty-five years, only twelve million are receiving any religious instruction. There is reason to feel that Christ is being crowded out of our nation.

The large cities are playing an important part in crowding out Christ. Commercialized amusements on the Sabbath have no place for Christ. Sunday baseball, football, golf and moving pic-

tures have no place for Christ, as a rule. There are few people, if any, who are loyal to the church of Jesus Christ, who habitually patronize these things on the Sabbath. Today and tonight, while we worship here, there will have been more than fifteen million people who attend the moving pictures. We sometimes hear it said that one of the troubles with the Christian world is there are too many churches, especially in our cities. But at this good hour if all the people of our city should have decided to go to church, only one out of every three could get into the churches of our city. Furthermore, during the day, there are hundreds of business men who are behind closed doors working on business projects. They have crowded out Christ. They have no room for Him in their inn; no time to worship Him.

In much of the education of our land, Christ is crowded out. We know that the funds collected by the State cannot be used to pay a worker who will teach and tell about the most beautiful character, the greatest Teacher, yea, the Savior of the world. On the contrary, four of our States absolutely forbid our Bible being read in the schools. Other States require a certain number of verses to be read but will not allow any comments to be made. There are other States in which it is optional.

Some of our State universities and endowed universities have so crowded out Christ that one wonders what is to be the outcome. Some would defend such public education on the grounds that they are seeking the truth. This should be held in mind—that God is truth, Christ is truth, and besides them, there is no truth. Seeking truth by crowding out the giver of truth. What a tragedy!

In one of the outstanding institutions of our country during the year of 1927, a smoking room was equipped for girls. But in that same institution there was no room for prayer, for Bible study or for Christ.

Christ is often crowded out of music. In this I mean the type of music that is written and used. According to one of our leading magazines some time ago, a large amount of music sold each year is jazz. Seventy-five per cent of the jazz music purchased is bought by the high school boys and girls. The effect such music has upon them is an appeal to the animal nature. At a zoo some time ago, an experiment was made with a jazz orchestra playing for the animals. While this jazz music was being played, the animals raved and seemed wild. But immediately upon the swing into the sacred hymns, they were peaceful and quiet. Christian folk, we cannot afford to crowd Christ out of our music. One man has said: "Let me write the songs of a nation, and I care not who writes her laws. I will rule the people." Another said, "Let me write the hymns of a church, and I care not who writes her creeds. I will govern the church." Let me hear the music in your home and I can tell you something of the interest in religion in that home.

Christ is crowded out of current literature. This fact does not have to be argued from the standpoint of the daily newspaper. I am not personally acquainted with a daily paper that is not hostile to prohibition. I do not know of one that does not give more publicity to crime and dastardly deeds than it does to the higher ideals of life. A clear illustration of this was a few months ago when Dr. Greenlaw passed away. I do not know of a man who had done more for

the public schools of the South than he had. He was professor of English Literature of the University of North Carolina, for a number of years. He worked out a system for getting the literature before our high schools at a minimum cost. But when he died, a little space was given down in
 (Continued on page 14.)

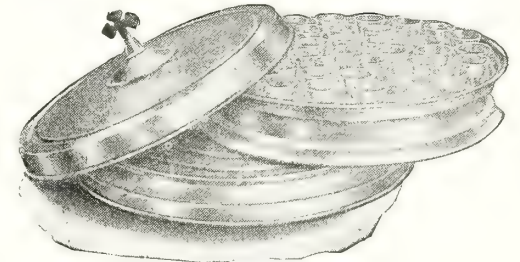
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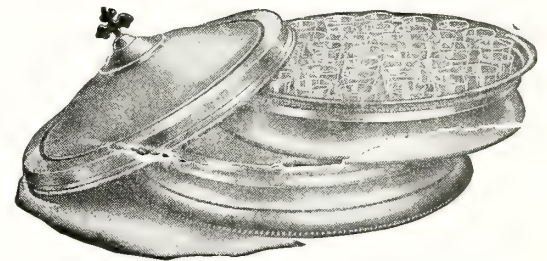


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THE CHRISTIAN SUN

1536 East Broad Street, - - Richmond, Virginia

FAMILY ALTAR.

(Continued from page 12.)

spoke. He speaks with no hesitancy or tremor in his voice. He seems to know what he believes. And his life is shaped up accordingly and nothing can deter him. Thus he went forth the preacher that he was, preaching as if God was standing right by his side. That ought to be a wonderful inspiration to any one.

One who speaks this way must discard elements of diction and rules of oratory and drive simple and plain hammer blows with the sledgehammer of truth. One who lives right must take equally as stalwart a stand in all the issues of life. Satan must be crushed under foot. The crucified Saviour must fill the horizon of the mind and heart. We live in a world of a thousand illusive ways, and for us, who desire practical wisdom for the conduct of life, we do not need a map to show us the way, but we do need the light of Jesus to guide us into all truth.

A story comes to us from Joseph Parker:

"You are going down to the assize, my Lord?" "Yes." What do you think you will do with the remarkable series of frauds committed some time ago?" "I do not know." What do you think you will do with that case of forgery, the most elaborate and intricate piece of business I ever heard of in all our criminal jurisprudence—what do you think you will do with it?" "I do not know." "Why, are you going down to the city in a loose mind?" "No." "What have you resolved to do, then?" "One thing; I have determined nothing but one thing." "What is that, my Lord?" "That the law shall be administered and justice shall be done." That is what Paul said.

Prayer—Dear Father, make us thin own. May we never falter in what we should do for thee. Amen.

THE SUN'S PULPIT.

(Continued from page 13.)

one corner of the paper, telling of his death. On the same page a picture and a column was given about some one who had committed a crime.

An experiment was made in one of our Southern cities some time ago concerning the type of magazines mostly used. A committee went to thirty-four stands and asked for the best sellers. When they had completed their investigation, it was unanimously agreed that only one out of the thirty-four was fit to go into a home.

If Christ is crowded out of education, music, and the literature of the home, is it any wonder that He is crowded out of the American home life? We are too busy to have family prayers, too busy to read the Bible, too busy to worship the New-Born King or the Christ, who gave us Christmas. There is no better way to teach a child to pray than to let that child see you pray. There is no better way to teach a child to worship than to let that child see you worship. There is no better way to bring Christ into the home than to make room for Him in our own inn.

I do not contend, or feel, that we have crowded Christ out intentionally. Neither did the Jews. But we have done so unawares. We can easily become victims of circumstances. But with a loving heart, I warn you lest He should be crowded out until it is too late.

We may now turn to the beautiful and joyous part of the message again. Can there be peace and good tidings during these days? Yes, if we will open our hearts and let Christ come in. He will come into our Inn just as it is. Then, just as heat expels cold, so will He expel all jealousy, envy, strife, hatred and indifference to His Father. He will bring the greatest Christmas

unto us that we have ever known. He will enable us to share with others in just as rich a lustre as He shared with us. He will make each day throughout the year seem as though Christ were here again.

"Oh, if I had only known,"

Said the keeper of the Inn:

"But no hint to me was shown,
And I didn't let them in."

"Yes, a star gleamed overhead,

But I couldn't read the skies,

And I had given every bed

To the very rich and wise."

"And she was so poorly clad,

And he didn't have much to say.

But no room for them I had,

So I ordered them away."

"She seemed tired, and it was late

And they begged so hard, that I

Feeling sorry for her state

In the stable let them lie."

"Had I turned some rich man out

Just to make a place for them,

'Twould have killed, without a doubt,

All my trade at Bethlehem."

"Then came the wise men three

To the stable, with the morn,

Who announced they'd come to see

The great King who had been born."

"And they brought Him gifts of myrrh,

Costly frankincense and gold,

And a great light shone on her

In the stable, bleak and cold."

"All my patrons are now dead

And forgotten, but today

All the world in peace is led

By the ones I sent away."

"It was my unlucky fate

To be born, that inn to own;

Against Christ, I shut the gate:

Oh, if I had only known."

A NEW YEAR'S MEETING.

(Continued from page 10.)

Howard Arnold Walter suggests many lessons from the past in this message in verse, and he challenges youth everywhere to follow the gleam in future: "to seek . . . but not to yield."

Meditation.

Silent Prayer—While pianist plays softly, "I Would be True." While heads are bowed let the leader continue by reading softly and prayerfully the poem, "Christ Has No Hands But Our Hands."

Prayer.

Response (Softly)—

"Into my heart, into my heart,
Come into my heart, Lord Jesus;
Come in today, come in to stay,
Come into my heart, Lord Jesus."

"Out of my heart, out of my heart,
Shine out of my heart, Lord Jesus.
Shine out today, shine out for aye,
Shine out of my heart, Lord Jesus."

Talk—"Followers of the Gleam."

Hymn—"I Would Be True."

Closing Prayer—"And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it."

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was a marriage in
Cana of Galilee; and
the mother of Jēsus was

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Specimen of Type

ST. MATTHEW 2 The three wise men

carrying away into Bē-
y-lon are fourteen genera-
tions; and from the carry-
ing away into Bē-y-lon
unto Christ are fourteen

ing interpreted is, God
with us.
24 Then Jē'seph being
raised from sleep did as
the angel of the Lord had

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POCKET
SIZE
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inches

Specimen of Gem Black Faced Type

CHAPTER 23.

THEN spake Jē'sus to the
multitude, and to his dis-
ciples,



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MARRIAGES

DUNSON—BASSETT.

At my home, Roanoke, Ala., Saturday, December 12th, at 4:00 p.m., I united in marriage Mr. Leroy Dunson and Miss Avis Bassett, both of Roanoke, Ala. The groom is a successful dairyman. He is a member of the First Christian Church, and is the son of Mr. and Mrs. H. W. Dunson, who have been active members of the Christian Church a great number of years. The bride is an orphan. By her sweet spirited character and energetic disposition she has won a great host of friends. They are both of the younger set. Their future seems bright. They have the good wishes and prayers of their many friends that they may have a long happy life together.

G. H. VEAZEY.

OBITUARIES.

DENSON.

Whereas, the death angel entered our community on October 15, 1931, and took from our midst one of our most faithful and loyal members, Mrs. Lucy A. Denson, and carried her spirit to the throne above;

Be It Resolved, That we, the Ladies' Aid Society of Burton's Grove Christian Church, offer these resolutions of respect as a tribute to the memory of our loyal co-worker.

That we bow in humble submission to Him who doeth all things well.

That we extend to the entire family our heartfelt sympathy and point them to the God she served, realizing that they have lost a kind and affectionate mother, and the church and Ladies' Aid Society a faithful member.

That a copy of these resolutions be sent to her family, a copy to "The Christian Sun," for publication, and a copy be put on record of the Ladies' Aid Society of Burton's Grove Christian Church.

Signed:

MRS. C. A. BRITTLE,
MRS. GEO. S. BARRETT,
MRS. H. J. STEPHENSON,
Committee.

FRANCIS.

A Beautiful and Radiant Life.

Rev. Edward Francis went to be with the Lord, November 28, 1931, at Ames, N. Y. He held pastorates covering 53 years in three conferences, namely: Merrimac, Rhode Island and Massachusetts, and the New York Eastern. Three of his children are in mission work in Japan.

He felt his pastoral work was a spiritual task and hence became a man of prayer. He had unshaken faith in the Word of God and seemed to live in its atmosphere. His great joy in serving Christ and his deep spirit of sacrifice made a lasting impression. He found it a pleasure to sacrifice for the work of the Lord, often going without the comforts to give more. His heart was as broad as the Kingdom of God. After his retirement he engaged in intercession for missions, which seemed to ripen his

intimate fellowship with the Lord Jesus. He frequently quoted:

"And if our fellowship on earth
With Jesus be so sweet;
What heights of rapture shall we know
When round the throne we meet?"

RESOLUTIONS OF RESPECT.

Whereas, God, in His infinite wisdom, has removed from among us, our friend and sister, Mrs. Emma Taylor, we, the

members of Linville Christian Church, offer the following resolutions as a tribute to her memory:

Therefore, Be It Resolved: First, That in the sudden going of our sister, our church and community have sustained a great loss, but we realize that our loss is her gain.

Second: That we extend to the family our sympathy and commend to them the Christ, who can sustain and comfort them.

Third: That we hold in grateful remembrance her aid in the church and all its organizations.

Fourth: That a copy of these resolutions be sent to the family, a copy sent to "The Christian Sun" for publication, and a copy be placed upon the church records.

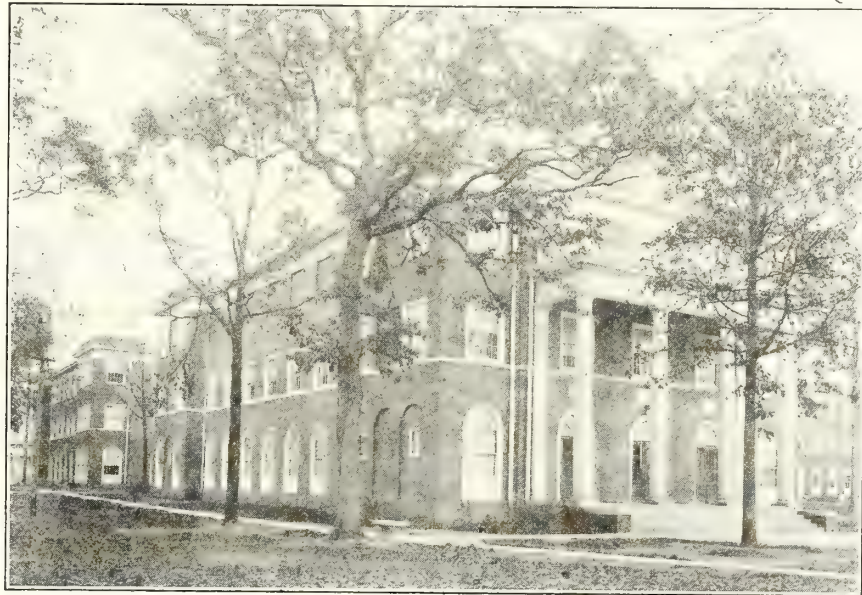
SALLIE A. PAYNE,
ORA SCOTT,
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WILKINS.

In the passing of the late Mr. J. D. Wilkins, Union Christian Church, Union Ridge, N. C., lost one of its valuable members and a strong pillar. The community has indeed suffered a loss and many friends join in prayer and sympathy for the bereaved family. Mr. Wilkins was prominent in civic and church affairs as well as being a strong home and family man. We shall miss him in our community and in our church.

MRS. W. H. G.

JOHNSON.

James Beale Johnson was born February 26, 1872, near Fuquay Springs, Wake County, North Carolina, and departed this life November 27, 1931. He was a son of the late lamented John Lewis Johnson and wife, and a member of a family of eight, and is the second of the family to pass away. His brothers are Hon. K. B. Johnson, Rev. J. Lee Johnson and Seaton Johnson, all of Fuquay Springs. His sisters are: Mrs. W. H. H. Jones, Mrs. W. Z. Atkinson and Mrs. Ella Johnson Smith, Fuquay Springs.

In 1902 he was married to Miss Della Ragsdale, who died in 1912. On August 18, 1915, he was married to Miss Mamie

Garrison Cheek, of Durham, and to this union were born two sons, James Lewis and Thomas Cheek, who with the wife, survive him.

In early years James Beale made a profession of faith in Christ and united with Wake Chapel Church, in which church he remained an ever faithful and active member until death. He was widely known in the business world, and for several years was a trustee of Elon College.

He had a host of friends, and no man more richly deserved them, for he had all the elements of a Christian gentleman entering into the make-up of true friendship. He was liberal in giving to his church, to all its enterprises and to charity. He was a gentleman whose character was without blemish, a Christian whose conduct was without question, a friend whose sincerity was without bounds.

Being a man of tireless energy, of

strong constitution, of a dynamic determination and being engaged in large business, and having heavy obligations, he literally laid down his life for his friends whom he loved as he did his own soul. "Greater love hath no man than this, that a man lay down his life for his friends."

The funeral was conducted from Wake Chapel Church on Saturday P. M., No-

vember 28th, in the presence of a large concourse of loved ones, neighbors and friends, and beautiful flowers covered, while they made sweet and sacred, the mound under which he sleeps. The services were in charge of Dr. C. H. Rowland, Greensboro, and the writer of these lines who never had, and never expects to have, a truer, better friend.

J. O. ATKINSON.

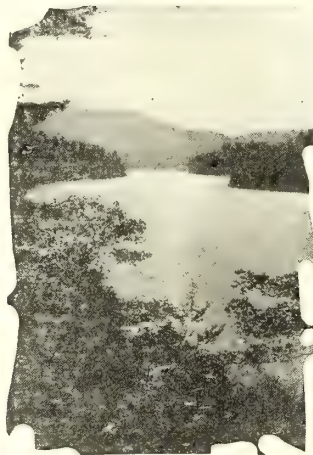
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to preach, and to say, 'I
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